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

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

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

Introduction

Quite possibly everything about this paper whether the authoring, the approach and the substance sparks of novelty bordering on the outlandish. Further, why not take a traditional categorical approach and clearly present scientific ideas the traditional way? It is a personal insight developed more than 20 years ago, and just when the author began his B.Sc. in Sociology and Anthropology; that a study of the social and behavioural should carry the philosophical and insightful at its very core above anything else given the inherent ephemeral nature of its subject matter. When I came across the term hermeneutics (and others like phenomenology), this author felt as a personal persuasion that that was the chart for the future of the social sciences. My vision in this regard is one of a social science that delves directly into the core of things and avoids platitudes. To come back to the point of this abstract, this explains my apparently tattered approach. But tattered really? No, as the central insight of my articulation is that the scientific method is a validation and falsifiability method, and not necessarily the creative method. The creative method as a hermeneutics isn’t supposed to roll down and stifle its very expressiveness, and at the same time it should be articulated in such a way that an exercise of falsifiability, validation and open-ended questioning can be undertaken over it. Such a
hermeneutic science calls for a mutual sense of such a hermeneutics by both the author and would-be critic. I hopefully believe the way I have articulated ideas should be able to allow for such an examination. My hermeneutic inspiration in this regard can be analogised with musical creation and music theory. The latter is there to ensure the appropriate articulation of rules but is not really the drive of musical creation, as musical creation is rather the musician’s hermeneutic/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\(^{15}\) wooden-language\(^{8}\) (imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing — narratives—of-the— reference-of-thought— categorical-imperatives/axioms/registry—teleology ) stifling prospective possibilities, thus requiring prospective fundamental reconception. While such prospective re-projection/re-anticipation recognises prior human cumulated knowledge as enabling institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected—'epistemicity-relativism’>\(^{19}\) 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 \(^{7}\) of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, as dimensionality-of-sublimating \(\{<\text{amplituding/formative}>\text{supererogatory–dementativeness/epistemic-growth-or-conflatedness }\text{/transvalutive–}\)
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) behind the ‘inventing’/‘creation’ of prior knowledge fades into secondnatured mechanical dispositions requiring the renewal of dimensionality-of-sublimating

⟨amplituding/formative–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ prospectively. At which point, the more decisive issue is recognising and assuming the reality of a fundamental apriorising/axiomatic/referencing intellectual break/schism/estrangement with such ‘prior knowledge-as-of-mechanical-knowledge predisposition and its developed temporal institutional self-serving predisposition’, as so-implied across sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing–perspective–ontological-normalecy/postconvergence-reflected–‘epistemicity–relativism’ between non-universalising sophistry and prospective Socratic-philosophers universalising-idealisation as well as in the case of medieval-pedantic dogmatism and prospective budding-positivism, and it is herein contended likewise with regards to our modern-day pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation

Underlying all such apriorising/axiomatic/referencing intellectual break/schism/estrangement because of 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} 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 <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-
<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-
self-assuredness-of-ontological-good-faith/authenticity–postconverging–de-
mentating/structuring/paradigming—as-being-as-of-existential-reality> 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
(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\textsuperscript{7} –as-rede-mentating/restructuring/reparadigming–psychologism\textsuperscript{90} of dimensionality-of-sublimating\textsuperscript{57} –\langle\text{amplituding/formative}\text{supererogatory–dementativeness/epistemic-growth-or-conflatedness }/\text{transvaluative–rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\text{ 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\textsuperscript{,} is the issue of the fundamental lack of dimensionality-of-sublimating\textsuperscript{24} –\langle\text{amplituding/formative}\text{supererogatory–dementativeness/epistemic-growth-or-conflatedness }/\text{transvaluative–rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\text{ 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\textsuperscript{87} as to existence-potency\textsuperscript{38}–sublimating–nascence,–disclosed-from-prospective-epistemic-digression. This has developed in our present age of pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation–\langle\text{blurring/undermining-of-prospective-totalising-entailing,–as-to-entailing,–}\text{amplituding/formative–epistemicity}\text{totalising–in-relative-ontological-completeness}\rangle\text{ 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 wooden-language-imbued-temperal-mere-form/virtualities/dereification /akrasia-drag/denatured/preconverging-or-dementing – narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-teleology it then sophistically usurp in its teleological-degradation rather than teleologically-elevating it out of its wooden-language-imbued-averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology - as-of-‘nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-implications});

with media-driven imprimaturing increasingly usurping the role of genuine academic standard production and ultimate validity hanging on the mere imprimatur. As what becomes critical in such a context is no longer prospective knowledge-reification as the primary and essential constraining worth but rather obsession with mere sway and influence even to the point of undermining prospective knowledge-reification as supposed intellection is increasingly infused with obfuscations, falsehoods and subterfuges (as to the fact that misrepresentations and pretences to misunderstand are rather conveniently given as of perceived social-stake-contention-or-confliction and hardly reflecting a discernment about the possibility for advancing human progress) that apparently render human-subpotency/mortality bigger than existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to immortality. But then human intellection across all ages and times come to an end not because of inherently right or inherently wrong ideas per se (as the very basic genuine striving for intellectual progress is what is critically decisive as that exercise ensures that down-the-line correct and reifying ideas will arise anyway), but critically when deliberate deception-and-induced-deception-as-of-ontological-bad-faith/inauthenticity becomes more important than an aspiration for genuine intellection as an open-ended activity providing the possibility for human
knowledge and reflexive empowerment from that knowledge. At which point, it is wrong for ‘genuine intellection’ not to recognise what is going on to imply that it is veridically in dialogical-equivalence—as-to-psychologismic—apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity)—conflatedness—in-self-becoming/self-conflatedness /formative—supererogating> with such deception-and-induced-deception-as-of-ontological-bad-faith/inauthenticity (whether or not, beyond-the-consciousness-awareness-teleology—in-existential-extrication-as-of-existential-unthought) as this only leads to a destructuring-threshold—(uninstitutionalised-threshold/presublimating—desublimating-decisionality)—of-ontological-performance—including-virtue—as-ontology 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—}
whether by mystifications-outside-existential-contextualising-contiguity\textsuperscript{25} that are vague and imprimatur-driven, misinterpretation-of-statistics-totalising-entailing-implications, denial-of-relativism-thus-foiling/undermining-relative-ontological-completeness\textsuperscript{20} implications/conclusions/projections-of-prospective-knowledge-reification\textsuperscript{17} in a dumbing-down-posturing that implies that the present is unchangeable as of\textsuperscript{80} presencing—absolutising-identitive-constitutedness\textsuperscript{13}, etymological-flouting-as-of-mere-conceptual-patterning\textsuperscript{<as-devoid-of-‘existential-contextualising-contiguity\textsuperscript{39}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{88}'>-and-mere-stigmatising-of-competing-theories-and-concepts-on-the-naiivity-that-such-stigmatising-representation-will-undermine/override-their-analysable-ontological-veracity and an approach as of the ordinary-egotistic-perspective-in-existential-extrication that absolutises the present that is passed as knowledge-reification\textsuperscript{87} all undermining informed insight and the requisite human intellectual and emotional sacrifice for genuine knowledge-reification\textsuperscript{87} and prospective progress involving the authentic self and social transformation rather than ‘gimmicks instilling a merchandising mentality of ideas’. This then provides paradoxically the underlying\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} infrastructure for upholding the status quo and inducing in many ways the impotence of the social sciences in thoroughly addressing human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of society that ultimately have serious de-mentative/structural/paradigmatic consequences associated with institutional failures (which such intellectualism is hardly inclined to address). Critically, such a ‘self-contented intellectualism’ increasingly focuses not on knowledge-reification\textsuperscript{87} as to existence-potency\textsuperscript{79} sublimating–nascence, disclosed-from-prospective-epistemic-digression or the critical analysis of such knowledge-reification\textsuperscript{7} but in the face of criticism rather consciously substitutes strategies of institutional ascendency as of a strategy of influence by
default imprimatur status rather than genuine knowledge-reification 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-as-to-psychologismic-apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness,-in-self-becoming/self-conflatedness/formative–supererogating but a fundamental question of ontological-bad-faith/inauthenticity on the naïve mental reflex that anyway dialogical-equivalence-as-to-psychologismic-apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness,-in-self-becoming/self-conflatedness/formative–supererogating is ever always assumed to then adopt an apriorising/axiomatising/referencing attitude of abusing the notion of dialogical-equivalence-as-to-psychologismic-apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness,-in-self-becoming/self-conflatedness/formative–supererogating as to wrongly implied logical-dueness. Faced with such an orientation the genuine intellectual reaction is to engage it upfront as of an inclination ‘not just to evaluate logical coherence as of correctness or incorrectness or any other evaluation in-between on the basis of ontological-good-faith/authenticity, but beforehand ‘to equally evaluate the apriorising/axiomatising/referencing in ontological-good-faith/authenticity or ontological-bad-faith/inauthenticity (beyond-the-consciousness-awareness-teleology,<in-existential-extrication-as-of-existential-unthought> as of underlying existential-contextualising-contiguity elucidation/deblurring as well as whether the veracity of such apriorising/axiomatising/referencing can be established as being of ‘relative-ontological-incompleteness/relative-ontological-completeness ⟨sublimating-referencing/registering/decisioning,–as-self-becoming/self-
conflatedness /formative–supererogating–<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence–⟩ as to human-and-social–expectations/anticipations–metaphoricity—as-rede-mentating/restructuring/reparadigming–psychologism as construed necessary herein and overriding naïve apriorising/axiomatising/referencing as of presencing–absolutising-identitive-constitutedness in relative-ontological-incompleteness (that seem to undermine the absolute a priori of existence and imply that when existence doesn’t fit/digresses–from its conceptual-moulds then existence must have an inherent issue strangely enough as to be ignored/overcome by the stubborn/dogged/political upholding of such defective conceptual-moulds over inherent knowledge-reification implications as of existential-reality).

We can appreciate that while many a subject-matter will often seem to imply that dialogical-equivalence–<as-to-psychologismic–apriorising/axiomatising/referencing–(of-existential–contextualising-contiguity)–conflatedness–</self–conflatedness /formative–supererogating–⟩ is just assumed ‘as to the fact of merely engaging as of logical coherence without questioning the underlying ontological-faith-notion-or-ontological-fideism–imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality in ontological-good-faith/authenticity or ontological-bad-faith/inauthenticity’, the fact is this is rather the consequence of their universal-transparency ⟨transparency-of-totalising-entailing,-as-to-entailing–⟨amplituding/formative–epistemicity⟩totalising–in-relative-ontological-completeness ⟩ of the-Good/understanding/knowledge-reification /ontological-primemovers-totalitative-framework rendering the possibility of ontological-bad-faith/inauthenticity directly ridiculous as in the natural sciences given its direct universal-transparency ⟨transparency-of-totalising-entailing,-as-to-entailing– ⟨amplituding/formative–epistemicity⟩totalising–in-relative-ontological-completeness ⟩ subjection to prediction, such
that we can hardly contemplate of an interlocutor insisting to imply that gravity on earth is \(7 \text{ m/s}^2\) to ensure that calculations conform to its expectations for one interest or another; but the reality of that universal-transparency as preempts 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 disparate-ness-of-conceptualisation 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 disparate-ness-of-conceptualisation.

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 and destructuring-thresholds (uninstitutionalised-threshold/presublimating–desublimating-decisionality) of ontological-performance. The fact is knowledge-reification is of ‘existential
<amplituding/formative–epistemicity>totalising/circumscribing/delineating construal for human limited-mentation-capacity-deepening’ and nothing can be construed in totalisingly-disentailing—discretion/whim-of-thought whether as of ignoring or on the other hand exaggerating, and just as we can fathom that we don’t have the choice to fiddle with even a single number or operation without a mathematical equation going wrong as of its existence-potency ~sublimating–nascence-disclosed-from-prospective-epistemic-digression 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
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-<as-to-psychologismic~apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity )—conflatedness , -in-self-becoming/self-conflatedness /formative–supererogating>) doesn’t exist especially so when it comes to blurred domains not only in the social sciences but sometimes in the natural sciences as well where lack of universal-transparency-{transparency-of-totalising-entailing,-as-to-entailing-〈amplituding/formative–epistemicity〉totalising~in-relative-ontological-completeness } arises such that there is nothing that transparently renders someone ridiculous from fiddling around ‘wrongly implying apriorising/axiomatising/referencing meaningfulness-and-teleology as of existence’ not only out of good-naturedness (‘technical’ ontological-bad-faith/inauthenticity) or ontological-good-faith/authenticity but equally ontological-bad-faith/inauthenticity (in spirit). (In this regards, the idea of ‘putting in question dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity )—conflatedness , -in-self-becoming/self-conflatedness /formative–supererogating> by not merely engaging for logical coherence but equally putting into question the apriorising/axiomatising/referencing meaningfulness-and-teleology pretense of being as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ is effectively central to all prospective institutionalisations in relative-ontological-completeness as reflected with the Socratic-philosophers putting in question the apriorising/axiomatising/referencing of non-universalising sophists specifically with Socrates during his trial as to his highlighting of the inconsistencies of his accusers sophistic non-universalising apriorising arguments priorly for the notion of a mutual logical coherent engagement to arise in the very first place with Socrates rather purporting that such a
possibility of mutual logical coherent engagement could only arise on the basis of his universalising-idealisation apriorising arguments as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁷ 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-supererogation⁹⁷; as in fact the very notion of prospective institutionalisation is one of renewing⁸⁴ reference-of-thought–and—⁸⁴ reference-of-thought—⁸⁴ devolving—⁵⁰ meaningfulness-and-teleology⁹⁰ apriorising/axiomatising/referencing prospectively as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷, putting into question the wooden-language-⟨imbued—temporal—mere—form/virtualities/dereification—akraziatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—teleology—⟩ of the prior registry-worldview’s/dimension’s⁸⁰ presencing—absolutising-identitive-constitutedness¹³ superseded/transcended). With such teleologically-decadent–as-in-dimensionality-of-desublimating-lack-of—⟨amplituding/formative—supererogatory—de—mentativeness/epistemic-growth-or-conflatedness—transvaluative—rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation⟩ spirit of intellectualism, it can difficulty 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 the superseding of Einsteinian physics with Bohrian physics and then Feynmanian physics, etc. as to existence-potency\textsuperscript{38}~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\textsuperscript{38}~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\footnote{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 \textit{amplituding/formative} wooden-language\{imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drug/denatured/preconverging-or-dementing narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology \} with asceticism does exist as has existed throughout sublimating \textit{historiality/ontological-eventfulness}/ontological-aesthetic-tracing-<perspective~ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>. Beyond the seemingly intellectual ebullience ever so portrayed today, the question can be asked to which extent it usually reflect deep curiosity for prospective knowledge-reification\footnote{rather than a culture of pop-intellectualism today that seem to define our human-subpotency/mortality purposes as superseding existence-potency\textsuperscript{38}~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 \(<\text{amplituding-formative}>\text{supererogatory-de-dementativeness/epistemic-growth-or-conflicatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}>\) mantras like theories die with the passing of their authors as so-implied with regards to many a postmodern scholar, wherein such highbrowng has been surreptitiously inclined to put-up their temporalities/mortalities (notwithstanding that knowledge is as to existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression 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 \textsuperscript{amplituding/formative–epistemicity\>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\> are often prospectively deficient, given the fact that notions of value are only as pertinent as of their transvaluation implications in relative-ontological-completeness\textsuperscript{88} since the very same conception of value when construed on the basis of relative-ontological-incompleteness\textsuperscript{89} may actually be associated with vices-and-impediments\textsuperscript{90}, and so beyond-the-consciousness-awareness-teleology\textsuperscript{91}\textsubscript{\langle in-existential-extrication-as-of-existential-unthought\rangle} (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 \textsuperscript{amplituding/formative\> wooden-language\textsuperscript{\langle 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 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}\textsuperscript{universalising-idealisation just as did medieval-pedantic dogmatism of budding-positivists like Galileo and Descartes; as in many ways prospective knowledge-reification\textsuperscript{17} requires that we supersede our emotional-involvement starting with the very intellection striving for such prospective knowledge-reification\textsuperscript{11}. (In any case, ultimately the reality of human knowledge-reification involves ‘direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness\textsuperscript{88} \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{104}, and so in transvaluation; as for instance, it can hardly be imagined that the\textsuperscript{84} reference-of-thought of the non-positivism/medievalism mindset as of its de-
underlying confliction arises with all registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory-de-mentativity because these involve human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint transvaluation as putting in question the old valuation, and in this regards the transcendental/transvaluating conception is universally existential and cannot be just about the physical world without social world implications and vice-versa as so-underlined with the fact that both are for-human-studies/for-human-constructs by the underlying fact that these are the very same human-subpotency implications as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility -{imbued-and-hermeneutically/reprojectively/supererogatingly/zeroingly-educing}–human-subpotency-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing–conceptualisation}; as inevitably the apparently innocuous Copernican, Galilean, Cartesian, Newtonian, etc. conception of the material world in superseding the human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of ‘traditional mythological/supernatural conceptualisation of material world/things as of the universalising but non-positivism–medievalism preclusive-consciousness’ have constructive implications about corresponding requisite prospective social-values in superseding the human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of ‘traditional mythological/supernatural conceptualisation of the social-construct as of the universalising but non-positivism–medievalism preclusive-consciousness’, and the possibility for the further advancement of such material sciences arises from the effectively enabling social-values like freedom-of-speech, opened communication, etc. availing as of the transcending positivism/rational-empiricism occlusive-consciousness. Likewise, it is herein contended that the future possibility for the natural sciences advancement is inseparable from
implying an ontological-performance\textsuperscript{72} that is rather constrained on the prior reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation ‘despite the implications as from budding/nascent insights of ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency\textsuperscript{11}—sublimating–nascence,—disclosed-from-prospective-epistemic-digression’ for the need for prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation, to which the Self absconds (in \textsuperscript{amplituding/formative–epistemicity}totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} as to limited-mentation-capacity implications) until the perceived induced notional—positive-opportunism\textsuperscript{14} from any such prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation elicits the requisite human limited-mentation-capacity-deepening\textsuperscript{53} (involving prospective knowledge-reification and/or deferential-formalisation-transference) for prospective secondnatured institutionalisation as of renewed prospective reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation. Furthermore, besides the conceptualisation articulated herein, what vindicates this idea of apriorising/axiomatic/referencing intellectual break/schism/estrangement is effectively that the possibility for prospective \textsuperscript{39}meaningfulness-and-teleology\textsuperscript{16} is associated with a renewed framework of ontologisation/ontological-veracity/aestheticisation-towards-ontology which is in ‘affirmation/projection by its underlying supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness–of- apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation’ 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-dementativeness/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.
Topical Index

what a psychopath is philosophically-speaking.................................................................424

BEGINNING OF DIGRESSION (ON OVERALL CONCEPTION OF THE FULL POTENTIAL
OF HUMAN ontological-performance<<INCLUDING-VIRTUE-AS-ONTOGY>>)..............428

END OF DIGRESSION (ON OVERALL CONCEPTION OF THE FULL POTENTIAL OF
HUMAN ontological-performance<<INCLUDING-VIRTUE-AS-ONTOGY>>)..................1755

‘correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements’ (appropriateness-of-reference-of-thought-as-of-conflatedness) ....................1756

meaningfulness-and-teleology is de-mentatively/structurally/paradigmatically constrained as to
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<<as-to-
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-
psychologism>, as from candidity/candour-capacity perspective ......................................1762

relative-ontological-completeness-of-reference-of-thought as of diminishing–human-epistemic-
abnormalcy-or-preconvergence..........................................................................................1765

transcendental knowledge (as relatively ‘consecrated’ by relative intrinsic-reality/ontological-
veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) necessarily carries
a ‘cynicism-of-grandeur-as-of-effective-intemporal-solipsistic-commitment’.........................1777

The notion of ‘beyond-the-consciousness-awareness-teleology-<<in-existential-extrication-as-of-
existential-unthought>>’ ..................................................................................................1781

‘a relative teleological-differentiation/scission/variance/disambiguation of references-of-thought’ as
in what the appropriateness-of-reference-of-thought-as-of-conflatedness (correct
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements) and the perversion-of-reference-of-thought-<<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>> (defective
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements) truly are .................................................................................................1789

difference between postlogism (postlogism-as-of-compulsing–
nonconviction/madeupness/bottomlining<<<decontextualising/de-existentialising–of-attendant-
intradimensional–apriorising/axiomatising/referencing–induced-disontologising–of-the–
‘attendant-intradimensional–ontologising’–imbued–contextualising/existentialising–attendant-
ontological-contiguity–in-shallow-supererogation–disontologising-perverted-outcome-sought-
precedes-existentially-veridical–attendant-intradimensional–apriorising/axiomatising/referencing–
logical-dueness>>)) and prelogism (prelogism-as-of-conviction,-in-profound-supererogation–
<<existentially-veridical–attendant-intradimensional–apriorising/axiomatising/referencing–logical-
dueness-precedes-disontologising-logical-outcome-arrived-at>>)......................................1793

‘existential perpetuation in circularity/recurrence/repetition/repeatability’ ..........................1817

upholding of prospective transcendental-enabling/sublimating/supererogatory–de-mentativity over
any temporal extricatory preconverging–de-mentating/structuring/paradigming ...................1884

emanantly/becomingly/solipsistically temporal-dispositions do not appreciate that there is a more
‘profound level of living in the realm of human thoughtfulness’ ........................................1887

acting as-of-a–‘secondnutured 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 .................................................................1888

The psychopath is in a state of compulsing–nonconviction/madeupness/bottomlining–
('<decontextualising/de-existentialising~of-attendant-intradimensional–
apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-
intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-
contiguity>-in-shallow-supererogation-<disontologising-perverted-outcome-sought-prec edes-
existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-
dueness>) or ‘compulsive-dementing’ .........................................................................................................................1919

it is critical to distinguish between the notion of slanting (cinglé in French) as postlogism-as-of-
compulsing–nonconviction/madeupness/bottomlining–('<decontextualising/de-existential ising~of-
attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-
‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-
ontological-contiguity>-in-shallow-supererogation-<disontologising-perverted-outcome-sought-
precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-
logical-dueness>) and the notion of a lie which is in manifest prelogism-as-of-conviction,-in-
profound-supererogation-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-
logical-dueness-precedes-disontologising-logical-outcome-arrived-at> .........................................................................................................................1925

we ‘consistently’ have two sets of mental-dispositions having to do with the uninstitutionalised-
threshold of all registry-worldviews/dimensions; as of metaphysics-of-presence-<(implicit-
‘nondescript/ignorable–void’-as-to-presencing—absolutising-identitive-constitutedness) and
metaphysics-of-absence-<(implicit-epistem-ic-veracity-of-nonpresencing-<perspective-
ontological-normalcy/postconvergence> representations .........................................................................................................................1936

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’) ........................................1944

wrongly elevate psychopathic meaningfulness-and-teleology as of veridical ‘existential-
contextualising-contiguity’ rather than reflect the reality of its ‘formulaic meaningfulness-and-
teleology’ ..............................................................................................................................................................................2516

The underlying fact about meaningfulness-and-teleology is that the apriorising–registry (as the
individual grounding of the referen-ee-ness of the social-construct registry-worldview/dimension) precedes logic as of apriorising/axiomatising/referencing basis for logic ............................................................................................................................................2521

‘social protraction of psychopathy across individuals and society’ .............................................................2530

The suspected psychosomatic basis for the psychopath to be slanted/’cinglé’ is a ‘faulty-mentation-
procedure-deception-or-urge (entitlement folie/folie raisonnante)’ as opposed to a logical
motivation of a supplanting–conviction-as-to-profound-supererogation-of-’attendant-
intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism or prelogic
mental-disposition .................................................................................................................................................................2530

‘mental roaming/drifting-cycle disposition known as postlogism-retreating’ ...........................................2535

‘mere-formulaic constrained/unconstrained perception and relation to meaningfulness-and-
teleology’ ................................................................................................................................................................................2536
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-

‘poor or bad supplanting–conviction-as-to-profound-supererogation—of-attendant-
intradimensional–postconverging/dialectical-thinking–apriorising-psychologism’, contrasted to the
psychopath’s compelling–nonconviction/madeupness/bottomlining<decontextualising/de-
extistentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>—induced-
disontologising–of-the–attendant-intradimensional–ontologising–imbued–
<contextualising/existentialising–attendant-ontological-contiguity>–in-shallow-supererogation–
<disontologising-perverted-outcome-sought-precedes-existentially-veridical–attendant-
intradimensional–apriorising/axiomatising/referencing–logical-dueness> or compulsively-
dementing

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 of ‘induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-
onological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ at the point of lack of
social universal-transparency<transparency-of-totalising-entailing,-as-to-entailing-
<amplitude/formative–epistemicity>totalising–in-relative-ontological-completeness> about the
psychopathic postlogism/slantedness compelling–nonconviction/madeupness/bottomlining
<decontextualising/de-existentialising–of-attendant-intradimensional–
apriorising/axiomatising/referencing>–induced-disontologising–of-the–attendant-
<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>

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-
shallower-supererogation>’ (as prior intemporal reference-of-thought–categorical-

institutionalisation/intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ is
what creates ‘a sounder scientific foundation’ for ‘a

transcendental analysis (institutional-cumulation/institutional-recompose-as-to-
historiality/ontological-eventfulness/ontological-aesthetic-tracing–perspective–ontological-
ormalcy/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...

de-mentation (supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics) 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–firstnaturizedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence’–existentialism-form-factor...

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

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

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

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


Soundness-or-ontological-good-faith/authority-of-reference-of-thought on the other hand implies being-or-ontological-or-existential-or–meaningfulness-and-teleology disposition as of supplanting—conviction-as-to-profound-supererogation of ‘attendant-intradimensional’

postconverging/dialectical-thinking–apriorising-psychologism...

The ‘de-mentation (supererogatory-ontological-de-mentation-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—
with regards to adult psychopathy and the induced social psychopathy, it will be naïve to simply
analyse on a dichotomous basis of psychopathy and its violation of social norm

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

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

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

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

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

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

fundamental construct of rational-realism that human progress is the outcome of human
increasingly realistic grasp of what man is with ‘lesser and lesser vague idealisations’
grasping the social psychopathy dynamism is by articulating an intemporal-referencing
transversality-{for-sublimating–existential-eventuating/denouement–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/formative–epistemicity>totalising–self-
referencing-synchronising/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-(of-existential-contextualising-contiguity)—conflatedness
rather than apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—
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-(of-
existential-contextualising-contiguity)—constitutedness/confation psychological complex reflex mechanism’ wherein its limits in the construal/conceptualisation of intrinsic-reality/ontological-veridicality are defined.................................................................................................................2644
‘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).................................................................2647
transcending/superseding of human uninstitutionalised-threshold .............................................2687
an incidental study like psychopathy and social psychopathy with respect to the grander
notional—deprocrypticism institutionalisation level within the treatment of the institutional-
cumulation/institutional-recomposure—{as-to-historiality/ontological-eventfulness/ontological-
aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity—
relativism’> meta-conceptual frame ...........................................................................................2695
Institutionalisation/intemporalisation entropy (intemporal-preservation-entropy-or-contiguity—or—
ontological-preservation) involves ..........................................................................................2696
the psychopath’s and other postlogic articulations have a nefarious effect, on social
meaningfulness-and-teleology particularly in ‘spheres of extended-informality—{susceptible-to—
effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology’ of
society in general and social institutions ......................................................................................2700
a registry-worldview/dimension that so misanalyses is not ‘shaped’ to review but rather
synergises/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 ................2703
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
......................................................................................................................................................2708
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...2711
intemporal-disposition is rather about emphasising institutionalisation/intemporalisation
percolation-channelling—<in-deferential-formalisation-transference> as the means and basis for
prospective institutionalisation/intemporalisation ........................................................................2714
the teleology of human de-mentation—{supererogatory—ontological—de-mentation—or-dialectical—
de-mentation—stranding-or-attributive-dialectics} reflects the human-subpotency for attaining
crossgenerational transcendence-and-sublimity/sublimation/supererogatory—de-mentativity with
corresponding dialectical and psychoanalytic existential reorientations (‘postconverging-or—
dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-
dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposing)...........2720
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 .........................................................................2728
uninhibited/decomplexified and forward-looking perspective imbued in a notional–deprocripticism institutionalisation/intemporalisation with respect to procripticism .......................................................... 2729


‘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) .......................................................... 2736


‘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).............................................................. 2740


Without ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting disposition the possibility for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity from perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> (as prior intemporal reference-of-thought–categorical-imperatives/axioms/registry-teleology) to prospective ones which are intemporal-preservational, the institutional-cumulation/institutional-recomposition<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>) process will not occur and be regenerative .......................................................... 2764

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).......................................................................................................................... 2766

new requisite reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation not only for this particular circumstance of the BODMAS characters but all such circumstances that may arise as a perversion-of-reference-of-thought<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> as-of-unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought thus requiring de-mentation<(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of all such temporal-dispositions .................................................................................. 2770

why the different registry-worldviews/dimensions are seemingly preconverging-or-dementing–apriorising-psychologism with respect to one another (from the prospective perspectives) ...... 2772
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<for-sublimating–existential–eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’

our psychological nature is actually about mental-devising-representation which is meant to serve notionally the pertinence of supposed ontological articulations with respect to intrinsic reality, and it doesn’t have any end to itself but for such dialectical readjustments to ontological-veridicality


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

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

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)


teleology awareness for the collective-mind to psychoanalytically-unshackle/memetically-reorder/institutionally-recomposure .................................................................2822

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’ .................................................................2833
deconstruction when extended from its ‘textual basis’ to its ‘full meaningfulness basis’ as ‘ontological-reconstituting–as-to-conflatedness’, has to do with the fact that the full implications of ‘ontological-reconstituting–as-to-conflatedness’/deconstruction is that it prospectively calls for suprastructuring or construal beyond-the-consciousness-awareness-teleology<in-existential-extrication-as-of-existential-unthought> of prior registry-worldview mindset/reference-of-thought ........................................................................................................................................2846

what is ‘ontologically normal’ beyond the subjective conventioning of the psychology science (before even worrying about the abnormal)? ........................................................................................................................................2851

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⟩> ........................................................................................................................................2857

comprehensive postconverging-or-dialectical-thinking–apriorising-psychologism—by—preconverging-or-dementing–apriorising-psychologism dialectical representation involves articulating a comprehensive organic-comprehension-thinking narrative in ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting ........................................................................................................................................2860

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 ........................................................................................................................................2866

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’ ........................................................................................................................................2868

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’ ........................................................................................................................................2871


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-trancendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as to suprastructural proxying of intrinsic-reality), beyond the deficient
mental-devising-representation intradimensional representation of meaningfulness-and-teleology

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

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

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

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

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

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


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

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

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

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

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

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

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

a defect of postlogism/psychopathy compelling—nonconviction/madeupness/bottomlining—

it is de-mentation—(supererogatory—ontological—de-mentation—dialectical—de-mentation—

Reality being blunt/incisive as it is rather preceding/superseding and ontological

‘traditionally 4 human mental projections/representations/dispositions’ associated with virtuous de-

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

Rational-Realism as the initial institutionalisation/intemporalisation recompose 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

two dilemma with respect to the conceptualisation of virtue
intemporal-preservation is a memetically/psychoanalytically evasive construct at
uninstitutionalised-threshold, the pursuit of which is veridically the human species eudaemonic
comtemplation ..............................................................................................................................2945

‘human progress/transcendence happens as a matter of fact, with no registry-worldview/dimension
having any ontological and veridical claim/pretence to extricate itself from psychoanalytic-
unshackling/memetic-reordering/institutional-recomposing—as-dialectical-stranding-backdrop-
for-prospective-transcendence ......................................................................................................2946

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) ........................................2947

There is no reason for de-mentation—(<supererogatory—ontological—de-mentation-or-dialectical—de-
mentation—stranding-or-attributive-dialectics>) and recomposuring but for the fact that the internal
coherence of a registry-worldview/dimension is failing/not-upholding—<as-of-
apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—ontological-preservation
at its uninstitutionalised-threshold ..................................................................................................2949

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’ .....................................................................................................2950

notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-
perspective—ontological-normalcy/postconvergence>—pedestals-disambiguation before logical
processing/operation ............................................................................................................................2954

‘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 .................................................................................................................................2961

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 .....................................................................................................................................2962

the concepts of intemporality/longness and temporality/shortness is more scientific than the
impression notions of good and bad ....................................................................................................2962

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 ..........................................................................................................................................2967

By pedestal is meant the ‘temporal-to-intemporal individuations dispositions of meaningfulness
whether the intemporal-disposition individuation-pedestal or the temporal-dispositions
individuations-pedestals .......................................................................................................................2967

‘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) ........................................................................2970

at ‘uninstitutionalised-threshold’ human learned behaviour is primarily geared towards what is
‘perceived as succeeding as of positive-opportunism’ ........................................................................2972
‘unconscionability-drag’ carries the resolution for disambiguating reference-of-thought in the ontological social construction of meaning.................................................................2975

Unconscionability-drag (enabling ontological reference), by which the perversion-of-reference-of-thought <as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation/>mental-perversions teologies of meaning is accounted for ..............................................2977

‘an ontological psychoanalytic/memetic-contiguity deconstruction across anthropology’ which the present treatment of psychology doesn’t recognise.................................................................2979

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


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 .................................................................2992

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 .................................................................2993

‘conventioning’ is not wholly antipodal to ‘ontologising/intrinsic-veridicality’ as the latter prospective integration in the social-construct is through the former ......................................................................................................................2997

The application of the universal technique of human transcendence-and-sublimity/sublimation/supеrеrogатоrу–de-mentativity to procrypticism-notional~deprocrypticism transcendence-and-sublimity/sublimation/supеrеrogатоrу–de-mentativity can be basically be articulated as follows (the ontological entrapment) .................................................................................................................3003

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’ .................................................................................................................3006

Solipsism means I exist alone (as to the epistemic perspective with respect to intrinsic reality/ontological-veridicality) ..........................................................................................................................3007

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..................................................................................................................................................3008

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-recomposition ⟨as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing &perspective-ontological-normalcy/postconvergence-reflect-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—a-Being-or-ontological-or-existential—defect>


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

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

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

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

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

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

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

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

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

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

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

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

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


why ontological-normalcy/postconvergence indicates that ‘good-naturedness constructs’ are defective is quite simple as it is based on adhering to a registry-worldview’s/dimension’s institutionalisation temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing–narratives—of-the-reference-of-thought–categorical-imperatives/axioms/registry-teleology

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

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'>}

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

‘dynamic-cumulative-aftereffect of subontologisation’
‘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’ ..........................................................................................3112

‘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 ..................................................................................................................3115

proof of the Sartrean notion of ‘existence-preceding-essence’ or the Derridean notion of ‘there is
nothing outside the text’ ..........................................................................................................................3117

‘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 ........................................................................3124

how individuals arrive at their various teleologies/finalities of the intemporal-disposition as
‘logically sound acts’ or temporal-dispositions as ‘logically unsound acts’ or defect–of-logical-
processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-
supererogation of the registry-worldview’s/dimension’s–reference-of-thought-for-social-
functioning-and-accordance ..................................................................................................................3127

‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-
recomposing ........................................................................................................................................3131

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 .....................3134

distortion of ontologically-veridical-meaningfulness from postlogism and conjugated-
postlogism/preconverging-or-dementing-integration leading to temporal-preservation-as-
pseudointemporality-preservation occurs at the three levels of contextualisation as individuation,
intradimensional and transcendent/transdimensional/interdimensional/maximalising-
recomposing-for-relative-ontological-completeness—unenframed-conceptualisation.................3139

The vocation of the intemporal-disposition (intemporality/ontological-construct/longness-of-
register-of–meaningfulness-and-teleology) is not-to-come-to-and-construe meaningfulness-and-
teleology at a same pedestal as a temporal-dispositions extricatory preconverging–de-
mentating/structuring/paradigming ........................................................................................................3143

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........................................................................3146

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’ ............3152

derived–‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to–
‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-
psychologism’– social constructions of meaningfulness are in effect reflecting the registry-
worldview/dimension uninstitutionalised-threshold requiring corresponding prospective
institutionalisations/intemporalisations ............................................................................................3159


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

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


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

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

the exercise of institutionalisation/intemporalisation is not about transforming temporal-dispositions as of an dimensionality-of-sublating-amplituding/formative-supererogatory-de-mentativeness/epistemic-growth-or-confalatedness/transvaluative-rationalising/transepistemic/anamnestic-residuality/spirit-drivenness—equilisation—exercise but rather institutionalisation/intemporalisation or secondnaturings

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

psychologism’-reference-of-thought) which is then actually prospective (to-resolve-the epistemic-
abnormalcy/preconvergence) ........................................................................................................ 3213

postlogism-and-conjugated-postlogism in preconverging-or-dementing-integration-of-temporal-
dispositions as a ‘dynamic-cumulative-aftereffect of subontologisation’ .................................................... 3218

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.................................................................................................................................................. 3220

ontological focus should rather be placed on the ‘abstract conceptualisation that enables
institutionalisation-as-virtue and not any naïve purported presencing—absolutising-identitive-
constitutness poorly appreciative of dimensionality-of-sublimating-
(as-amplitudes/formative/supererogatory–de-mentativeness/epistemic-growth-or-
confalisedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) .............................................................................................................. 3222

need for an operant conceptualisation of psychology in grasping human dynamics ......................... 3223

need for defining human psychology from a transcendentally-enabling-level-of-ontological-good-
faith-or-authenticity/objectification/desubjectification-as-objectification<as-to-ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—so-being-as-of-existential-reality as antinihilism> and thus
operant perspective of ontologically-dynamic-and-coherent construal/conceptualisation, as a
profound superseding–oneness-of-ontology ................................................................................................................. 3224

de-mentation<supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-
or-attributive-dialectics> of ‘postconverging-or-dialectical-thinking–apriorising-psychologism’ and
preconverging-or-dementing–apriorising-psychologism is never about generating a prospective
‘postconverging-or-dialectical-thinking–apriorising-psychologism’ (with respect to the present as
‘postconverging-or-dialectical-thinking–apriorising-psychologism’), but such de-mentation
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-
dialectics) is rather about decentering and preconverging-or-dementing–apriorising-
psychologism/oblolating the placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology of the present as preconverging-or-
dementing–apriorising-psychologism which becomes ‘old-present'/retrospective as prior”........3227

by transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is meant dispose to
construe the ontological resolution of registry-worldview’s/dimension’s-uninstitutionalised-
threshold–defect<as-Being-or-ontological-or-existential–defect>
transcendentally/transdimensionally/interdimensionally, as needing a prospective registry-
worldview/dimension .......................................................................................................................................................... 3230

deeper superseding–oneness-of-ontology conceptualisation and shallow superseding–oneness-of-
ontology conceptualisation, central to a maximalising-recomposing-for-relative-ontological-
completeness—unenframed-conceptualisation ................................................................................................. 3231

social phenomenon is determined and effectively deconstructible/ontologically-reconstructutable from
the inherent dynamism of human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnatureredness—temporal-to-
temporal-dispositions<so-construed-as-from-perspective–ontological-
normalaity/postconvergence>–existentialism-form-factor ................................................................. 3238
the condition of ‘recurrence’ and ‘non-transience’ transcendency arising from postlogism and
conjugated-postlogism/preconverging-or-dementing-integration that is ontologically relevant for
ontological-reconstituting—as-to-conflatedness/deconstruction for prospective transcendency.3242

‘threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to—
‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising—
psychologism—and supplanting—conviction-as-to-profound-supererogation—of—‘attendant—
intradimensional’—postconverging/dialectical-thinking—apriorising—psychologism’ is actually central
to suprastructuring or a conceptualisation that can integrate both relevant metaphysics-of-presence—
{implicated—‘nondescript/ignorable—void’—as-to-presencing—absolutising-identitive—
constitutedness} and metaphysics-of-absence—{implicated—epistemic-veracity—of—nonpresencing—
<perspective—ontological-normalcy/postconvergence>}

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

without a maximalising—recomposing—for—relative—ontological-completeness—unenframed—
conceptualisation disposition no prospective institutionalisation transcended-and—
sublimity/sublimation/supercogency—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

dimensionality—of—sublimating—(<amplituding/formative–supererogatory—de—
mentativeness/epistemic—growth—or—conflatedness/transvaluative—
ratinalising/transepistemicity/anamnestic—residually/sot-daveness—equalisation) in the
psychoanalytic dynamism of human—subpotency—aporia/undecidability/dilemma/ought—
determinacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal—to—
temporal—dispositions—<so—construed—as—from—perspective—ontological—
normalcy/postconvergence>—existentia form—factor across all the institutional—
cumulation/institutional—recomposure—<as—to—historiality/ontological—eventfulness/ontological—
aesthetic-tracing—<perspective—ontological-normalcy/postconvergence—reflected—‘epistemicty—
relativism’> as of human shallow—to—deepening—limited—mentation—capacity,—as—limited—
mentation—capacity—deepening

‘storied—construct/ontologically—valid—narration of comprehensive intuitive insight’ grounded on:
the construal of temporal—dispositions threshold—of—nonconviction/madeupness/bottomlining—in—
shallow—supercogency—as—to—‘attendant—intrdimensional’—prospectively—
disontologising—preconverging/dementing—apriorising—psychologism

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

uninstitutionalised—threshold is characterised by the ‘trace of disambiguated—mental—dispositions as
notional—firstnaturedness—temporal—to—intemporal—dispositions—<so—construed—as—from—
perspective—ontological—normalcy/postconvergence>—ontological—primemovers—totalitative—
framework
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> (with regards to both postlogism and conjugated-postlogism)


a reference-of-thought construal is simply as of a dynamic-cumulative-aftereffect apriorising/axiomatising/referencing–<of-existential-contextualising-contiguity>–conflatedness 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

entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness

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-(implicit-epistic-veracity-of-nonpresencing-
<perspective–ontological-normalcy/postconvergence>)} conceptualisation) .................................

It is rather naïve to depart from a philosophical angle and try to imply causal effectiveness of a
natural science nature (rather than effective validation techniques relevant to transversal nature of
philosophical conceptualisation) just as the same holds true the other way round......................

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

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

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

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

The notion of temporality/shortness as actually ‘pseudointemporality’ provides a deeper insight to
such traditional notions as bad, evil, wicked, etc. that we attach to temporal-dispositions .........
a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’ rather captures the ontological undercurrents that constantly
redefine human placeholder-setup/mental-devising-representation/mentation/consciousness-
awareness-teleology ..................................................

Existence is actually a contextualising-contiguity of existence-potency–sublimating–nascence,-
disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-
that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality (so-construed
from our given limited-mentation-capacity as of our relative-ontological-incompleteness-induced,-
‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation-<as-to-
attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-
psychologism>’)) ....................................................

readjustment for intrinsic-reality/ontological-veridicality is actually a human ‘changing-of-the-
psyche’/psychical-readjustment (psychoanalytic-unshackling/memetic-reordering/institutional-
recomposing) with its increasing-ontological-completeness or diminishing–human-epistemic-
abnormalcy-or-preconvergence ........................................................................................

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

the ontological-contiguity implied by ‘projective-insights of
imbribecedness/threadedness/recomposing as of existential-contextualising-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-
devolving-as-of-instantiative-context as to existence-potency–sublimating–nascence-,disclosed-

‘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 threadiness/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-refifying/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 transcendent 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/maximising-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..........................................................3437

‘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..........................................................3438

‘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..................................................................................3439

‘subtransversality<-in-desublimating–existential-eventuating/denouement>-by-supratransversality-
-in-sublimating–existential-eventuating/denouement> technique of transversality<-for-
sublimating–existential-eventuating/denouement>—of-affirmative-and-unaffirmative-
disambiguated-‘motif-and-apriorising/axiomatising/referencing’................................................3441
postlogism dynamism in its social protraction reflects a threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<-as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-
psychologism> as of temporality/non–transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity/incrementalism-in-relative-ontological-
incompleteness—enframed-conceptualisation in corresponding conjugated-postlogism of temporal-
dispositions...................................................................................................................................3447

teleology/teleological-differentiation is not a discrete construct but rather deterministic as of existential-reference/existential-tautologisation/ontology/ontological-veridicality of existential-
contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-
of-reference-of-thought-devolving-as-of-instantiative-context ....................................................3451
Existence/existential-reality is thus a teleological-contiguity/oneness-of-teleology ‘with teleological-discretion being defined only by epistemic choice/differentiation’ ..........................................................3452
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—
enframed-conceptualisation.........................................................................................................3454

the idea of pivoting/decentering extends to the notion of the ‘self’s own pivoting/decentering for understanding’ ..................................................................................................................3457

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..........................................................................................................................3470
the Social is much more than aggregativity (social-aggregation)..................................................3480

fundamental ‘paradox of post-structural deconstruction by its transcendental implications’ ......3501
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>’

absolving/fleeting/escaping-reflex–logic\textsuperscript{1} in ‘disdain-of-sanctity-of-prelogism–as-of-conviction,-in-profound-supererogation–
accruing-

accruing-substitutive-subsumption-as-futural-différance-freeplay

substitutive-

(transcendental-futural-différance-freeplay-that-produces-ontological-

subsumption-as-

aesthetic-tracing<perspective-ontological-normalcy/postconvergence-

futural-différance-

reflecting-epistemicity-relativism'>-of-meaningfulness-and-

freeplay

teleology –epistemic-totalisation-sublimity:-as-of-‘ontological-faith-

notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-

reality.—protracted-dynamics-of-ontological-correspondence’,-in-
superseding-the-successive-registry-worldviews/dimensions-reference-
of-thought-temporality -as-of-neuterisation /relative-ontological-
incompleteness /existential-extrication-as-of-existential-unthought’)

supererogatory-acyuity/perspicacity/astuteness/edginess/incisiveness—of-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation with regards to the-very-same-immanent-

incisiveness—of-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation with regards to the-very-same-immanent-

‘human<amplitudes/formative-epistemicity>totalising-purview-of-

construal refers to the ‘cut-through/deflating effect’ of relative-

ontological-completeness<as-singularisation<as-to-the-

nondisjointedness/entailment-of-prospective–nonpresencing>

nt—for–

construal as of affirmation/projection/assertion/dueness-validating-

logicising/suitable-measuringinstrument-validating-measuring<as-to-

postconverging-or-dialectical-thinking —apriorising-psychologism> over

relative-ontological-incompleteness<as-dissingularisation<as-to-the-
disjointedness/disentailment-of-presencing—absolutising-identitive-
constitutedness > /epistemic-nonimmanence/flawed-epistemic-
determinism construal as of unaffirmation/deprojection/de-
deposition/dueness-invalidating-logicising/unsuitable-
measuring/instrument-invalidating-measuring<as-to-preconverging-or-
dementing—apriorising-psychologism> (thus in both cases establishing
their inherently-determinable—apriorising-teleological-thresholding—as-
teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’
with relative-ontological-incompleteness’ prospectively deneutered from
its <amplituding/formative—epistemicity>totalising—self-referencing-
syncretising/circularity/interiorising/akrasatic-drag 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, as-to ‘human <amplituding/formative—
epistemicity>totalising—purview-of-construal, wherein for instance as of
relative-ontological-completeness’ theory-of-relativity-together-with-
quantum-mechanics—axiomatic-constructs as postconverging-or-
dialectical-thinking—apriorising-psychologism representation runs-
through/deflates classical-mechanics—axiomatic-constructs as
preconverging-or-dementing—apriorising-psychologism representation
given that the former just supersedes/transcends the latter as of
maximalising-recomposuring-for-relative-ontological-completeness’—
unenframed-conceptualisation of ‘the very same physics 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
such that we can fathom that this hermeneutic/reprojecting/supererogating/zeroing elucidation by its 'mere prompting of what is implied by notional-deprocrypticism' is rather 'sparing to our positivism–procrypticism emotional-involvement for the sake of intellectual engagement' as it 'doesn’t directly project the fulsome supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument–for–conceptualisation 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
prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the positivism–procrypticism mindset to effectively begin to contemplate and come to terms–as-of-axiomatic-construct with the <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-
prospective- nonpresencing-for-explicating-ontological-contiguity of prospective notional–deprocrypticism as a perspective that is prospectively-unenframed-to/edgily-and-incisively-spills-over-our–'positivism–procrypticism shiftiness-of-the-Self;', such that even in the expanded-view-of-things just as budding-positivists existentially impregnated in many ways with a non-positivism/medievalism mindset more critically simply grasped of the wake for more salient human ontological possibilities as of positivism/rational-empiricism down-the-line likewise this author and many disseminating postmodern thinkers existentially impregnated in many ways with positivism–procrypticism mindset as ‘occlusive self-consciousness shiftiness-of-the-Self’; more critically project rather of the wake of more salient human futural ontological possibilities implied by prospective ‘deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought as of its ‘unenframed protensive self-consciousness nonshiftiness-of-the-Self’ as of mere reproducibility—mathesis/motif/thrownness-disposition–as–reproducibility-of-aestheticisation reifying-gesturing’

amplituding supererogatory–de-mentative–amplituding–
<supererogatorily–stranding/attributing as of either
‘postconverging/dialectical-thinking,—as-soundness or preconverging/dementing’—‘as-unsoundness’ in reflecting transcendence-and-sublimity/sublimation/supererogatory—de-mentativity> and so-underlied as to phenomenal existence manifestly—imbued/permeated/integral conceptivity/epistemic-reflexivity—(as-

<amplituding/formative—epistemicity> totalising—’effusing/ecstatic—inlining’—(hermeneutically/reprojectively/supererogatingly/zeroingly—
educing)—as—‘(supererogatory—de-mentative—amplituding—as-mental—
aestheticising—attuning)—interlay/organicalism/aestheticising-handle’—

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

conjugation/perspectivation/depthing—for—‘aestheticising—re-

margining/re-edging/re-acuity—as—

postconverging_circumscriptive/totalitative—restructuring’)—educing—

sublimation/desublimation>). (amplituding is so-construed as conceptivity/epistemic-reflexivity—for—inlining and speaks not just of ‘the specific human-subpotency conceptivity/epistemic-reflexivity—for—
inlining with phenomenal existence’ but equally all other possible ‘phenomenal/manifest—subpotencies—(in-transitive-conflatedness—

reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence)

conceptivity/epistemic-reflexivity—for—inlining with phenomenal existence’, and amplituding 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/phenomenal occurrence’ or ‘manifest/phenomenal imaginary occurrence’ as to existence’s panintelligibility —effusing/ecstatic–inlining while the very same notions rather speak to the ‘notional <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>existentialising—
enframing/imprintedness ⟨as-to historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition⟩ by <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 human-subpotency conceptivity/epistemic-reflexivity as to social-stake-contention-or-confliction’ as thus implicating the veracity of human-subpotency differentiating contemplation of ontological-veracity as surrealising); amplituding as to its <amplituding/formative–epistemicity>totalising underlies (as of nonpresencing-<perspective–ontological-normalcy/postconvergence> veridical epistemic-projection perspective) ‘the preconverging/postconverging–de-mentating/structuring/paradigming implications of conceptivity/epistemic-reflexivity to ontological-performance’<including-virtue-as-ontology>’ so-reflected as to the
‘notionalisation/notional-conception/amplituding
referencing/registering/decisioning imbued shallow-supererogation\textsuperscript{\textbullet}—
to—profound-supererogation\textsuperscript{\textbullet}, spanning human temporal-to-intemporal
ontological-performance\textsuperscript{\textbullet}—\langle including-virtue-as-ontology\rangle (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—\langle meaningfulness-and-teleology\rangle\textsuperscript{\textbullet})

asceticism\textsuperscript{\textbullet}
asceticism speaks of the disposition of value-
ricochetting/transvaluation—as-to-prospective-relative-ontological-
completeness\textsuperscript{\textbullet}

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
aperiorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—
for—conceptualisation cognisant of the fact that the 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—\langle meaningfulness-and-teleology\rangle\textsuperscript{\textbullet} of the
\langle amplituding/formative\rangle wooden-language—\langle imbued—temporal—mere-
form/virtualities/dereification /akrasiacdrag/denatured/preconverging-
or—dementing —narratives—of—of—the—reference-of-thought—categorical-
imperatives/axioms/registry—teleology \rangle

\langle amplituding/formative\rangle wooden-language—\langle imbued—averaging—of-
thought—\langle as—to—leveling/ressentiment/closed-construct-of—\rangle

58
meaningfulness-and-teleology -as-of-'nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>’ is de-
mentatively/structurally/paradigmatically incompatible with the
possibility at its prospective human-subpotency–
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint of 84/reference-of-thought
as of its destructuring-threshold(u/institutionalised-
threshold /presublimating–desublimating-decisionality)-of-ontological-
performance’-<including-virtue-as-ontology> to integratively
contemplate of the prospective registry-worldview’s/dimension’s living-
development–as-to-personality-development, institutional-development–
as-to-social-function-development and Being-development/ontological-
framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of– meaningfulness-and-teleology100 by dispensing-with-
immediacy-for-relative-ontological-completeness88-by-
reification”/contemplative-distension” (as of human self-surpassing—
existentialism-form-factor,-in-overcoming-‘notionally–collateralising-
beholding-protohumanity’-to-‘attain-sublimating-humanity’-as-to-
existence-potency ~sublimating–nascence,-disclosed-from-prospective-
epistemic-digression to supersede human temporality87/shortness
<amplituding/formative> wooden-language-(imbued—averaging-of-
thought<as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-
with-regards-to-prospective-apriorising-implications>)) as it rather
enters into the totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of its prior registry-worldview/dimension.

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation 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—conceptualisation 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\textsuperscript{(uninstitutionalised-threshold/presublimating–desublimating-decisionality)} of ontological-performance\textsuperscript{17}–\langle\text{including-virtue-as-ontology}\rangle as of preconverging/dementing\textsuperscript{19}–qualia-schema’ that carries the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring explaining the asceticism;\textsuperscript; in other words, the full-picture of asceticism transvaluation implications can be garnered operantly with a preconverging/dementing\textsuperscript{19}–qualia-schema projection of ‘reasoning out’ the relative-ontological-incompleteness\textsuperscript{59} meaningfulness-and-teleology\textsuperscript{60} in terms–as-of-axiomatic-construct of the relative-ontological-completeness\textsuperscript{58} postconverging/dialectical-thinking\textsuperscript{20}–qualia-schema meaningfulness-and-teleology\textsuperscript{60} in exposing the former’s nondescript/ignorable–void\textsuperscript{5} as of its preconverging/dementing’–qualia-schema;\textsuperscript; and in the bigger scheme of things asceticism implied transvaluation speaks to the fact that ‘notions of values in relative-ontological-incompleteness\textsuperscript{59} destructuring-threshold\textsuperscript{(uninstitutionalised-threshold/presublimating–desublimating-decisionality)}–of-ontological-performance\textsuperscript{17}–\langle\text{including-virtue-as-ontology}\rangle are of teleologically-decadent–as-in-dimensionality-of-desublimating-lack-of \langle\text{amplituding/formative} \text{supererogatory-de-}
mentativeness/epistemic-growth-or-conflatedness \text{/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle ontological-performance\textsuperscript{17}–\langle\text{including-virtue-as-ontology}\rangle as of vices-and-impediment’ and ‘notions of values aspiring-for-and-in
relative-ontological-completeness constructedness-of-ontological-performance \(\sim\)-\(\text{including-virtue-as-ontology}\) are of emancipatory/teleologically-elevated ontological-performance \(\sim\)-\(\text{including-virtue-as-ontology}\)' for instance in the sense that while there is nothing inherently wrong with achievement motives across all registry-worldviews/dimensions conventional constructs as of human finite aspirations whether socially, professionally, family-wise, hedonic, etc., their implications as of the destructuring-threshold\(\langle\text{uninstitutionalised-threshold}\rangle/presublimating–desublimating\)-\(\text{decisionality}\)-of-ontological-performance \(\sim\)-\(\text{including-virtue-as-ontology}\) in relative-ontological-incompleteness\(\langle\text{amplituding/formative}\rangle\) supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluable-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) vices-and-impediments\(\langle\text{amplituding/formative}\rangle\) and likewise regarding the same context their overlooking/foregoing/dispensing-with-immediacy-for-relative-ontological-completeness\(\langle\text{amplituding/formative}\rangle\)-by-reification\(\langle\text{amplituding/formative}\rangle\)/contemplative-distension \(\langle\text{amplituding/formative}\rangle\) (as of human self-surpassing—existentialism-form-factor—in-overcoming–notionally–collateralising-beholdening-protohumanity’-to–\(\text{attain-sublimating-humanity}\)’-as-to-existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality\(\langle\text{amplituding/formative}\rangle\) wooden-language\(\langle\text{amplituding/formative}\rangle\) imbued—averaging-of-thought\(\langle\text{amplituding/formative}\rangle\).
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\(^8\) constructiveness-of-ontological-performance\(^7\)-<including-virtue-as-ontology> brings about prospective emancipatory/teleologically-elevated ontological-performance\(^7\)-<including-virtue-as-ontology>, pointing out that all values are as ontologically-pertinent as of the prospective relative-ontological-completeness\(^8\) transvaluation implications as to the fact that for instance ‘supposed friendship/family/social/professional values’ leading to involvement in say a genocide (as of the insight exposed from such an extreme/stark example undermining human predisposition for ‘a nihilistic <amplituding/formative> wooden-language\(^{[imbued–}

averaging-of-thought-\langle\textit{as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-`nondescript/ignorable–void` -with-regards-to-prospective-apriorising-implications>`\rangle\) are effectively associated with vices-and-impediments\(^{10}\) as to existential-extrication-as-of-existential-unthought, and thus pointing out that there are no true values without the prior conception of their transvaluation as of ‘relative-ontological-incompleteness\(^8\) /relative-ontological-completeness\(^8\)

to human-and-social–expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism” the effective manifest ‘asceticism-as-of-parrhesiastic-askesis-or-acumen transvaluation development’ (as enabling the superseding of human prior<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag) can be contemplated as of reference-of-thought-level induced universalising-idealisation transvaluation as reflected with ‘Socrates principled ascetic stances associated with his maieutic eliciting of a basic sense of universalising-idealisation in his interlocutors even when bordering on the incongruous during his condemnation while upholding the ontological-pertinence of the incongruous universalising-idealisation over sophistic/pedantic apparently congruous non-universalising’ developing into ‘Plato’s perpetuating of the philosophical tradition with his Academy with a further phronesis/practicality emphasis in striving, as of the deferential-formalisation-transference implications underlying all true knowledge-constructs (as of the underlying Socrates maieutic exercise ‘inconclusiveness insight’ which is rather more critical in eliciting/instigating a sense of knowledge-reification and so-reflecting the reality that the ordinariness as wooden-language-imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of–nondescript/ignorable–void ‘with-regards-to-prospective-apriorising-implications’) framework lacks the requisite dispensing-with-immediacy-for-relative-ontological-completeness–by-
reification\(^1\)/contemplative-distension\(^2\) (as of human self-surpassing—existentialism-form-factor—\(\text{in-overcoming—'notionally—collateralising—}
beholdening-protohumanity—to—'attain-sublimating-humanity—as-to-existence-potency \(~\text{sublimating—nascence, disclosed—from-prospective—}
epistemic-digression\) to supersede human temporality \(\text{/shortness}
<amplituding/formative>\) wooden-language—\{imbued—averaging-of-
meaningfulness-and-teleology—\(\text{as-of—'nondescript/ignorable—void ‘—}
with-regards-to-prospective-apriorising-implications>\}) for profound
knowledge-reification\(^7\) as of human limited-mentation-capacity
commitment induced disinterest/indifference/apathy and thus ‘veridical
knowledge-reification\(^7\) is postconvergingly—de-
mentated/structured/paradigmed out-of-profoundly-developed-
interest/concern/care-induced-institutionalising as of deferential-
formalisation-transference for its requisite appropriate dispensing-with-
immmediacy-for-relative-ontological-completeness\(^9\)—by-
reification\(^7\)/contemplative-distension\(^2\), to influence Dionysus I of
Syracuse along the philosopher-king postconverging—de-
mentating/structuring/paradigming’ and ‘Aristotle’s expansive approach
to philosophical and knowledge inquiry along the \(^{10}\) 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/supercerogary–de-mentativity

dialectical-thinking\(\supset\)as-of-assertion’ attitude/mental-disposition/care–and–episteme over \(\supset\)preconverging-or-dementing\(\supset\)as-of-deassertion’ attitude/mental-disposition/care–and–episteme, in apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, for-aposteriorising/logicising/deriving/intelligising/measuring–\(\supset\)meaningfulness-and-teleology\(\supset\)

beyond-the-consciousness-awareness-teleology\(\supset\)<in-existential-extrication-as-of-existential-unthought> implies ‘conscious’ and/or ‘unconscious’ as of threshold-of-teleology\(\supset\)<in-existential-disontologising–preconverging/dementing \(\supset\)apriorising-psychologism> at the uninstitutionalised-threshold\(\supset\) of a registry-worldview/dimension whether with regards to retrospective or prospective transcendental implications

blurriness\(\supset\) blurriness speaks to ‘lack of intellectual lucidity/clarity with respect to supposed knowledge articulation as of existential-reality’ wherein a given human-subpotency registry-worldview/dimension supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation so-construed as of reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation is rather wrongly construed in \(\supset\)presencing—absolutising-identitive-constitutedness\(\supset\) as superseding ecstatic-
existence/intrinsic-reality at its prospective destructuring-threshold\(\) 
expectations/anticipations—metaphoricity\(^2\)–as-rede-
mentating/restructuring/reparadigming–psychologism\(^2\), and blurriness 
is reflected aporetically with such conundrums as existence-in-existence,
disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity\(^1\)}>, is–ought problem, and logical issues of elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside—existential-contextualising-contiguity\(^2\); blurriness thus 
fundamentally speaks of a ‘closed-minded unilateral-conceptualisation-
of-knowledge’ wherein the human Self is wrongly construed as of a
\(\text{\textit{(presencing—absolutising-identitive-constitutedness}}\) 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’ on the basis of its non-positivism as animism or as medievalism apriorising/axiomatising/referencing/intelligibility/setup/measuringinstruments’ as implied in an animistic God of plane type of articulation and this applies likewise with our positivism–procrypticism with respect to prospective depprocrypticism, as this is exactly what explains the disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’> of all registry-worldviews/dimensions as to the fact that successive registry-worldviews/dimensions involve successive renewing of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as of relative-ontological-completeness in reflection of
human limited-mentation-capacity-deepening grasp of existence-potency\textsuperscript{[2]}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression at their destructuring-threshold\textsuperscript{(uninstitutionalised-threshold /presublimating–desublimating-decisionality)} of-ontological-performance\textsuperscript{[7]}-<including-virtue-as-ontology>\textsuperscript{;}\textsuperscript{¶} blurriness at the destructuring-threshold\textsuperscript{(uninstitutionalised-threshold /presublimating–desublimating-decisionality)} of-ontological-performance\textsuperscript{[8]}-<including-virtue-as-ontology> is what brings up the is–ought problem (which had hitherto traditionally been wrongly framed rather in \textsuperscript{[8]}\textsuperscript{presencing—absolutising-identitive-constitutedness}\textsuperscript{3} terms as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity\textsuperscript{[9]}, because going by ecstatic-existence as it reflects human \textsuperscript{7}historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> becoming in existential-contextualising-contiguity\textsuperscript{[10], human ‘ontological/knowledge uncertainty’ inherently implies human sovereign choices and options are then necessarily of ‘ought indeterminacy’ as of prior relative-ontological-incompleteness\textsuperscript{[11]} but prospective relative-ontological-completeness\textsuperscript{[12]} with respect to prospective knowledge implications provides the ‘ontological/knowledge certainty’ to turn such prior ‘ought indeterminacy’ into ‘is determinacy’ whether this prospective ‘is determinacy’ transformation carries with it the given prospective knowledge acceptance, rejection or any other qualified attribution associated with the prior ‘ought indeterminacy’) given that the prior
registry-worldview/dimension reproducibility—matheis_motif/thrownness-disposition—as-reproducibility-of-aestheticisation specific elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity reaches its ‘is determinacy’ limits of analysis from whence its ‘ought indeterminacy’ arises at its destructuring-threshold(uninstitutionalised-threshold /presublimating–desublimating-decisionality)–of-ontological-performance<including-virtue-as-ontology>, speaking of an issue of relative-ontological-incompleteness that is only resolvable by the very fact that prospective relative-ontological-completeness changes the prior ‘ought indeterminacy’ as of prior normativities/conventions/practices into the prospective registry-worldview/dimension ontologically-veridical ‘is determinacy’ as reflected in renewed normativities/conventions/practices as to prospective institutionalisation, and in this regard we can appreciate how medieval-scholasticism non-positivism reference-of-thought-level pedantic dogmatism ‘ought indeterminacy’ emphasis gave way to the positivism/rational-empiricism scientific cause-and-effect ‘is determinacy’ emphasis or how Ancient-sophists non-universalising ‘ought indeterminacy’ gave way to the universalising-idealisation ‘is determinacy’ of Socratic-philosophers or how notions like cannibalism, various practices of slavery and serfdom, etc. in human history as of ‘ought indeterminacy’ of their practices in relative-ontological-incompleteness gave way to the present ‘is determinacy’ of their
apriorising/axiomatising/referencing—psychologism
cultivated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying,-ontological-commitment

<implied—self-assuredness-of-ontological-good
faith/authenticity ~postconverging—de-
mentating/structuring/paradigming —as-being-as-of-existential-reality>)

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

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-

meaningfulness-and-teleology —as-of—'nondescript/ignorable—void —with-regards-to-prospective-apriorising-implications>) with regards to human existential-extrication-as-of-existential-unthought in the perception and relation to the human existential narrative, with contrastive conceptualisation as of —an asceticism— for opened-construct-
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–re-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-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation)) intimately associated with its prospective
meaningfulness-and-teleology knowledge as to institutional-
reflecting-'immanent-ontological-contiguity ’;—as-operative-
notional—deprocrypticism) as from *base-institutionalisation—
uninstitutionalisation (as of ontological-normalcy/postconvergence
prospective aporeticism-overcoming/unovercoming implications) to
universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism (excludes all other
supposed meaningfulness-and-teleology/\textsuperscript{100}/knowledge ‘based on prior
rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism’) to then induce prospective \textsuperscript{101}universalisation
foregrounding—entailment—(postconverging—narrowing-
down—sublimation-as-to—’existence—as-sublimating-withdrawal—
eliciting-of-prospective-supererogation ’-in-reflecting—’immanent-
ontological-contiguity ’;—as-operative-notional—deprocrypticism);
apriorising/axiomatising/referencing–psychologism') to then induce prospective 'positivism/rational-empiricism

(postconverging–narrowing-down–sublimation-as-to–'existence—as

sublimating-withdrawal, eliciting-of-prospective-supererogation ' in-

reflecting–'immanent-ontological-contiguity '; as-operative-

notional–deprocrypticism'), and likewise 'foregrounding—entailment-

(postconverging–narrowing-down–sublimation-as-to–'existence—as-

sublimating-withdrawal, eliciting-of-prospective-supererogation ' in-

reflecting–'immanent-ontological-contiguity '; as-operative-

notional–deprocrypticism) as from *positivism–procrypticism (as of

ontological-normalcy/postconvergence prospective aporeticism-

overcoming/unovercoming implications) to notional–deprocrypticism as

preempting—disjointedness-as-of-<amplituding/formative–epistemicity> growth-or-

conflicatedness</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 (excludes all other

supposed "meaningfulness-and-teleology"/knowledge 'based on prior

positivising/rational-empiricism-based-universalisation-directed-

rulemaking-over-non-rules—apriorising/axiomatising/referencing–

psychologism') to then induce prospective 'notional–deprocrypticism

'foregrounding—entailment-(postconverging–narrowing-
down-sublimation-as-to-‘existence—as-sublimating-withdrawal,-
elicitng-of-prospective-supererogation ’-in-reflecting-‘immanent-
onontological-contiguity ’;–as-operative-notional–deprocrypticism’), and
in all such cases the idea is ever always to move from a
<amplituding-formative> wooden-language-{imbued—averaging-of-
meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-
with-regards-to-prospective-apriorising-implications}> to an opened-
construct-of-‘meaningfulness-and-teleology(\textsuperscript{60}) reflexive of ecstatic-
existence in postconverging–narrowing-down–sublimation as from ‘non-
rules, rulemaking-over-non-rules, \textsuperscript{101}universalisation-directed-
rulemaking-over-non-rules, positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules, and preempting—
disjointedness-as-of-\textsuperscript{14}reference-of-thought,-as-to-
\langle amplituding-formative–epistemicity> growth-or-
conflatedness\textsuperscript{17}/transvaluative-
\textsuperscript{12}foregrounding—entailment-(postconverging–narrowing-
down–sublimation-as-to-‘existence—as-sublimating-withdrawal,-
elicitng-of-prospective-supererogation ’-in-reflecting-‘immanent-
onontological-contiguity ’;–as-operative-notional–deprocrypticism)’ while
superseding any \textsuperscript{8}presencing—absolutising-identitive-constitutedness\textsuperscript{13}
(failing to imply this ontological-normalcy/postconvergence in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process as from 'non-rules, rulemaking-over-non-rules, universalisation-directed-rulemaking-over-non-rules, positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules, and preempting—disjointedness-as-of-reference-of-thought,-as-to-

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-verity 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 (imbued-and-
hermeneutically/reprojectively/supererogatingly/zeroingly-educing'—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing—conceptualisation), furthermore with regards specifically to say the 'positivism/rational-empiricism reference-of-thought-devolving level of meaningfulness-and-teleology, we can factor in that any 'supposedly deepening/profound' conception/theory/idea say about biological hereditary is rather inconceivable as a phenomenality that fails foregrounding—entailment—postconverging—narrowing-down—sublimation-as-to—'existence—as-sublimating-withdrawal,
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-(of-existential-contextualising-contiguity) conflatedness, and so as ecstatic-existence is what can validate-and-falsify the ontological-veracity of any supposed ontological-primemovers-totalitative-framework and as it overrides any human secondary epistemic inclination that may wrongly be of presencing—absolutising-identitive-constitutedness, with the inherent becoming of ecstatic-existence rather reflected in ontologically-veridical ‘knowledge-reification’ gesturing/process entailing-
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness epistemic-ricochetting/transepistemicity implications of aetiologisation/ontological-escalation and in so doing ‘abstractively-and-systematically justifying the socially imbued intellectual deferential-formalisation-transference’ as to the fact that the knowledge-reification is not of ‘mere imprimatur totalisingly-disentailing—discretion/whim-of-thought that fails to justify abstractively-and-systematically any such entailing-
<amplitunding/formative–epistemicity>totalising—in-relative-ontological-completeness epistemic-ricochetting/transepistemicity implications of aetiologisation/ontological-escalation, and thus ‘superseding-and-resolving the epistemic aporeticism of prospective knowledge-reification’ with regards to ‘determining intrinsic-reality/ontological-veracity’ as the latter is ever always caught up, given
human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions—so-
construed-as-from-perspective–ontological-
normalcy/postconvergence’—existentialism-form-factor, in human
ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—
as-so-being-as-of-existential-reality
‘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>)

categorical-imperatives/axioms/registry-teleology (as to the epistemic-
operannce of human meaningfulness-and-teleology
underlying
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment, 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 (imbued-and-
‘hermeneutically/reproductively/supererogatingly/zeroingly-educing’—
circularity/recurrence/repetition/repeat-ability with regards to the-very-same '<amplituding/formative–epistemicity>totalising-purview-of-construal-as-immanent-existence/intrinsic-reality/ontological-veridicality
reconstituting-in-perspective-ontological-normalcy/postconvergence-
induced-conflatedness -of-veridical- reference-of-thought-as-
prospective-institutionalisation-supratransversality<-in-sublimating-
existential-eventuating/denouement>-of-motif-and-
apriorising/axiomatising/referencing')

(compulsing–nonconviction/madeupness/bottomlining)
nonconviction/mad
<decontextualising/de-existentialising–of-attendant-intradimensional–
cupness/bottomlining
apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
‘attendant-intradimensional–ontologising’–imbued-
<decontextualising/de-existentialising–of-attendant-intradimensional–
existentialising–of-
attendant-
apriorising/axiomatising/referencing ’-logical-dueness>-as-existential-
intradimensional-
decontextualised-transposition, -falsely-projected-
apriorising/axiomatising/referencing–in-caricaturing-hollow-staging-
and-performance>

<disontologising-perverted-outcome-sought-
precedes-existentially-veridical–’attendant-intradimensional
ontologising’–imbued–
<contextualising/existentialising–attendant-ontological-contiguity>-in-
shallow-supererogation
<disontologising-perverted-outcome-sought-
intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>

<as-existential-
decontextualised-transposition, -falsely-projected-
apriorising/axiomatising/referencing–in-caricaturing-hollow-staging-
and-performance>
‘attendant-intradimensional–apriorising/axioma-tising/referencing’-logical-dueness>\)

11conjoining-looping-set-of-narratives\{(construed-as-of-slanted-cohering-
looping-set-of-narratives ‘unsoundness-or-ontological-bad-faith/inauthenticity -of- reference-of-
thought’-of-the-derived- perversion-of- reference-of-thought-<as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation >,-and-thus-invalidating-any-wrongly-implied-
logical-processing-engaging)\)

conflatedness\2 or apriorising/axiomatising/referencing-(of-existential-contextualising-
apriorising/axioma contiguity )—conflatedness or effecting-wholeness-as-of-profoundness-
tising/referencing—meaningfulness-and-teleology\(^{109}\); so-implied by
\(<\text{amplituding/formative-}\>
epistemicity>totalising/circumscribing/delineating epistemic conflating of
motif—and—apriorising/axiomatising/referencing—(of-existential-
contiguity)—conceptualisation with-and-as-to-the-
precedence-of existence-potency—sublimating—nascence—disclosed-
from-prospective-epistemic-digression in-existent-contextualising-
contiguity\(^{39}\); as of singularisation—<as-to-the-
nondisjointedness/entailment-of-prospective—nonpresencing>
projected epistemic-immanence/veridical-epistemic-determinism in
reflecting the ecstatic singularity of existence—as-the-absolute-a-priori-
of-conceptualisation—and—existence—as-sublimating-withdrawal,—
eliciting-of-prospective-supererogation—<as-to-perspective—
onological-normalcy/postconvergence—implied—prospective-aporeticism-
overcoming/unovercoming> as it is effectively underscored by
difference-conflatedness-as-to-totalitative-reification—in-
singularisation<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing>—as-veridical-epistemic-determinism—
apriorising/axiomatising/referencing—(of-existential-contextualising-
contiguity)—conflatedness is de-
mentatively/structurally/paradigmatically validated by the underlying
reality of human limited-mentation-capacity (speaking of human
epistemic-abnormalcy/preconvergence\(^{30}\) to the human-subpotency–
aporia/undecidability/dilemma/ought—
indeterminacy/deficiency/limitation/constraint of any given moment) thus
in a state of prospective relative-ontological-incompleteness\textsuperscript{59} in need for prospective human limited-mentation-capacity-deepening\textsuperscript{77} to achieve relative-ontological-completeness\textsuperscript{8}, and so as of the-very-same-<amplituding/formative–epistemicity>totalising–purview-of-construal-as-immanent-existence/intrinsic-reality/ontological-veridicality;¶ and by that token as apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness aspires for relative epistemic-normalcy it becomes reflective of the ‘ontological-normalcy/postconvergence of existence-potency\textsuperscript{78}—sublimating–nascence,-disclosed-from-prospective-epistemic-digression as this effectively prompts the homely ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{68} apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—re-originariness/re-origination as of \textsuperscript{8}reference-of-thought—and—reference-of-thought—devolving—meaningfulness-and-teleology\textsuperscript{100}, marked by the successive transepistemicity/epistemically-conflatedness of registry-worldviews/dimensions in relative-ontological-completeness giving warranty to apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness epistemic-veracity as to human ontological-performance—<including-virtue-as-ontology> 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→existentia-lism-form-factor

constitutedness

apriorising/axiomatising/referencing-(of-existentia-l-contextualising-contiguity)—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-(of-existentia-l-contextualising-contiguity)—conceptualisation as to falsely imply their existence-in-existence (since existential-contextualising-contiguity—is thus-inherently-not-construed-as-to-its

<amplituding/formative-epistemicity>totalisingly—preceding-and-redefining’) as of dissingularisation<as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness>/epistemic-nonimmanence/flawed-epistemic-determinism by such misconception in

constitutedness > -as-flawed-epistemic-determinism

apriorising/axiomatising/referencing-(of-existential-contextualising-
contiguity) — constitutedness is de-
mentatively/structurally/paradigmatically flawed given the underlying
reality of human limited-mentation-capacity at any given moment
(speaking of human epistemic-abnormalcy/preconvergence with respect
to the human-subpotency-aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint of that given moment) such
that apriorising/axiomatising/referencing-(of-existential-contextualising-
contiguity) — constitutedness poorly construes of ‘relative-ontological-
incompleteness’ /relative-ontological-completeness

(sublimating—referencing/registering/decisioning,—as-self-becoming/self-
apriorising/axiomatising/referencing-(of-existential-contextualising-
contiguity) — 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 (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-(of-existential-contextualising-contiguity)—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-(of-existential-contextualising-contiguity)—constitutedness epistemic stance in perspective epistemic-abnormalcy/preconvergence by wrongly implying its prior attainment of epistemic-normalcy from the state of human limited-mentation-capacity is in effect wrongly projecting flawed absolutising/ presencing—absolutising-identitive-constitutedness thus veering-off from originariness/origination-{so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence} as of the absolute a priori that is existence as to the-very-same-<amplituding/formative–epistemicity>totalising~purview-of-construal-as-immanent-existence/intrinsic-reality/ontological-veridicality and as so-validated with epistemic-causality as of ontological-prime mover...
de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—
de-mentation—stranding-or-attribute-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—or-
suprastructuring, and as in association with de-
mentative/structural/paradigmatic,
de-
mentatively/structurally/paradigmatically,
de-
mentating/structuring/paradigming, de-mentate/structure/paradigm, de-
mentated/structured/paradigmed,
rede-
mentating/restructuring/reparadigming,
rede-
mentate/restructure/reparadigm,
rede-
mentated/restructured/reparadigmed rather points to the veracity of a
apriorising/axiomatising/referencing—(of-existential-contextualising-
contiguity)—conflatedness—conception (and not a
apriorising/axiomatising/referencing—(of-existential-contextualising-
contiguity)—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-reflectedly counterintuitively as rather moving towards or recovering what is ‘mentatively normal’ as towards/recovering ontological-normalcy/postconvergence by human-‘limited-mentation-capacity-deepening’ as so-underlying ‘relative-ontological-incompleteness’/relative-ontological-completeness

aestheticising-re-motif—and—re-apriorising/re-referencing—in-perspective—ontological-normalcy/postconvergence) as to human-and-social—expectations/anticipations—metaphoricity—as-red-mentating/restructuring/reparadigming—psychologism’; as so-implied with respect to the de-mentation—(supererogatory—ontological—
de-mentation-or-dialectical—de-mentation—stranding-or-attributive—
dialectics) of human reference-of-thought (as the reference-of-thought is the ‘superseding-axiomatic-construct postconverging—de-mentating/structuring/paradigming of all other devolving axiomatic-constructs’, and de-mentatively/structurally/paradigmatically underlies as of successive de-mentation—(supererogatory—ontological—
de-mentation-ordialectical—de-mentation—stranding-or-attributive—
dialectics) of human reference-of-thought the ontological-contiguity—of-the-human-institutionalisation-process) and the operative de-mentation—(supererogatory—ontological—de-mentation—stranding-or-attributive—
dialectics) of reference-of-thought.
that underlies ‘supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing as to postconverging/dialectical-thinking’–qualia-schema—mental-aestheticisation- attribution and preconverging/dementing ‘qualia-schema—mental-aestheticisation- attribution and then their mutually-reinfusing-attributive-possibilities,-for-<amplituding/formative–
epistemicity>totalising-pseudoconflation/conflation -of-human-limited-mentation-capacity’-as-to-coremponently-ensuing—desublimating-or-
sublimating-mental-aestheticisation-representation (with regards to ‘varying magnitudes/scales—as-to-successively-profound-rede-
mentating/restructuring/reparadigming–frames-as-from-living,-
institutionalising,-and-Being-ontologising/infrastructure-of–
meaningfulness-and-teleology° of prospective human-subpotency–
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued;
‘notional–firstnatures—temporal-to-intemporal-dispositions-<so-
construed-as-from-perspective–ontological-
normalcy/postconvergence’=existentialism-form-factor’)
denaturing°° denaturing/usurping/arrogating/perverting-in-constitutedness°
deneuterising°°° deneuterising-{disambiguation of intemporal-as-sound/postconverging-
or-dialectical-thinking} and temporal-as-denaturing /preconverging-or-
dementing , so-construed-as-binarities–categorical-
imperatives/axioms/registry-teleology°°°—as-respectively-in-ontological-
contiguity -and-'notional-discontiguity/epistemic-discontiguity -

<shallow-supererogation -of-mentally-

aestheticised-preconverging/dementing -qualia-schema>','-as-of-the-

very-same-<amplituding/formative-epistemicity>totalising-purview-of-

construal-as-immanent-existence/intrinsic-reality/ontological-

veridicality): hence deneuterising—referentialism/deascriptivity-as-of-

ontological-reconstituting—as-of-conflatedness\textsuperscript{1}-diff\'rance/internal-

dialectics/difference-deferral-of\textsuperscript{84} reference-of-thought\textsuperscript{53} devolving

highlighting the dynamics of limited-mentation-capacity-deepening

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

over shallow limited-mentation-capacity relative \textsuperscript{84} neuterising of motif-

and-apriorising/axiomatising/referencing

\textsuperscript{17}deprocrypticism—deprocrypticism—or-preempting—disjointedness-as-of-\textsuperscript{2} reference-of-

thought,-as-to-<amplituding/formative-epistemicity>growth-or-

disjointedness-as-conflatedness\textsuperscript{1}/transvalutive-

of-reference-of-rationalising/transepistemicity/anamnestic-residuality/spirit-

thought drivenness’—in-superseding-mere-formulaic-positivising/rational-

empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism, and so as of

apriorising/axiomatising/referencing-(of-existential-contextualising-

contiguity)—conflatedness of the positivism/rational-empiricism

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for upholding intemporal-preservation as to perspective

ontological-normalcy/postconvergence over the
‘<amplituding/formative>wooden-language-imbued—temporal—mere-
form/virtualities/dereification /akrasiatic-
drag/denatured/preconverging—orm-dementing —narratives—of-the-
reference-of-thought—categorical-imperatives/axioms/registry-
teleology } of such positivism/rational-empiricism
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstruments’, and across the successive registry-worldviews/dimensions as of
such upholding of intemporal-preservation as to perspective ontological-
normalcy/postconvergence as so-reflecting all the successive
transcendence-and-sublimity/sublimation/suprerogatory—de-mentativity
instigation over their prospective uninstitutionalised-threshold\(^{103}\) (that is,
as successive notional—deprocripticism—or—notional—preempting—
disjointedness-as-of\(^{84}\) reference-of-thought and so-construed
epistemically/notionally as dimensionality-of-sublimating
\(<\text{amplituding/formative} \suprerogatory—de-mentativeness/epistemic-
growth-or-conflatedness /transvaluative-
\text{rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—}
\text{equalisation})\), so-driven by ontological-faith-notion-or-ontological-
fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality
induced maximalising-recomposuring--for-relative-ontological-
completeness\(^{88}\)—unenframed-conceptualisation ‘reification\(^{87}\) gesturing
for prospective knowledge’ arising as from existential-contextualising-
contiguity\(^{9}\) \(<\text{amplituding/formative—epistemicity} \text{causality—as-to—}
\text{projective-totalitative—implications-of-prospective—nonpresencing—for—}
explicating-ontological-contiguity of prospective relative-ontological-completeness


destructuring—


preconverging-or-
dementing—<as-of-preconverging-conceptivity/epistemic-reflexivity—(as-to-the—‘preconverging-stranding/attribution’—of-the—‘de-mentation’

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

mentation—stranding-or-attributive-dialectics)),—induced-disposedness-

and-entailing,—of-ontologically-flawed ‘teleology’ of leveling-

down/equating’ so-construed as from existence—as-sublimating-

withdrawal,—eliciting-of-prospective-supererogation—perspective of

notional—deprocrypticism>

postconverging-or-
dialectical-thinking—<as-of-postconverging-conceptivity/epistemic-
dialectical-thinking—reflexivity—(as-to-the—‘postconverging-stranding/attribution’—of-the—‘de-

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

mentation—stranding-or-attributive-dialectics)),—induced-disposedness-

and-entailing,—of-ontologically-sound ‘teleology’ of unleveling/disambiguating’ so-construed as from existence—as-
sublimating-withdrawal, eliciting-of-prospective-supererogation perspective of notional-deprocrypticism

difference-conflatedness -as-to-totalitative-reification -in-
conflatedness -as-
singularisation<as-to-the-nondisjointedness/entailment-of-prospective-
to-totalitative-nonpresencing> -as-veridical-epistemic-determinism -as-of-
reification" -in-
epistemically-differentiated-ontological-depth-of-reality-(as-of-the-
singularisation-<as-to-the-nondisjointedness/entailment-of-
nonpresencing> differentiated-and-disambiguated-trace-of-dynamic-temporal-to-
nondisjointedness/ as-postconverging-or-dialectical-thinking -apriorising-psychologism-
entailment-of-
prospective-and-preconverging-or-dementing -apriorising-psychologism-
nonpresencing> respectively). difference-conflatedness -as-to-totalitative-reification -in-
singularisation<as-to-the-nondisjointedness/entailment-of-
epistemic-projection perspective as a reflection of dimensionality-of-sublimating
<amplituding/formative>supererogatory-de-mentativeness/epistemic-
epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-
equalisation) underlying ‘the ontological-contiguity” —of-the-human-
institutionalisation-process (as to human living-development—as-to-
personality-development, institutional-development—as-to-social-
function-development and Being-development/ontological-framework-
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology), and speaks to the fact that human limited-mentation-capacity-deepening reflects an overall human existential foregrounding—entailment—(postconverging—narrowing-down—sublimation-as-to—′existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—′in-reflecting—′immanent-ontological-contiguity;—as-operative-notional—deprocripticism) wherein as to ′the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation′, human limited-mentation-capacity-deepening variously attains differing ontological-performance—<including-virtue—as-ontology> so-reflected as the successive registry-worldviews/dimensions—reference-of-thought—devolving—meaningfulness-and-teleology implying that human ′meaningfulness-and-teleology′ can be construed as ever always twofaceted as to the facet of achieved sublimation—反省下—sublimation-over—desublimation of ′meaningfulness-and-teleology′ as validated with predicative-effectivity—sublimation—(as-to-underlying—ontological-commitment—<implied—self-assuredness-of-ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality>) and on the other hand the facet of the existentially-withdrawn—′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 ever always projects of an underlying epistemicity-totalising/circumscribing/delineating reference-of-thought striving to grasp existence as it is signified-as-to-immanency (speaking of ontological-contiguity perspective of the unchanging immanency of existence as oneness-of-ontology as to the coherence underlying the very possibility for construing-and-reconstruing of intelligibility in existence)’ and this facet de-mentatively/structurally/paradigmatically acts as the ‘prior requisite human experiential framework to be challenged-disproved-invalidated’ which surpassing enables further sublimation-overdesublimation of meaningfulness-and-teleology as validated with predicative-effectivity–sublimation–as-to-underlying–ontological-commitment –<implied—self-assuredness-of-ontological-good-faith/authenticity –postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality>) (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

difference-in-kind/difference-in-aposteriorising-or-logicising-

kind/difference-in-<difference-in-aposteriorising-or-logicising-or-deriving-in-determining-
aposteriorising-or-
logicising\textsuperscript{22} \textquotesingle\textquotesingle{mutually-relative-validity-by-invalidity-as-to-the-veracity-of-any-given-
existential-instantiation'}-\textquotesingle\textquotesingle{\texthyp{\textperiodcentered}through-in-notional-contiguity/epistemic-
contiguity }\textlangle\textsuperscript{profound-supererogation }\texthyp{of-mentally-}
aestheticised~postconverging/dialectical-thinking \textgreater \textlangle\textsuperscript{qualia-schema}\rangle\texthyp{of-
thevery-same-mutually-abstract-apriorising-or-axiomatising-or-
referencing-conceptualisation}\rangle

difference-in-
nature/difference-
in-apriorising-or-
axiomatising-or-
referencing\textsuperscript{23} \langle\textsuperscript{difference-in-apriorising-or-axiomatising-or-referencing-as-
to-mutually-constrastive-}\textsuperscript{\textperiodcentered}notional-contiguity/epistemic-contiguity\textgreater \textlangle\textsuperscript{profound-supererogation }\texthyp{of-mentally-}
aestheticised~postconverging/dialectical-thinking \textgreater \textlangle\textsuperscript{qualia-schema}\rangle\texthyp{and-notional-discontiguity/epistemic-discontiguity }\langle\textsuperscript{shallow-
supererogation }\texthyp{of-mentally-aestheticised-preconverging/dementing }\textgreater \textlangle\textsuperscript{qualia-schema}\rangle\texthyp{'-of-abstract-conceptualisation,-as-‘rendering-
irrelevant-any-mutual-aposteriorising-or-logicising-or-deriving-
exercise’.-given-that-the-validity-or-invalidity-as-to-the-ontological-
veracity-of-any-given-existential-instantiation-is-aposteriorised-or-
logicised-or-derived-from-the-more-profound-apriorising-or-
axiomatising-or-referencing-conceptualisation,-so-construed-as-the-
supratransversality\langle\textsuperscript{in-sublimating–existential-
eventuating/denouement}\rangle\textgreater \textlangle\textsuperscript{of-motif-and-
 apriorising/axiomatising/referencing-and-rendering-ontologically-
irrelevant/impertinent-the-subtransversality\langle\textsuperscript{in-desublimating–
existential-eventuating/denouement}\rangle\textgreater \textlangle\textsuperscript{of-motif-and-}
apriorising/axiomatising/referencing

dimensionality-of-sublimating

sublimating\(^\wedge 2^4\) (<amplituding/formative> supererogatory-de-mentativeness/epistemic-
mentativeness/epis rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-
equalisation)-as-to-human-ontological-performance-<including-virtue-as-ontology>,-as-so-construed-as-from-prospective-ontological-normalcy/postconvergence-epistemic-projection-perspective-as-to-re-originariness/reorigination-as-reflecting-difference-conflatedness\(^\wedge 1^2\)-as-to-totalitative-reification\(^*\)-in-singularisation<as-to-the-
epistemicity/anamnestic-residuality/spirit-drivenness–equalisation)

dimensionality-of-desublimating

desublimating\(^\wedge 2^5\) (<amplituding/formative> supererogatory-de-mentativeness/epistemic-
lack-of\(^\wedge 2^5\) rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-
equalisation)-as-to-human-ontological-performance-<including-virtue-as-ontology>,-as-so-construed-as-from-prospective-ontological-normalcy/postconvergence-epistemic-projection-perspective-in-
conflatedness /transvaluative-rationalising/transepiestemicity/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)

by-reification

of-human-limited-mentation-capacity-successive-re-originary-projections/anticipations-about-the-


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


-construed-as-habit-and-tradition’ is ‘de-mentatively/structurally/paradigmatically-defining-as-reference-to-be-superseded’ by dialectically-successive ‘re-originary-projections/anticipations-of-relative-ontologically-veridical-articulation-
112


thought-as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology-as-of-'nondescript/ignorable–void'–
with-regards-to-prospective-apriorising-implications)} of temporal-
dispositions and as prodded by sophistic/pedantic distraction inclinations
in ‘incrementalism-in-relative-ontological-incompleteness’—enframed-
conceptualisation) wrongly implying a propensity to construe ‘existential-
extrication-as-of-existential-unthought as more of life as to the supposed
precedence of human shallow-supererogation\(^6\) over profound-
supererogation\(^6\), but rather dispensing-with-immediacy-for-relative-
ontological-completeness\(^6\)-by-reification /contemplative-distension
speaks of ‘a more profound intemporal solipsistic contemplative
appreciation of life as of the precedence of human sublime potential
reflected in a projective disposition to rethinking human
\(^5\)meaningfulness-and-teleology\(^{10}\) infrastructure’, and as validated by the
fact that the succession of human registry-worldviews/dimensions are
grounded on such ‘dimensionality-of-sublimating’
\(<\text{amplituding/formative}>\text{supererogatory–de-mentativeness/epistemic-
growth-or-conflatedness }/\text{transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness}–
equalisation) reasoning-through/messianic-reasoning for human
secondnatured institutionalisation for living-development–as-to-
personality-development, institutional-development–as-to-social-
function-development and Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–
meaningfulness-and-teleology\(^{10}\) against the torrent of
ˈ<amplituding/formative>⁸wooden-language ˈimbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology -as-of-ˈnondescript/ignorable—void ’ -
with-regards-to-prospective-apriorising-implications>⟩ and as prodded by sophistic/pedantic distractive reasoning-from-results/afterthought imbued ⁵¹incrementalism-in-relative-ontological-incompleteness⁵⁰ —
enframed-conceptualisation’ that is ever always ‘parrhesiastically wanting’ for the prospect of prospective ‘dimensionality-of-sublimating
(ˈ<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-
rationalisng/ 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
⁸presencing—absolutising-identitive-constitutedness⁸ registry-
worldview/dimension as of its ˈ<amplituding/formative>⁸wooden-
language ˈimbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-
teleology -as-of-ˈnondescript/ignorable—void’-with-regards-to-
prospective-apriorising-implications>⟩ and as prodded by its given pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation is paradoxically disinclined to its prospective reasoning-through/messianic-reasoning as it is ever always in ˈ<amplituding/formative—epistemicity>totalising—self-referencing-

(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-

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

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

<amplituding-for <amplituding-formative–epistemicity>growth-or-
formative-conflatedness/transvaluative-
epistemicity-grow rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness
th-or-
conflatedness/transvaluative-
transvaluative-
epistemic-digression), reflecting intemporal-solipsistic—firstnatureness-
rationalising/transepistemicity/anamnestic-residuality-as-ratiocinative-integrity-(not-
estic-
residuality/spirit-
drivenness

epistemic-epistemic-totalising refers to ‘Being-as-epistemically-all-defining-and-
totalising epistemic-totalising refers to ‘Being-as-epistemically-all-defining-and-
determining-in-effect-as-of-circumscribing/delineating,-and-so-as-of–
meaningfulness-and-teleology—underlying-re-motif—and—re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuring/instrumenting as of ‘relative-ontological-incompleteness’/relative-ontological-completeness

(sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative—supererogating—<projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>) as to human-and-social—expectations/anticipations—metaphoricity—as—rede-mentating/restructuring/reparadigming—psychologism and so-reflected as of the epistemic construal from existence-potency ~sublimating—nascence,—disclosed—from-prospective-epistemic-digression epistemic/notional—projective-perspective of analysis as to ontological-normalcy/postconvergence in determining ontological-veracity or ontological-impertinence’, and is contrasted with the notion of totalitarian as ‘being-all-defining-and-determining—rather-by-human-subpotencyobstinacy/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
totalising-circumscribing/delineating meaningfulness-and-teleology as reflected by the fact that apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrument by a positivistic mindset is 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.
sing-throwness-in-existence\textsuperscript{34} completeness\textsuperscript{35}/incompleteness apriorising-teleological-thresholding-as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’ as reflected in its given \textsuperscript{45}<amplituding/formative-epistemicity>totalising-throwness-in-existence registry-worldview/dimension

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument/axiomatising, such that ontologically there is variance of the human mindset \textsuperscript{45}<amplituding/formative-epistemicity>totalising-throwness-in-existence disposition (as to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} and its then imbued living-development–as-to-personality-development and institutional-development–as-to-social-function-development, implicited notional-self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/’distantiation of contemplative existentialising-frame as to transversality-<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated ‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{101} 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–epistemically–
conflatedness(12) successively as of the state of recurrent-utter-
uninstitutionalisation trepidatious-consciousness, base-
institutionalisation–ununiversalisation warped-consciousness,
universalisation–non-positivism/medievalism preclusive-consciousness,
our present positivism–procrypticism occlusive-consciousness and
prospective notional–deprocrypticism protensive-consciousness; and so
in reflection of the historiality/ontological-eventfulness/ontological–
aesthetic-tracing<perspective–ontological-normalcy/postconvergence–
reflected–epistemicity-relativism> metaphoricity of human
meaningfulness-and-teleology as of underlying de-mentation–
(supererogatory–ontological–de-mentation-ordialectical–de-mentation–
stranding-or-attributive-dialectics) in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity—of-the-
human-institutionalisation-process shifting phasing of ‘postconverging–
or-dialectical-thinking–apriorising-psychologism’ representation over
preconverging-or-dementing–apriorising-psychologism representation
of the very ontologically same existence purview as of relative-
ontological-completeness over relative-ontological-incompleteness
epistemic-totalitative is rather ‘of epistemic/notional projective
evaluation about the ontological-performance’-<including-virtue-as-
ontology> as to existence-potency — sublimating—nascence, disclosed—
from-prospective-epistemic-digression of all epistemic-totalities (and
specifically as articulating the underlying ontological-contiguity — of
the-human-institutionalisation-process reflected in the epistemic
succession of registry-worldviews/dimensions of reference-of-thought
given epistemic-totalities of recurrent-utter-uninstitutionalisation, base-
institutionalisation, universalisation, positivism/rational-empiricism
and prospectively deprocripticism, so-implied as notional—deprocripticism) so-construed as

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

whereas epistemic-totality is rather about any inherent

<amplituding/formative—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/intelligibility/setup/measuringinstru-
ment) in that while the latter refers to any given registry-
worldview/dimension  wooden-language-
(imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-
construct-of— meaningfulness-and-teleology —as-of—
‘nondescript/ignorablevoid’-with-regards-to-prospective-apriorising-implications) as of its social-stake-contention-or-confliction and so whether as of a given relative-ontological-incompleteness or relative-ontological-completeness registry-worldview/dimension inherent

<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–for–conceptualisation epistemic-veracity implications) rather refers to epistemically/notionally construing/evaluating projectively the human meaningfulness-and-teleology of any such

<amplituding/formative-

digression

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instru-
ment–for–conceptualisation; with the implication that the

<amplituding/iformative–
epistemicity>totalising/circumscribing/delineating attendant-ontology—
as-of-conventioning-referencing perspective of say non-
positivism/medievalism or procrypticism cannot all of a sudden
respectively start postconverging-or-dialectical-thinking–apriorising-
psychologism in positivism or notional–deprocrypticism terms–as-of-
axiomatic-construct and it is only an epistemic-totalitative sense-of-things
‘as to existence-potency’–sublimating–nascence,-disclosed-from-
prospective-epistemic-digression epistemic/notional projective
construal/evaluation’ that can allow for the mental-projection out of any
given registry-worldview/dimension <amplituding/iformative>–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> to reflect-and-contemplate of
prospective postconverging-or-dialectical-thinking–apriorising-
psychologism representation as of transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity over prior
preconverging-or-dementing–apriorising-psychologism representation,
hence a <amplituding/iformative–epistemicity>causality–as-to-
projective-totalitative–implications-of-prospective–nonpresencing–for-
explicating-ontological-contiguity construal is intimately associated with dispensing-with-immediacy-for-relative-ontological-completeness\(^{\text{by-reification}}\)/contemplative-distension \(^{(\text{as of human self-surpassing—})}\) existentialism-form-factor\(^{(\text{in-overcoming—}}\)notionally—collateralising—

beholdening-protohumanity'\(^{(\text{to—})}\)attain—sublimating—humanity'\(^{(\text{as—})}\)existence—potency ~sublimating—nascence, disclosed from prospective—epistemic-digression to supersede human temporality \(^{(\text{shortness—})}\) as of the

<amplituding/formative>\(^8\)wooden-language-\(^{(\text{imbued—averaging-of—})}\)thought-<as-to-leveling/ressentiment/closed-construct-of—

meaningfulness-and-teleology \(^{(\text{as-of—})}\)nondescript/ignorable—void 

with-regards-to-prospective-apriorising-implications> \(^\rangle\) as of the

‘displacement/decentering—of—the-human-subject induced as of \(^{\text{de—}}\)mentation—\(^{(\text{supererogatory—ontological—}}\)de—mentation-or-dialectical—

mentation—stranding-or-attributive-dialectics)’ in undermining the

‘shiftiness—of—the-Self’ associated with \(^{45}\)<amplituding/formative—

epistemicity>totalising/circumscribing/delineating as of

<amplituding/formative>\(^8\)wooden-language-\(^{(\text{imbued—averaging-of—})}\)thought-<as-to-leveling/ressentiment/closed-construct-of—

meaningfulness-and-teleology \(^{(\text{as-of—})}\)nondescript/ignorable—void 

with-regards-to-prospective-apriorising-implications> \(^\rangle\) perspective

epistemic-totality\(^{36}\) epistemic-totality refers to the fact that human \(^{45}\)<amplituding/formative—

epistemicity>totalising—thrownness-in-existence\(^{44}\) de—

tentatively/structurally/paradigmatically induces the

\(^{45}\)<amplituding/formative—
epistemicity>totalising/circumscribing/delineating nature of human
meaningfulness-and-teleology in existence with this
<amplituding/formative–
epistemicity>totalising/circumscribing/delineating varying as from
‘relative-ontological-incompleteness to relative-ontological-completeness
reference-of-thought
<amplituding/formative–epistemicity>causality as-to-projective-totalitative–implications-of-
prospective–nonpresencing–for-explicating-ontological-contiguity
such that human Being-development/ontological-framework-expansion–
as-to-depth-of-ontologising-development-as-infrastructure-of–
meaningfulness-and-teleology conception and thereof-its-devolving-
institutional-and-living-conceptions-in-existence are reflected-as-of-its-
‘<amplituding/formative–epistemicity>totalising–thrownness-in-
existence’
<amplituding/formative–epistemicity>totalising–and-
internally-coherent
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring
meaningfulness-and-teleology in existential-instantiations; \ and
epistemic-totality as such further speaks of the
<amplituding/formative–epistemicity>totalising/circumscribing/delineating nature of human
reference-of-thought-which-varies-as-of ‘relative-ontological-incompleteness
/relative-ontological-completeness
(sublimating–referencing/registering/decisioning,–as-self-becoming/self-
conflatedness /formative–supererogating–<projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing, in perspective—ontological-normalcy/postconvergence) as
to human-and-social—expectations/anticipations—metaphoricity\textsuperscript{57} as-
rede-mentating/restructuring/reparadigming—psychologism\textsuperscript{90}, as-so-
liable-to-metaphoricity\textsuperscript{57} 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 \textsuperscript{45}<amplituding/formative—epistemicity>totalising—devolved—
purview/domain-of-construal—as-intrinsic-reality/ontological-
veridicality/existential-reality' wherein existence-potency\textsuperscript{38}—sublimating—
nascence, disclosed from prospective epistemic digression
epistemic/notional—projective-perspective of human ontological-
performance\textsuperscript{14}—<including—virtue—as—ontology> or ontological-veracity
shows a relative-ontological—completeness\textsuperscript{84} variation as of 'traditional
classical mechanics axiomatic-construct' to theory—of—relativity together-
with—quantum—mechanics—axiomatic—constructs

\textsuperscript{37}event

 event (as to event—construed—as—the—prospective—ontology—origination or
evental—instigation) speaks of 'existentially—contextualised intemporal—
parrhesiastic—aestheticisation instigation(s) of humanity—level of
possibilities of Being—development/ontological—framework—expansion—as-
to—depth—of—ontologising—development—as—infrastructure—of—
meaningfulness—and—teleology\textsuperscript{10}, institutional—development—as—to—
social—function—development and living—development—as—to—personality—
development transformation of \textsuperscript{55}meaningfulness—and—teleology\textsuperscript{10}, as of
'aetiologisation/ontological—escalation implications' of metaphoricity\textsuperscript{57}—
as-event-of-prospective-intemporal-parrhesiastic-aestheticisation
induced prospective relative-ontological-completeness\(^{87}\)-of-\(^{84}\) 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\(^{106}\) of prior relative-
ontological-incompleteness\(^{89}\)-of-\(^{84}\) reference-of-thought, as so-implied
with regards to the events\(^{87}\) instigating the successive prospective
registry-worldviews/dimensions in reflecting holographically-
<conjugatively-andtransfusively> the ontological-contiguity\(^{72}\)—of-the-
human-institutionalisation-process\(^{68}\) say with ‘Socrates/Plato/Aristotle
with their schools existentially-contextualised intemporal-parrhesiastic-
aestheticisation evental-instigation of \(^{104}\)universalising-idealisation
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment as reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation wherein prospective \(^{104}\)universalising-
idealisation is postconverging-or-dialectical-thinking—apriorising-
psychologism and prior base-institutionalisation—ununiversalisation is
preconverging-or-dementing —apriorising-psychologism’ or ‘budding-
positivists existentially-contextualised intemporal-parrhesiastic-
aestheticisation evental-instigation of positivism/rational-empiricism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment as reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation wherein prospective
positivism/rational-empiricism is postconverging-or-dialectical-
of ‘aposteriorising/logicising/deriving/intelligising/measuring on the basis of the its prospectively unrecognised ontologically-flawed apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and the preconverging-or-dementing\(^{19}\)–apriorising-psychologism implications’, such that the true ‘issue of prosecution’ with regards to Socrates or Galileo with respect to their asceticism\(^{1}\) stances was about the ontological-impertinence of their respective social-setup in failing to recognise prospective Socratic-philosophers\(^{104}\) universalising-idealisation and positivism/rational-empiricism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which then exposed them to their social-setup sophistry in a pretence that theirs were just case-issues-and-not-of-event-implications thus with their respective sophistry ‘aposteriorising/logicising/deriving/intelligising/measuring on the basis of their respective social-setup ununiversalisation and non-positivism/medievalism ontologically-flawed apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and as of the preconverging-or-dementing\(^{19}\)–apriorising-psychologism implications’, just as it is herein contended that the sophistic/pedantic disposition of our times in ‘incrementalism-in-relative-ontological-incompleteness’\(^{89}\)–enframed-conceptualisation will assume a nondescript/ignorable–void pretence of case-issues-and-not-of-event-implications thus ‘aposteriorising/logicising/deriving/intelligising/measuring on the basis of our positivism/rational-empiricism manifestation of \(^{3}\) procrypticism–
or–disjointedness-as-of–reference-of-thought prospectively ontologically-flawed

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ thus ‘ignoring the aetiologisation/ontological-escalation implications with regards to existentially-contextualised intemporal-parrhesiastic-aestheticisation evental-instigation of prospective deprocrypticism–or–preempting—disjointedness-as-of–reference-of-thought


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

38–sublimating–

nascence,–

epistemic-digression-as-of–(＜amplituding/formative–

epistemicity＞totalising–renewing-realisation/re-perception/re-thought,–

disclosed-from–

in-supererogatory–epistemic-conflicatedness –as-to-the-ontological-

prospective-

epistemic-

digression

human-subpotency-projectively-conflates-to-in-order-to-overcome-our-

prospective-epistemic-abnormalcy/preconvergence ⟩

existential–

existential-contextualising-contiguity refers to meaningfulness-and-

teleology projective epistemic-veracity and thus ontological-veracity

contextualising-

contiguity\textsuperscript{39} construed de-mentatively/structurally/paradigmatically as of

‘conflicatedness–with-existence/conflicatedness–of-construal-alongside–
existential-sublimating-manifestation’, so-implied as existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness\(^1\)-of- reference-of-thought\(^1\) devolving-as-of-instantiative-context or logical-dueness-rather-as-of-prospective-relative-ontological-completeness\(^1\)-of- reference-of-thought or relative-ontological-veridicality-as-of-prospective\(^1\) reference-of-thought; existential-contextualising-contiguity as ‘conflatedness’-with-existence as to existence-potency\(^1\)~sublimating–nascence,-disclosed-from-prospective-epistemic-digression construal of ontological-primemovers-totalitative-framework /conflatedness’-of-construal-alongside-existential-manifestation’ is effectively what allows for the projective epistemic countenancing of ‘relative-ontological-incompleteness\(^1\)/relative-ontological-completeness\(^1\)

[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\(^1\)–as-rede-mentating/restructuring/reparadigming–psychologism’\(^1\) of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as of human limited-mentation-capacity-deepening\(^1\), and thus the corresponding knowledge-reification\(^1\) capacity towards singularisation\(^1\)<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemic-determinism as implied with the ontological-contiguity\(^1\)—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{69};¶ such that existential-contextualising-contiguity \textsuperscript{45}\textsuperscript{\textlangle amplituding/formative–epistemicity\textrangle causality–as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity} apriorising/axiomatising/referencing–(of-existential-contextualising-contiguity)—conflatedness\textsuperscript{2} highlights that abstract notions/conceptualisations are only as pertinent as reflexive of existential sublimating manifestation which de-mentatively/structurally/paradigmatically precedes (‘not the unforegrounding-disentailment or vague-foregrounding/vague-entailment as background’ implied with such abstract notions/conceptualisations, but rather as the ‘foregrounding—entailment\textsuperscript{(postconverging–narrowing-down–sublimation-as-to–’existence—as-sublimating–withdrawal,–eliciting-of-prospective-supererogation’ ‘in-reflecting–’immanent-ontological-contiguity’:–as-operative–notional–deprocrypticism) which is so-construed as: ‘existential-contextualising-contiguity as to existence-potency’ ‘sublimating–nascence,–disclosed-from-prospective-epistemic-digression’ underlying causality with regards to \textsuperscript{45}\textsuperscript{\textlangle amplituding/formative–epistemicity\textrangle causality–as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity as to ontological-primemovers-totalitative-framework\textsuperscript{7}) any such abstract notions/conceptualisations thus avoiding any elaboration-as-to-mere-


totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag meaningfulness—
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-to-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/confestedness

(even as such conceptual-tools of formulation and representation can
rather be of valid ‘foregrounding—entailment’ (postconverging-
narrowing-down—sublimation-as-to—existence—as-sublimating-
withdrawal,—eliciting-of-prospective-supererogation—’in-reflecting—
‘immanent-ontological-contiguity’—as-operative—
notional—deprocrypticism) as to their epistemically-construed
phenomenal/manifest—subpotencies—in-transitive-conflatedness

—
reflexivity,-in-the-full-potency-of-existence's-sublimating-nascence) but not epistemically overriding/superseding inherent existence which is ever always absolutely the 'foregrounding—entailment-(postconverging-narrowing-down—sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation '-in-reflecting-'immanent-ontological-contiguity ';–as-operative-notional—deprocrypticism), and this explains why existential-reality is priorly affirmative as to the epistemic validity/invalidity of contrastive apriorising/axiomatising/referencing—conceptualisations such that 'the questioning of the apriorising/axiomatising/referencing validity/invalidity of existence itself doesn’t arise in the very first place’ as it is existence in its 'foregrounding—entailment-(postconverging—narrowing-down—sublimation-as-to-'existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation '-in-reflecting-'immanent-ontological-contiguity ';–as-operative-notional—deprocrypticism) as the absolute a priori that gives reasons and the 'human consciousness level of epistemic-sufficiency-constitutedness ’ doesn’t inherently commits existence/existential-manifestation as to the fact that it is the human consciousness that recurrently has to readjust itself in its epistemic reevaluation of existence/existential-manifestation from its prior posture of epistemic sufficiency, as of human limited-mentation-capacity-deepening (as starkly manifested with such epiphenomenon like quantum entanglement);¶ further knowledge-reification as of existential-contextualising-contiguity as underlined by the
about/yields human knowledge-reification’ as ultimately validated/invalidated by prospective sublimation-over-desublimation ontological implications;¶ and this conception of human knowledge-reification\textsuperscript{57} 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-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside—existential-contextualising-contiguity’ without establishing the analogy/mere-analogising coherent ontological-contiguity\textsuperscript{57} as of existential-contextualising-contiguity and thus do not speak to ‘an entailing dynamics of existentially reflected ontological-contiguity\textsuperscript{67} as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation’\textsuperscript{97} as is the case with ‘thought-experiments of mere common/comparative patterning’ thus inducing blurriness\textsuperscript{7} of \textsuperscript{5(meaningfulness-and-teleology)\textsuperscript{100} as to disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
‘immanentontological-contiguity\textsuperscript{57}> which do not project an entailing dynamics unlike thought-experiments of veridical existential-contextualising-contiguity such as Einseinian relativity conceptualisations as to their \textsuperscript{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) 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-confatedness/formative-supererogating⟩<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence⟩) as to human-and-social-expectations/anticipations—metaphoricity—as-re-de-mentating/restructuring/reparadigming—psychologism’\(^{90}\) don’t fall into the ontological-flaws of equating/levelling-down everything across space and time associated with \(^8\) presencing—absolutising-identitive-constitutedness\(^{13}\) when it comes to reflecting ontological-contiguity projection in relative-ontological-completeness\(^8\) as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^7\) given that existence—is-the-absolute-a-priori-of-conceptualisation enabling sublation-overdesubilation, and this differentiation between veridical knowledge-retification\(^{67}\) and analogy/mere-analogueising also highlights that actually knowledge is more critically a contiguous whole as to the underlying \(^{64}\) reference-of-thought—and–\(^{54}\) reference-of-thought-devolving—meaningfulness-and-teleology\(^{16}\) (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 sublation’, but then the
across all the subject-matters so-reflect 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 ⟨implied—self-assuredness-of: ontological-good-faith/authenticity ~postconverging–dementating/structuring/paradigming –as-being-as-of-existential-reality⟩) and low emotional-involvement inducing the requisite candidness for prospective knowledge-reification sublimation) but requiring a thoroughly insightful philosophical expliciting and elucidation to induce a more consciously profound epistemic-veracity in the-social as well as the overall registry-worldview’s/dimension’s reference-of-thought in enhancing overall human contemplation for knowledge-reification; such an existential-contextualising-contiguity conception of knowledge-reification unlike the mere aestheticisation of abstract dialecticism or analogy/mere-analogising makes a most profound claim to being ontological/scientific by the more profound veracity that it is epistemically embedded as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation (thus averting vague elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity) and construes of existence—as-the-absolute-a-priori-of-
conceptualisation—and-existence—as-sublimating-withdrawal,-eliciting-
of-prospective-supererogation enabling sublimation-over-desublimation, that is, the existential-contextualising-contiguity of knowledge-reification projects/construes of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity and transcendent-enabling/sublimating/supererogatory—de-mentativity in recognition of ‘an effective reality basis implying more and more profound reconstruals/reconceptualisations (and so as to

projects/construes of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity and transcendent-enabling/sublimating/supererogatory—de-mentativity in recognition of ‘an effective reality basis implying more and more profound reconstruals/reconceptualisations (and so as to

realisation/re-perception/re-thought arising by human limited-mentation-capacity-deepening thus ‘is not mere eclecticism’ as can be interpreted from a naïve-presencing—absolutising-identitive-constitutedness epistemic-projection perspective to knowledge-reification as to a relic/artifactual orientation poorly entertaining ontological-contiguity projection of ‘relative-ontological-incompleteness/relative-ontological-completeness (sublimating—registering/decisioning—as-self-becoming/self-conflatedness /formative—supererogating-

projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence>) as to human-and-social—expectations/anticipations—metaphoricity—as-rede-

mentating/restructuring/reparadigming—psychologism” and that then equates/level-down everything across space and time failing to reflect
historicality/ontological-eventfulness\textsuperscript{17}/ontological-aesthetic-tracing\textsuperscript{8} \textless perspective–ontological-normalcy/postconvergence-reflected.

’epistemicity-relativism’\textsuperscript{15} 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\textsuperscript{20} \langle imbued-postconverging/dialectical-thinking \textsuperscript{-} ‘projective-insights’/’epistemic-projection-in-conflatedness ’-of-notional–deprocrypticism-prospective-sublimation \rangle\textsuperscript{91} drivenness as to a prospective ontological-contiguity\textsuperscript{67} projection of relative-ontological-completeness\textsuperscript{88} 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 \textsuperscript{34} meaningfulness-and-teleology\textsuperscript{100} as transcendence-and-sublimity/sublimation/supererogatory–de-mentativity (and so in contrast to the mere aestheticisation of abstract dialecticism or analogy/mere-analogue/g) 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’\textsuperscript{96}, 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-conflatedness /formative–supererogating—projective/reprojective—
aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence) as to human-and-social—expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism rather in terms of abstract and vague relic/artifactual conceptualisations failing to establish the entailing dynamics of existentially reflected ontological-contiguity as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation invalidating any existential-contextualising-contiguity analysis and end up equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning—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
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—its—institutionalisation 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 aporeticism overcoming/unovercoming
concerns associated with the recurrence of economic and financial crises
and weak income growth and redistribution;¶ all such cases of
blurriness7 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 <implied—self-
assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming ~as-being-as-of-existential-reality>
with regards to the ‘full-conflatedness’ of
apriorising/axiomatising/referencing—conceptualisation as to existence-
potency’ ~sublimating—nascence—disclosed—prospective-epistemic-
digression) and clearly define their human-subpotency—
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-
‘notional—firstnaturedness—temporal-to-intemporal-dispositions—so-
construed-as-from-perspective—ontological-
normalcy/postconvergence’—existentialism-form-factor
framework/cadre (as to keep tab of the perpetual
‘amplituding/formative—
epistemicity>totalising/circumscribing/delineating existential-
contextualising-contiguity foregrounding—entailment (postconverging—
narrowing-down—sublimation-as-to—existence—as-sublimating—
withdrawal—eliciting-of-prospective-supererogation ’—in-reflecting—
‘immanent-ontological-contiguity ’;—as-operative—
notional—deprocrypticism) in elucidating ontological-contiguity’—<as-
from-prospective-ontological-normalcy/postconvergence-epistemic-or-
notional—projective-perspective’ and preempting its unforegrounding-
disentailment with flawed use of conceptual-tools), as such blurry
domains rather adopt a *presencing—absolutising-identitive-
constitutedness* disposition construed social-vestedness/normativity
<discretely-implied-functionalism> for their supposed
originariness/reifying/intellectualising—
idealising/transcending/sublimating—meaningfulness-and-
itsinstitutionalisation;¶ whereas in many ways there is relatively more
profound ‖universal-transparency‖—(transparency-of-totalising-
entailing—as-to-entailing—<amplituding/formative—
epistemicity> totalising—in-relative-ontological-completeness ) in the
natural sciences as to their very strong constraining of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint to ‘inherent existence-potency’ ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression 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 aporeticism overcoming/unovercoming things'

edging–oneness-of-ontology\textsuperscript{40}
falsifiability\textsuperscript{41} falsifiability refers to epistemic-veracity 'determinable as from existen-
potency\textsuperscript{79}~sublimating–nascence,{-disclosed-from-prospective-epistemic-digression construal of ontological-primemovers-totalitative-framework\textsuperscript{73} as reflecting existential-reality/ontological-veracity’ as so-construed as from nonpresencing<-perspective–ontological-normalcy/postconvergence> epistemic-conception in prospective reflection of relative-ontological-completeness\textsuperscript{89}–of-apriorising/axiomatising/referencing and so over naïve presencing—absolutising-identitive-constitutedness\textsuperscript{13} epistemic-conception prospectively in relative-ontological-incompleteness\textsuperscript{89}–of-apriorising/axiomatising/referencing that fails to appreciate human self-
surpassing ‘relative-ontological-incompleteness’ /relative-ontological-completeness
{sublimating–registering/decisioning–as-
self-becoming/self-conflatedness /formative–supererogating-
<projective/reprojective—aestheticising-re-motif–and–apriorising/re-
axiomatising/re-registering–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/registering/intelligibilitysetup/measuringinstru-
ment –for–conceptualisation’ by the Corpenicuses/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 /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation}), and thus the broader implication of falsifiability is
construed basically as ‘epistemic-veracity for determining existential-
reality/ontological-veracity as of <amplituding/formative–
epistemicity> causality–as-to-projective-totalitative–implications-of-
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
procedure-deception-or-urge

flawed-existential-elevation-of-reference-of-thought


44 foregrounding—entailment-(postconverging-narrowing-down-sublimation-as-to-‘existence—as-sublimating-withdrawal,’


supererogation ’-narrowing-down-sublimation-as-to-‘existence—as-sublimating-
in-reflecting-‘immanent-ontological-contiguity ’;–as-operative-

ontological-notional–deprocrypticism) as to existential-contextualising-contiguity39
operative-notional-deprocrypticism

apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity)—conflatedness—with regards to prospective knowledge and its overall coherence with the relevant relative-ontological-completeness reference-of-thought’s—nested-congruence/running-through/deflating—cogent-unifying-operant-dynamics—unification-of-explanations,—with-such-explanations-reflected-as-of-ontological-contiguity—and-inducing-corresponding-prospective-sublimity, and so as to dimensionality-of-sublimating

(<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) involved in the dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension for such prospective knowledge-reification; and with regards to 'the reference-of-thought of all the successive registry-worldviews/dimensions in their successive relative-ontological-completeness as so-construed in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process implied knowledge-reification, the foregrounding—entailment—(postconverging—narrowing-down—sublimation-as-to—'existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation—in-reflecting—'immanent-ontological-contiguity;—as-operative-notional—deprocrypticism) of meaningfulness-and-teleology is rather as of 'the successive reference-of-thought in relative-ontological-completeness

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 in elucidating ontological-contiguity as from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional-projective-perspective> speaks to the fact that existence can only truly epistemically be construed as of phenomenal/manifest-subpotencies-(in-transitive-conflatedness reflexivity,in-the-full-potency-of-existence’s-sublimating-nascence) so-reflected as ‘foregrounding—entailment—(postconverging—narrowing-down—sublimation-as-to—‘existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation —‘in—reflecting—‘immanent-ontological-contiguity ;—as-operative-notional—deprocrypticism),—as—to—<amplituding/formative—epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity in elucidating ontological-contiguity-as—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), and this potency-driven epistemic-conception of existence’s foregrounding—entailment—(postconverging—
narrowing-down−sublimation-as-to−‘existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation ’-in-reflecting-
‘immanent-ontological-contiguity ’;−as-operative-
notional−deprocrypticism⟩ reflects ‘the relativeness to
originariness/origination−(so-construed-as-to-ontological-\nnormalcy/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’, as so-reflected in both ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’ with regards to human phenomenal/manifest sublimation and desublimation in existence, as to the insight for mitigating the attendant drawback of desublimating ‘historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition in the pursuit for sublimating ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism’ at the very center of Foucault and Derrida contentions, instead misconstrued by their ‘presencing—absolutising-identitive-constitutedness’ critics as to the latter’s truth relativism accusations that speak of their social-vestedness/normativity—<discretely-implied-functionalism> posturing rather than profound critiquing accounting for the ontological-veracity of human sublimation and desublimation in existence underlined by Foucaudian historical-a-priori ontological implications and Derridean quasi-transcendental ontological implications as both directly undermining ‘presencing—absolutising-identitive-constitutedness’ conceptualisations and indirectly-and-heuristically pointing to human self-surpassing ‘relative-ontological-incompleteness’/relative-
ontological-completeness

(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 subjection to the sublimating possibilities of existence as herein fully-and-otherwise conceptualised as to the full implications of the notion of ‘de-mentation—(supererogation—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) of human
counterintuitive discernment about the full ontological implications of human cognisance-and-integration of postlogism\textsuperscript{78} \& notional–psychopathy denatured \textsuperscript{47} meaningfulness-and-teleology\textsuperscript{100} at uninstitutionalised-threshold\textsuperscript{33} as articulated herein specifically with regards to psychopathy and social psychopathy manifestation in our positivism–procrpticism registry-worldview/dimension’ providing insight on ‘the human ontological-performance\textsuperscript{1}’-\textless including-virtue-as-ontology\textgreater of registry-worldviews/dimensions \textsuperscript{8} reference-of-thought–and \textsuperscript{5} reference-of-thought\textsuperscript{59} devolving–\textsuperscript{55} meaningfulness-and-teleology\textsuperscript{100}’ so-reflect dialectically as of human notional-contiguity/epistemic-contiguity \textless profound-supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking \textless qualia-schema\textgreater and notional-discontiguity/epistemic-discontiguity \textless shallow-supererogation -of-mentally-aestheticised–preconverging/dementing – qualia-schema\textgreater speaking of ‘notional–symmetrisation-\textless as-to-symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-dialectical-thinking-\textless by–preconverging-or-dementing \textless perspectives-of-human--\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} > of the successive registry-worldviews/dimensions \textsuperscript{8} reference-of-thought–and \textsuperscript{5} reference-of-thought\textsuperscript{59} devolving–\textsuperscript{55} meaningfulness-and-teleology\textsuperscript{100});\textbar\textbar such existence foregrounding—entailment\textless postconverging–narrowing–down–sublimation-as-to–existence–as-sublimating-withdrawal,\textgreater eliciting-of-prospective-supererogation \textless -in-reflecting–immanent-ontological-contiguity \textless ;–as-operative-notional–deprocrpticism.\textless /conception is very much unlike entailment as of vague elaboration-as-to-
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-

(reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence)’ so-reflected as overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility

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

(reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence) substitutes for any other epistemic-conceptions of immanently imbued phenomenal/manifest–subpotencies-

(reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence)
existence’s sublimating nascence) as to the comprehensive supervening of phenomenal/manifest subpotencies (in-transitive conflatedness reflexivity, in-the-full-potency of existence’s sublimating nascence) so- reflected as overall reifying and empowering reflexivity of ecstatic existence as panintelligibility (imbued and hermeneutically reprojectively supererogatingly zeroingly educing human subpotency epistemic perspective of projective reprojective aestheticising re motif and re apriorising re axiomatising re referencing conceptualisation), explaining the fact that such vague approaches turn out to be epistemically inefficacious desublimating impracticalities when seriously considered, and reflecting that existence’s originariness origination (so construed as to ontological normalcy postconvergence perspective scalarising construal of existence) is the ontological contiguity of the comprehensive supervening of phenomenal/manifest subpotencies (in-transitive conflatedness reflexivity, in-the-full-potency of existence’s sublimating nascence) as that is what is of applicative veracity as to inherent subject matters epistemic conceptions of phenomenal/manifest subpotencies (in-transitive conflatedness reflexivity, in-the-full-potency of existence’s sublimating nascence). It can further be appreciated in this regards for instance that no amount of abstract mathematics can substitute for the requisite inherent physics epistemic conception foregrounding entailment (postconverging narrowing down sublimation as to existence as sublimating
withdrawal, eliciting of prospective supererogation 'in reflecting immanent ontological contiguity', as operative notional deprocrypticism, as to 'amplituding formative epistemicity' totalising circumscribing delineating existential contextualising contiguity 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 educating) 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

172
apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—constitutedness\textsuperscript{13} 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\textsuperscript{67} of existence/ecstatic-existence as of overall-ecstatic-existence-supervening-conflatedness\textsuperscript{12}, whereas ‘ultimately it is sublimation in existence’ as of phenomenal/manifest-subpotencies-(in-transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence) induced sublimation (so-reflected as ‘foregrounding—entailment-(postconverging—narrowing—down—sublimation-as-to—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation ’—in-reflecting—’immanent-ontological-contiguity ’;—as-operative-notional—deprocrypticism) as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility’—(imbued-and—‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’

human-subpotency—epistemic-perspective-of-projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re—
referencing—conceptualisation)) that is the ‘defining and superseding epistemic-conception of originariness/origination-(so-construed-as-to—ontological-normalcy/postconvergence-perspective-scalarising—

173
construal-of-existence) of the ontological-contiguity of existence’ as to the possibility of human limited-mentation-capacity-deepening induced epistemic-conceptions of phenomenal/manifest-subpotencies (in-transitive-conflatedness – reflexivity, in-the-full-potency-of-existence’s-sublimating-nascence) (and this actually allows for the epistemic-conception of any other possible phenomenal/manifest-subpotencies (in-transitive-conflatedness – reflexivity, in-the-full-potency-of-existence’s-sublimating-nascence) that are not as of yet divulged as to their correspondingly inducible sublimation in existence), and so over all such reductionist epistemic-conceptions wrongly construing peculiar transverse epistemic-conception phenomenal/manifest-subpotencies (in-transitive-conflatedness – reflexivity, in-the-full-potency-of-existence’s-sublimating-nascence) in apriorising/axiomatising/referencing (of existential-contextualising-contiguity) – constitutedness as substituting for other phenomenal/manifest-subpotencies (in-transitive-conflatedness – reflexivity, in-the-full-potency-of-existence’s-sublimating-nascence) (and thus fundamentally since a physics reductionism of existence cannot generate the profound sublimation in existence of say a biology epistemic-conception of living phenomena or a biological/neurological reductionism of existence cannot generate the more profound sublimation in existence of say a social and socio-psychological epistemic-conception of social-constructs and institutions ‘meaningfulness-and-teleology’, such pretences are often at best unscientific postures riding-the-
wave/exploit-without-corresponding-sublimation-as-to-existence-
potency~sublimating-nascence-implications of the success obtained in
their relevant epistemic-conceptions of physical phenomena and living
phenomena respectively to then wrongly project substitutive sublimation
in another domain-of-study, and so-manifested at worst with the
usurpation of such natural sciences successes associated particularly
with their desublimating projections in wrongly drawing profound social
and sociopsychology interpretations)

45<amplituding/formative-epistemicity>causality-as-to-projective-
mative~totalitative-implications-of-prospective- nonpresencing,-for-explicating-
epistemicity>causality~as-to-projective-
ontological-contiguity as of 'foregrounding—entailment-
epistemicity>causality~as-to-projective-
projective- sublimating-withdrawal,-eliciting-of-prospective-supererogation ~ in-
totalitative~ reflecting ‘immanent-ontological-contiguity ’ ; as-operative-
implications-of-ntional-deprocrypticism) 56 meaninglessness-and-teleology 100 in
prospective-reflecting holographically-<conjugatively-and-transfusively> the
nonpresencing,-for-explicating-ontological-contiguity—of-the-human-institutionalisation-process 58,
for-explicating-ontological-
ontological-contiguity and so-construed-as-from-the-ontological-normalcy/postconvergence-
epistemic-or-ntional—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’ is
rather reflected as of the teleologies (‘phenomenal/manifest
conceptivity/epistemic-reflexivity in existence as ontological’) of

46historiality/ontol ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing
logical-aesthetic-tracing

underlined by the ‘momentousness for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity induced as from human limited-mentation-capacity-deepening’ in perspective ontological-normalcy/postconvergence projective-totalitative–implications-of-prospective–nonpresencing-for-explicating-ontological-contiguity”,-as-reflecting-

‘epistemicity’

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>–


historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition constrasts with prospective ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected-


maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation-disposition-of—’defining-prospectively—

\(^{48}\)human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation<as-to-the-
relativism-driven-nondisjointedness/entailment-of-prospective—nonpresencing> -
recomposuring-constructivism-towards-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing>


presencing—absolutising-identitive-constitutedness-as-flawed-epistemic-
determinism⁴⁹

ignorance/affordability/opportunism/exacerbation/social-chainism-or-

social-discomfiture-or-negative-social-aggregation/temporal-
exacerbation/social -chainism-or-

social-
discomfiture-or-
negative-social-
aggregation/temporal-enculturation-
or-temporal-

endemisation (as 'existential-contextualising-

contiguity reprisings' of psychopathic postlogism -slantedness,

inducing derived- perversion-of- reference-of-thought-<as-effectively-
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-incompleteness⁵⁰-of-

reference-of-thought beyond-the-consciousness-awareness-teleology⁵⁰-

<in-existential-extrication-as-of-existential-unthought>⁵⁰ 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/intelligibility/setup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-
contextualising-contiguity’s-reifying/elucidating-of-prospective-
relative-ontological-completeness-of-reference-of-thought-
-devolving-as-of-instantiative-context-categorisation’ but rather on the
notional-deprocrypticism basis of ontological-contiguity as
‘individuations candidity/candour capacity’ as of perspective ontological-
normalcy/postconvergence notional evaluation of
temporality/shortness-to-intemporality/longness-of-register-of-
meaningfulness/reference-of-thought
dementative/structural/paradigmatic—ontological-performance —
<including-virtue-as-ontology>

incrementalism—in-relative-ontological-incompleteness—
enframed-conceptualisation—historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition, ‘circularly-in-akrasiatic-
incompleteness drag/interiorising ’of-motif-and-apriorising/axiomatising/referencing>—
enframed-conceptualisation as to dimensionality-of-desublimating-lack-
conceptualisation —(<amplituding/formative> supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness/transvaluative-
rationalisn/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-
impertatives-or-axioms-or-registry-teleology
for-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation–as-so-
preceding-in-perspective-ontological-normalcy/postconvergence-human-
epistemic-categoricality-of-apriorising/axiomatising/referencing /
dimensionality-of-sublimating

(<amplituding/formative> supererogatory–de-mentativeness/epistemic-
growth-or-conflatedness /transvalutative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation) ; as to ‘implied human limited-mentation-capacity-
deepening inducing de-mentation (supererogatory–ontological–de-
mentation-or-dialectical–de-mentation—stranding-or-attributive-
dialectics) of human placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology (with
regards to the ‘full incipient supererogating breadth of human
intelligibility transmutation’ exuding ‘supererogatory–human-
subpotency’)–effecting imbued epistemic-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) behind the ‘substantive existential-

184
contextualising-contiguity

hermeneutically/reprojectively/supererogatingly/zeroingly
cumulated/recomposured abstract-tissue-of-social-emanance’,
intemporal ‘in reflecting human profound ontological-performance’
<including-virtue-as-ontology> as of nonpresencing<perspective–
onological-normalcy/postconvergence> epistemic-conception
of intemporal individuation’ it is herein contended (beyond naivist human
intragenerational/intradimensional conception of individual persons
punctual existential ontological-performance
<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’<including-virtue-as-ontology> subsuming notions of
ontology, morality, ethics, etc.’ and so as to a ‘cogent epistemic-
totalising’ protraction conceptivity/epistemic-reflexivity’ of human
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness in
reflecting holographically-<conjugatively-and-transfusively> the
ontological-contiguity—of-the-human-institutionalisation-process as
so-underlying ‘human <meaningfulness-and-teleology effective
epistemic-totalising’ consequence with regards to the fact that its
profundness/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 ‘foregrounding—entailment-(postconverging—narrowing-
down—sublimation—as-to—existence—as-sublimating—withdrawal,—
eliciting-of-prospective-supererogation ’—in-reflecting—‘immanent-
ontological-contiguity ’;—as-operative-notional—deprocrypticism))

limited-mentation-capacity-deepening
limited-mentation-capacity-deepening-(<amplituding/formative—
epistemicity>totalisingly—as-to—existence—as-sublimating—withdrawal,—
eliciting-of-prospective-supererogation—),—as-recomposuring-of-
apriorising/axiomatising/referencing—as-of—existence—
potency—~sublimating—nascence,—disclosed—from—prospective—epistemic—
digression,—as—of—‘human—subject—emancipatory—relativism—driven—
recomposuring—constructivism—towards—singularisation—as—to—
the—nondisjointedness/entailment-of-prospective—nonpresencing—(as—of—
relative apriorising/axiomatising/referencing—(of—existential—
contextualising-contiguity)—constitutedness—towards—relative—
apriorising/axiomatising/referencing—(of—existential—contextualising—
contiguity)—conflatedness—). limited-mentation-capacity-deepening
fundamentally speaks of human knowledge-reification as from time
immemorial so-construed as involving human projective conceptualising
beyond animality (as from human recurrent-utter-uninstitutionalisation

186
as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness>’ and

ontology speaking to an emphasis on both its ‘generativity potential’ and its ‘ontological-performance’ potential (as reflected in issues of human meaningfulness-and-teleology induced presencing—absolutising-identitive-constitutedness) requiring appropriate human dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension to ever always preserve human meaningfulness-and-teleology cross-fertilising ‘generativity potential’ and ‘ontological-performance’ 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) potential’ of human meaningfulness-and-teleology speaks to the epistemic successes and failures as to human ontological-performance leading up to science/ontology as aestheticisation-towards-ontology (ontological-performance) potential and science (including the aspiration of the social sciences) is thus but the exactifying/precisioning—of-sublimation—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-invalidiation of existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation that can establish
the historiality/ontological-eventfulness/ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism’> of philosophical knowledge to avoid its
degeneracy into a poor and relic/artifactual knowledge-reification pedantic gesturing of mere aestheticisation hardly appreciative of the
cogency of ‘relative-ontological-incompleteness’/relative-ontological-
completeness (sublimating~referencing/registering/decisioning—as-
self-becoming/self-conflatedness /formative–supererogating-
<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-
axiomatising/re-referencing.–in-perspective–ontological-
normalcy/postconvergence>) as to human-and-social–
expectations/anticipations—metaphoricity—as-rede-
mentating/restructuring/reparadigming—psychologism³⁰ as to a conception of cumulative/recomposuring knowledge allowing for future knowledge-reification⁷ 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 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) ⁵ meaningfulness-and-teleology¹⁰⁰ 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/complemetary-to an exactifying/precisioning-of-
sublimation-<as-to-entailing-theoretical,-conceptual-and-operant-
implications> scientific/ontological epistemic attitude that may by naivety utterly shut down alternate human aestheticising possibilities (as more radically manifested today with many a science-ideology approach) even
as such alternate human aestheticising possibilities ‘inducible exactifying/precisioning–of-sublimation–as-to-entailing-theoretical-, conceptual-and-operant-implications’ elucidations’ may be required for science’s very own further development in its prospective aporeticism-overcoming/unovercoming (as increasingly appreciated with a postmodern influence on science) and so given that human thought at any given moment as of its aestheticisation–and–aestheticisation-towards-ontology is not absolutely determinative/certain as so-reflected by the enframed–unenframed or enframed-overflowing or re-originary-as-unenframed/unbeholdening/outlier-conceptualisation (imbued-postconverging/dialectical-thinking ‘projective-insights’/epistemic-projection-in-conflatedness ‘of-notional–deprocrypticism-prospective-sublimation’) veracity that truly underlies all human ‘meaningfulness-and-teleology’ thus enabling the prospective possibility for human emancipation and progress (as even the sciences while ultimately aspiring for exactifying/precisioning–of-sublimation–as-to-entailing-theoretical-,conceptual-and-operant-implications scientific accounts, will implicitly adopt practices of inexactitude/tolerances as to the more critical issue of their prospective aporeticism-overcoming/unovercoming wherein for instance it is mostly in the last 30-or-so years that astronomy has arrived at a highly cogent scientific account of astronomical phenomena, in the medical domain because of the critical nature of any developments to human health and preservation of life even the most flimsy statistics are often portrayed as of relevance however the possibility for pseudo-analysis or later retraction, and generally in this
respect science at its ‘breakthrough-level of scientific accounts’ is rather of relatively high inexactitude/tolerances as nascent scientific conceptions even within say the physics domain are contested, with the critical notion of science-in-practice rather being about ultimate aspiration to continually converge towards more and more exactifying/precisioning-of-sublimation-as-to-entailing-theoretical,-conceptual-and-operant-implications scientific accounts); but then human limited-mentation-capacity-deepening as to aestheticisation—and—aestheticisation-towards-ontology necessarily priorly conforms to existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation-as-to-perspective—ontological-normalcy/postconvergence-implied—‘prospective-aporetism—overcoming/unovercoming’ (and so over any human-subpotency institutionalising conceptions like philosophy and science), and in the bigger picture in this regards the institutionalised conception of philosophy for instance is a distorted Western metaphysics-of-presence—(implicit—nondescript/ignoreable—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—thespecifically-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—<implied—self-assuredness-of-ontological-good—faith/authenticity ~postconverging—de—mentating/structuring/paradigming —as—being—as—of—existential-reality> (as instigatively driving the human out of animality) as to the more pivotal/critical human-subpotency fatedness-of-sublimation-over-desublimation, to existence-potency ~sublimating—nascence,—disclosed—from—prospective—epistemic—digression (as reflecting holographically—<conjugatively—and—transfusively> the ontological-contiguity —of—the—human-institutionalisation-process beyond any identitive conception as Western or non-Western or even differentiation internal to any such Western conception or non-Western conception), thus overlooking the dynamic underlying human constructive and cultural diffusionary process critically leading to various socialsetups dynamics of relative-ontological-completeness in renewing of human /*meaningfulness-and—teleology/.¶ human limited—mentation-capacity—deepening thus implies that ultimately the actual knowledge attitude is that of the creative
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation within the artistic framing, philosophical framing or scientific/ontological framing as to their respective aporeticism need for aestheticisation (generativity potential) and/or aestheticisationtowards-ontology (ontological-performance–<including-virtue-as-ontology> potential), and so as we can appreciate that even the artistic as to aestheticisation is much more than just mere patterning but ‘a projection of aestheticising depth’ that speaks of its specific generative, elucidative and exactifying/precisioning–of-sublimation–<as-to-entailing-theoretical,-conceptual-and-operant-implications> aspects as to specific human perception of artistic sublimation;¶ and in this regards human limited-mentation-capacity-deepening needs to factor in that much of the institutional confusion associated with the artistic, philosophical and scientific speaks more of presencing—absolutising-identitive-constitutedness—<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 beholden 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 implicatedly articulated in scientific works in need for their philosophical explicitation (as herein explicated as to the fact that nascent-particular/incipient-and-material/technical-sublimations<blinded-to-their-relative-ontological—completeness—reference-of-thought—devolving> actually point to an overall<reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning sublimation as for instance with Newtonian physics pointing to an overall positivism/rational-empiricism<reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning), and likewise the scientific methods/methodologies/approaches were developed by philosophers involved in natural philosophy knowledge-reification gesturing firstly as thought experiments and thereafter articulating effective practical
methodologies not because they gave up on natural philosophy but because their normal living experience cognition they used was no longer sufficient for a more profound and creative insight into abstruse phenomenality and so they expanded upon their normal living experience cognition associated with thought experiments to ‘exactifying/precisioning–of-sublimation\textless as-to-entailing-theoretical,-conceptual-and-operant-implications\textgreater framework of controlled experiences involving control methods’ as extension of their normal living experience cognition into the existentially atypical manifestation of natural phenomena and this is the very true meaning of scientific approaches and methods as not breaking away from philosophising but rather extension of philosophising into methodologically framed and controlled experiences known as experiments (with the naïve perspectiveless/soulless adoption of methods/methodologies/approaches in many a domain-of-study today by the mere token that this is the practice in the natural sciences losing sight of the underlying and relevant philosophising of such methods/methodologies/approaches as to profound and creative supererogatory acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument–for–conceptualisation required for the relevant domain-of-study as to reflecting its given epistemic-conception phenomenal/manifest–subpotency\textlaumin-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 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)

<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
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-supererogation 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\(^7\) that equates/level-down everything across space and time as to wrongly imply everything is of the same ontological-contiguity\(^7\) as to the proliferation of isms–conceptualisations without any ‘relative-ontological-completeness\(^8\)

<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\(^8\)’ 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\textsuperscript{03} 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\textsuperscript{7} in many a natural science as to an
untenable constraining of social \textsuperscript{10} universal-transparency\textsuperscript{11},
(transparency-of-totalising-entailing,-as-to-entailing-
\textlangle amplituding/formative–epistemicity\textrangle\textsuperscript{ projectiles}
\textsuperscript{ontological-completeness}) will avert any such relic/artifactual
approach to knowledge (say for instance construing modern genetics as a
deeper conception of hereditary as anti-hereditary or say quantum
physics as a deeper conception of physics as anti-physics along the lines
of equating/leveling-down everything across space and time as of naive
absolutising conceptual-patterning-\textlangle as-devoid-of–’existential-
contextualising-contiguity\textrangle\textsuperscript{15} ’s-reifying/elucidating-of-prospective-
relative-ontological-completeness\textsuperscript{13} > and isms–conceptualisations
because of institutional pre-eminence over relative-ontological-
completeness\textsuperscript{88} conception as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{97}, thus speaking of the requisite underlying ontological-good-faith/authenticity\textsuperscript{99} and ontological-bad-faith/inauthenticity\textsuperscript{64} insight (manifested beyond-the-consciousness-awareness-teleology\textsuperscript{100,-in-existential-extrication-as-of-existential-unthought}) when going about knowledge-reification\textsuperscript{87} in domains-of-study subject to blurriness, and critically human knowledge-reification\textsuperscript{87} as to organic-knowledge is inherently of existential implications (as to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human-amplituding/formative–epistemicity'>totalising–purview-of-construal to which the sublimating relative-ontological-completeness\textsuperscript{88} has to be epistemically affirmed while the desublimating relative-ontological-incompleteness\textsuperscript{89} has to be epistemically unaffirmed and so with regards to the constraining implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{97} with no naïve notion of neutrality/goodnaturedness that wrongly leads to equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning<-as-devoid-of–‘existential-contextualising-contiguity ‘s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{88}’ and isms–conceptualisations) such that part and parcel of knowledge is to identify and qualify improbable, obscure and shady misanalyses passing for true knowledge (just as the Socratic-philosophers as to their universalising-idealisation and budding-positivists understood respectively with regards to mere-sophistry and mere-scholasticism) with
such blurriness failing to grasp ‘relative-ontological-incompleteness’/relative-ontological-completeness’)

aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>) as to human-and-social–expectations/anticipations—metaphoricity’–as-rede-mentating/restructuring/reparadigmig–psychologism’00 and 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 providing the ubiquitous framework for a poorly accounted for media-driven 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’ = reference-of-thought–devolving> equally requires corresponding institutional sublimation that doesn’t just assume a relative-ontological-incompleteness’–presublimation-construct–of ‘meaningfulness-and-teleology’00 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-contiguity\(^{67}\), knowledge-
reification\(^{87}\) construed as of interpretation of say a given historical
figure’s theory/philosophy/thought is ever always ‘priorly about the
interpreter’s relative-ontological-completeness\(^{88}\) constructive construal
as to the starting reference which is the-very-same-immanent-
existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-
construal’ such that in reality ‘the ontological-veracity of interpretation
is never truly about a relic/artifactual notion of interpretation of any
given historical figure’s theory/philosophy/thought without involving any
relative-ontological-completeness\(^{88}\) 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-
completeness³³ construal) of the interpreter’ and thereof deriving the
⁴³historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism’> implications (as to aestheticisation and
aestheticisation-towards-ontology) with respect to the given historical
figure’s theory/philosophy/thought as to relative-ontological-
completeness³³ 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 ⁴³historiality/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{88} 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\textsuperscript{87} 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, stand-out particularly as to their re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-imbued-postconverging/dialectical-thinking -‘projective-insights’/‘epistemic-projection-in-conflatedness’-of-notional~deprocrypticism-prospective-sublimation\textsuperscript{12} of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-epistemicity>totalising~purview-of-construal and thus de-mentatively/structurally/paradigmatically effectively enabling the construal of sublimating ‘historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’>
implications of relative-ontological-completeness just as it is so-implicited in the natural sciences (unlike many a presencing—absolutising-identitive-constitutedness knowledge-reification posturing which are de-mentatively/structurally/paradigmatically bogged down in desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as to their relic/artifactual postures equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning—<as-devoid-of—‘existential-contextualising-contiguity’—‘s-reifying/elucidating-of-prospective-relative-ontological-completeness—and isms—conceptualisations with a poor sense of the projective-insights/epistemic-projection-in-conflatedness of apriorising/axiomatising/referencing as of underlying/organising ‘relative-ontological-incompleteness’/relative-ontological-completeness ⟨sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative—supererogating—<projective—reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence⟩⟩ as to human-and-social—expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism and 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-veridicality,—as-to—‘human<amplituding/formative—epistemicity>totalising—purview-of—
construal’ that doesn’t serve prospective existential knowledge-reification” but rather institutional imprimatur 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 \(<\text{amplituding}/\text{formative}>\text{supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalisating/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation}\) 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 \("\text{historiality/ontological-eventfulness}\)/\text{ontological-aesthetic-tracing}\).
<perspective–ontological-normalcy/postconvergence-reflected-
'epistemicity-relativism'> insight explicitly reflected and elaborated
herein as to the ontological-contiguity\(^67\)—of-the-human-institutionalisation-process\(^68\) imbued 'historiality/ontological-eventfulness /ontological-aesthetic-tracing><perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> projective-insights of 'relative-ontological-incompleteness'\(^89\)/relative-ontological-completeness\(^88\)
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<amplituding/formative–epistemicity>totalising–purview-of-

construal implying necessarily that the intellectual-and-moral valour in

the human knowledge-reification exercise is all about articulating its

‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing

<perspective–ontological-normalcy/postconvergence-reflected-

epistemicity-relativism’> as to relative-ontological-completeness

ontological-veracity while collectively taking pride in the collective

advancement so-arising with the very first commitment of the intellectual

being ‘a prior commitment to inherent knowledge above all else’
including above their very own theoretical/philosophical/thought postures

as so-allowing for the full human knowledge-reification potential as it is

very often a relic/artifactual attachment to institutionally hallowed

postures irrespective of the implications as to existence—as-sublimating-

withdrawal,-eliciting-of-prospective-supererogation that brings about

the enculturation of strategies of institutional self-preservation over

prospective knowledge-reification”,¶ and in this regards ‘re-originary–

as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-

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

projection-in-conflatedness ‘of-notional–deprocripticism-prospective-

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


mentating/structuring/paradigming—as-being-as-of-existential-reality

in then begetting as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring their prospective relative-ontological-completeness apriorising/axiomatising/referencing construct logical-bases/logics—as-to—transversality—sublimating—

existential-eventuating/denouement—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing

so-reflected starkly in the fact that for instance as to a predisposition in an animistic social-setup to relate to the notion of plane as God of plane ‘it is rather the effective veracity as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ as of human underlying ontological-commitment —self-assuredness-of—ontological-good-faith/authenticity—postconverging—de-

mentating/structuring/paradigming—as-being-as-of-existential-reality’ that as to induced psychoanalytic-unshackling/memetic-

reordering/institutional-recomposuring is bound to bring about an

mentating/structuring/paradigming that covertly and/or overtly project respectively that after all the world that exists is-of-non-universalising-sophistry or is-of-non-positivising-scholasticism or is-of-disjointed pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation in contempt of ‘relative-ontological-incompleteness’/relative-ontological-completeness


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 – reference-of-thought-
devolving> by ‘the presublimation relative-ontological-
4‘historicity-tracing—in-presencing–hyperrealisation/hyperreal-
totalising-entailing,-as-to-entailing–<amplituding/formative–

218
normalcy/postconvergence>) as to human-and-social–
expectations/anticipations—metaphoricity—as-rede-
mentating/restructuring/reparadigming–psychologism”), and in many
ways such presublimating mental-reflex as of mere institutional
preeminence pretense of integrating such nascent-particular/incipient-
and-material/technical-sublimations<blinded-to-their-relative-
ontological-completeness – reference-of-thought– devolving> is not
beholdening upon existence—as-sublimating-withdrawal–eliciting-of-
prospective-supererogation and speaks to <amplituding/formative–
epistemicity>totalising–self-referencing–
syncretising/circularity/interiorising/akrasiatic-drag that rather stifles
prospective human knowledge possibilities as to their disparateness-of-
conceptualisation–<unforegrounding-disentailment–failing-to-reflect–
immanent-ontological-contiguity> (rather than foregrounding–
entailment–postconverging–narrowing-down–sublimation–as-to
‘existence—as-sublimating-withdrawal–eliciting-of-prospective-
supererogation ‘-in-reflecting–immanent-ontological-contiguity ‘;–as-
operative-notional–deprocrypticism) meaningfulness-and-teleology
that projects requisite <amplituding/formative>disposedness<as-to-
orientation/value-construct/valuation–and–derived-parameterising> and
<amplituding/formative>entailment<as-to-totalising–
contiguous/coherent–factuality-of-variability> ultimately, as to the fact
that human limited-mentation-capacity-deepening is all about ‘genuine
knowledge-reification framework involving a detour to existence-
potency\textsuperscript{\textemdash}sublimating\textsuperscript{\textemdash}nascence\textsuperscript{\textemdash}disclosed\textsuperscript{\textemdash}from\textsuperscript{\textemdash}prospective\textsuperscript{\textemdash}epistemic\textsuperscript{\textemdash}digression\textsuperscript{\textemdash}in\textsuperscript{\textemdash}epistemic\textsuperscript{\textemdash}totalising\textsuperscript{\textemdash}ly\textsuperscript{\textemdash}resubjecting\textsuperscript{\textemdash}the\textsuperscript{\textemdash}collective\textsuperscript{\textemdash}and\textsuperscript{\textemdash}individual\textsuperscript{\textemdash}mortals\textsuperscript{\textemdash}that\textsuperscript{\textemdash}we\textsuperscript{\textemdash}are\textsuperscript{\textemdash}(however\textsuperscript{\textemdash}the\textsuperscript{\textemdash}emotional\textsuperscript{\textemdash}involve\textsuperscript{\textemdash}ment\textsuperscript{\textemdash}as\textsuperscript{\textemdash}succumbing\textsuperscript{\textemdash}to\textsuperscript{\textemdash}temporal\textsuperscript{\textemdash}impulses\textsuperscript{\textemdash}is\textsuperscript{\textemdash}exactly\textsuperscript{\textemdash}what\textsuperscript{\textemdash}leads\textsuperscript{\textemdash}to\textsuperscript{\textemdash}relic\textsuperscript{\textemdash}artifactual\textsuperscript{\textemdash}conceptions\textsuperscript{\textemdash}of\textsuperscript{\textemdash}knowledge\textsuperscript{\textemdash}bent\textsuperscript{\textemdash}on\textsuperscript{\textemdash}institutional\textsuperscript{\textemdash}self\textsuperscript{\textemdash}preservation\textsuperscript{\textemdash}rather\textsuperscript{\textemdash}than\textsuperscript{\textemdash}attending\textsuperscript{\textemdash}to\textsuperscript{\textemdash}prospective\textsuperscript{\textemdash}aporeticism\textsuperscript{\textemdash}overcoming\textsuperscript{\textemdash}unovercoming\textsuperscript{\textemdash})\textsuperscript{\textemdash}there\textsuperscript{\textemdash}can’t\textsuperscript{\textemdash}be\textsuperscript{\textemdash}any\textsuperscript{\textemdash}pretense\textsuperscript{\textemdash}as\textsuperscript{\textemdash}of\textsuperscript{\textemdash}vague\textsuperscript{\textemdash}human\textsuperscript{\textemdash}subpotency\textsuperscript{\textemdash}temporal\textsuperscript{\textemdash}purposes\textsuperscript{\textemdash}to\textsuperscript{\textemdash}compromise\textsuperscript{\textemdash}knowledge\textsuperscript{\textemdash}as\textsuperscript{\textemdash}to\textsuperscript{\textemdash}the\textsuperscript{\textemdash}fact\textsuperscript{\textemdash}that\textsuperscript{\textemdash}only\textsuperscript{\textemdash}the\textsuperscript{\textemdash}‘affirmation\textsuperscript{\textemdash}as\textsuperscript{\textemdash}of\textsuperscript{\textemdash}sublimating\textsuperscript{\textemdash}veracity\textsuperscript{\textemdash}’\textsuperscript{\textemdash}or\textsuperscript{\textemdash}‘unaffirmation\textsuperscript{\textemdash}as\textsuperscript{\textemdash}of\textsuperscript{\textemdash}desublimating\textsuperscript{\textemdash}impertinence\textsuperscript{\textemdash}’\textsuperscript{\textemdash}reflects\textsuperscript{\textemdash}organic\textsuperscript{\textemdash}knowledge\textsuperscript{\textemdash}as\textsuperscript{\textemdash}to\textsuperscript{\textemdash}its\textsuperscript{\textemdash}requisite\textsuperscript{\textemdash}supererogatory\textsuperscript{\textemdash}acuity\textsuperscript{\textemdash}perspicacity\textsuperscript{\textemdash}astuteness\textsuperscript{\textemdash}edginess\textsuperscript{\textemdash}incisiveness\textsuperscript{\textemdash}of\textsuperscript{\textemdash}apriorising\textsuperscript{\textemdash}axiomatising\textsuperscript{\textemdash}referencing\textsuperscript{\textemdash}intelligibility\textsuperscript{\textemdash}setup\textsuperscript{\textemdash}measuring\textsuperscript{\textemdash}instrument\textsuperscript{\textemdash}for\textsuperscript{\textemdash}conceptualisation\textsuperscript{\textemdash}rather\textsuperscript{\textemdash}than\textsuperscript{\textemdash}any\textsuperscript{\textemdash}social\textsuperscript{\textemdash}or\textsuperscript{\textemdash}institutional\textsuperscript{\textemdash}extrinsic\textsuperscript{\textemdash}attribution\textsuperscript{\textemdash}decadent\textsuperscript{\textemdash}crafts\textsuperscript{\textemdash}perceived\textsuperscript{\textemdash}as\textsuperscript{\textemdash}superseding\textsuperscript{\textemdash}the\textsuperscript{\textemdash}requisite\textsuperscript{\textemdash}intrinsic\textsuperscript{\textemdash}attribution\textsuperscript{\textemdash}for\textsuperscript{\textemdash}genuine\textsuperscript{\textemdash}knowledge\textsuperscript{\textemdash}(even\textsuperscript{\textemdash}to\textsuperscript{\textemdash}the\textsuperscript{\textemdash}extent\textsuperscript{\textemdash}of\textsuperscript{\textemdash}temporal\textsuperscript{\textemdash}institutional\textsuperscript{\textemdash}or\textsuperscript{\textemdash}social\textsuperscript{\textemdash}non\textsuperscript{\textemdash}recognition\textsuperscript{\textemdash}as\textsuperscript{\textemdash}the\textsuperscript{\textemdash}primary\textsuperscript{\textemdash}purpose\textsuperscript{\textemdash}of\textsuperscript{\textemdash}knowledge\textsuperscript{\textemdash},\textsuperscript{\textemdash}especially\textsuperscript{\textemdash}as\textsuperscript{\textemdash}it\textsuperscript{\textemdash}reflects\textsuperscript{\textemdash}prospective\textsuperscript{\textemdash}human\textsuperscript{\textemdash}destructuring\textsuperscript{\textemdash}threshold\textsuperscript{\textemdash}(uninstitutionalised\textsuperscript{\textemdash}threshold\textsuperscript{\textemdash}presublimating\textsuperscript{\textemdash}desublimating\textsuperscript{\textemdash}decisionality\textsuperscript{\textemdash}of\textsuperscript{\textemdash}ontological\textsuperscript{\textemdash}performance\textsuperscript{\textemdash}<\textsuperscript{\textemdash}including\textsuperscript{\textemdash}virtue\textsuperscript{\textemdash}as\textsuperscript{\textemdash}ontology\textsuperscript{\textemdash}>\textsuperscript{\textemdash},\textsuperscript{\textemdash}is\textsuperscript{\textemdash}to\textsuperscript{\textemdash}enable\textsuperscript{\textemdash}the\textsuperscript{\textemdash}social\textsuperscript{\textemdash}and\textsuperscript{\textemdash}institutional\textsuperscript{\textemdash}attendance\textsuperscript{\textemdash}to\textsuperscript{\textemdash}dealing\textsuperscript{\textemdash}with\textsuperscript{\textemdash}its\textsuperscript{\textemdash}prospective\textsuperscript{\textemdash}aporeticism\textsuperscript{\textemdash}overcoming\textsuperscript{\textemdash}unovercoming\textsuperscript{\textemdash}as\textsuperscript{\textemdash}to\textsuperscript{\textemdash}human\textsuperscript{\textemdash}self\textsuperscript{\textemdash}surpassing\textsuperscript{\textemdash}and\textsuperscript{\textemdash}by\textsuperscript{\textemdash}this\textsuperscript{\textemdash}token\textsuperscript{\textemdash}rather\textsuperscript{\textemdash}construing\textsuperscript{\textemdash}of\textsuperscript{\textemdash}practices\textsuperscript{\textemdash}of\textsuperscript{\textemdash}institutional\textsuperscript{\textemdash}or\textsuperscript{\textemdash}social\textsuperscript{\textemdash}recognition\textsuperscript{\textemdash}within\textsuperscript{\textemdash}prior\textsuperscript{\textemdash}institutionalised\textsuperscript{\textemdash}framework\textsuperscript{\textemdash}as\textsuperscript{\textemdash}dispensable\textsuperscript{\textemdash}superfluous\textsuperscript{\textemdash}with\textsuperscript{\textemdash}\textsuperscript{\textemdash}}\textsuperscript{\textemdash}with\textsuperscript{\textemdash}regards\textsuperscript{\textemdash}to\textsuperscript{\textemdash}prospective\textsuperscript{\textemdash}
knowledge imbued transcendence-and-sublimity/sublimation/superoerogatory-de-mentativity parrhesiastic purposes of prospective knowledge-reification\(^2\) and so beyond presencing—absolutising-identitive-constitutedness\(^3\) 

\(<\text{amplituding/formative-epistemicity}>\text{totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\(^{13}\) and blurriness\(^2\) induced pedantic abandonment to desublimating incrementalism-in-relative-ontological-incompleteness\(^{17}\)—enframed-conceptualisation (in lieu of sublimating \(^{14}\) maximalising-recomposuring-for-relative-ontological-completeness\(^{15}\)—unenframed-conceptualisation with the so-induced \(^{10}\) universal-transparency\(^{10}\) \(\langle\text{transparency-of-totalising-entailing-as-to-entailing}\rangle\) <amplituding/formative-epistemicity> totalising-in-relative-ontological-completeness \(\rangle\) 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 \(<\text{preconverging-motif-and-apriorising/axiomatising/referencing-imbuing}>\text{existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition)}\text{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}^{10}\text{—postconverging-dementating/structuring/paradigm}’ and in this regards knowledge-reification\(^7\) can only extend as far as eliciting human ontological-
commitment -<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging-de-
mentating/structuring/paradigming -as-being-as-of-existential-reality>
as to existence—as-sublimating-withdrawal and subsequent secondnatured human institutionalisation from the universal-transparency101-{transparency-of-totalising-entailing,-as-to-entailing-
<amplituding-formative–epistemicity> totalising–in-relative-ontological-completeness }, but knowledge-reification17 ends/should-not aspire to any ‘convincing’ of ontological-bad-faith/inauthenticity ~preconverging-de-
mentating/structuring/paradigming44 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

44logical-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-
disagreement’>
conviction-as-to-
profound-

supererogation

55maximising-
recomposuring-for-relative-ontological-
completeness55—unenframed-conceptualisation-<as-to-

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

ontological-
completeness55—′epistemicity-relativism′>—

unenframed-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-as-

conceptualisation exteriorising/deneuterising′-of-motif-and-
apriorising/axiomatising/referencing>—unenframed-conceptualisation
as to dimensionality-of-sublimating

(<amplituding/formative>supererogatory-de-mentativeness/epistemic-
growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation) so-reflected in the epistemic-projective-perspective-of-

ontological-normalcy/postconvergence—(unwinding-as-

unfolding/dépliage-as-détendre of elucidation-in grasping existential-
contextualising-contiguity′s-reifying/elucidating-of-prospective-
relative-ontological-completeness-of-reference-of-thought-

devolving-as-of-instantiative-context as to existence-
potency~sublimating—nascence, disclosed-from-prospective-epistemic-
digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality

224

56 meaningfulness-and-teleology as meaningfulness as of its inherent ‘apriorising-teleological-thresholding—as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’ as of apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness—with-existence,-as-defining-backdrop-


construed as <amplituding/formative–epistemicity> totalising/circumscribing/delineating reference-of-thought–devolving-as-of-instantiative-context—meaningfulness-and-teleology defining any given registry-worldview/dimension in reflection of the fact that there can only be one <amplituding/formative–epistemicity> totalising/circumscribing/delineating meaningfulness-and-
teleology\textsuperscript{(10)} as of the very same immanent existence/intrinsic-reality/ontological-veridicality, as to ‘human\textsuperscript{amplituding/formative-epistemicity}totalising-purview-of-construal’ for inducing intelligibility, such that the reification\textsuperscript{87} issue/problem with meaningfulness-and-teleology\textsuperscript{(10)} is rather derivational as of human relative ontological-performance\textsuperscript{72} -<including-virtue-as-ontology> as of ‘various relative-ontological-completeness\textsuperscript{84}-of-’reference-of-thought’ in reflecting meaningfulness-and-teleology\textsuperscript{(10)} as of the very same immanent-existence/intrinsic-reality/ontological-veridicality, as to ‘human\textsuperscript{amplituding/formative-epistemicity}totalising-purview-of-construal’ as from existence-potency\textsuperscript{38} 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/intelligibility/setup/measuring-instrument for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology\textsuperscript{(10)}) as well as the given \textsuperscript{84}reference-of-thought\textsuperscript{84} devolving temporal-to-intemporal ontological-performance\textsuperscript{72} -<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’-in-reification\textsuperscript{87}, construed ultimately as of the
crossgenerational superseding of any given registry-worldview/dimension<

totalising–self-referencing–
syncretising/circularity/interiorising/akrasiatic-drag<\n
meaningfulness–

and-teleology (as to ‘human living-development–as-to-personality-
development, institutional-development–as-to-social-function-
development and Being-development/ontological-framework-expansion–
as-to-depth-of-ontologising-development-as-infrastructure-of–
meaningfulness–and-teleology), as of prospective relative-
ontological-completeness superseding/undermining/deflating of prior
relative-ontological-incompleteness, as<\n
meaningfulness-and-teleology infrastructure rede-mentating/restructuring/reparadigming;¶
implying ‘differing-and-incompatible finality’ of the relative-ontological-incompleteness and the relative-
ontological-completeness as of their respectively implied
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for–conceptualisation as opened-construct–meaningfulness-

and-teleology and pseudo-edginess/pseudo-incisiveness as

<amplituding-formative>wooden-language–imbued—temporal–mere-
form/virtualities/dereification /akrasiatic–
drag/denatured/preconverging-or-dementing –narratives—of-the–
reference-of-thought–categorical-imperatives/axioms/registry-
teleology ) as of the implied reproducibility—

mathesis/motif/thrownness-disposition,—as—reproducibility-of–
aestheticisation as reasoning-from-results/afterthought (as to elicitable
amplitudes/formative} wooden-language-{imbued—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 routing ontologically-
hegemonising-narrative’ as to psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring’ can arise from the former over
the latter to restore ontological-veracity, and this is enabled/validated
only by their mutually supposedly coherent ontological-commitment’

implied—self-assuredness-of-ontological-good-

faith/authenticity ~postconverging–de-

mentating/structuring/paradigming —as-being-as-of-existential-reality>

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 ‘prospective meaningfulness-and-

teleology routing ontologically-hegemonising-narrative as to

psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring (and not propositional-convincing-of-dialogical-
equivalence-<as-to-
psychologismic~apriorising/axiomatising/referencing-(of-existential-
contextualising-contiguity)---conflatedness/in-self-becoming/self-
conflatedness/formative–supererogating>)’ over the relative-
ontological-incompleteness crossgenerationally as of ontological-
primemovers-totalitative-framework sublimating implications, reflecting
the fact that there is no base-institutionalisation propositional-
convincing-of-dialogical-equivalence-<as-to-
psychologismic~apriorising/axiomatising/referencing-(of-existential-
contextualising-contiguity)---conflatedness/in-self-becoming/self-
conflatedness/formative–supererogating> of recurrent-utter-
uninstitutionalisation but rather a ‘prospective meaningfulness-and-
teleology routing ontologically-hegemonising-narrative as to
psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring’ arising as of their ontological-primemovers-totalitative-
framework sublimating implications pointing out that base-
institutionalisation is relatively as to existence-potency--sublimating–
nascence, disclosed-from-prospective-epistemic-digression and this
notion of ‘prospective meaningfulness-and-teleology routing
ontologically-hegemonising-narrative as to psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring (and not
propositional-convincing-of-dialogical-equivalence-<as-to-
psychologismic~apriorising/axiomatising/referencing-(of-existential-
contextualising-contiguity)---conflatedness/in-self-becoming/self-
conflatedness/formative–supererogating>)’ applies likewise in
‘affirming relative existence-potency\textsuperscript{13}–sublimating–nascence–disclosed–from-prospective-epistemic-digression sublimating-validation/desublimating-invalidation implications’ of \textsuperscript{10} universalisation over base-institutionalisation, positivism/rational-empiricism over \textsuperscript{10} universalisation, and prospectively notional–deprocrypticism over our positivism–procrypticism, and such a state of improbable propositional-convincing-of-dialogical-equivalence-as-to-

psychologism–apriorising/axiomatising/referencing–(of-existential-contextualising-contiguity)–conflatedness/in-self-becoming/self-conflatedness/formative–supererogating arises because of prior relative-ontological-incompleteness\textsuperscript{19} shiftiness-of-the-Self\textsuperscript{12} associated with human sovereignconstructs in \textsuperscript{45} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \textsuperscript{33} which can naturally be overcomed by human insight of its limited-mentation-capacity implications and ‘as requiring knowledge-construct specialisms’ involving human deferential-formalisation-transference to ‘perceived significant others’ with respect to such specialisms ‘limited-mentation-capacity-deepening\textsuperscript{3} resources-and-talent focussing for knowledge-reification’, but then sophistic/pedantic dispositions as of social-stake-contention-or-confliction in \textsuperscript{51} incrementalism-in-relative-ontological-incompleteness\textsuperscript{19}—enframed-conceptualisation with regards to such issues like climate change, public policy, etc. can turn around and wrongly reaffirm the ‘ontological-veracity of human wooden-language–imbued–averaging-of–
thought-as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology-as-of-‘nondescript/ignorable-void’-
with-regards-to-prospective-apriorising-implications> as of
propositional-convincing-of-dialogical-equivalence-as-to-
psychologismic-apriorising/axiomatising/referencing-(of-existential-
contextualising-contiguity)—conflatedness—in-self-becoming/self-
conflatedness/formative–supererogating’ to undermine such
‘prospective meaningfulness-and-teleology routing ontologically-
hegemonising-narrative’ as to psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring’ enlightenment from its
dispensing-with-immediacy-for-relative-ontological-completeness-by-
reification/contemplative-distension specialisms even though we know
that the truly specialist lawyer, chemist, etc. doesn’t adopt any such
propositional-convincing-of-dialogical-equivalence-as-to-
psychologismic-apriorising/axiomatising/referencing-(of-existential-
contextualising-contiguity)—conflatedness—in-self-becoming/self-
conflatedness/formative–supererogating’ relation with
<amplituding/formative>wooden-language-{imbued—averaging-of-
thought-as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology-as-of-‘nondescript/ignorable-void’-
with-regards-to-prospective-apriorising-implications> but rather is in
an enlightening/educating deferential-formalisation-transference posture
of ‘prospective meaningfulness-and-teleology routing ontologically-
hegemonising-narrative’ as to psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring’, and this relation between flawed
'prospective meaningfulness-and-teleology routing ontologically-hegemonising-narrative as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring 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 \(^0\) 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'<as-to-

of-totalising-entailing,-as-to-entailing- \langle \text{amplituding-formative-epistemicity} \rangle \text{totalising-in-relative-ontological-completeness} \rangle \text{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

\text{neuterising}^{58} \text{neuterising—ascriptivity/ascription-hardening/pseudo-referentialism-as-epistemically-flawed— presencing—absolutising-identitive-constitutedness}^{13} \text{‘‘or—identitive-constitutedness}^{13} \text{‘‘as-‘epistemic-totality}^{11} \text{-dereification}^{87} \text{-in-dissingularisation}^{28} \text{‘‘as-to-the-}
\text{disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness} \text{ > -as-flawed-epistemic-determinism}

\text{neuterisation}^{59} \text{neuterisation-(undisambiguation of temporal-as-denaturing /preconverging-or-dementing from intemporal-as-sound/postconverging-or-dialectical-thinking} \text{, so-construed-as-to-}
conceptualisation—and—existence—as—sublimating-withdrawal,—eliciting-of-prospective-supererogation—as—to-perspective—ontological-normalcy/postconvergence-implied—'prospective-aporeticism—overcoming/unovercoming', a 'prior registry-worldview's/dimension’s nondescript/ignorable—void as of its ontologically-flawed preconverging/dementing—qualia-schema’ refers to the fact that no registry-worldview/dimension going by its relative-ontological-incompleteness as of prior registry-worldview/dimension epistemic perspective is representatively cognisant-and-integrative of its meaningfulness-and-teleology as of its prospective destructuring-threshold—{uninstitutionalised-threshold /presublimating—desublimating-decisionality}—of-ontological-performance —<including—virtue-as-ontology> implied/appreciable preconverging/dementing—qualia-schema (so-reflect as from the prospective registry-worldview/dimension in relative-ontological-completeness epistemic perspective), as it rather reproduces circularly its 'prior registry-worldview’s/dimension’s nondescript/ignorable—void as of its ontologically-flawed preconverging/dementing—qualia-schema’ over any such prospective registry-worldview’s/dimension’s veridically implied/appreciable preconverging/dementing—qualia-schema representation of the prior registry-worldview’s/dimension’s destructuring-threshold—{uninstitutionalised-threshold /presublimating—desublimating-decisionality}—of-ontological-performance —<including—virtue-as-ontology>, with the implication that the ‘destructuring—
threshold-{uninstitutionalised-threshold /presublimating-desublimating-decisionality} of-ontological-performance\(^\text{75}\) \{including-virtue-as-ontology\} preconverging/dementing\(^\text{76}\)–qualia-schema’ respectively of prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and our \(^\text{8}\) procrypticism–or–disjointedness-as-of-\(^\text{8}\) reference-of-thought (as failing dispensing-with-immediacy-for-relative-ontological-completeness\(^\text{8}\)–by-reification\(^\text{77}\)/contemplative-distension\(^\text{78}\) ) as reflected from the epistemic perspective respectively of prospective base-institutionalisation, universalisation, positivism and notional–deprocrypticism (as dispensing-with-immediacy-for-relative-ontological-completeness\(^\text{8}\)–by-reification /contemplative-distension\(^\text{78}\) ) 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\(^\text{76}\)–qualia-schema’: and any such ‘prior registry-worldview’s/dimension’s nondescript/ignorable–void as of its ontologically-flawed preconverging/dementing\(^\text{76}\)–qualia-schema’ can only veridically be conceptualised-and-analysed as of ‘the ontological-contiguity\(^\text{79}\)–of-the-human-institutionalisation-process\(^\text{8}\) (ecstatic-existence prospective digression induced epistemic-ricochetting/transepistemicity) dimensionality-of-sublimating\(^\text{24}\)

\(<\text{amplituding/formative}>\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–}\)
preconverging/dementing19–qualia-schema’ (thus grasping the
teleologically-determinative ontological-primemovers-totalitative-
framework73 of the prior registry-worldview’s/dimension’s
meaningfulness so-construable as of its preconverging/dementing19–
qualia-schema reflection of its destructuring-threshold-
(uninstitutionalised-threshold103/presublimating–desublimating-
decisionality)-of-ontological-performance −<including-virtue-as-
onontology>);¶ as the prior registry-worldview’s/dimension’s
destructuring-threshold-(uninstitutionalised-threshold/presublimating–
desublimating-decisionality)-of-ontological-performance −<including-
virtue-as-ontology> is construed as a <amplituding/formative> wooden-
language-(imbued—temporal—mere-
form/virtualities/dereification /akrasiaticdrag/denatured/preconverging-
or-dementing —narratives—of-the— reference-of-thought— categorical-
imperatives/axioms/registry-teleology) as of the implied
reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation as reasoning-from-
results/afterthought, speaking of human-subpotency prospective lack of
‘platonic anamnesis’ (rather as of human-‘limited-mentation-capacity-
deepening’111-construal-of-‘superseding—oneness-of-ontology’ with
respect to the prior pertinence of the ‘organic-spirit of knowledge’ over
‘mechanical-knowledge’, so-implied beyond the ‘epochal literal
mysticism’ as naively analysed from their110 universalising-idealisation
8presencing—absolutising-identitive-constitutedness113 perspective, and
noting as well here that the conceptual-patterning-as-devoid-of-
‘existential-contextualising-contiguity’ s-reifying/elucidating-of-
prospective-relative-ontological-completeness > naivety of Platonism
as merely prior reproducibility—mathesis/motif/thrownness-disposition,—
as—reproducibility-of-aestheticisation is alien to Plato and the Socratic-
philosophers whose anamnesis rather speaks of originariness-parrhesia,—
as—spontaneity-of-aestheticisation conceptualisation of their
universalising-idealisation), as human-subpotency doesn’t constrain
‘the becoming of ecstatic-existence-as-transcendental-signifier’ as of the
latter’s transcendence-and-sublimity/sublimation/submergent
existence-potency ~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 is of superseding value-
ricochetting/transvaluation—as-to-prospective-relative-ontological-
completeness so-reflected as of ‘the ontological-contiguity’—of-the-
human-institutionalisation-process (ecstatic-existence prospective
digression induced epistemic-ricochetting/transepistemicity)
dimensionality-of-sublimating

\langle supererogatory\text{-}de-mentativeness/epistemic-growth-or-conflatedness \rangle
\text{/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness=equalisation} \) as to difference-conflatedness\textsuperscript{12} as to totalitative-reification\textsuperscript{12} in singularisation \langle as to the nondisjointedness/entailment-of-prospective nonpresencing \rangle as veridical-epistemic-determinism


\textsuperscript{59} meaningfulness-and-teleology\textsuperscript{100} as equivalence/correspondence antiakrasiatic-aspiration ontological-performance \langle including-virtue-as-ontology \rangle’ over the prior registry-worldview’s/dimension’s destructuring-threshold\textsuperscript{13} \langle uninstitutionalised-threshold \rangle/presublimating–desublimating-decisionality\rangle-of-ontological-performance \langle including-virtue-as-ontology \rangle presencing—absolutising-identitive-constitutedness/identitive-constitutedness\textsuperscript{13} as—epistemic-totality\textsuperscript{16} dereification—in-dissingularisation \langle as to the-disjointedness/disentailment-of presencing—absolutising-identitive-constitutedness \rangle as flawed-epistemic-determinism

induced ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity\textsuperscript{17} reproducibility—mathesis/motif/thrownness-disposition—as—reproducibility-of-aestheticisation seeding-misprising of reasoning-from-results/afterthought\textsuperscript{47} meaningfulness-and-teleology\textsuperscript{100} as

242
covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance\textsuperscript{11}—\textsuperscript{11}<including-virtue-as-ontology> \textsuperscript{11},

with the above reflecting the fact that originariness-parrhesia,—as—spontaneity-of-aestheticisation inducing of prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as outcome/outfit/shell—construedhistorically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation is rather a ‘secondnatures positive-opportunism’, implied mechanical-knowledge’ but then the very possibility for prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation inducing of prospective reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation (as to when ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency—sublimating-nascence, disclosed-from-prospective-epistemic-digression from such human-subpotency prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation is implied), lies with the organic-knowledge reconstrual of anamnesis as of ‘the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{58} (ecstatic-existence-prospective digression induced epistemic-ricochetting/transepistemicity) dimensionality-of-sublimating

\textlangle amplituding/formative\rangle supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation\textrangle as to difference-conflatedness\textsuperscript{12}—as-to-totalitative—
induced ‘prospective intemporal-as-ontologically-veridical/ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic seeding-promise of reasoning-through/messianic-reasoning meaningfulness-and-teleology as equivalence/correspondence antiakrasiatic-aspiration ontological-performance—as-including-virtue-as-ontology’; and it is herein that the notion of construction-of-the-Self is central as to the implication that meaningfulness-and-teleology ontological-performance-as-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/thrownness-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/thrownness-disposition, as–reproducibility-of-aestheticisation wooden-language ©imbued—
temporal–mere–
form/virtualities/dereification /akrasiaticdrag/denatured/preconverging–
or-dementing –narratives—of-the– reference-of-thought– categorical–
imperatives/axioms/registry-teleology) at its destructuring-threshold–
(uninstitutionalised-threshold /presublimating–desublimating–
decisionality)–of-ontological-performance^2^–<including-virtue-as-
ontology> cannot uphold/uptake the prospective registry-
worldview’s/dimension’s 56meaningfulness-and-teleology as it rather
engages with such prospective knowledge in complexification of its prior
reproducibility—mathesis/motif/thrownness-disposition,—as–
reproducibility-of-aestheticisation 8\text{amplituding/formative}>\text{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^88 human-and-social–expectations/anticipations—
metaphoricity^2^–as-rede-mentating/restructuring/reparadigming–
psychologism–<as-from-perspective–ontological-
normalcy/postconvergence>;¶ hence the
<amplituding/formative>\text{wooden-language–imbued—temporal–mere–}
form/virtualities/dereification /akrasiatic–

245

(<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, wherein the ascetically implied metaphoricity as of the prospective registry-worldview/dimension, by its prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for the prospective construction-of-the-Self, induces ‘value-
perspective/framing/reference/horizon/projection of meaningfulness-and-teleology as to the transcendence-and-sublimity/sublimation/supererogatory-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; nonpresencing as 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 implications) and signified-as-to-immanency (speaking of ontological-contiguity perspective of the unchanging immanency of existence as oneness-of-ontology as to the coherence underlying the very possibility for construing-and-reconstruing
of intelligibility in existence)’ so-construed as reflexivity-in-ecstatic-existence, and critically in this regards reductionist conceptions will wrongly tend to imply ‘human-subpotency non-scalarity/beholdening-as-to-what-has-gone-before-aesthetically-dementates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation’, supersedes the ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’; this further explains why reductionisms (as to their amplituding/formative–epistemicity>totalising/circumscribing/delineating implications) fail to reflect nonpresencing<-perspective–ontological-normalcy/postconvergence> as to the requisite human limited-mentation-capacity-deepening knowledge-reification gesturing and with such reductionisms rather inducing presencing—absolutising-identitive-constitutedness as to elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity poor and relic/artifactual conceptions of knowledge that poorly contemplates of human limited-mentation-capacity-deepening implications, and so as ‘failing to override apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—constitutedness with apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness as the latter enables ‘relative-ontological-incompleteness’/relative-ontological-completeness

aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence> as to human-and-social–expectations/anticipations—metaphoricity\(^1\)–as-rede-mentating/restructuring/reparadigming–psychologism\(^2\) to be drawn in keeping tab of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^3\) '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\(^4\) and desublimating notional-discontiguity/epistemic-discontiguity\(^5\) as of human limited-mentation-capacity-deepening\(^6\) implications) and signified-as-to-immanency (speaking of ontological-contiguity\(^7\) perspective of the unchanging immanency of existence as oneness-of-ontology as to the coherence underlying the very possibility for construing-and-reconstruing of intelligibility in existence)' so-construed as reflexivity-in-ecstatic-existence;¶ the failure to adopt such a nonpresencing-<perspective–ontological-normalcy/postconvergence>
apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness\(^8\) construal (underlined by human limited-mentation-capacity-deepening\(^9\) as to existential-contextualising-contiguity\(^10\) 'implied <amplituding/formative–epistemicity>totalising–renewing-realisation,-re-perception,-re-thought-in-epistemic-conflatedness's of ontological-contiguity\(^11\)') is critically associated with \(^12\) presencing—absolutising-identitive-constitutedness\(^13\)
academicism proliferation of isms–conceptualisations mere conceptual-patterning<as-devoid-of–‘existential-contextualising-contiguity’>’s-reifying/elucidating-of-prospective-relative-ontological-completeness 88 > ’ articulated rather as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity 39 (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 88 > ’ and not-or-poorly aspiring to portray the unchanging immanent-backdrop construable-and-reconstruable as of existential contextualising in ontological-contiguity 57 in 45<amplituding/formative–epistemicity>totalising/circumscribing/delineating conception of 56<meaningfulness-and-teleology 100 > ) as to disparateness-of-conceptualisation<unforegrounding-disentailment,-failing-to-reflect–‘immanent-ontological-contiguity’ > and thus with the ‘ontologically-flawed implication that the absolute a priori is not construed as existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ but instead any of such given isms–conceptualisations and associated reductionisms now substituting for the unchanging immanent-backdrop of existential-contextualising-contiguity 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 87 gesturing of 44foregrounding—
entailment (postconverging–narrowing-down–sublimation–as-to–
existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation ’-in-reflecting-‘immanent-ontological-contiguity ’;–as-
operative-notional–deprocrypticism) that starts-from-and-remains-in/is-
of-epistemical-embeddedness-with existential-contextualising-contiguity
(as to prospective knowledge-reification gesturing ‘implied
<amplituding/formative–epistemicity>totalising–renewing-realisation,-
re-perception,-re-thought-in-epistemic-conflatedness’s of ontological-
contiguity’) in construing of prospective human-subpotency–
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint to be conceptually
superseded/overcome in transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity as is the case with
all true science/ontology so-reflected in their ‘historiality/ontological-
eventfulness’/ontological-aesthetic-tracing/<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’> (consider
in this regards the apriorising/axiomatising/referencing-(of-existential-
contextualising-contiguity)—conflatedness, in reflecting the
unchanging immanent-backdrop of existential-contextualising-
contiguity, of recurrent aspiration for ontological-contiguity across
Galilean/Cartesian/Newtonian/Leibnizian physics to modern-day string-
theory/loop-quantum-gravity/etc. as to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation”, ever always being
about conceptually superseding/overcoming the physics epistemic-
conception prospective human-subpotency–
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint in producing the
‘successive sublimating physics as successive
<amplituding/formative–epistemicity>totalising/circumscribing/delineating conception of
ontological-contiguity of physics across-the-times’ (as to ‘the very same
physics
<amplituding/formative–epistemicity>totalising–devolved—
purview/domain-of-construal-as-intrinsic-reality/ontological-
veridicality/existential-reality’) rather than an
apriorising/axiomatising/referencing–of-existential-contextualising-
contiguity)—constitutedness disposition for the mere articulation of
idle/single ‘isms–conceptualisations mere conceptual-patterning–
devoid-of–‘existential-contextualising-contiguity’s-reifying/elucidating-
of-prospective-relative-ontological-completeness’ as of elaboration-
as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-
elucidation-outside—existential-contextualising-contiguity lacking
<amplituding/formative–epistemicity>totalising/circumscribing/delineating profound-and-
contiguous knowledge-reification gesturing and in fact one of the most
critical/challenging epistemic concern of physicists today given the
increasing theoretical abstraction is in preempting such a development of
a conceptualising that poorly aligns with the epistemic-totality of
existential-contextualising-contiguity however difficult the available
experimental possibilities for portraying prospective sublimation, and it
should further be noted here that the successive sublimating physics
across-the-times ‘are of complementary
historiality/ontological-
eventfulness /ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> and rather so as successive <amplituding/formative–epistemicity>totalising/circumscribing/delineating profound-and-contiguous knowledge-reification\(^{87}\) gesturings and ‘not any naïve shallow-minded comparison of commonality of ‘isms–conceptualisations mere conceptual-patterning-<as-devoid-of–‘existential-contextualising-contiguity’⟩’s-reifying/elucidating-of-prospective-relative-ontological-completeness\(^{88}\) ’ failing priorly to disambiguate the successive knowledge-reification\(^7\) gesturings across-the-times as preceding-and-framing any given concepts’ like failing to realise that the ‘notion of time in physics’ priorly speaks to different physics ‘knowledge-reification\(^{87}\) gesturing in ontological-contiguity\(^7\) in reflection of existential-contextualising-contiguity\(^7\) as of ‘relative-ontological-incompleteness\(^7\) /relative-ontological-completeness\(^{88}\)\rangle\rangle as to human-and-social–expectations/anticipations—metaphoricity\(^{17}\) as-re-de-mentating/restructuring/reparadigming–psychologism\(^{90}\) across-the-times with respect to physics relative-ontological-completeness\(^{88}\) conception as from pre-Newtonian/Leibnizian notion of time, Newtonian/Leibnizian notion of time, Einstei\-

conception as from pre-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 
extistential-contextualising-contiguity and as of the relative-ontological-
completeness implied profoundness’ within which any such concept and 
conceptualising is articulated and ‘this effectively contrasts with such 
apriorising/axiomatising/referencing-(of-existential-contextualising-
contiguity)—constitutedness disposition naïve shallow-minded isms– 
conceptualisations mere conceptual-patterning-<as-devoid-of–
‘existential-contextualising-contiguity ’ ‘s-reifying/elucidating-of-
prospective-relative-ontological-completeness’ that 
equates/leveledown everything across space and time as to wrongly imply 
everything is of the same ontological-contiguity thus with a poor grasp 
of ‘knowledge-reification’ gesturing in ontological-contiguity in 
reflection of existential-contextualising-contiguity as 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- 
referencing,-in-perspective–ontological-normalcy/postconvergence>) as 
to human-and-social—expectations/anticipations—metaphoricity –as-
rede-mentating/restructuring/reparadigming–psychologism” and so ‘as 
to a superficiality and ontological-bad-faith/inauthenticity that is 
patently incapable of construing underlying human 
<amplituding/formative–epistemicity> totalising–thrownness-in-
indeterminacy/deficiency/limitation/constraint with respect to originariness-parrhesia,—as—spontaneity-of-aestheticisation—supererogatory—intrinsity/acyrulity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—&—conceptualisation'), with {foregrounding—entailmen{(postconverging—narrowing-down—sublination—of—'existence—of—sublimating—withdrawal—eliciting—of—prospective—supererogation')—in—reflecting—'immanent—ontological—contiguity'—as—operative—notional—deprocrypticism} operantly implying ‘drawing out the full <amplituding/formative—epistemicity> totalising/circumscribing/delineating implications of assertions/claims/conceptualisations as of ontological-contiguity' in reflection of existential-contextualising-contiguity such that there is hardly any notional—disjointedness of the assertions/claims/conceptualisations as validating their ontological-veracity'; on the other hand, the 'knowledge-reification' gesturing in ontological-contiguity in reflection of existential-contextualising-contiguity as of ‘relative-ontological-incompleteness/relative-ontological-completeness
(sublimating—referencing/registering/decisioning—as-self-becoming/self-conflatedness /formative—supererogating—<projective/reprojective—
 aestheticising-re-motif—and—re-apriorising/re-axiomatising/re—referencing,—in-perspective—ontological-normalecy/postconvergence> as to human-and-social—expectations/anticipations—metaphoricity—as—rede-mentating/restructuring/reparadigming—psychologism 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 amplituding/formative-epistemicity>totalising~thrownness-in-existence (as to the phenomenological aspiration/possibility for overcoming imbued deficiency construed as metaphysics-of-presence-implicated-nondescript/ignorable–void'-as-to-presencing—absolutising-identitive-constitutionality), 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/intelligibilitysetup/measuringinstrument—for—conceptualisation) for reflecting ‘relative-ontological-incompleteness’/relative-ontological-completeness ⟨sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflatedness/formative—supererogating—projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence⟩) as to human-and-social—expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism' underlying knowledge-reification gesturing, such that in many ways the poor appreciation of postmodern-thought is very much associated with their critics fundamentally poor grasp of the precedence of ‘knowledge-
reification\textsuperscript{17} gesturing in ontological-contiguity\textsuperscript{17} in reflection of existential-contextualising-contiguity\textsuperscript{19} as of ‘relative-ontological-incompleteness’/relative-ontological-completeness\textsuperscript{88}\textsuperscript{89}.

(sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness /formative–supererogating-&lt;projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>) as to human-and-social–expectations/anticipations—metaphoricity\textsuperscript{12}–as-rede-mentating/restructuring/reparadigming–psychologism\textsuperscript{90} over mere apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—constitutedness\textsuperscript{13} shallow-minded articulation of conceptualisations with a poor sense of ‘relative-ontological-incompleteness’/relative-ontological-completeness\textsuperscript{88}\textsuperscript{89}.

(sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness /formative–supererogating-&lt;projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>) as to human-and-social–expectations/anticipations—metaphoricity\textsuperscript{12}–as-rede-mentating/restructuring/reparadigming–psychologism\textsuperscript{90}, ‘as so-exemplified with naïve truth relativism accusations as to the weirdly and wrongly implied posture that human limited-mentation-capacity-deepening\textsuperscript{11} doesn’t occur’,\textsuperscript{¶} and the specific articulation herein by this author is rather of a profound ‘knowledge-reification\textsuperscript{17} gesturing in ontological-contiguity\textsuperscript{17} in reflection of existential-contextualising-contiguity\textsuperscript{19} 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-redo-mentating/restructuring/reparadigming—psychologism as reflecting '<amplituding/formative—epistemicity> totalising/circumscribing/delineating existential-contextualising-contiguity —foregrounding—entailment


prompted derivation/delineation/disambiguation of conceptualisations in apriorising-conflatedness—as-to-difference (over-and-undermining apriorising/axiomatising/referencing—of-existential-contextualising-contiguity)—constitutedness—as-to-absolutising-identity) with regards to the conceptual 'overcoming of metaphysics-of-presence—implicated—nondescript/ignorable—void—as-to—presencing—absolutising—identitive-constitutedness) intermediaing-ascriptivity or neuterising of human meaningfulness-and-teleology apriorising
conceptualisation’ (so-articulated from the ‘deepest phenomenological
transcendental-point-of-departure handle as of the
notional~conflatedness\(^1\) of notional~deprocrypticism deneuterising\(^1\)—
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’\(\langle\)including-virtue-as-ontology\(\rangle\) at
uninstitutionalised-threshold\(^1\)\(\langle\) 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\(^1\) as of ‘de-
mentation\(\langle\)supererogatory~ontological~de-mentation-or-dialectical~de-
mentation—stranding-or-attributive-dialectics\(\rangle\) implied
‘notional~symmetrisation-<as-to-symmetrisation-by-desymmetrisation-
in-reflecting-postconverging-or-dialectical-thinking\(\rangle\)–by–preconverging-
or-dementing’\(\langle\)perspectives-of-human—‘meaningfulness-and-
teleology\(\rangle\) of the successive registry-worldviews/dimensions
reference-of-thought–and\(\langle\)reference-of-thought—devolving–
meaningfulness-and-teleology\(\rangle\(\rangle\) as to their ‘aestheticisation–and–
aestheticisation-towards-ontology of human ontological-performance’\(\rangle\)

(Thus ‘scalarising of human meaningfulness-and-teleology’ effectively speaks of ontological-normalcy/postconvergence epistemic-projection perspective as to nonpresencing—ontological-normalcy/postconvergence implications while ‘descalarising of human meaningfulness-and-teleology’ effectively speaks of epistemic-abnormalcy/preconvergence epistemic-projection perspective as to the specifically given presencing—absolutising—identitive-constitutedness registry-worldview/dimension), and it should be noted as well that besides the defining de-scalarising of any specifically given registry-worldview/dimension as reference-of-thought epistemic-totality of meaningfulness-and-teleology, the successive registry-worldviews/dimensions as to their reference-of-thought—devolving further involve ‘devolving de-scalarising and scalarising of human meaningfulness-and-teleology’ (that is, de-scalarising as to epistemic-devolving—random-as-impulsive, epistemic-devolving—nominal-as-tendentious, epistemic-devolving—ordinal-as-qualifying, epistemic-devolving—intervalist-as-categorising and scalarising as to epistemic-devolving—ratio-contiguity/ratiocination-as-referentialism) reflecting the manifest specifically given registry-worldview/dimension ontological—
performance\textsuperscript{17} - <including-virtue-as-ontology> of human meaningfulness-and-teleology\textsuperscript{100} with regards to ‘human living-development–as-to-personality-development and human institutional-development–as-to-social-function-development’, as rather so-devolving conjugatively under the specifically given and defining registry-worldview/dimension\textsuperscript{64} reference-of-thought de-scalarising as epistemic-totality\textsuperscript{8} of meaningfulness-and-teleology\textsuperscript{100} implied ‘human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–' meaningfulness-and-teleology\textsuperscript{100}’ (reflecting the ontological-veracity of ‘human notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordioning–(as-of-varying-individuations-contextually-transverse-desublimation/sublimation, as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance -<including-virtue-as-ontology>) at uninstitutionalised-threshold\textsuperscript{103} as reflecting both desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating historicity/ontological-eventfulness\textsuperscript{46}/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected- ‘epistemicity-relativism’ possibilities’);\textsuperscript{64} thus in the bigger scheme of things, the more thoroughly profound/fundamental\textsuperscript{17} deprocrypticism—or–preempting—disjointedness-as-of reference-of-thought issue is about the ontological-contiguity\textsuperscript{67} (as of ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity"" foregrounding—entailment-
(postconverging—narrowing-down—sublimation-as-to—existence—as-sublimating-withdrawal—eliciting-of-prospective-supererogation ~ -in-
reflecting—immanent-ontological-contiguity ~;—as-operative-
notional—deprocrypticism) in elucidating ontological-contiguity"" <as-
from-prospective-ontological-normalcy/postconvergence-epistemic-or-
notional—projective-perspective>) of assertions/claims articulated in
today's pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation{blurring/undermining-of-prospective-
totalising-entailing—as-to-entailing—<amplituding/formative-
epistemicity>totalising—in-relative-ontological-completeness
}
institutional-being-and-craft ladened (beyond-the-consciousness-
awareness-teleology"" <in-existent-extrication-as-of-existent-
unthought>) with sophistic strategies of empty/vague process and
pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation, vague sensibility/decorum-drivenness,
providing credence to frivolity over equanimity, emotional
gimmickiness/manipulation as well as surreptitious practices of
perfidious,double-dealing/betraying as to ‘dilutive/drowning and
sabotaging imposturing/jumbling/sleight in undermining prospective
genuine knowledge-reification’ for agenda-driven
deceitful/dastardly/scheming purposes in proximity with deceptive
supposedly objectively mediative institutions, and so as to underlying
ontological-bad-faith/inauthenticity"" <preconverging—de-
mentating/structuring/paradigming: inducing a social intellectual impotency undermining the supposed purpose of veridically cumulating/expanding the breadth of human knowledge as to an intellectual potency that never/hardly comes but for its institutional-being-and-craft human-subpotency agency (in disparateness-of-conceptualisation-<unforegrounding-disentailment,failing-to-reflect-‘immanent-ontological-contiguity ’>) substituting for and in many ways not exposed to the sublimating-validation/desublimating-invalidation of existence-potency~sublimating–nascence,–disclosed-from-prospective-epistemic-digression, so-associated with sycophantic beholdenness to socially dominant vested-interests/actors reflecting an underlying overall procrypticism–or–disjointedness-as-of- reference-of-thought

<amplituding/formative>, wooden-language~{imbued—temporal—mere-form/virtualities/dereification /akrasiatic-

drag/denatured/preconverging-or-dementing –narratives–of-the-

reference-of-thought– categorical-imperatives/axioms/registry-
teleology }. ¶ as the evaluation of assertions/claims as to such a prospective ¹/³ deprocrypticism–or–preempting—disjointedness-as-of-

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/measuring/instrument—so-reflected as of deprocrypticism—
apriorising/axiomatising/referencing–psychologism
enculturated/constructed social-pragmatics-framing-of—predicative–effectivity–sublimation–(as-to-underlying,-ontological-commitment
<implied—self-assuredness–of–ontological-good
faith/authenticity ~postconverging–de-
mentating/structuring/paradigming—as-being–as–of–existential-reality>)
construed as ‘preempting—disjointedness–as–of reference of thought,—as-to–‘<amplituding/formative–epistemicity>growth-or-
conflatedness*/transvaluative–
rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism’ given ‘relative
<amplituding/formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity
foregrounding—entailment–
(postconverging–narrowing-down–sublimation—as–to–‘existence—as-
sublimating–withdrawal,–eliciting–of–prospective–supererogation ‘–in–
reflecting–‘immanent–ontological-contiguity ‘;–as–operative–
notional–deprocrypticism) in elucidating ontological-contiguity–<as–
from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional-projective-perspective> as to its prospectively induced scalarising as of human supererogatory/messianic intemporal and secondnatured socially-optimal instigative potency’ at its given/defined institutionalisation ontologically-pertinent epistemic-conception of ‘the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ (and so over prior positivism–procrysticism—apriorising/axiomatising/referencing–psychologism

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

<implied—self-assuredness-of-ontological-good–faith/authenticity ~postconverging–de-

mentating/structuring/paradigming –as-being-as-of-existential-reality>)

construed-as ‘mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism,—that-is-not-of-preempting—disjointedness-as-of—reference-of-thought,—as-to—
‘<amplituding/formative–epistemicity>growth-or-

conflatedness>/transvalutative-
failing-to-reflect-‘immanentontological-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-
transversesublimation/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’), with the ‘deprocrypticism—
apriorising/axiomatising/referencing—psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-
effectivity—sublimation—(as-to-underlying,—ontological-commitment—
<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging-de-
mentating/structuring/paradigming —as-being-as-of-existential-
reality>), peculiarly/uniquely differentiated from the ‘positivism—
procrypticism—apriorising/axiomatising/referencing—psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-
effectivity—sublimation—(as-to-underlying,—ontological-commitment—
<implied—self-assuredness-of-ontological-good—

269
faith/authenticity \textasciitilde postconverging–de-
mentating/structuring/paradigming \textasciitilde as-being-as-of-existential-
reality\rangle) \textasciitilde in that notional\textasciitilde deprocrypticism as of its
originariness/origination\textasciitilde (so-construed-as-to-ontological-
normalcy/postconvergence-perspective-scalarising-construal-of-
existence) perspective construes of prospective knowledge-reification\textasciitilde as
of \textquoteright the full ontological implications of full human limited-mentation-
capacity-deepening\textasciitilde as to its deepest/most-profound \textquoteright foregrounder\texthyphen
entainment\textasciitilde (postconverging\textasciitilde narrowing\textasciitilde down\textasciitilde sublimation\textasciitilde as-to-
\textquoteleft existence\textquoteright\texthyphen as-sublimating\texthyphen withdrawal\texthyphen eliciting\textasciitilde of-prospective-
supererogation \textquoteleft in\textasciitilde reflecting\textquoteright \textquoteleft immanent\texthyphen ontological\texthyphen contiguity \textquoteleft\textquoteleft ;\textquoteleft \textasciitilde as-
operative\textquoteleft notional\textasciitilde deprocrypticism\textquoteright) \textasciitilde thus speaking to deprocrypticism
requisite de\textasciitilde mentative\textasciitilde structural\textasciitilde paradigmatic delineation of both the
existentially contextualised \textquoteleft sublimating\textasciitilde ontological\texthyphen good-
faith/authenticity\textasciitilde \textasciitilde postconverging\textasciitilde de-
mentating/structuring/paradigming \textquoteleft underlying intemporal ontological-
performance\textasciitilde <including\textquoteleft virtue\textasciitilde as\textasciitilde ontology\textquote greater
(as of dimensionality\textasciitilde of-
sublimating\textasciitilde <\textasciitilde amplituding\textasciitilde formative\textasciitilde supererogatory\textasciitilde de-
mentativeness\textasciitilde epistemic\textasciitilde growth\textasciitilde or\textasciitilde conflatedness\textasciitilde transvaluative-
rationalisings\textasciitilde transepistemicity\textasciitilde anamnestic\textasciitilde residuality\textasciitilde spirit\textasciitilde drivenness\textasciitilde equalisation\textasciitilde profound\textasciitilde dispensing\textasciitilde with\textasciitilde immediacy\textasciitilde for\textasciitilde relative-
ontological\textasciitilde completeness\textasciitilde by\textasciitilde reification\textasciitilde contemplative\textasciitilde distension\textasciitilde projected\textasciitilde apriorising\textasciitilde axiomatising\textasciitilde referencing\textasciitilde psychologism\textasciitilde \textquoteleft and

\textquoteleft desublimating\textasciitilde ontological\texthyphen bad\textasciitilde faith\textasciitilde inauthenticity\textasciitilde \textasciitilde preconverging\textasciitilde de-
mentating/structuring/paradigming underlying temporal ontological-performance as of dimensionality-of-desublimating-lack-of
<amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation) shallow/lack-of dispensing-with-immediacy-for-relative-
ontological-completeness—by-reification /contemplative-distension 

projected apriorising/axiomatising/referencing—psychologism)

associated with any ‘deprocrypticism—or—preempting—disjointedness—
as-of—reference-of-thought prospective knowledge-reification as ever
always about preserving the ascendancy of organic-knowledge in
 superseding-andoverriding mechanical-knowledge (with the latter rather
associated with wooden-language imbu—
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—
temtemporal—ontological-performance <including-virtue-as-ontology> of
prospective knowledge-reification imbu— reference-of-thought—
categorical-imperatives/axioms/registry—teleology and critically so,
as to the fact that
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—
apriorising/axiomatising/referencing/intelligibilitysetuptemeasuringinstru-
ment—for—conceptualisation rather speaks of ‘one long continuous whole
of human originariness—parrhesia, as—spontaneity—of—aestheticisation as
of notional–deprocrypticism’ (reflecting ‘relative-ontological-
incompleteness’/relative-ontological-completeness’)

(sublimating–referring/registering/decisioning,–as-self-becoming/self-
conflatedness /formative–supererogating<-projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referring,-in-perspective–ontological-normalcy/postconvergence>) as

to human-and-social–expectations/anticipations—metaphoricity’—as-
rede-mentating/restructuring/reparadigming–psychologism”) which as

guiding spirit no human prospective

apriorising/axiomatising/referencing–conceptualisation can pretend to
ignore-and-override without falling into perversion of ‘meaningfulness-
and-teleology” as to pedantising/muddling/formulaic-hollowing-out—
in-subontologisation/subpotentiation by mere-formulaic–
methodologising/mutualising/organising/institutionalising the human-
subpotency

<preconverging~‘motif-and-
apriorising/axiomatising/referencing ‘–imbuing>–existentialising—
enframing/imprintedness–(as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition) in gimmickiness/desublimation,
as supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–
of–
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument–for–conceptualisation underlies dimensionality-of-sublimating–
(<amplituding/formative> supererogatory–de-mentativeness/epistemic-
growth-or-conflatedness /transvalutive–
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation) ontological-good-faith/authenticity\textsuperscript{(0)}–postconverging–de-
mentating/structuring/paradigmation \textquoteleft with regards to the fact that by the
inherently implied institutionalisation-threshold-and-uninstitutionalised-
threshold\textsuperscript{(1)} of any given registry-worldview/dimension as reflecting the
preconverging-or-dementing\textsuperscript{(2)}–apriorising-psychologism perspective in
shallower teleological depth \textquoteleft there is no neutrally sound knowledge in
relative-ontological-incompleteness\textsuperscript{(3)} as to when prospective insight
about the relative-ontological-incompleteness\textsuperscript{(4)} deficient ontological-
performance\textsuperscript{(5)}-<including-virtue-as-ontology> existentially avails as
reflecting prospective human-subpotency–
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint’ with prospective
knowledge-reification\textsuperscript{(6)} in relative-ontological-completeness\textsuperscript{(7)}
necessitatively about overriding relative-ontological-incompleteness\textsuperscript{(8)}
apriorising/axiomatising/referencing–conceptualisation as to
psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring metaphoricity\textsuperscript{(9)} implications in transversality–<for-
sublimating–existential-eventuating/denouement>–of-affirmative-and-
unaffirmative–disambiguated–’motif-and-
apriorising/axiomatising/referencing’ such that any ontologically-
flawed engagement as ‘wrongly implying underlying logical-
processing-or-logical-implicitation—supposedly-apriorising-in-
conviction-as-to-profound-supererogation deficiency validating logical
re-engagement’ rather leads to the mere complexification of the prior
relative-ontological-incompleteness
apriorising/axiomatising/referencing–conceptualisation (as to its
deficient ontological-performance\textsuperscript{7}-<including-virtue-as-ontology> and
vices-and-impediments undermining the ontological-good-
faith/authenticity ~postconverging–de-
mentating/structuring/paradigming\textsuperscript{70}) 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 necessitated 드rivenness’ either as of ‘parrhesiastic
seeding-promise-of-human-subpotency-ontological-performance\textsuperscript{72}-
<including-virtue-as-ontology>-correspondence-with-the-full-potency-
of-existence’s~sublimating–nascence-as-of-itscoherence/contiguity’ or
‘seeding-misprising of reasoning-from-results/afterthought
meaningfulness-and-teleology\textsuperscript{100} as covert-pretence-of-
equivalence/correspondence–antiakrasiatic-aspiration-ontological-
performance\textsuperscript{7}-<including-virtue-as-ontology>’ (as the latter conception
with regards to the notional~deprocrypticism of the ontological-
contiguity —of-the-human-institutionalisation-process reflects the fact
that \textsuperscript{5}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{3} actually involves
\textsuperscript{45}amplituding/formative–epistemicity> totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{13}
<amplituding/formative>wooden-language-{imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing —narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology >, but speaks of instigated and reinstigated originariness-parrhesia,—as—spontaneity-of-aestheticisation—supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness’ as to the fact that knowledge cannot be articulated to imply other human-beings are not warranted to project the requisite dispensing-with-immediacy-for-relative-ontological-completeness⁷—by-reification⁷/contemplative-distension⁶ arising from ontological-good-faith/authenticity⁹ but rather ‘just responding mechanically to the untenable constraining of social universal-transparency⁹⁶ (transparency-of-totalising-entailing,—as-to-entailing—<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness ) of any prospective knowledge-reification⁷ as to positive-opportunism ’ as wrongly and seemingly implying that if such prospective knowledge-reification⁷ untenable constraining and positive-opportunism⁹ 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-reification⁷ arises as of ontological-good-faith/authenticity⁹ reasoning-through/messianicreasoning induced sublimation-over-desublimation), and in many ways human cognitive confliction at uninstitutionalised-threshold⁵ thirty doesn’t imply the given presencing—absolutising—
identitive-constitutedness is the ontologically-veridical framing for reconstruing human ontological-performance even as it is the apriorising/axiomatising/referencing-<including-virtue-as-ontology> even as it is the apriorising/axiomatising/referencing-psychologism/mental-schema since it is fundamentally about overcoming the latter's <amplituding/formative-epistemicity> 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 imbedded-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
historiality/ontological-eventfulness/ontological-aesthetic-tracing
epistemicity-relativism sublimation-over-desublimation so-construed
as intellectualism with respect to the fact that there can’t be any
ontology/science where any mortal by mere status and influence can be
excepted directly or indirectly from ontological analysis implications as
this then de-mentatively/structurally/paradigmatically defines how the
supposed ontology/science is bound to flop theoretically–conceptually–
operantly (and in many ways explains the current crisis/usurpation of the
genuine social intellectual–function/posture wherein socially dominant
vested-interests/actors come to surreptitiously assume ascendence as to
generalised social intellectual apathy that leads to the relegating of ‘true
intellectualism’ into ‘expertising as a useful secondary adjunct’ to any
whatever primary interest hence rendering the latter susceptible to
perversion/impertinence/impotency and incapable of genuinely driving a
specific or general human and social emancipatory vision) and this is
particularly the case with an ontology/science that claims to construe of
the pervasiveness of postlogism’s social implications as associated say
with notions-and-accusations-of-sorcery in non-positivistic social-
constructs or postlogism’s psychopathy social implications as to our
positivism–procrypticism social-construct thus requiring that any such
ontologically illegitimate perverted dynamics of social status and
influence is necessarily trampled upon to de-
mentatively/structurally/paradigmatically preserve the possibility of an
ontology/science and so notwithstanding any sophistic disposition to elicit

<amplituding/formative> wooden-language-imbued—averaging-of-thought-as-to-leveling/resentment/closed-construct-of-

meaningfulness-and-teleology-as-of-‘nondescript/ignorablevoid’-

with-regards-to-prospective-apriorising-implications>\)

\as\ of

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

against the requisite dispensing-with-immediacy-for-relative-ontological-completeness\”-by-reification\”/contemplative-distension\” associated with all such prospective aporeticism-overcoming/unovercoming superseding sublimation-overdesublimation;\] in this respect, the ‘equalisation of all historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-’epistemicity-relativism’> aestheticisation-and–aestheticisation-towards-ontology’ as to dimensionality-of-sublimating

and defines registry-worldviews/dimensions mere-formulaic–
methodologising/mutualising/organising/institutionalising as to human-
subpotency) as it is so-fundamentally tied down to ontological-good-
faith/authenticity\(^{64}\)–postconverging–de-
mentating/structuring/paradigming ’ reflecting the implications of 
human limited-mentation-capacity-deepening\(^{53}\) 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\(^{64}\)) 
associated with the \(^{84}\) reference-of-thought–
categorical-imperatives/axioms/registry-teleology\(^{100}\) 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\(^{64}\)) in 
respectively undermining the attainment of prospective base-
institutionalisation, \(^{114}\)universalisation, positivism and 
notional–deprocrypticism as to the fact that such temporal-projection 
associated with sophistic and pedantic tendencies are rather of 
\(^{85}\)presencing—absolutising-identitive-constitutedness \(^{1}\) relation with prior 
\(^{84}\)reference-of-thought–
categorical-imperatives/axioms/registry-

279
teleology\(^\text{100}\) originally meant to address prior human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint (as so-reflected with the sophists satisfaction with non-universalising sophistry in the face of Socratic-philosophers\(^\text{104}\) universalising-idealisation, medieval scholastics satisfaction with non-positivising pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation in the face of budding-positivism as well as with today’s pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation\(^\langle\text{blurring/undermining-of-prospective-totalising-entailing, as-to-entailing}^-\amu{\text{amplituding/formative–epistemicity}}\text{totalising–in-relative-ontological-completeness}\rangle\) of poor knowledge-reification\(^\text{67}\) gesturing that fails ‘knowledge-reification’\(^\text{67}\) gesturing in ontological-contiguity\(^\text{7}\) in reflection of existential-contextualising-contiguity\(^\text{39}\) as of ‘relative-ontological-incompleteness’\(^\text{7}\)/relative-ontological-completeness\(^\text{88}\)\(^\rangle\) as to human-and-social–expectations/anticipations—metaphoricity\(^\text{17}\)–as-rede-mentating/restructuring/reparadigming–psychologism\(^\text{90}\) and for instance naively interprets enlightenment thinkers in \(^\text{80}\)presencing—absolutising-identitive-constitutedness\(^\text{13}\) terms while lacking the originariness-parrhesia,—as–spontaneity-of-aestheticisation—
growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation), the idea is that as of underlying maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation for institutional-cumulation/institutional-recomposure—as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism’>) with regards to reference-of-thought—and—reference-of-thought—devolving—meaningfulness-and-teleology implications had Socrates as typifying universalising-idealisation Socratic-philosophers been at the more profound human limited-mentation-capacity-deepening aporeticism overcoming/unovercoming 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—<for-sublimating—existential-eventuating/denouement>—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—<for—sublimating—existential-eventuating/denouement>—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 aporeticism
overcoming/unovercoming 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 scalability/immanency of existence’s ontological-
normalcy/postconvergence (as the underlying idea of
notional–deprocrypticism as to existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation speaks of ‘the successive
supererogatory maximalising-recomposuring-for-relative-ontological-
completeness—unenframed-conceptualisation as scalarisation for
institutional-cumulation/institutional-recomposure ⟨as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism’⟩) crossgenerational levels of human limited-
mentation-capacity-deepening with regards to ‘reference-of-thought–
and—reference-of-thought” devolving—meaningfulness-and-
teleology so-construed as of
notional–deprocrypticism/notional–preempting
—disjointedness-as-of reference-of-thought’ (since there is no logical-
basis/logic-as-to—transversality for sublimating–existential-
eventuating/denouement>~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-normalcy/postconvergence>) as

to human-and-social–expectations/anticipations—metaphoricity—as-
rede-mentating/restructuring/reparadigming–psychologism)
and so-
reflected in the successive /"foregrounding—entailment/(postconverging–
narrowing-down–sublimation-as-to–’existence—as-sublimating-
withdrawal,—eliciting-of-prospective-supererogation ‘in-reflecting—
‘immanent-ontological-contiguity ’—as-operative–
notional–deprocrypticism) as from non-rules—
apriorising/axiomatising/referencing–psychologism of recurrent-utter-
uninstitutionalisation, rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism of base-


and thus reflecting the human limited-mentation-capacity centrality of ‘originariness-parrhesia,—as spontaneity-of-aestheticisation—supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness as to the ontological-good-faith/authenticity—postconverging—dementating/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/paradigmning ′ 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
as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation is aporetically the more fundamental incipient/seeding originariness-parrhesia,—as—spontaneity-of-aestheticisation to both Descartes thinking-proposition for budding-positivism and Socrates’s universalising-idealisation in then secondarily inducing their respective reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ and thus in many ways the naïve/flawed conception of Platonism and Cartesianism today arise as to a reasoning as from reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation perspective whereas Descartes and Plato—and—Plato’s Socrates are more fundamentally involved in an aporeticism overcoming/unovercoming exercise with respect to medieval-scholasticism non-positivising and ancient-sophists non-universalising respectively ‘which is defining of where philosophy commences’ as ‘philosophy commences with dimensionality-of-sublimating
supererogation as so-implied with advanced postmodern-thought), and their ‘epistemic projective-equalisation’ exactly implies that Descartes and budding-positivists and Socrates and universalising-idealisation Socratic-philosophers are more profoundly construed more than just as of their mere-formulaic—methodologising/mutualising/organising/institutionalising reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation but are rather critically construed as to their ‘parrhesiastic disposedness’ with regards to their prospective aporeticism-overcoming/unovercoming addressed with their respective ‘foregrounding—entailment—(postconverging—narrowing—down—sublimation—as—to—existence—as—sublimating—withdrawal,—eliciting—of—prospective—supererogation ’—in—reflecting—’immanent—ontological—contiguity ’;—as—operative—notional—deprocrypticism) and it is this that more profoundly informs their thought and make them ever always relevant as to their respective ‘historiality/ontological—eventfulness /ontological—aesthetic-tracing<perspective—ontological-normalcy/postconvergence—reflected—’epistemicity—relativism’> in the overall human institutional-cumulation/institutional—recomposure—as—to—historiality/ontological—eventfulness /ontological—aesthetic-tracing<perspective—ontological-normalcy/postconvergence—reflected—’epistemicity—relativism’> of ‘historiality/ontological—eventfulness ’/ontological—aesthetic-tracing<perspective—ontological-normalcy/postconvergence—reflected—’epistemicity—relativism’> as the ‘veracity of all prior human aporeticism self-surpassing of’—reference-of—
thought–and–reference-of-thought–devolving–meaningfulness-and-teleology in reflection of the immanence of existence as the very same all along’ has ever always veridically been about attaining deprocrypticism–or–preempting–disjointedness-as-of reference-of-thought but for human limited-mentation-capacity implications thus inducing the entailing dynamics of ‘the successive registry-worldviews/dimensions aporeticism overcoming/unovercoming thresholds of existential apriorising/axiomatising/referencing rule’ as to human limited-mentation-capacity-deepening towards originariness/origination–(so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence) as notional–deprocrypticism in overcoming any relative presencing–absolutising-identitive-constitutedness, and so no different from say human aporeticism self-surpassing associated with construing what-matter-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 overcoming/unovercoming 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\(^{[3]}\), and our own present ‘originariness-parrhesia—as-spontaneity-of-aestheticisation—supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness as to the ontological-good-faith/authenticity\(^{[69]}\)~postconverging—dementating/structuring/paradigming\(^{[70]}\) 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~preconverging—dementating/structuring/paradigming\(^{[71]}\) failing to factor in their relative-ontological-incompleteness\(^{[89]}\) human limited-mentation-capacity aporeticism overcoming/unovercoming context so as to falsely justify our present procrypticism—or—disjointedness-as-of\(^{[84]}\) reference-of-thought\(^{[87]}\) presencing—absolutising-identitive-constitutedness\(^{[3]}\) and then fail to address our own prospective aporeticism overcoming/unovercoming context as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^{[97]}\) 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
performance\(\textit{\textsuperscript{12}}\)\textit{-including-virtue-as-ontology\textsuperscript{1}} level achieved by the successive preceding generations as to institutional-cumulation/institutional-recompositional-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\(\textit{\textsuperscript{37}}\)-perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism\(\textit{\textsuperscript{8}}\) and can then redirect more critically their limited-mentation-capacity to further advance human self-surpassing to overcome prospective human aporeticism\(\textit{\textsuperscript{14}}\) and this insight points out that human amplituding/formative-epistemicity\(\textit{\textsuperscript{45}}\) causality is more fundamentally formative as to human projected ‘originariness-parrhesia–as–spontaneity-of-aestheticisation—supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness as to the ontological-good-faith/authenticity\(\textit{\textsuperscript{69}}\)-postconverging–dementating/structuring/paradigming ’ and is a central conceptualisation for the deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought\(\textit{\textsuperscript{84}}\) foregrounding–entailment\(\textit{\textsuperscript{47}}\)-postconverging–narrowing-down–sublimation-as-to–‘existence–as-sublimating-withdrawal–eliciting-of-prospective-supererogation ’-in-reflecting–immanent-ontological-contiguity ’–as-operative-notional–deprocrypticism\(\textit{\textsuperscript{20}}\) in undermining temporal distorting/undermining of prospective knowledge-reification\(\textit{\textsuperscript{87}}\) categorical-imperatives/axioms/registry-teleology\(\textit{\textsuperscript{100}}\)
c-contiguity\textsuperscript{62} \textit{schema} > (in-’mutual
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument–for–conceptualisation’,-whether-with-regards-to-mutual-relative-
on-ontological-incompleteness -or-mutual-relative-ontological-
completeness -(of-the-underlying–reference-of-thought-level),-
notwithstanding-differing-notional–firstnaturedness—temporal-to-
intemporal-dispositions-<so-construed-as-from-perspective–ontological-
ormalcy/postconvergence>-ontological-performance <(including-
virtue-as-ontology>-as-to reference-of-thought- developing-level-as-
implying-differing-
aposteriorising/logicising/deriving/intelligising/measuring),\textbullet; notional-
contiguity/epistemic-contiguity-<profound-supererogation–of-mentally-
aestheticised–postconverging/dialectical-thinking –qualia-schema> (as
of such ‘mutual
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument–for–conceptualisation’) rather speaks to difference-in-kind/difference-in-aposteriorising-orlogicising;\textbullet; and finally, as-of-the-
epistemic-veracity-implications-forknowledge-construal as implied with
‘the-specific-notional-contiguity/epistemic-contiguity<profound-
supererogation–of-mentally-aestheticised–postconverging/dialectical-
thinking –qualia-schema>–of-ontological-contiguity’, notional-
contiguity/epistemic-contiguity<profound-supererogation–of-mentally-
aestheticised–postconverging/dialectical-thinking –qualia-schema>
speaks-of-the-epistemic-normalcy-and-ontological-normalcy/postconvergence-perspective-of-analysis

notional-discontiguity/epistemic-discontiguity

supererogation -of-mentally-aestheticised–preconverging/dementing –

qualia-schema>-(in-differing-relative-ontological-incompleteness -and-

relative-ontological-completeness -at- reference-of-thought-level-as-

implying-'differing

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

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation’,-fundamentally-implying-at-their-

reference-of-thought- devolvinglevel-the-irrelevance-or-ontological-

impertinence-of-the-relative-ontological-incompleteness -in-relation-to-

the-relevance-or-ontological-veracity-of-the-relative-ontological-

completeness -

foraposteriorising/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 -at- reference-

of-thought-level-as-implying-’differing

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

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation’) rather speaks to difference-in-

nature/difference-in-apriorising-or-axiomatising-or-referencing; and
finally, as-of-the-epistemic-veracity-implications-forknowledge-construal
as implied with ‘the-specific-notional-contiguity/epistemic-contiguity’
<profound-supererogation -of-mentally-
aestheticised-postconverging/dialectical-thinking –qualia-schema> of-
onontological-contiguity”, notional-discontiguity/epistemic-discontiguity
<shallow-supererogation -of-mentally-
aestheticised-preconverging/dementing –qualia-schema>, speaks-of-
the-epistemic-abnormal/epistemic-abnormalcy/preconvergence 

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

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

ontological-commitment


dialogical-equivalence-<as-to-

psychologism~apriorising/axiomatising/referencing-(of-existential-
contextualising-contiguity)—conflatedness,—in-self-becoming/self-
conflatedness /formative–supererogating>, 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-
ontrastical-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—superseded-logical-
basis-of—dialogical-equivalence-<as-to-

psychologism~apriorising/axiomatising/referencing-(of-existential-
contextualising-contiguity)—conflatedness,—in-self-becoming/self-
conflatedness/formative–supererogating> (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–superseded-logical-basis-of–dialogical-equivalence<as-to-


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


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

<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 \textsuperscript{9}) cannot substitute for prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as of prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation as to prospective-apriorising/axiomatising/referencing—superseding-logical-basis-of—dialogical-equivalence—<as-to-

psychologismic—apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity)—conflatedness ,—in-self-becoming/self-conflatedness /formative—supererogating\textsuperscript{12} as rather tied/constrained to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression, explaining why all prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity are rather about breaking from prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation;¶ and in this regards, the ontological-commitment—<implied—self-assuredness-of-ontological-good—faith/authenticity ~postconverging—de-

mentating/structuring/paradigming —as—being—as-of-existential-reality—significance of prospective-apriorising/axiomatising/referencing—superseding-logical-basis-of—dialogical-equivalence—<as-to-

psychologismic—apriorising/axiomatising/referencing—(of-existential—
sublimity/sublimation/supererogatory—de-mentativity percolation-channelling—<in-deferential-formalisation-transference> as-to-social/institutional/conceptual-constructs

formation/establishment/superseding—metaphoricity actually rendered possible as of the successive prospective-apriorising/axiomatising/referencing—superseding-logical-basis-of—dialogical-equivalence—as-to-

psychologismic—apriorising/axiomatising/referencing—(of—existential-contextualising-contiguity)—conflatedness—in-self-becoming/self-conflatedness /formative—supererogating> (and not the successive prior-apriorising/axiomatising/referencing—superseded-logical-basis-of—dialogical-equivalence—as-to-

psychologismic—apriorising/axiomatising/referencing—(of—existential-contextualising-contiguity)—conflatedness—in-self-becoming/self-conflatedness/formative—supererogating> respectively on the basis of

the Socrates, Galileos, Descartes, Newtons, Darwins, Einsteins, etc. and as associated with corresponding human knowledge and scientific breakthroughs did not have any valid prior-apriorising/axiomatising/referencing-superseded-logical-basis-of-dialogical-equivalence.<as-to-
psychologismic-apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity )—conflatedness , in-self-becoming/self-
conflatedness /formative–supererogating>\textsuperscript{12} and so as of their ‘prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity percolation-channelling-<in-deferential-formalisation-transference> as-to-social/institutional/conceptual-constructs formation/establishment/superseding–metaphoricity\textsuperscript{12}; human ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
dementating/structuring/paradigming –as-being-as-of-existential-reality> as such implies that the doctor, researcher, technologist, etc. initiative is not critically about logically engaging the social framework in its \textsuperscript{80}presencing—absolutising-identitive-constitutedness \textsuperscript{13} prior-apriorising/axiomatising/referencing–superseded-logical-basis-of-dialogical-equivalence <as-to-
psychologismic–apriorising/axiomatising/referencing–(of-existential-contextualising-contiguity )—conflatedness \textsuperscript{12}, -in-self-becoming/self-conflatedness /formative–supererogating>\textsuperscript{13} 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 \textsuperscript{40}historiality/ontological-eventfulness\textsuperscript{12} /ontological-aesthetic-tracing\textsuperscript{3} <perspective–ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism’> and critically as of prospective-
apriorising/axiomatising/referencing–superseding-logical-basis-of-dia
tological-equivalence

psychologismic–apriorising/axiomatising/referencing–(of-existential
contextualising-contiguity)—conflatedness—in-self-becoming/self-
conflatedness/formative–supererogating in reflecting the underlying
supposedly coherent ontological-commitment implied—self-
assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigmig as-being-as-of-existential-reality>
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–superseding-
logical-basis-of-dialogical-equivalence-as-to
psychologismic-apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity)—conflatedness—in-self-becoming/self-conflatedness/formative-supererogating of the respective notions arose in the first place as before then such notions did not notionally/epistemically entailed any prior-apriorising/axiomatising/referencing—superseded-logical-basis—of-dialogical-equivalence <as-to-
psychologismic-apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity)—conflatedness—in-self-becoming/self-conflatedness/formative-supererogating and likewise it is herein contended that prospective notional—deprocrypticism rather notionally/epistemically entails its prospective-apriorising/axiomatising/referencing—superseding-logical-basis—of-dialogical-equivalence <as-to-
psychologismic-apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity)—conflatedness—in-self-becoming/self-conflatedness/formative-supererogating 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

307
ontological-contiguity

ontological-contiguity

ontological-contiguity -<as-of-the-effectively-operant-implications-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-aposteriorising/logicising/deriving/intelligising/measuring>;

as-of-affirmation/projection/assertion/dueness-validating-
logicising/suitable-measuringinstrument-validating-measuring<as-to-
postconverging-or-dialectical-thinking -apriorising-psychologism>,
while implying as of the same unaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-
measuringinstrument-invalidating-measuring<as-to-preconverging-or-
dementing -apriorising-psychologism>-of-prior-relative-ontological-
incompleteness -of- reference-of-thought; and ontological-contiguity
speaks-of-and-inherently-implies notional-contiguity/epistemic-
contiguity -<profound-supererogation -of-mentally-
aestheticised-postconverging/dialectical-thinking –qualia-schema> as
from the perspective of relative-ontological-completeness in
ontological-contiguity, for instance as of ‘the very same physics
<amplituding/formative–epistemicity> totalising-devolved—
purview/domain-of-construal-as-intrinsic-reality/ontological-
veridicality/existential-reality’, the state of relative-ontological-
completeness of theory-of-relativity-together-with-quantum-

88 reference-of-thought prospective relative-ontological-completeness implied existence-potency–sublimating–nascence,-disclosed-from-
prospective-epistemic-digression
mechanics—axiomatic-constructs with respect to the state of relative-ontological-incompleteness of classical-mechanics—axiomatic-constructs implies that the former perspective is of notional-contiguity/epistemic-contiguity—<profound-supererogation—of—mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema— since its perspective sublimating 'historiality/ontological-eventfulness/ontological-aesthetic-tracing—prospective—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—<shallow—supererogation—of—mentally-aestheticised—preconverging/dementing—qualia-schema—since it cannot grasp the overall picture of its own correctness-and-flaws and furthermore it is inherently in no position to analyse and account for the picture of the correctness-and-flaws of the former, and insightfully this equally explains why prospective notional—deprocrypticism perspective implying existence-potency—sublimating—nascence,—disclosed—from—prospective—epistemic—digression as-to—ontologically—uncompromised—ontological-normalcy/postconvergence/referentialism is the notional-contiguity/epistemic-contiguity—<profound-supererogation—of—mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema— for articulating and explaining the ontological-contiguity—of—the-human-institutionalisation-process since it is the most profound human state of relative-ontological-completeness—of—reference—of—
thought affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-as-to-postconverging-or-dialectical-thinking-apriorising-psychologism; it should be noted here that there is no such thing as ‘ontological-discontiguity’ by the mere fact that ontology/intrinsic-reality/existence/existential-reality is the superseding–oneness-of-ontology so-underlined as ontological-contiguity and any ‘supposedly implied ontological incoherence’ that may arise from human poor grasp of ontology/intrinsic-reality/existence/existential-reality is rather as of human reference-of-thought relatively deficient perception/construal that then actually speaks of notional-discontiguity/epistemic-discontiguity-shallow-supererogation-of-mentally-aestheticised-preconverging/dementing-qualia-schema just as human reference-of-thought relatively efficient perception/construal ‘supposedly attaining perspective ontological-contiguity’ speaks of notional-contiguity/epistemic-contiguity-profound-supererogation-of-mentally-aestheticised-postconverging/dialectical-thinking-qualia-schema, likewise there is no such thing ‘ontological-decadence’ but rather ‘epistemic-decadence’ or teleological-decadence-in-dimensionality-of-desublimating-lack-of-amplituding/formative-supererogatory-de-mentativeness/epistemic-growth-or-conflatedness-transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) (given that humankind is ever always of limited-mentation-capacity the ever always present reality of human ‘ontological
incoherence’ means that human limited-mentation-capacity-deepening can only elicit a human relative-ontological-completeness perspective ‘attendant ontological-contiguity of existence as surreal reflecting the surrealiising 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 \(<\text{amplituding/formative}>\text{disposedness}\) (as-to-orientation/value-construct/valuation—and—derived-parameterising) and \(<\text{amplituding/formative}>\text{entailment}\) (as-to-totalising-contiguous/coherent—factuality-of-variability))’, 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/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-(of-existential-contextualising-contiguity)—conflatedness implications, with the idea of ontological-causality/metaphysical-causality rather a confusion arising out of human presencing—absolutising-identitive-constitutedness (and this further translates to imply that existence is what is of ‘immanent determination’ notwithstanding ‘human-subpotency epistemic-causality imbued underdetermination’ of the ‘immanent-ontological-contiguity determination that is existence’ such that a notion like overdetermination is also a confusion arising out of human ‘presencing—absolutising-identitive-constitutedness’ given that there can’t be any determination superseding the ‘immanent-ontological-contiguity determination that is existence’ with any exaggerated-as-supposedly-overdetermination> or understated-as-supposedly-underdetermination> conception of determination rather speaking of ‘human-subpotency epistemic-causality imbued underdetermination’ in waiting for the validative/invalidative manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation that as such speaks of human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to implicated human <amplituding/formative-epistemicity>totalising~thrownness-in-existence, -imbued-projective-arbitrariness/waywardness—(as-to-the-human—projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing-process-of—<amplituding/formative—
reflecting the underdetermined potential for attaining ontological-normalcy/postconvergence as of the ‘immanent-ontological-contiguity determination that is existence’, with such underdetermined potential realisable as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’; interestingly it is important to grasp that ‘ontology as of ontological-contiguity’ is integrative of both notional-contiguity/epistemic-contiguity -<profound-supererogation -of-
mentally-aestheticised-postconverging/dialectical-thinking –qualia-schema> and notional-discontiguity/epistemic-discontiguity -<shallow-
supererogation -of-mentally-aestheticised-preconverging/dementing –
qualia-schema> in the sense that ‘existence is a full-potency that reflects
the epistemic-conception of phenomenal/manifest~subpotencies-(in-
transitive-conflatedness –reflexivity,-in-the-full-potency-of-
existence’s~sublimating–nascence) in both their notional-
contiguity/epistemic-contiguity -<profound-supererogation -of-
mentally-aestheticised-postconverging/dialectical-thinking –qualia-
schema> and notional-discontiguity/epistemic-discontiguity -<shallow-
supererogation -of-mentally-aestheticised-preconverging/dementing –
qualia-schema>’, 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-
failing to grasp that the ontological-veracity is one of transitive-conflatedness\(^1\)–reflexivity speaking of an
‘imbricated/threaded/recomposuring reflexivity-connection between epistemicity and ontologisation of existential-phenomena-and-epiphenomena-subpotencies-\(<\)wherein ‘subpotencies-as-their-
conflatedness\(^1\)–reflexivity\(\rangle\)-structuring-out-their-phenomenal-conflation-over-
supervened-epiphenomena> as to overall-ecstatic-existence-supervening-
conflatedness\(^1\)\(\rangle\) basically because there is nothing beyond existence and
‘all phenomenal/manifest–subpotencies\(\langle\)in-transitive-conflatedness –
reflexivity, -in-the-full-potency-of-existence’s~sublimating–nascence\(\rangle\) are epistemic situations that speak to the transitive-conflatedness\(^1\)–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\(\langle\)in-transitive-conflatedness –
reflexivity, -in-the-full-potency-of-existence’s~sublimating–nascence\(\rangle\) of the said whole’ but rather ‘the full-potency of existence is integrative of phenomenal/manifest–subpotencies\(\langle\)in-transitive-conflatedness –
reflexivity, -in-the-full-potency-of-existence’s~sublimating–nascence\(\rangle\) 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\(\langle\)imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’
human-subpotency–epistemic-perspective-of-projective/reprojective–
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 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’. and this then explains the defective ontological-performance—<including—virtue—as—ontology> of all presencing—absolutising—identitive—constitutedness as de-
mentatively/structurally/paradigmatically (as to de-mentation—
(supererogatory—ontological—de-mentation—ontological—de-mentation—stranding—or—attributive—dialectics) of mental—aestheticisation
induced level of human notional-discontiguity/epistemic-discontiguity <shallow—supererogation—of—mentally—
aestheticised—preconverging/dementing—qualia—schema>) tied down to underlying relative—ontological—incompleteness of a registry—
worldview's/dimension's
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility setups/measuring instru-
ment—for—conceptualisation for
aposteriorising/logicising/deriving/intelligising/measuring of
meaningfulness-and-teleology in existence and thereof the social
dynamics of the derived temporal manifestations of postlogism and
ignorance/affordability/opportunism/exacerbation/social-chainism-or-
social-discomfiture-or-negative-social-aggregation/temporal-
enculturation-or-temporal-endemisation in situations as to social-stake-
tention-or-conflicion

ontological-contiguity—of-the-human-institutionalisation-process (as of
its<br>epistemicity>totalising/circumscribing/delineating existential-
contextualising-contiguity<44>
foregrounding—entailment—
(postconverging—narrowing-down—sublimation—as-to—'existence—as-
sublimating-withdrawal,—eliciting—of—prospective—supererogation—
reflecting—'immanent-ontological-contiguity—';—as—operative-
notional—deprocrypticism) in elucidating ontological-contiguity—<as-
from—prospective—ontological-normalcy/postconvergence—epistemic-or-
notional—projective-perspective—>'), speaks of overall philosophical depth
of contemplation as to 'coherence/contiguity—of-superceding—oneness—of-
ontology—implied—as—of—inherent—existence—coherence/contiguity,—and—so-
construed—as—the—enabler—of—insight—or—intuition—or—foresight—as—of—
prospective- nonpresencing> - as-veridical-epistemic-determinism
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~ <amplituding/formative>
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-(of-existentialcontextualising-contiguity)~ constitutedness as elaboration-as-to-
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

uninstitutionalisation, base-institutionalisation–ununiversalisation,
universalisation–non-positivism/medievalism, our positivism/rational-
empiricism manifestation of procrypticism–or–disjointedness-as-of-
reference-of-thought and prospectively dep procrypticism–or–
preempting—disjointedness-as-of reference-of-thought

ontological-good-
faith/authenticity

ontological-good-faith/authenticity

nondiscrete/contiguous/coherence-ontological-
normalcy/postconvergence-epistemic-perspective-of-notional-
contiguity/epistemic-contiguity reflecting-ontological-contiguity in-
nonextricatory-existential-preempting-of-existential-unthought-as-of-
<amplituding/formative–epistemicity> growth-or-
conflatedness /transvaluative-

ontological-good-
faith/authenticity

ontological-good-faith/authenticity

~postconverging–de-
mentating/structuring/paradigming-
<seeding/incipient–profound-
~postconverging–
supererogation, as-mentally-aestheticised–postconverging/dialectical-
de-
thinking–qualia-schema–as-of-formative-thrownness-projective-
mentating/structuring

arbitrariness/waywardness –'imbued-psychologism' –of-
apriorising/axiomatising/referencing–(as-postconverging-or-dialectical-
thinking ) prospectively reflecting existence—as-sublimating-
withdrawal, eliciting-of-prospective-supererogation

ontologically-

ontologically-hegemonising-
narrative/narrativity/notional–deprocrypticism-narrative/totalitative-
aspiring-or- 'hegemonising-intemporal-as-ontological-narrative-
notional-depro
metaphoricity/-as-of-ontological-aesthetic-tracing-
perspective
ontological-normalcy/postconvergence-reflected-'epistemicity-
relativism > -(ontologically-driven construal as of correspondingly
profound supposedly coherent ontological-commitment <implied—self-
assuredness-of-ontological-good-faith/authenticity ~postconverging-de-
mentating/structuring/paradigming –as-being-as-of-existential-reality>
underlying any society/social-setup conventioning as so reflected by its
'self-assuredness-of-ontological-good-
metaphoricity -as-of-ontological-
aesthetic-tracing– <perspective–
ontological-
ormality/postconvergence-reflected-
'epistemicity-
relativism'>
with respect to its social-stake-contention-or-confliction'), which is then
enabling for critical prospective metaphoricity ontological-veracity
implications as of prospective relative-ontological-completeness given
the absolute primacy of existence-potency ~sublimating–nascence,-
disclosed-from-prospective-epistemic-digression over human-subpotency
as of ontological-prime-movers-totalitative-framework
'amplituding/formative–epistemicity> causality ~as-to-projective-
totalitative–implications-of-prospective- nonpresencing--for-explicating-
onological-contiguity
ontological-performance-<including-virtue-as-ontology> of human
meaningfulness-and-teleology by its epistemic-veracity of conception–
and articulation reflection of 'existence/intrinsic-reality/ontological-
veridicality as the absolute a priori of conceptualisation going by its
ecstatic singularity’ and so-construed as epistemic-veracity of human
meaningfulness-and-teleology as of human supposedly coherent
ontological-commitment <implied—self-assuredness-of-ontological-
good-faith/authenticity ~postconverging—dem-
mentating/structuring/paradigming —as-being-as-of-existential-reality>
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;¶ with
meaningfulness-and-teleology construed epistemically in reflecting
the human subject ‘level 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>) of
reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment’ as from the epistemic perspective of existence-
potency ~sublimating—nascence,—disclosed-from-prospective-epistemic-
digression as-to-ontologically-uncompromised-ontological-
normalcy/postconvergence/referentialism, and the further operant
reference-of-thought—devolving of meaningfulness-and-teleology
as of any such given reference-of-thought existential-contextualising-
contiguity instantiations of
as of human \textsuperscript{15} de-mentation\textsuperscript{16} ontological de-mentation or-dialectical de-mentation—stranding-or-attributive-dialectics,\textsuperscript{17} thus ontological-performance-<including-virtue-as-ontology> as herein construed (as from \textsuperscript{61} nonpresencing-<perspective-ontological-normalcy/postconvergence>) is rather all about evaluating/assessing human \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} while notionally accruing the conceptivity/epistemic-reflexivity implications as to relative-ontological-incompleteness\textsuperscript{89}/relative-ontological-completeness\textsuperscript{88} (sublimating-referencing/registering/decisioning—as-self-becoming/self-conflatedness /formative-supererogating-<projective/reprojective— aestheticising-re-motif—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\textsuperscript{97} conception of social-stake-contention-or-confliction’, and in this regards just as say medicine in the understanding of the body for re-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-re-mentating/restructuring/reparadigming—psychologism-<as-from-perspective—ontological-normalcy/postconvergence> of healthy behaviour and healthy living <postconverging—‘motif-and-


as to human-and-social–expectations/anticipations—metaphoricity as-rede-mentating/restructuring/reparadigming–psychologism (as to the fact for instance that say the prevalence of notions-and-accusations-of-sorcery as inducing vices-and-impediments in a non-positivistic social-setup is much more than just about doing away with the ‘direct conceptivity/epistemic-reflexivity’ of incidental manifestations of notions-and-accusations-of-sorcery in such a nonpositivistic social-setup but rather the ‘overall sublimation-induced human-and-social–expectations/anticipations—metaphoricity as-rede-mentating/restructuring/reparadigming–psychologism-as-from-perspective–ontological-normalcy/postconvergence’ as to human ontological-performance-<including-virtue-as-ontology> in adopting a positivistic <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
referencing,-in-perspective–ontological-normalcy/postconvergence>’

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

ontological-primemovers-totalitative-framework / totalitative-accruing–
relative-cause-and-effect-predicative-effectivity–sublimation-(as-to-
underlying,-ontological-commitment) <implied—self-assuredness-of-
ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality>)
/ operatives-of-ontologically-hegemonising-narrative: implicating ‘the-
specific-human-subpotency-panintelligibility-reflexivity-in-ecstatic-
existence’-as-of-its-knowledge-reifying-and-empowering-conflatedness-
-construal-of-existence/intrinsic-reality-and-so-reflected-as-of-existential-
-contextualising-contiguity -(as-the-panintelligibility-insight-about-
ecstatic-existence-epistemically-deflates–existence-in-existence-
constitutedness-‘-construal’), and this speaks to the fact that any implied
meaningfulness-and-teleology as knowledge-reification (as knowledge-reification)
‘epistemic-veracity as well as its induced human empowerment for
transcendence-and-sublimity/sublimation/supercratory–de-
mentativity/emancipation’ can only arise de-
mentatively/structurally/paradigmatically as of its inherent supposedly
coherent ontological-commitment <implied—self-assuredness-of-
ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality>
as so-reflected in ontological-primemovers-totalitative-framework—so-

mentating/structuring/paradigming –as-being-as-of-existential-reality>) / operatives-of-ontologically-hegemonising-narrative, with the result that vague articulations of ‘supposed knowledge-reification’ out of this framework are rather epistemically-impertinent and ineffectual given their elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity; insightfully, the inherent human epistemic relation to ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency ~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-existence-as-transcendental-signifier, and this explains the conception of causality herein as ontological-primemovers-totalitative-framework as conflating towards the inherent ontological-normalcy/postconvergence of ecstatic-existence-as-transcendental-signifier as from human-subpotency epistemic-abnormalcy/preconvergence to epistemic-normalcy as human-subpotency strives to converge-as-construing to ecstatic-existence-as-
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 failing to require not such a apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—constitutedness apriorising/axiomatising/referencing but rather a apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness/projective-conflating apriorising/axiomatising/referencing in relative-ontological-completeness in reflecting the ontological-normalcy/postconvergence of ecstatic-existence-as-transcendental-signifier (this ontological-prime movers-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 wooden-language ⟨imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩ with the state of relative-ontological-incompleteness just as well aspiring for progress just as the state of relative-ontological-
completeness\(^5\) but the former failing to grasp that progress de-
mentatively/structurally/paradigmatically arises rather by a change of
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring instru-
ment –for–conceptualisation

| 5 | meaningfulness-and-teleology\(^10\) 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;\(^\text{¶}\) causality as herein
construed as ontological-primemovers-totalitative-framework can thus be
understood as the ‘de-mentative/structural/paradigmatic implications of
relative-ontological-completeness\(^5\) in superseding/overcoming/transcending
human-subpotency–

aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint of relative-ontological-
incompleteness\(^5\)’ 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–(of-existential-
contextualising-contiguity 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
‘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–
determinacy/deficiency/limitation/constraint of relative-ontological-incompleteness’, reflecting a human-causative-construction conception
in apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity)—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—(of-existential-contextualising-contiguity)—constitutedness as of presencing—absolutising-identitive-constitutedness apriorising/axiomatising/referencing (wherein for instance with regards to prospective human-causative-construction, as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—imbued-and—'
hermeneutically/reprojectively/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 as destructuring-threshold—
(uninstitutionalised-threshold/presublimating—desublimating—
decisionality)—of-ontological-performance—including-virtue-as—
ontology> requiring prospective intemporal-disposition projection as of
the 'specific notional-deprocrypticism or
<amplituding/formative>notional-preempting—disjointedness-as-of-
reference-of-thought of positivism/rational-empiricism’ ontological-
performance’-<including-virtue-as-ontology> as prospective
constructiveness-of-ontological-performance’-<including-virtue-as-
ontology>, and this fundamental conception of
aetiologisation/ontological-escalation applies in reflecting
holographically-<conjugatively-and-transfusively> the ontological-
contiguity’—of-the-human-institutionalisation-process with respect to
human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint, including prospectively
say as of our present positivism–procrypticism requiring the de-
mentative/structural/paradigmatic implications of prospective
deprocrypticism—or—preempting—disjointedness-as-of-
reference-of-thought aetiologisation/ontological-escalation)

panintelligibility panintelligibility (and specifically with regards to human-subpotency
panintelligibility—effusing/ecstatic—Inlining construed as reifying-and-
empowering-reflexivity-of-ecstatic-existence-as-panintelligibility

(imbued-and—hermeneutically/reprojectively/supererogatingly/zeroingly-
educing—human-subpotency—epistemic-perspective-of-
projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-
axiomatising/re-referencing—conceptualisation)) underscores 'the more
fundamental

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

<amplituding-formative>disposedness<(as-to-orientation/value-
construct/valuation–and–derived-parameterising)> and
<amplituding-formative>entailment<(as-to-totalising–
contiguous/coherent–factuality-of-variability)> as to the overall coherence/ontological-contiguity /integrality of their variously implied intelligibilities/teleologies construed as from ‘existence projected perspective singularisation<(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 rather of reductionist
<amplituding/formative—epistemicity> totalising—thrownness—in
existence’s conceptualisation’ (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-desublation’ to which
<amplituding/formative—epistemicity> totalising—thrownness—in
existence’s conceptuality/epistemic-reflexivity adopts a projective-insights
as of difference—conflatedness for sublimation-over-desublation’),
such that panintelligibility also ‘doesn’t actually speak of any
constitutive-emergence conceptualisation (though entertains an overall—
extatic-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’s conceptuality/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
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
(of-existential-contextualising-contiguity)—conflatedness of the various
phenomenal/manifest–subpotencies ⟨in-transitive–
conflatedness –reflexivity, in the full-potency of–
existence’s–sublimating–nascence⟩ so-contrued as from human ‘relative–
ontological-incompleteness\(^{59}\)/relative-ontological-completeness\(^{58}\)

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/reparadigmng–psychologism\(^{56}\) the projective-insights about ‘superseding nonreductionist ontologically-contiguous–epistemicity of the underlying overall panintelligibility—
effusing/ecstatic–lining of existence’, and in fact existential supererogation\(^{57}\) as to ‘<amplifying/formative–
epistemicity>totalising–thrownness-in-existence\(^{54}\) conceptivity/epistemic-reflexivity’ is always about driving towards ‘nonreductionist epistemic–
reflexive conflating-construal of existential phenomenality/manifestation as to ontological-normalcy/postconvergence perspective’ reflecting
existence—as-the-absolute-a-priori-of-
conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting–
of-prospective-supererogation\(^{97}\)<as-to-perspective–ontological-
normalcy/postconvergence-implied–‘prospective-aporeticism–
overcoming/unovercoming’\(^{2}\) and so over-and-beyond grotesquely
punctual confusion/misconstrual as of ‘reductionist conceptivity/epistemic-reflexivity constituting-construal of existential phenomenality/manifestation as to human epistemic-
abnormalcy/preconvergence’ perspective’ as manifested for instance
with naïve science-ideology interpretations of the social in the sense that
in many ways such science-ideology interpretations tend to ‘confusingly
in shallow-supererogation’ implicit the reality of the
‘<amplituding/formative-
epistemicity>totalising/circumscribing/delineating necessitation frame–
of–ontological-contiguity’ of the social and socio-psychological
epistemic-conception phenomenal/manifest~subpotencies-
<in-transitive-
conflatedness –reflexivity,-in-the-full-potency-of-
existence’s~sublimating–nascence> (as to their implied sublimating
existence’s necessitating implications and consequences)’, and then
surreptitiously project/select/pop-up (in totalisingly-disentailing—
discretion/whim-of-thought) opportune/ad-hoc biological/neurological
and evolutionary substitutive/reductionist interpretations of the social
and socio-psychological frame–of–ontological-contiguity’, and so as of
vague disparateness-of-conceptualisation–<unforegrounding-
disentailment,-failing-to-reflect–immanent-ontological-contiguity>
);¶
the ontological-normalcy/postconvergence epistemicity perspective
reflected by the ‘superseding nonreductionist ontologically-contiguous–
epistemicity of the underlying overall panintelligibility—
effusing/ecstatic–inlining of existence’ contrasting with
phenomenal/manifest~subpotencies-
<in-transitive-conflatedness
reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence>
‘<amplituding/formative-epistemicity>totalising–thrownness-in-
existence’ conceptivity/epistemic-reflexivity’ as to epistemic–abnormalcy/preconvergence epistemicity perspective is what underlies
‘phenomenal/manifest-subpotencies\(\text{in-transitive-conflatedness - reflexivity, in-the-full-potency-of-existence’s - sublimating – nascence}\)
supererogatory – acuity/perspicacity/astuteness/edginess/incisiveness – differential as of relative-ontological-incompleteness\(\text{/relative-ontological- completeness}\)
epistemicity underlying ontological-performance\(\text{-<including-virtue-as-ontology>}' speaking to the inherent imbuenment of existence as of its ‘transcendence-and-sublimity/sublimation/supererogatory – de-mentativity and immanence differential conceptivity/epistemic-reflexivity integral-difference’ (so-construed as the ever requisite need for any ‘<amplituding/formative – epistemicity> totalising – thrownness-in-existence:\(\text{conceptivity/epistemic-reflexivity}\) epistemic-conflatedness\(\text{2}\) implied projective/reprojective — aestheticising-re-motif—and – re-apriorising/re- axiomatising/re-referencing induced ‘projective-insights for predicative-insight’ so-reflecting dimensionality-of-sublimating
disambiguated-‘motif-and-apriorising/axiomatising/referencing’


sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-
apriorising/axiomatising/referencing’

relative-ontological-incompleteness~/relative-ontological-completeness

(sublimating–referencing/registering/decisioning–as-self-becoming/self-

conflatedness /formative–supererogating–<projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-

referencing,-in-perspective–ontological-normalcy/postconvergence>)

epistemicity as to ontological-performance~<including-virtue-as-

ontology>)

perversion-and-
perversion-and-derived-perversion-of–reference-of-thought~<as-
derived-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-

shallow-supererogation ~(construed-as-of-human-limited-mentation-

capacity-induced-‘temporal-to-intemporal-notional-binarity’~of–
thought~<as–
categorical-imperatives/axioms/registry-teleology ~<reconceptualised–
effectively-apriorising-in-nonconviction/mad-eupness/bottomlining-as-to-shallow-supererogation


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—rolling-leveling/resentment/closed-construct-of meaningfulness-and-teleology—as-of-‘nondescript/ignoreablevoid’ with-regards-to-prospective-apriorising-implications} with poor nonextricatory-existential-preempting-of-existential-unthought without such manifest positive-opportunism and the possibility for transcendence-
and-sublimity/sublimation/supererogatory–de-mentativity can only arise as of untenable prospective existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression constraining relative-ontological-completeness framework


<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity that any given suprasocial framework is

meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) explaining the inevitable/inherent conflictedness to such budding transformative stances as articulated by the Socrates, Copernicuses, Galileos, Descartes, Diderots, and relevant ‘prophesiers of antiquity as philosophers’, with the
explaining why all prior registry-worldviews/dimensions sense-of-progress is foiled since such sense-of-progress is wrongly ever along the same line of reproducibility—mathesis/motif/thrownness-disposition—as—reproducibility-of-aestheticisation so-construed as pseudo-edginess/pseudo-incisiveness whereas in effect progress rather occurs by the ‘unshackling of any such reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation towards better-and-better existential reflection of the underlying parrhesiastic seeding-promise-of-human-subpotency-ontological-performance—<including-virtue-as-ontology>-correspondence-with-the-full-potency-of-existence’s—sublimating—nascence-as-of-its-coherence/contiguity’ speaking rather to their relative-ontological-incompleteness of ‘reference-of-thought/psyche that has to be ‘addressed psychoanalytically before engaging in prospective knowledge-reification’.

or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology-as-veridical-and-then-wrongly-implying-engaging-within-logical-processing-or-logical-implicitation—supposedly-apriorising-inconviction-as-to-profound-supererogation


‘slanting-qualia-schema’—at-covert-adulthood-psychopathy—‘decontextualising/de-existentialising—of-attendant-intradimensional—apriorising/axiomatising/referencing—imbued—contextualising/ontological-contiguity—educing—self-refe...
intradimensional
ontologising’-<as-to-attendant-

prelogism79-as-of-
conviction,-in-
profound-

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

thinking –apriorising-psychologism,-of-‘attendant-intradimensional–ontologising’<as-to-attendant-intradimensional–
supererogation⁹⁷ apriorising/axiomatising/referencing–imbued-

<existentially-veridical–attendant-ontological-contiguity>

educing—self-referencing-syncretising—forward-facing—postconverging/dialectical-thinking

apriorising/axiomatising/referencing—imbued-contextualising/existentialising–attendant-ontological-contiguity

apriorising/axiomatising/referencing–imbued

logical-dueness

precedes

apriorising/axiomatising/referencing-as-of-the–‘intradimensional’–apriorising-psychologism

postconverging-or-dialectical-thinking

 logical-outcome

precedes-disontologising-logical-outcome-arrived-at- (so-implied–as-to-existentially-veridical–‘attendant–intradimensional–apriorising/axiomatising/referencing’)

induced-disontologising,–and-thus-reflecting–‘intradimensional’–apriorising-psychologism)

preconverging-or-dementing

presencing

or

presencing / metaphysics-of-presence–implicated

presencing—nondescript/ignoreable–void

absolutising-constitutedness

identitive-presencing—absolutising-identitive-constitutedness / presencing-constitutedness

identitively-epistemically-enframed-encumbering-of-ontology-elucidation


disjointedness/disentailment-of

presencing—absolutising-identitive-constitutedness
constitutedness > -as-flawed-epistemic-determinism with
8) presencing—absolutising-identitive-constitutedness fundamentally arising as to the inadequacy of human-subpotency to fully grasp existence/ontological-veracity in reflection of human
4) <amplituding/formative–epistemicity> totalising–thrownness-in-existence as to the implications of human limited-mentation-capacity (inducing 8) presencing—absolutising-identitive-constitutedness
4) <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag so-reflecting specifically in the successive registry-worldviews/dimensions relative-ontological-incompleteness —apriorising/axiomatising/referencing–psychologisms) such that without this issue of human limited-mentation-capacity then the human epistemic-projection of 54) meaningfulness-and-teleology will fully grasp existence/ontological-veracity as so implied as from the prospective 7) 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’—<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming—(as-being-as-of-existential-reality>)), and effective human ontological-performance in which virtue-as-ontology as to human limited-mentation-capacity can thus be
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 totalising/circumscribing/delineating signposting exercise’ operating on the overall basis of the given registry-worldview’s/dimension’s ‘social-construct’ totalising/circumscribing/delineating given institutionalisation-threshold-and-uninstitutionalised-threshold imbued secondnaturing’ when it comes to social-stake-contention-or-confliction; and as from the overall human aestheticisation—and—aestheticisation-towards-ontology existentialising—frame of ontological-performance—<including-virtue-as-ontology>, ‘presencing—absolutising-identitive-constitutedness as of 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-
historiality/ontological-eventfulness /ontological-aesthetic-tracing
<perspective–ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism’~disinhibited-mental-aestheticising as of the
scalarity/immanency of existence’s ontological-
normalcy/postconvergence as ‘bechancing-backdrop of nonpresencing-
<perspective–ontological-normalcy/postconvergence>’, and in this
respect the peculiarity of many of the terms/terminologies and overall
conceptualisation articulated herein has to do with this critical
recognition of ‘prospectively distortive de-
mentative/structural/paradigmatic presencing—absolutising-identitive-
constitutedness’
<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 
<amplituding/formative–
epistemicity>totalising construal is relatively deficient as of its epistemic
contitutedness apriorising/axiomatising/referencing) with respect the
terms/terminologies and overall conceptualisation veridical

nonpresencing-<perspective–ontological-normalcy/postconvergence>

sublimating 'meaningfulness-and-teleology' (herein rather construed as of appropriate nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-conflatedness as of projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing in relative-ontological-completeness (as to

'nonpresencing-<perspective–ontological-normalcy/postconvergence>

postconverging/dialectical-thinking—apriorising-psychologism epistemic-projection perspective’ which compensates for human limited-mentation-capacity ontologically deficient/disjointed

<amplituding/formative–epistemicity> totalising construal by epistemic-conflatedness as of projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing), and so for instance with the notion of say teleology (construed herein as from

nonpresencing-<perspective–ontological-normalcy/postconvergence>) as ‘phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological’ (so-reflecting <amplituding/formative> disposedness (as-to-orientation/value-construct/valuation–and–derived-parameterising) and

<amplituding/formative> entailment (as-to-totalising-contiguous/coherent–factuality-of-variability))’ and ‘is not beholding to any presencing—absolutising-identitive-constitutedness

<amplituding/formative–epistemicity> totalising construal given epistemic-abnormalcy/preconvergence implied epistemic-projection perspective’ with the ontological-veracity of teleology projectively

364
arising as herein construed as of ontological-normalcy/postconvergence implications of 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\textsuperscript{100} underlied totalisingly-entailing by the overall ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} implied epistemic-conflatedness\textsuperscript{12} 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\textsuperscript{13}’ thus failing to reflect the overall existential becoming/conflatedness\textsuperscript{12}/formative–supererogating (and so ‘epistemic-reflexively as of human limited-mentation-capacity-deepening’\textsuperscript{8} that de-mentatively/structurally/paradigmatically veridically reflects the successive registry-worldviews/dimensions given presencing—absolutising-identitive-constitutedness\textsuperscript{13} (with this ‘overall existential becoming/conflatedness\textsuperscript{12}/formative–supererogating backdrop for conceptualising presencing—absolutising-identitive-constitutedness\textsuperscript{13}’ rather construed as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{100} underlied totalisingly-entailing by the overall ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} implied epistemic-conflatedness\textsuperscript{12} as of projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing and ‘so-undergirded by human dimensionality-of-sublimating’\textsuperscript{24}
(<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-
rationalisng/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) as of the operative human mental-devising-representation

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

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

meaningfulness-and-teleology

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

procrypticism–or–disjointedness-as-of-reference-of-thought is rather as

of the specific positivism/rational-empiricism prospective

uninstitutionalised-threshold failing of deprocrypticism–or–
preempting—disjointedness-as-of-reference-of-thought, and across the

successive registry-worldviews/dimensions in reflection of all the

uninstitutionalised-threshold (as successive ‘failing of

notional–deprocrypticism–or–notional–preempting—disjointedness-as-
of-reference-of-thought’) so-construed as notional–procrypticism–or–
notional–disjointedness-as-of-reference-of-thought, speaks to

‘disjointedness-as-of-reference-of-thought’–as-misappropriated–

meaningfulness-and-teleology–in-arrogation,–out-of-existential-

devolving-as-of-instantiative-context,–so-construed-as-of ‘threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation
<as-to-'attendant-intradimensional'-prospectively-
disontologising-preconverging/dementing
-apriorising-psychologism>
, so-reflected by its ontologically-perspectival-degraded-as-
decentered/preconverging-or-dementing
-reflexive/entailing-
teleology
-differentiation-as-of-subtransversality
<in-desublimating-
existential-eventuating/denouement
-of-motif-and-
apriorising/axiomatising/referencing

prospective-
apriorising/axiomatising/referencing
-superseding-logical-
apriorising/axiomatising/referencing
basis-of-dialogical-equivalence
<as-to-
psychologismic-apriorising/axiomatising/referencing-(of-existential-
superseding-
contextualising-contiguity
)—conflatedness
,in-self-becoming/self-
logical-basis-
conflatedness
/formative-supererogating
, so-construed as from
of-dialogical-
prospective
re-originariness/re-origination;
with dialogical-
equivalence
<as-
psychologismic-apriorising/axiomatising/referencing-(of-existential-
contextualising-contiguity
)—conflatedness
,in-self-becoming/self-
apriorising/axiomatising
conflatedness
/formative-supererogating
, arising-only-after-
secondnaturing/education-to-prospective-transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity

368
becoming/self-
conflatedness /formative–
supererogating

prior- apriorising/axiomatising/referencing–superseded-logical-basis-apriorising/axiomatising/referencing–superseded-logical-basis-
tising/referencing–psychologismic–apriorising/axiomatising/referencing–(of-existent-
superseded- contextualising-contiguity )—conflatedness /formative–supererogating>—conflatedness /formative–supererogating>, so-construed as from
of–dialogical–prospective ontological-normalcy/postconvergence epistemic reflection of
equivalence<as—to-
distorted-originariness/distorted-origination
to-
psychologismic–apriorising/axiomatising/referencing–
(of-existent–
contextualising–
contiguity )—
conflatedness /formative–supererogating

in-self-
becoming/self-
conflatedness /formative–
supererogating
reference-of-thought


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 /transvalutative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation) associated with the overall ontological-contiguity—of-the-
human-institutionalisation-process as to its difference-conflatedness 
-as-to-totalitative-reification —in-singularisation 〈as-to-the-
nondisjoinedness/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-scalarising-construal-of-
existence))

reference-of-

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

registry-worldview’s/dimension’s-uninstitutionalised-threshold\(^{100}\)–defect-
worldview’s/dime
<as-Being-or-ontological-or-existential–defect>–with-regards-to-
nsion’s-
registry-worldview’s/dimension’s-given-de-
uninstitutionalised-
mentative/structural/paradigmatic-denaturing\(^{1}\)-of-ontologically-
threshold\(^{93}\) –
veridical–\(^{56}\)meaningfulness-and-teleology\(^{100}\)–as-to-its-given–94 reference-
of-thought-for-social-functioning-and-accordance–defect,–as-defined-
derector–as-Being-
placeholdersetup/mental-devising-
ontological-or-
existential–defect> representation/mentation/consciousness-awareness-teleology\(^{100}\)

86

reification\(^{87}\) reification is teleologically reflected as of singularity<as-to-the-

nondisjointedness/entailment-of-prospective–nonpresencing>

projected epistemic-immanence/veridical-epistemic-determinism in
construing ontologically-veridical \(^{56}\)meaningfulness-and-teleology\(^{100}\), as
reification arises as of the de-mentative/structural/paradigmatic
<amplituding/formative–epistemicity>causality<as-to-projective-
totalitative–implications-of-prospective–nonpresencing–for-explicating-
ontological-contiguity as to ontological-faith-notion-or-ontological-
fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality
potentiative-aspiration for prospective relative-ontological-
completeness\(^{88}\) as from prior relative-ontological-incompleteness\(^{99}\) and
so with regards to the-very-same-immanent-existence/intrinsic-
reality/ontological-veridicality,–as-to–‘human’\(^{amplituding/formative–}\

85

372
epistemicity>totalising-purview-of-construal’, and implies the de-
mentative/structural/paradigmatic epistemicity>causality–as-to-projective-totalitative–implications-of-
prospective- nonpresencing-,for-explicating-ontological-contiguity of 
meaningfulness-and-teleology as of prospective relative-ontological-
completeness construed as maximalising-recomposuring-for-relative-
ontological-completeness—unenframed-conceptualisation over prior 
relative-ontological-incompleteness construed as incrementalism-in-
relative-ontological-incompleteness—enframed-conceptualisation, 
wherein prospective relative-ontological-completeness is a 
reified/elucidated-as-of-more-profound construal 
overlooking/superseding the prior relative-ontological-incompleteness as a dereified/poorly-elucidated-as-of-more-shallow construal; in other 
words, reification is about supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment—for–conceptualisation resetting of the epistemicity>totalising/circumscribing/delineating
meaningfulness-and-teleology
purview to the prospective relative-ontological-
completeness as of human limited-mentation-capacity-deepening.

relative- prospective antiakrasiatic–relative-ontological-completeness as to 
ontological-completeness
relative- prior akrasiatic–relative-ontological-incompleteness as to prior
ontological-incompleteness

'relative-ontological-incompleteness' / 'relative-ontological-completeness'

self-becoming/self-conflatedness / formative–supererogating

relative-

<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-
ontological-

axiomatising/re-referencing,-in-perspective–ontological-

normalcy/postconvergence> as to human-and-social–

(expectations/anticipations—metaphoricity—as-rede-
mentating/restructuring/reparadigming–psychologism’ reflect

decisioning—as

reference-of-thought-construed-ontological-veridicality-as-so-

self-becoming/self-
determined-by-existential-contextualising-contiguity’s–

for

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

of reference-of-thought

devolving-as-of-instantiative-context and

supererogating-
speaks to the fundamental

<projective/reprojective—supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness—of-

aestheticising-re-
motif—and–re-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstru-

ment—for–conceptualisation

meaningfulness-and-teleology

implications as to human limited-mentation-capacity-deepening (so

poorly recognised as from

presencing—absolutising-identitive-
constitutedness perspective that by ‘elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside—existential-contextualising-contiguity develop an
ontological-normalcy/postconvergence

as to so-projecting of ‘an underlying absolute intelligibility framework’ that supposedly supersedes existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation

normalcy/postconvergence-implied—prospective-aporeticism

ontologically-deficient knowledge-reification framework gesturing goes on to analyse sophisticated thought not making the same mistake as supposedly ontologically-flawed as of its supposedly 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—for—conceptualisation 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  

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

—for—conceptualisation  

as of the overall ontological-contiguity as 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\(^3\) gesturing without factoring the implications of human limited-mentation-capacity and human limited-mentation-capacity-deepening\(^5\); and operantly ‘relative-ontological-incompleteness’\(^6\)/relative-ontological-completeness\(^7\)


supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstitu-
ment–for–conceptualisation’, and so over the epistemic-impertinence
and flawed approach of ‘atomising/taking-to-pieces
apriorising/axiomatising/referencing-(of-existential-contextualising-
contiguity )—constitutedness” conception as knowledge-
reification /ontological-veracity’

re-originary–as-
unenframed/unbe
oldening/outlier-
conceptualisation-
⟨imbued-postconverging/dialectical-thinking -‘projective-
insights’/epistemic-projection-in-conflatedness ’-of-
notional~deprocrypticism-prospective-sublimation)-(so-reflected as of
the ontological-normalcy/postconvergence epistemic projective-
perspective as to dimensionality-of-sublimating -
⟨amplituding/formative>supererogatory–de-mentativeness/epistemic-
growth-or-conflatedness /transvalutive-
epistemic-projection-in-conflatedness ’.underlying-the-imbued-human-subpotency-‘fatedness-of-
sublimation-over-desublimation’-as-of-’notional~deprocrypticism-as-
of-from-recurrent-utter-uninstitutionalisation,-base-institutionalisation,-
universalisation,-positivism/rational-empiricism-and-prospectively-
deprocrypticism’-(with regards to living-development–as-to-personality-
development, institutional-development–as-to-social-function-
development and Being-development/ontological-framework-expansion–
as-to-depth-of-ontologising-development-as-infrastructure-of–
meaningfulness-and-teleology

shiftiness-of-the-Self as of mere reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation


supererogation requisite prospective originariness-parrhesia, as spontaneity-of-aestheticisation

singularisation-<as-to-the-

epistemically-immanented'-as-of-internal-necessity-and-
nondisjointedness/

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

entailment-of-

ment—for-conceptualisation; as-of-apriorising-teleological-

prospective-wholeness/nested-congruence

(operantly-construed-as-of-maximalising-recomposuringfor-relative-
onontological-completeness /preempting—disjointedness/as-internal-
coherencing); and thus singularisation-<as-to-the-
nondisjointedness/entailment-of-prospective—nonpresencing>

is construed ‘as from prospective—in—nonpresencing-<perspective—
onontological-normalcy/postconvergence> reflection of

<amplituding/formative—epistemicity>causality/totalitative—implications-of-prospective— nonpresencing, for-explicating-
ontological-contiguity of relative-ontological-incompleteness/relative-
onontological-completeness 

(sublimating—referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative—supererogating—projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-
referencing,-in-perspective—ontological-normalcy/postconvergence>)’

rather as ‘postconverging-or-dialectical-thinking—apriorising-
psychologism representation’, with singularisation<-as-to-the-

<amplituding/formative>\text{\textbackslash{}text{\textless{}\textit{wooden-language\textgreater{}}}\text{\textbackslash{}text{\textless{}\textit{imbued—temporal—mere—form/virtualities/dereification}}\text{\textbackslash{}text{\textbackslash{}akrasiat}}—drag/denatured/preconverging-or-dementing—narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry—teleology \textbackslash{}}} 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—event—of-prospective-intemporalparrhesiastic-aestheticisation with regards to the prior preconverging-or-dementing—apriorising-psychologism temporal underpinning—suprasocial-construct as to <amplituding/formative>\text{\textbackslash{}text{\textless{}\textit{wooden-language\textgreater{}}}\text{\textbackslash{}text{\textless{}\textit{imbued—temporal—form/virtualities/dereification}}\text{\textbackslash{}text{\textbackslash{}akrasiat}}—drag/denatured/preconverging-or-dementing—narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry—teleology \textbackslash{}}}
notional—deprocrypticism × meaningfulness-and-teleology


storied-construct/ontologically-valid-narration (as-of ‘ontologically-hegemonising-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—as-to-
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’ <implied—self-

assuredness-of-ontological-good-faith/authenticity ~postconverging–de-

mentating/structuring/paradigming –as-being-as-of-existential-reality>

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’ (and thus with ‘human

meaningfulness-and-teleology’ more precisely construed as
intersolipsistic-intercessory-notions as to human individuals and

collective-individuals phenomenal/manifest conceptivity/epistemic-
reflexivity in existence’ with regards to overall reifying-and-empowering-

reflexivity-of-ecstatic-existence-as-panintelligibility ~imbued-and-

‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’

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

referencing–conceptualisation), such that the ‘supposed

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

reproducibility-of-aestheticisation of

meaningfulness-and-teleology underlied by language, culture, social institutions, technical knowhow,
etc. of any \textsuperscript{80} presencing—absolutising-identitive-constitutedness\textsuperscript{13} \textvisiblespace

\textless preconverging~`motif-and-apriorising/axiomatising/referencing`–\textgreater 

\textless imbuining\textgreater existentialising–enframing/imprintedness (as-to–historicity–tracing–in-presencing–hyperrealisation/hyperreal-transposition)\textgreater 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\textless

\textless projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence\textgreater 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 \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} underlied by language, culture, social institutions, technical knowhow, etc. of any

\textsuperscript{80} presencing—absolutising-identitive-constitutedness\textsuperscript{13} \textvisiblespace

\textless preconverging~`motif-and-apriorising/axiomatising/referencing`–\textgreater 

teleology) to arise/result as individuals and collective-individuals achieved human sublimation-over-desublimation in existence as of their self-becoming/self-conflatedness/formative-supererogating

<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence> involving renewed self-awareness as to prospective construction-of-the-Self; supererogation thus speaks of the very ‘human epistemic-conflatedness’ in projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing breath-of-life/making-alive’ that as to ‘effectively underlying human beholdening—inching,-apprehending,-and-taming—drive or aestheticising—surrealising/supererogating—drive for


‘<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\textsuperscript{12}~resubjecting of
motif-as-to-aestheticisation-\textless imbued-projective-
arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation in re-
dentating/restructuring/reparadigming intelligibility-(as-to-human-
projective/reprojective–aestheticising-re-motif–and–re-apriorising/re-
axiomatising/re-referencing/re-intelligibilitysettingup/re-
measuring/instrumenting-process, in-\textless amplituding/formative–
epistemicity> totalising–conceptualisation\textgreater ), with the veridical
implication here that there is truly no ‘supposed reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-
aestheticisation of meaningfulness-and-teleology\textsuperscript{10} underlied by
language, culture, social institutions, technical knowhow, etc.’ but ever
always rather individuals and collective-individuals ‘self-becoming/self-
conflatedness\textsuperscript{12}/formative–supererogating<projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence>
ontological-performance\textsuperscript{12}–<including-virtue-as-ontology> in
existentially-instantiating such supposed reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-
aestheticisation of meaningfulness-and-teleology\textsuperscript{10} underlied by
language, culture, social institutions, technical knowhow, etc.’ and so-
reflected as of human supererogatory originariness-parrhesia,–as–
spontaneity-of-aestheticisation (in holding-forth as of rede-
mentating/restructuring/reparadigming intelligibility-as-to-human-
projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-
axiomatising/re-referencing/re-intelligibilitysettingup/re-
measuring/instrumenting-process—in-amplituding/formative-
epistemicity>totalising~conceptualisation) for human existential-
instantiations aposteriorising/logicising/deriving/intelligising/measuring
of meaningfulness-and-teleology, and with this self-becoming/self-
conflatedness/formative–supererogating<projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence> so-
construed as ‘human epistemic-conflatedness’ in
projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-
axiomatising/re-referencing breath-of-life/making-alive’ rather so-
signified/connoted/indicated/suggested as of such ‘supposed
reproducibility mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation of meaningfulness-and-teleology
underlied by language, culture, social institutions, technical knowhow,
etc.’, and thus human supererogation explains why the social as an
overall sublimation-over-desublimation construct is rather a ‘substantive
existential-contextualising-contiguity
hermeneutically/reprojectively/supererogatingly/zeroingly
cumulated/recomposured abstract-tissue-of-social-emanance’ arising as
of human-subpotency ‘fatedness-of-sublimation-over-desublimation, to
existence-potency ~sublimating–nascence,-disclosed-from-prospective-
overcoming/unovercoming supererogating ontological-performance^{2-}<including-virtue-as-ontology>’ respectively of base-institutionalisation, universalisation, positivism/rational-empiricism and prospective deprocrypticism in relative-ontological-completeness^{88} so-construed overall as notional--deprocrypticism out of respectively recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospective procrypticism in relative-ontological-incompleteness^{89} so-construed overall as notional--procrypticism as to the fact that ‘human <amplituding/formative–epistemicity> totalising–thrownness-in-existence^{1} under the logical-basis/logic<-as-to—transversality<for-sublimating–existential-eventuating/denouement>-~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing’ > of the prior relative-ontological-incompleteness^{89} implied reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation of ‘meaningfulness-and-teleology^{100} underlied by language, culture, social institutions, technical knowhow, etc.’ don’t override existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation-<as-to-perspective–ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming’> enabling human reappraisal as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in sublimatingly pointing to the ‘more profound relative-ontological-completeness^{88} apriorising/axiomatising/referencing logical-
basis/logic-as-to-transversality-for-sublimating-existential-eventuating/denouement-of-affirmative-and-unaffirmative-disambiguated-motif-and-apriorising/axiomatising/referencing’>

which the human can as of prospective ‘aporeticism—overcoming/unovercoming supererogating ontological-performance’-including-virtue-as-ontology’ consciously choose to pursue (or opt not to pursue as to its presencing—absolutising-identitive-constitutedness-amplituding/formative-wooden-language-imbued—temporal—mere-form/virtualities/dereification/akrasiaticdrag/denatured/preconverging—or-dementing—narratives—of-the-reference—of-thought—categorical-imperatives/axioms/registry—teleology) turning a blind eye to existence—as-sublimating-withdrawal,—eliciting—of-prospective-supererogation) and so-pursued as of re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-imbued-postconverging/dialectical-thinking—'projection—of-projective-insights'/‘epistemic-projection—in—conflicatedness—of—notional—deprocripticism—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—personality-development and institutional-development—as—social-
of-ontological-bad-faith/inauthenticity ~preconverging–de-
mentating/structuring/paradigming’, with all the possibility for the
merest human sublimating/desublimating ‘meaningfulness-and-
teleology’ to arise necessarily bound notionally to individuals self-
becoming/self-confoundedness /formative–supererogating
<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-
axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence> as to ‘human epistemic-confoundedness’ in
projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-
axiomatising/re-referencing breath-of-life/making-alive’ for that
meaningfulness-and-teleology’ however shallow or profound the
‘aporeticism–overcoming/unovercoming supererogating ontological-
performance’ in the sense that not even a Camusian suicide as to its projection of self-dissolution can arise
without individual notional self-becoming/self-confoundedness /formative–
supererogating<projective/reprojective—aestheticising-re-motif–and–
re-apriorising/re-axiomatising/re-referencing,-in-perspective–
ontological-normalcy/postconvergence> (with human supererogation as
such critically defining-and-distinguishing the human from any
humanoid/robot of mere mechanical-potentiality); supererogation is so-
reflected in human learning-and-enculturation process underlined on the
one hand by the ‘socio-institutional supererogating guiding-and-
instructional cultural-predisposition’ and on the other the
‘supererogating precocious-disposition enabling the learning of the
learner as to their notional self-becoming/self-confoundedness /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\(^1\) in projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing breath-of-life/making-alive’ beyond ‘robotic reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’) in concurrent cumulating/recomposuring as the learner/child matures-in-readiness for succeedingly/successively profound social-stake-contention-or-confliction supererogating capacities, and likewise in the bigger picture institutional constructs are underlied by originariness-parrhesia,–as–spontaneity-of-aestheticisation supererogatory instigations of prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–‘meaningfulness-and-
teleology (as to ‘human epistemic-confaltedness in projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing breath-of-life/making-alive’ beyond just already secondnatured institutionalisation reflected reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation) ‘so-undergirded by human dimensionality-of-sublimating ⟨amplituding/formative⟩ supererogatory—
mentativeness/epistemic-growth-or-confaltedness /transvaluative-rationalising/transepiestheticity/anamnestic-residuality/spirit-drivenness—equalisation⟩ as of the operative human mental-devising-representation de-mentation ⟨supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding—attributive-dialectics⟩
institutionalisation-process) and so as to the ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ supererogating instigations of the Socrates, Descartes, Kants, Newtons, Leibniz, Pasteurs, Rousseaux, Diderots, Einsteins, Teslas, etc. (upon whose meaningfulness-and-teleology infrastructure building ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ arise and outlandishly skew human meaningfulness-and-teleology in presencing—absolutising-identitive-constitutedness

surrealising-as-
surrealising-as-to-supererogation > refers to ‘human to-
notionalisation/notional-conception/amplituding of the real’ so-construed
supererogation^7^ 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^7^) - <including-virtue-as-ontology> ‘perspective epistemic- abnormalcy/preconvergence^10^’ scalarising-and-rescalarising epistemic-conflatedness^1/2^ 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 ^4^ 

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

^1^ de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)

postconverging/dialectical-thinking –apriorising-psychologism—by—preconverging/dementing^17^—apriorising-psychologism as to human

^5^ meaningfulness-and-teleology^100^ ontological-performance ^7^-<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>^;¶

teleology teleology speaks to ‘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-

402
and so as to any given phenomenal/manifest–subpotency–**(in-transitive-conflatedness – reflexivity, in-the-full-potency-of-existence’s–sublimating–nascence)** as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility –**(imbued-and–hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective–aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation)** and teleology is thus the cognate to coherent intelligibility articulation of phenomena as to existential-reality, given that ‘all phenomenal/manifest–subpotencies–**(in-transitive-conflatedness – reflexivity, in-the-full-potency-of-existence’s–sublimating–nascence)** are epistemic situations that speak to the transitive-conflatedness – reflexivity that is existence’ as ‘there is no whole that is construable as existence and then beside that whole the epistemic-conception of phenomenal/manifest–subpotencies–**(in-transitive-conflatedness – reflexivity, in-the-full-potency-of-existence’s–sublimating–nascence)** of the said whole’ but rather ‘the full-potency of existence is epistemically integrative of phenomenal/manifest–subpotencies–**(in-transitive-conflatedness – reflexivity, in-the-full-potency-of-existence’s–sublimating–nascence)** as the whole’; the ontological-normalcy/postconvergence epistemic projective-perspective of ontological-contiguity – as the implied ‘full epistemic coherence of existence’ as to overall-ecstatic-existence-
dementing\textsuperscript{19}–apriorising-psychologism perspective (projecting a shallower teleological-depth), as without such an originariness/origination-\{so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence\} epistemic-conception disambiguation of human meaningfulness as to postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism perspective deeper teleological-depth or preconverging-or-dementing – apriorising-psychologism perspective shallower teleological-depth, then human meaningfulness will wrongly/uninsightfully be construed as to the inherent \textsuperscript{80}presencing—absolutising-identitive-constitutedness\textsuperscript{13}  
\textsuperscript{45}<amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{3} when wrongly implying no ‘relative-ontological-incompleteness\textsuperscript{89} to relative-ontological-completeness\textsuperscript{88}’ implications of human meaningfulness;¶ thus the implied teleology of any given registry-worldview/dimension as to its reference-of-thought–and–reference-of-thought-devolving–meaningfulness-and-teleology (as reflecting the registry-worldview/dimension human limited-mentation-capacity-deepening level) speaks to the \textsuperscript{45}<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity as to the registry-worldview's/dimension's institutionalised-and-uninstitutionalised-threshold\textsuperscript{63} de-mentatively/structurally/paradigmatically imbued ontological-performance\textsuperscript{72}–<including-virtue-as-ontology> and vices-and-impediments, and in this regards the ‘inordinary contemplation
about any given registry-worldview/dimension preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism perspective shallower teleological-depth’ (as to its uninstitutionalised-threshold\textsuperscript{103} implied notional-discontiguity/epistemic-discontiguity’ \textsubscript{shallow}\textsuperscript{*} supererogation -of-mentally-aestheticised–preconverging/dementing – qualia-schema\textsuperscript{2} ) can be so-conceptualised as from the originariness/origination-(so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence) perspective ‘reflecting the meaningfulness-and-teleology contiguity of iterative-looping-narrations at any given registry-worldview’s/dimension’s uninstitutionalised-threshold\textsuperscript{103} so-construed as uttered as of its specific notional–procrypticism/notional–disjointedness-as-of\textsuperscript{44} reference-of-thought ontological-performance\textsuperscript{22} -<including-virtue-as-ontology>’ (as to the fact that with regards to human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of\textsuperscript{34} meaningfulness-and-teleology, the successive registry-worldviews/dimensions institutionalisation-threshold-and-uninstitutionalised-threshold\textsuperscript{93} are ‘successive teleological-inflections-(as-to-more-profound-nondisjointing–<amplituding/formative–epistemicity>totalising/circumscribing/delineating) of meaningfulness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–conceptualisation for their existential-instantiations aposteriorising/logicising/deriving/intelligising/measuring’ wherein the
teleological-inflection-⟨as-to-more-profound-nondisjointing–
<amplituding/formative–
epistemicity⟩totalising/circumscribing/delineating⟩ state of recurrent-
utter-uninstitutionalisation is ‘de-
mentatively/structurally/paradigmatically cognisant-and-integrative-⟨as-
oto-its-notional–disjointedness-imbued-preconverging-or-dementing⟩-
qualia-schema⟩ of failing non-rules—
apriorising/axiomatising/referencing–psychologism,-as-impulsive-
oraccidented-or-random-mental-disposition’, the teleological-inflection-
⟨as-to-more-profound-nondisjointing–\langle amplituding/formative–
epistemicity⟩totalising/circumscribing/delineating⟩ state of base-
institutionalisation–ununiversalisation while ‘adhering to rulemaking-
over-non-rules—apriorising/axiomatising/referencing–psychologism is
de-mentatively/structurally/paradigmatically cognisant-and-integrative-
⟨as-to-its-notional–disjointedness-imbued-preconverging-or-
dementing⟩-qualia-schema⟩ of failing universalisation-directed-
rulemaking-over-nonrules—apriorising/axiomatising/referencing–
psychologism’, the teleological-inflection-⟨as-to-more-profound-
nondisjointing–\langle amplituding/formative–
epistemicity⟩totalising/circumscribing/delineating⟩ state of
universalisation–non-positivism/medievalism while ‘adhering to
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism is de-
mentatively/structurally/paradigmatically cognisant-and-integrative-⟨as-
to-its-notional-disjointedness-imbued-preconverging-or-dementing\textsuperscript{19}-qualia-schema> of failing positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’, and with the teleological-inflection\{as-to-more-profound-nondisjointing—\}<amplituding/formative—epistemicity>totalising/circumscribing/delineating\} state of positivism—procrypticism while ‘adhering to positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism is de-

\begin{itemize}
  \item transcendently-enabling-level-of-ontological-good-faith-or-authenticity\textsuperscript{22}/objectification/desubjectification-as-objectification\textsuperscript{23}<as-to-
of-ontological-good-faith-or-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—
  \item authenticity\textsuperscript{24}/obje as-so-being-as-of-existential-reality as antinihilism>\textsuperscript{25}: construed as
\end{itemize}
transversality~
<for-sublimating–existential–
eventuating/denouement>~of-affirmative-and-unaffirmative–
existentia~
disambiguated~‘motif-and-apriorising/axiomatising/referencing’~or–
eventuating/denouement>~of–
affirmation-of-relative-ontological-completeness~’by-reification’/contemplative-distension~
dialectical-thinking~‘meaningfulness-and-teleology’~over–
unaffirmative~
unaffirmation-of-relative-ontological-incompleteness~preconverging-or–
dementing~‘meaningfulness-and-teleology’~‘motif-and–
sublimating–existential-eventuating/denouement>~of-affirmative-and–
apriorising/axiomatising~unaffirmative–disambiguated~‘motif-and–
apriorising/axiomatising/referencing’ involves the epistemic construct of meaningfulness-and-teleology as of ‘existence-potency’~sublimating–nascence,-disclosed-from-prospective-epistemic-digression


pseudo-edginess/pseudo-incisiveness of its secondnatured institutionalisation uninstitutionalised-threshold thus exposing such meaningfulness-and-teleology to human <amplituding/formative-epistemicity>totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag which is exactly what needs to be superseded as of human developing selfconsciousness/construction-of-the-Self for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity to arise as of transversality–<for-sublimating–existential–
eventuating/denouement>~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 84 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 80 presencing—absolutising—identitive-constitutedness13 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 ‘80 presencing—absolutising-identitive-constitutedness13 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—firstnaturesdness—temporal-to-intemporal-dispositions—<so—
construed-as-from-perspective–ontological-normalcy/postconvergence’–existentialism-form-factor potentiation
ontological-incompleteness\(^{39}\), wherein for instance the underlying
misinformation/misanalysis/misrepresentation about postmodern-thought
as of its prospective relative-ontological-completeness\(^{37}\) arises because of
its assessment from the ontologically-flawed perspective of naïve
identitive mere-formulaic positivism/rational-empiricism manifestation of
\(^{5}\)procrystalism–or–disjointedness-as-of-\(^{6}\) reference-of-thought as rather
in prior relative-ontological-incompleteness\(^{39}\) 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-<for-sublimating–existential-
eventuating/denouement>~of-affirmative-and-unaffirmative–
disambiguated-‘motif-and-apriorising/axiomatising/referencing’ as of its
implied ‘existence-potency’~sublimating–nascence,-disclosed-from-
prospective-epistemic-digression

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument
ment –for–conceptualisation’ for aetiology/ontological-escalation
entails that ‘appropriateness/soundness of human ontological-
performance’\(^{39}\)-<including-virtue-as-ontology> and hence value-and-
aspirational-construct’ is ‘precedingly and absolutely determined rather
as of relative-ontological-completeness\(^{39}\) over relative-ontological-
incompleteness\[^9\] causality\(~\text{as-to-projective-totalitative-implications-of-prospective-}\ nonpresencing,\text{-for-explicating-ontological-contiguity}\)

wherein for instance the positivist relative-ontological-completeness\[^8\] value-reference as walking into the forest to retrieve a plant cure overrides as of the

causality\(~\text{as-to-projective-totalitative-implications-of-prospective-}\ nonpresencing,\text{-for-explicating-ontological-contiguity}\) of ‘existence-potency’ \text{~sublimating–nascence,}\text{-disclosed-from-prospective-epistemic-digression}

supererogatory\text{—acuity/perspicacity/astuteness/edginess/incisiveness—of-}\text{apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation’ the animistic social-setup ‘evil forest’ value-reference as of its relative-ontological-incompleteness}\[^9\] and the same applies prospectively with notional–deprocrypticism relative-ontological-completeness\[^8\] ‘preempting—disjointedness-as-of-

\text{reference-of-thought’ value-reference over our positivism–procrypticism relative-ontological-incompleteness’ value-reference even if such a contemplation is rather beyond-the-consciousness-awareness-teleology\[^6\] -\text{<in-existential-extrication-as-of-existential-unthought>\[^6\] as the incoherence here will rather be to egotistically and sophistically imply that the very same fundamental ontological-contiguity\[^7\]—of-the-human-institutionalisation-process\[^5\] as of ‘true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\text{meaningfulness-and-teleology}\[10^9\]’ doesn’t apply to us;\[^\] ultimately, transversality–<for-
sublimating–existential-eventuating/denouement>~of-‐affirmative-‐and-‐
unaffirmative–disambiguated-’motif-‐and-
apriorising/axiomatising/referencing’ further entails that the inherent
incompatible and contrastive <amplituding/formative-
epistemicity> 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
–for–conceptualisation as to existence-potency~sublimating–
nascence,-‐disclosed-‐from-‐prospective-‐epistemic-digression implied
prospective relative-‐ontological-completeness<sup>88</sup> opened-‐construct-‐of–
meaningfulness-and-‐teleology<sup>100</sup> in its dispensing-with-immediacy-for-
relative-‐ontological-completeness<sup>88</sup> -‐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<sup>59</sup>/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 enabling prospective
transcendence-and-sublimity/sublimation/supererogatory–de-‐mentativity’ and

‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
ment in pseudo-edginess/pseudo-incisiveness as of human-subpotency implied prior relative-ontological-incompleteness

<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 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/supererogatory—de-mentativity while critically instigated as from ‘human 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 epistemic-ricochettingly/transepistemically’ is more effectively and existentially achieved rather as of ‘constraining positive-opportunism’ that is socially elicited as of the underlying supposedly coherent ontological-commitment’ {<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigm— as-being-as-of-existential-reality> as of more profound ontological-primemovers-totalitative-framework validation as to existence-potency ~sublimating—nascence, disclosed-from-prospective-epistemic-digression in inducing secondnated
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-
construed-as-of-the

apriorising/axiomatising/referencing as to reflected-temporal–

meaningfulness-and-teleology

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

, and so as

<amplituding/formative> wooden-language-{imbued—temporal—mere-
form/virtualities/dereification /akrasiatic-
drag/denatured/preconverging-or-dementing —narratives—of-the-
reference-of-thought–categorical-imperatives/axioms/registry-
teleology }, wherein the institutionalising-mathesis/motif/thrownness-
disposition attains its institutionalising limits as of human-subpotency
relative to existence’s full-potency of sublimation as so-construed from
perspective ontological-normlacy/postconvergence;¶ and-so-construed-
as-from-the-instigating-intemporal-ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-
reality]-recurrent-shot-or-reprojection-for-prospective-relative-
ontological-completeness—with-respect-to-the-’parrhesiastic seeding-
promise-of-human-subpotency ontological-performance—including-
virtue-as-ontology> correspondence-with-the-full-potency-of-
existence's~sublimating–nascence-as-of-its-coherence/contiguity’

When expressed specifically herein universal/universalised/universalising-<as-to-universalisation> refers to the specific universalisation registry-worldview/dimension as to its ‘universalising apriorising/axiomatising/referencing–rules of entailing<amplituding/formative–epistemicity>totalising meaningfulness-and-teleology’ while when expressed herein in a general sense universal/universalised/universalising actually and precisely refers to ‘totalising-entailing of implied knowledge-reification gesturing’ for instance in the sense that mathematics is universal means mathematics is totalisingly-entailing (with this general sense applying with regards to any given registry-worldview/dimension as to its given ‘entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness apriorising/axiomatising/referencing–rules’ and as further reflecting the implication that registry-worldviews/dimensions of relative-ontological-completeness are of more profound ontologically totalising-entailment apriorising/axiomatising/referencing–rules as so implied as from ‘non-rules totalising-entailing, rulemaking-over-non-rules totalising-entailing, universalisation-directed-rulemaking-over-non-rules totalising-entailing, positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules totalising-entailing, and preempting—disjointedness-as-of-reference-of-thought,-as-to-<amplituding/formative–epistemicity>growth-or-
conflatedness/t/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—inh-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules totalising-entailing’, and so-construed as of their respective foregrounding—entailment-(postconverging–narrowing-down–sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’–in-reflecting-‘immanent-ontological-contiguity ’;–as-operative-notional–deprocriptism), and in this regards we can appreciate how the very implications of say universal human rights supererogatorily becomes more and more profound as from say the Socratic-philosophers (even as slavery, class-seclusion and female-seclusion was prevalent as to warped collateralisation), budding-positivists (even as in many ways the practices of serfdom/slavery, social-class discrimination and female-discrimination were equally prevalent as to preclusive collateralisation) and today’s supposedly universal conception of human rights (even as it is marked by occlusive collateralisation of other peoples, cultures and nations as well as gender and age occlusive collateralising biases); actually the specific sense and general sense are thus linked on the basis that both imply totalising-entailing with the specific sense speaking of totalising-entailing as to the specific universalisation registry-worldview/dimension ‘when mankind initially consciously cognised that the profoundness of meaningfulness-and-teleology’ should be totalising-entailing but without necessarily differentiating such a conception of totalising-
entailing between mythological and positivistic/rational-empirist totalising-entailing with both construed as universal ‘meaningfulness-and-teleology’, while the general sense of universal implicitly captures and exactifies/precises the conception of totalising-entailing in terms of ‘entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness’ as reflecting the implication of human limited-mentation-capacity-deepening as to the ‘notionalisation/notional-conception/amplituding of totalising-entailing so-reflected by the ontological-contiguity—of-the-human-institutionalisation-process’ (along the same lines as notional–deprocrypticism) thus amplificatorily rendering the conception of totalising-entailing (as to notionally–universal) as more ‘profoundly construed as from perspective relative-ontological-completeness as of the ontological-normalcy/postconvergence of existence/intrinsic-reality’ so-underlied by perspective ‘nondisjointing totalising-entailing’ or deprocrypticism


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 phenomenal specificity that is of relevance herein. In other words, ‘the cinglé’ perceives meaning as ‘a hollow mimicking form in-of-itself that determines others behaviour’ in contrast to the normal–as-of-candidity/candour-capacity human relation to meaning as of essence or supplanting–conviction-as-to-profound-supererogation —of–‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism or prelogism⁷ 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 prelogism⁷ where the bad logic of the prelogism –as-of-conviction,-in-profound-supererogation –<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind operates by an ad-hoc and circumspect exaggeration or omission). In other words, the psychopath manifests postlogism –as-of–’compulsing–nonconviction/madeupness/bottomlining–(‘<decontextualising/de-existentialising–of–attendant–intradimensional–apriorising/axiomatising/referencing’–induced-disontologising’–of–the–‘attendant–intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant–
ontological-contiguity> -<disontologising-perverted-outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional- apriorising/axiomatising/referencing’-logical-dueness>⟩ by its reference-of-thought-devolving-as-of-instantiative-context—meaningfulness-and-teleology construed as ‘how can a perverted sought after outcome be obtained with an interlocutor or interlocutors with respect to a targeted end-goal or targeted individual by falsely projecting hollow-abstract logic notwithstanding that it is existentially unreal or it is faked or it is opportunistically raised or raised out-of-context (existential-decontextualised-transposition)’, i.e. meaning-as-form or pathologically/compulsively hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, contrasted to the normal prelogism ‘as-of-conviction,-in-profound-supererogation’<existentially-veridical-‘attendant-intradimensional- apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at⟩ minds construed as ‘what does the veridical logical-processing-or-logical-implicitation—supposedly-apriorising/axiomatising/referencing-in-conviction-as-to-profound-supererogation of a given existential situation intrinsically imply as relevant and sound outcome’, i.e. meaning-as-ontologically-veridical/in-conviction-as-to-profound-supererogation, whether thereafter the logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation is rightly or wrongly assumed). Hence prelogism ‘as-of-conviction,-in-profound-supererogation’<existentially-veridical-‘attendant-intradimensional- apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at⟩ is all about the appropriateness of logic without any implication/questioning about any issue with the reference-of-thought on which logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation is based, and thus the idea of re-engaging is valid on the basis that the logical-processing-or-logical-implicitation—
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\(^1\) universal-transparency\(^7\) (transparency-of-totalising-entailing,-as-to-entailing- \(\langle\)amplituding/formative-epistemicity\(\rangle\)totalising-in-relative-ontological-completeness \(\rangle\)) where it elicits temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in situations of social-stake-contention-or-confliction.

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

[Fundamentally thus the issue of postlogism\(^7\) associated with psychopathy is dementatively/structurally/paradigmatically related to human prelogism\(^7\) underlined by candidity/candour-capacity as to an ontological-contiguity\(^7\) in notional–symmetrisation\(-<\text{as-to-symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-dialectical-thinking} \(-\text{by–preconverging-or-dementing} \(-\text{perspectives-of-human–} \langle\text{meaningfulness-and-teleology}\rangle\rangle\); and so as the overall backdrop of human \langle\text{meaningfulness-and-teleology}\rangle\rangle ontological-performance \(-<\text{including-virtue-as-ontology}>\) 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 \langle\text{meaningfulness-and-teleology}\rangle\rangle 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\(^7\) of variance as difference-in-kind/difference-in-aposteriorising-or-logicising\(^2\) as to the ontological-performance \(-<\text{including-virtue-as-ontology}>\) of \langle\text{meaningfulness-and-teleology}\rangle\rangle in the sense that at our institutionalisation-
difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing\textsuperscript{23} as from the notional–deprocrypticism point-referencing required for a construal/conceptualisation that is uninhibited/decomplexified with respect to our positivism–procrypticism registry-worldview/dimension given \textsuperscript{4} \textit{totalising–self-referencing-syncrétising/circularity/interiorising/akrasiatic-drag}, and so as from the apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)–conflatedness\textsuperscript{2} construal of the prospective notional–deprocrypticism registry-worldview’s/dimension’s \textsuperscript{3} reference-of-thought–and–\textsuperscript{4} reference-of-thought–devolving–meaningfulness-and-teleology\textsuperscript{10} ontological-performance\textsuperscript{22}–<including-virtue-as-ontology> as so-reflecting the postconverging-or-dialectical-thinking\textsuperscript{7}–and-centered-prospective-institutionalisation’s–\textsuperscript{5} categorical-imperatives/axioms/registry-teleology\textsuperscript{10} while the positivism–procrypticism registry-worldview/dimension is construed as of preconverging-or-dementing\textsuperscript{1}–and-decentered-prior-institutionalisation’s \textsuperscript{6} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{10}. ‘Candidity/Candour-capacity’ as of the ontological-contiguity\textsuperscript{7}–of-the-human-institutionalisation-process\textsuperscript{68} as to difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing\textsuperscript{23} thus refers to the comprehensiveness or \textsuperscript{4} \textit{totalising–social-context-construed-conflatedness} of individuation and consequently social capacity for ontological-normalcy/postconvergence, so reflected in \textsuperscript{4} \textit{totalising–social-context-construed-conflatedness} of individual and social construal/conceptualisation of meaningfulness-and-teleology\textsuperscript{10} in upholding/failing ontological-normalcy/postconvergence as reflected by \textsuperscript{6} reference-of-thought–closeness-of-tethering–to–prelogism\textsuperscript{7}–as-of-conviction,–in-profound-supererogation–<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (‘reference-of-thought–prelogism\textsuperscript{7}–as-of-conviction,–in-profound-
supererogation\(^7\) \(<\text{existentially-veridical–‘attendant-intradimensional–}
\text{apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at}>\) or \(\text{reference-of-thought–looseness-of-tethering–to–prelogism–as-of-}
\text{conviction,-in-profound-supererogation}\(^7\) \(<\text{existentially-veridical–‘attendant-intradimensional–}
\text{apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at}\) (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation \(<\text{as-to–‘attendant-intradimensional’-prospectively–}
\text{disontologising–preconverging/dementing–apriorising-psychologism}>\) as explaining thus the
possibility respectively of appropriateness-of\(^7\) \(\text{reference-of-thought-as-of-conflicatedness}\) or
perversion-and-derived- perversion-of- reference-of-thought-\(<\text{as-effectively-apriorising-in-}
\text{nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}>\), behind the grander
issue of relative-ontological-incompleteness/relative-ontological-completeness
\((\text{sublimating–referencing/registering/decisioning–as-self-becoming/self-}
\text{conflicatedness}/\text{formative–supererogating-<projective/reprojective—aestheticising-re-motif–}
\text{and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence}>\) of reference-of-thought. Basically, this points to
‘epistemic/notional reflexivity perspectives of construing/conceptualising’ with respect to
ontology/ontological-normalcy/postconvergence so-reflected with the thresholds of ‘effecting-
parsimony’ as to temporality\(^9\)/shortness and ‘effecting-wholeness’ as to
intemporality\(^9\)/longness; the elucidation of which brings out the beyond-the-consciousness-
awareness-teleology\(^9\) \(<\text{in-existential-extrication-as-of-existential-unthought}>\) social
universal-transparency\(^9\) \(<\text{(transparency-of-totalising-entailing,-as-to-entailing–}
\text{amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness}>\),
enabling intemporal/ontological skewing for institutionalisation. It is the resolving as
aetiologisation/ontological-escalation of ‘candidity/candour-capacity’ as of
reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{88}-of-reference-of-thought\textsuperscript{83}-devolving-as-of-instantiative-context. In order words, just as retrospectively we can construe that the respective placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} of recurrent-utter-uninstitutionalisation as of \textsuperscript{4}\textcircled{amplituding/formative–epistemicity}\textsuperscript{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\textsuperscript{101}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{88}-of-reference-of-thought\textsuperscript{83}-devolving-as-of-instantiative-context, base-institutionalisation-ununiversalisation as of \textsuperscript{4}\textcircled{amplituding/formative–epistemicity}\textsuperscript{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\textsuperscript{101}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{88}-of-reference-of-thought\textsuperscript{83}-devolving-as-of-instantiative-context, universalisation-non-positivism/medievalism as of \textsuperscript{4}\textcircled{amplituding/formative–epistemicity}\textsuperscript{totalising–ordinal-as-qualifying-phenomenal-abstractiveness-of-presencing-in-‘preclusive-consciousness’}-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{101}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{88}-of-reference-of-thought\textsuperscript{83}-devolving-as-of-instantiative-context; were respectively defective in their reflection of the fullness/completeness of existence-potency\textsuperscript{79}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to perspective intrinsic-reality/ontological-veridicality, the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
teleology of our positivism–procrypticism is defective as well as of
‘preclusive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibility-setup/measuring-instrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity’
’reifying/elucidating-of-prospective-relative-ontological-completeness’-of-‘reference-of-thought’-devolving-as-of-instantiative-context or
’amplituding/formative-epistemicity’-totalising-nominal-as-tendentious-phenomenal-abstractiveness-of-presencing-in-
‘warped-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibility-setup/measuring-instrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity’
’reifying/elucidating-of-prospective-relative-ontological-completeness’-of-‘reference-of-thought’-devolving-as-of-instantiative-context or
’amplituding/formative-epistemicity’-totalising-random-as-impulsive-phenomenal-abstractiveness-of-presencing-in-
‘trepidatious-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibility-setup/measuring-instrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity’
’reifying/elucidating-of-prospective-relative-ontological-completeness’-of-‘reference-of-thought’-devolving-as-of-instantiative-context, and all in subpar construals/conceptualisations to the
’reifying/elucidating-of-prospective-relative-ontological-completeness’-of-‘reference-of-thought’-devolving-as-of-instantiative-context, with the successive imprecisions wholly operating as if utterly precise, whereas these are of distractive-alignment-to-‘reference-of-thought’<of-apriorising/axiomatising/referencing> to the profound precision in
the fact that every registry-worldview’s/dimension’s reference-of-thought has been habituated to its own as of its existentialism/full-depth-of-existential-implications meaningfulness-and-teleology and considers its own by reflex to be sanctimonious. But then the fact is the true sanctimony lies with intrinsic-reality/ontological-veridicality construed as of prospective relative-ontological-completeness-of-reference-of-thought as it so defines the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology veracity/ontological-pertinence as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context, as implied with the notion of ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’. Thus, however weird it may seem to our positivism–procriptism psychical representation, in reflecting our positivism–procriptism relative epistemic-abnormalcy/preconvergence to it a candidity/candour-capacity notional–deprocriptism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology as of<br
contiguity/ratiocination-as-referentialism ‘ontological-performance’<sup>72</sup>-<including-virtue-as-ontology>-construct of candidity/candour-capacity’ as of apriorising/axiomatising/referencing<sup>8</sup>(of-existential-contextualising-contiguity)—conflatedness<sup>12</sup> with respect to the upholding/failing of ontological-normalcy/postconvergence by prospective relative-ontological-completeness -of- reference-of-thought ontological-performance<sup>72</sup>-<including-virtue-as-ontology>; and so beyond a vague notion of virtue but rather as an overall superseding reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance<sup>72</sup>-<including-virtue-as-ontology>. In other words from an ontological-normalcy/postconvergence perspective implied with candidity/candour-capacity notional-deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>88</sup>, ascription-constructs are naïve<sup>4</sup> <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>33</sup> construals of human<sup>84</sup> reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance<sup>72</sup>-<including-virtue-as-ontology>. The ontological-normalcy/postconvergence nature of intrinsic-reality/ontological-veridicality implies human reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance<sup>72</sup>-<including-virtue-as-ontology> is construed as it upholds/fails ontological-normalcy/postconvergence as from prospective relative-ontological-completeness<sup>38</sup>-of reference-of-thought and is actually a wholly internal process of apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness<sup>1</sup>, highlighting ‘the concatenation to intemporal-projection inextricably of derived-denaturing<sup>14</sup>-deprojections-in-distractiveness-of-intemporal-projection, with the former in relative intemporality /longness and the latter in relative temporality /shortness as of distractiveness’; construed as temporal-concatenation-to-intemporality<sup>12</sup>-or-ontological-
inducing dimensionality-of-sublimating \{<amplituding/formative> supererogatory-de

mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} mental-
disposition behind the ‘inventing’ of prospective institutionalisation, it is effectively occurs
spontaneously to the intemporal disposition and cannot be the basis for collective grounding of
such human consciousness apriorising/axiomatising/referencing-{of-existential-contextualising-
contiguity }—conflatedness\(^{12}\) as this inevitably leads to temporal contextualising to
intemporality\(^{12}\), 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\(^{12}\) 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\(^{13}\)

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\(^{2}\)
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that ensure
ontological-completeness-of\(^{7}\) reference-of-thought’, and thus are construed as of the same
notion of referentialism, as of ‘pseudo-referentialism mental-
dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments
levels’ given their respectively underlying limited-mentation-capacity in achieving
referentialism. While in reality these are respectively of
‘categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-respective-specific-constitutedness’

mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments’

they still act as if of ‘notional–deprocrypticism referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness’

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, and so ‘in their beyond-the-consciousness-awareness-teleology’

‘in existential-extrication-as-of-existential-unthought’ preconverging-or-dementing ‘apriorising-psychologism’ thus generating as of their ‘pseudo-referentialism’

mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments

levels’ their respective ‘neuterising construed as of ‘their prior relative-ontological-incompleteness’ of reference-of-thought of meaningfulness-and-teleology’.


For instance, as of their relative-
ontological-incompleteness 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 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 clothes 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 apriorising-psychologism. This is a most elaborate articulation of ‘neutering’ 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-ascriptition-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/intelligibilityset-up/measuringinstrument rulemaking-over non-rules—apriorising/axiomatising/referencing—psychologism’, failing base-
institutionalisation–ununiversalisation existential ⁸ reference-of-thought next level of ⁷ neuterising is elicited by its ‘warped-consciousness tendentious—ontologically-compromised-mediating, as-of-its-specific-constitutedness’.


apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as dementatively/structurally/paradigmatically 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’ and so by way of its more profound apriorising/axiomatising/referencing-
(of-
existential-contextualising-contiguity)—conflatedness as of <amplituding/formative–
epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity. Thus basically, neuterising of the
various references-of-thought-devolving-teleological-de-mentating/structuring/paradigming–of-
meaningfulness is as of ‘categorising–occlusive-consciousness/qualifying–preclusive-
consciousness/tendentious–warped-consciousness/impulsive–trepidatious-consciousness—
ontologically-compromised-mediating,-as-of-their-respective-specific-constitutedness mental-
dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments’ by
their respective relative human limited-mentation-capacities as their respective beyond-the-
consciousness-awareness-teleologies preconverging-or-dementing—apriorising-psychologism
construed as their respective prior relative-ontological-incompleteness of reference-of-
thought neuterising, and revealing as of the notional–conflatedness of notional–deprocrypticism their reference-of-thought developing—différance/internal-
dialectics/difference-deferral’ with regards to their respective reference-of-thought-as-to-
preconverging–de-mentating/structuring/paradigming relative transcendentally-unenabled-
prior-institutionalisation-level-by-prospective-uninstitutionalised-threshold; underlining the
ontological implications of understanding neuterising with respect to ‘retrospective and
prospective Being underdevelopment elucidations of meaningfulness-and-teleology as of
neuterising induced failing of reference-of-thought-as-to-preconverging/postconverging–de-
mentating/structuring/paradigming—ontological-performance<-including-virtue-as-
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\(^{\text{8}}\)-of-\(^{\text{8}}\) reference-of-thought. Insightfully and counterintuitively for elucidative construal, \(^{\text{58}}\)neuterising as of epistemic-abnormalcy/preconvergence \(/\text{relative-ontological-incompleteness}\) reference-of-thought is rather ‘a derived-construction as deficient of ontological-normalcy/relative-ontological-completeness\(^{\text{88}}\)-of-\(^{\text{84}}\) reference-of-thought’, as it is the elucidation of ontological-normalcy/relative-ontological-completeness \(^{\text{88}}\)-of-\(^{\text{84}}\) 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\(^{\text{100}}\)-<in-existential-extrication-as-of-existential-unthought> as of preconverging-or-dementing –apriorising-psychologism/deassertion, that reveals \(^{\text{58}}\)neuterising as of epistemic-abnormalcy/preconvergence \(/\text{relative-ontological-incompleteness}\) reference-of-thought as it is construed in its ontological-veridicality as ‘a deficient derived-construction of ontological-normalcy/relative-ontological-completeness \(^{\text{88}}\)-of-\(^{\text{84}}\) reference-of-thought’. This insight equally explains why it is ‘through the deficient derived-construction of apriorising/axiomatising/referencing\text{(of-existential-contextualising-contiguity)}—conflatedness’ that is construed the ontologically-veridical nature of distractive-alignment-to\(^{\text{24}}\) reference-of-thought\(<\text{of-apriorising/axiomatising/referencing}\text{)}\) destructuring. Understanding and overcoming \(^{\text{58}}\)neuterising as such reveals the beyond-the-consciousness-awareness-teleology\(^{\text{100}}\)-<in-existential-extrication-as-of-existential-unthought>\(^{\text{6}}\) 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 \[\text{de-mentation}\]
completeness that overcomes the given uninstitutionalised-threshold meaningfullness-and-teleology neuterising’ thus enabling the ontological-normalcy/relative-ontological-completeness reference-of-thought of the prospective institutionalisation. It also explains why naively implying at an uninstitutionalised-threshold that ‘the social universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ is universally attributable as if humans had only the intemporal/longness-of-register-of meaningfullness-and-teleology individuation without temporal/shortness-of-register-of meaningfullness-and-teleology individuations will simply fail to recognise the generation-and-upholding of neuterising and thus unable to reveal perversion-and-derived perversion-of reference-of-thought as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation; as it is naïve to think that while being at an uninstitutionalised-threshold like universalisation–non-positivism/medievalism by mere-and-vague impression-driven/good-naturedness/wishfulness wooden-language imbued—averaging-of-thought as-to-leveling/ressentiment/closed-construct-of meaningfullness-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 meaningfullness-and-teleology without grasping that the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring crossgenerational process is effectively the mechanism for ‘overcoming non-positivism/medievalism uninstitutionalisation meaningfullness-and-teleology neuterising’ to be able to then reveal, construe and uphold positivistic Being and meaningfullness-and-teleology, and this equally applies with regards to overcoming our procrypticism–or–disjointedness-as-of reference-of-thought meaningfullness-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. As a further elucidation, a comparison can be made between a construct of ‘notional–referentialism’ disambiguated as referentialism, categorising neuterising, qualifying neuterising, tendentious neuterising and impulsive neuterising, and in parallel a reflection of ‘data conceptualisation’ disambiguated as ratio-contiguous referencing, intervalist pseudo-referencing, ordinal pseudo-referencing, nominal pseudo-referencing and random pseudo-referencing. We can grasp that effectively data conceptualisation as of intrinsic-reality/ontological-veridicality is inherently ratio-contiguous as of ontological-normalcy/relative-ontological-completeness reference-of-thought but then we don’t always have the capacity to reference ratio-contiguous data and so the other types of data conceptualisations are available to us as well ‘as of the limitations of our measuring capacity’, and we grasp that the latter are actually in ‘constructed-deficiency of <amplituding/formative–epistemicity>totalising–ratio-contiguity/ratiocination-as-referentialism’ as of their respective epistemic-abnormalcy/preconvergence/relative-ontological-incompleteness reference-of-thought. Here as well it is important to understand that it is the ratio-contiguous referencing data conceptualisation that provides the ‘overriding framework as of apriorising/axiomatising/referencing–(of-existential-contextualising-contiguity)—conflatedness’ for making-sense-of/construing the relatively deficient referencing data conceptualisations as of their ‘defined tolerable levels’ of neuterising. This elucidation is to point out that reference-of-thought constructs in epistemic-abnormalcy/preconvergence/relative-ontological-incompleteness reference-of-thought in the very first place cannot be the basis for articulating, as of their given apriorising/axiomatising/referencing–(of-existential-contextualising-contiguity)—constitutedness, by elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity\(^9\) ontologically-veridical\(^5\) meaningfulness-and-teleology\(^10\) ‘as if in referentialism as of referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness\(^12\) apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ but rather require ‘their ontologically-veridical\(^6\) meaningfulness-and-teleology\(^0\) restoration’ by a apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness as of ontological-normalcy/relative-ontological-completeness\(^1\) -of-reference-of-thought that factors in ‘their constructed-deficiency with respect to ontological-normalcy/relative-ontological-completeness\(^2\) -of-reference-of-thought, so-construed as their neuterising’ as of their categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-respective-specific-constitutedness\(^13\) mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments; thus enabling ontologically-veridical construal as of both ontological-completeness/incompleteness-of-reference-of-thought of Being and meaningfulness-and-teleology\(^0\) retrospectively to prospectively in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^6\) —of-the-human-institutionalisation-process\(^6\). To put it another way, as distinct articulations of the same physics intrinsic-reality, we cannot simply by apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—constitutedness\(^1\) by elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity\(^9\) of ‘traditional classical mechanics axiomatic-construct’ given its epistemic-abnormalcy/preconvergence\(^9\)/relative-ontological-incompleteness\(^9\) -of-reference-of-thought arrive-at/achieve the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as of its ontological-normalcy/relative-ontological-completeness\(^1\) -of-reference-of-thought; as what is so generated is nothing as of reality but rather a virtuality-or-
ontologically-flawed-construal. Instead such a construction of prospective relative intrinsic-reality/ontological-veridicality is a apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—confoundedness of ‘traditional classical mechanics axiomatic-construct’ by an epistemic-totalising~renewing-realisation/re-perception/re-thought as of maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation; driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-

existential-reality to reconstruct the same physics domain-of-study as the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs, and rather reflects the ontological-veridicality that ‘traditional classical mechanics axiomatic-construct’ as of its epistemic-abnormalcy/preconvergence/relative-ontological-incompleteness-of-reference-of-thought is ‘construed as a constructed-deficiency of the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs ontological-normalcy/relative-ontological-completeness-of-reference-of-thought perspective’, and the former can only be subsumed/implied/construed-as-non-contradictory to the latter. Such a basic conception of comparative axiomatic-constructs in their reflection of the very same <amplituding/formative-epistemicity>totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality highlights that ontologically-veridical meaningfulness is a construction or derived-construction as of inherent intrinsic-reality/ontological-veridicality or the closest axiomatic-construct approximation to it; the insight here being that ‘relative completeness/profoundness of axiomatic-construct/reference-of-thought with respect to intrinsic-reality/ontological-veridicality’ is what is ontologically preeminent/critical for the notional perspective of ontological construal/conceptualisation. This is equally relevant with regards to the ‘reference-of-thought—devolving-teleological-dementating/structuring/paradigming—of-meaningfulness’ which refers to the transcendental-
mental-disposition as this basically defines the possibility of institutionalisation within recurrent-utter-uninstitutionalisation as inherently non-existent. Likewise it is the habituated rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for the prospective institutionalisation of base-institutionalisation that is the (warped-consciousness neuterising-induced)- reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming—of-meaningfulness for enabling intradimensional existential-instantiations derived/devolved axiomatic-constructs of meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue of base-institutionalisation. This insight extends to all successive registry-worldviews/dimensions institutionalisations in construing their teleological-de-mentating/structuring/paradigming/teleological-possibilities. This equally explains the divergence of individuals and societies ontological-performance—including-virtue-as-ontology across registry-worldviews/dimensions even though all humans have the same basic intellectual potential; as within the institutionalisation limits of a registry-worldview’s/dimension’s reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming—of-meaningfulness as its underlying reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, individuals cannot all of a sudden start thinking in terms—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
sorcery is true and so as an assumed/presupposed-as-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument


<amplituding/formative–epistemicity>totalising/circumscribing/delineating the meaningfulness-and-teleology implied as of the same/common/shared reference-of-thought–categorical-imperatives/axioms/registry-teleology. This explains why it is dementatively/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–
meaningfulness-and-teleology in the same disjointedness-as-of-reference-of-thought terms-as-axiomatic-construct by which the procrypticism—disjointedness-as-of-reference-of-thought arises in the first place is in circular amplituding/formative-epistemicity-totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as of the same centered—epistemic-totalisation reference-of-thought defect. Thus it is ontologically impossible to address any given registry-worldview/dimension vices-and-impediments as of that fundamental amplituding/formative-epistemicity-totalising/circumscribing/delineating thought-devolving-as-of-instantiative-context meaningfulness-and-teleology reference-of-centered—epistemic-totalisation, besides at best palliative constructs of a non-universal nature, as not of an aetiologisation/ontological-escalation nature. Thus further validating the idea that it is a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring in secondnaturing such a prospective institutionalisation reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness that enables such a transformation whether from a retrospective or prospective transcendence-and-sublimity/sublimation/supercorogatory—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 preempts—disjointedness-as-of-reference-of-thought,-as-to amplituding/formative-epistemicity growth-or-conflatedness/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism. Furthermore, within a registry-
worldview/dimension for the disambiguation of notional—firstnatures—temporal-to-
temporal-dispositions—so-construed-as-from-perspective—ontological-
normalcy/postconvergence, its reference-of-thought of meaningfulness-and-teleology as its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is its (given consciousness’s neuterising-induced-or-deneuterising-induced) reference-of-thought—
devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness, which by way of a differance/internal-dialectics/difference-deferral articulates the intradimensional relative ontological-veracity of all other intradimensional existential-instantiations derived/devolved axiomatic-constructs of meaningfulness-and-teleology as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue. Thus this is within the framework of the registry-worldview’s/dimension’s teleological-de-
mentating/structuring/paradigming/teleological-possibilities; construed either in elevation-as-
of-upholding-ontological-veridicality/institutionalisation as reference-of-thought—categorical-
impertatives/axioms/registry-teleology—for-
aposteriorising/logicising/deriving/intelligising/measuring—of meaningfulness-and-teleology of the affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuringinstrument-validating-measuring—of prospective relative-ontological-completeness-of reference-of-thought, or in degradation-as-of-failing-ontological-veridicality/uninstitutionalised-threshold as of the unaffirmation/deprojection/de-assertion/undueness-invalidating-
logicising/unsuitable-measuringinstrument-invalidating-measuring—<as-to-postconverging-or-dialectical-thinking—
apriorising-psychologism> of prospective relative-ontological-completeness of reference-of-thought, or in degradation-as-of-failing-ontological-veridicality/uninstitutionalised-threshold as of the unaffirmation/deprojection/de-assertion/undueness-invalidating-
logicising/unsuitable-measuringinstrument-invalidating-measuring—<as-to-preconverging-or-
degradation/uninstitutionalised-threshold\textsuperscript{103} and thus reflected as of ‘unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{14}-of-reference-of-thought’; and so, when it comes to construing the ontological-veridicality of both elevation/institutionalisation and degradation/uninstitutionalised-threshold\textsuperscript{103} as of their respectively ‘relevant apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’, and so with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to-‘human\textsuperscript{amplituding/formative—epistemicity>totalising~purview-of-construal’ which as of underlying relative-ontological-incompleteness\textsuperscript{77}/relative-ontological-completeness—{(sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative—supererogating—<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence}>} is at the one hand elevated/institutionalised and on the other hand teleologically-degraded/uninstitutionalised, as of human deepening or shallow limited-mentation-capacity. Such ‘historiality/ontological-eventfulness\textsuperscript{77}/ontological-aesthetic-tracing\textsuperscript{77}<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’> as of its notional—conflatedness\textsuperscript{7} as it implies the apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity)—conflatedness\textsuperscript{12} of the most ‘sound/profound/complete anticipation/projection/throwness-disposition as rather of elevation-as-of-prospective-institutionalisation—and—degradation-as-of-uninstitutionalised-threshold\textsuperscript{103}—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\textsuperscript{103}’ brings out in anticipation/projection/throwness-disposition the overall fundamental elucidative contrast between the ‘degradation/uninstitutionalised-threshold\textsuperscript{103} unsoundness-or-ontological-bad-
of logical coherence, we need to move at the \textit{amplituding/formative–epistemicity\textasciitilde{}totalising/circumscribing/delineating level of analysis which is the reference-of-thought and then construe meaningfulness-and-teleology as of contrastive elevation/institutionalisation reference-of-thought–elevated-devolving-as-of-prospective-institutionalisation and degradation/uninstitutionalised-threshold. That is, meaningfulness-and-teleology cannot be referenced/registered/decisioned as of the degradation/uninstitutionalised-threshold but rather the elevation/institutionalisation as of its prospective relative-ontological-completeness reference-of-thought with respect to the very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as to ‘human amplituding/formative–epistemicity\textasciitilde{}totalising\~purview-of-construal’ with the implication that meaningfulness-and-teleology lies-with-and-is wholly as of elevation/institutionalisation reference-of-thought–elevated-devolving-as-of-prospectiveinstitutionalisation’. Insightfully, historicity/ontological-eventfulness/ontological-aesthetic-tracing\<perspective–ontological-normalcy/postconvergence-reflected–epistemicity\relativism\> as of notional–conflatedness\constitutedness points out that as of the very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as to ‘human amplituding/formative–epistemicity\textasciitilde{}totalising\~purview-of-construal’: it is rather and critically more apt to ‘articulate organically as of ontological-faith-notion-or-ontological-fideism–imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ the transcendental construct of prospective base-institutionalisation institutionalisation while in recurrent-utter-uninstitutionalisation uninstitutionalisation (doing so by failing the ‘wooden-language\langle	ext{imbued\~temporal–mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing ~narratives\~of-the- reference-of-thought\rangle’
sublimity/sublimation/supererogatory—de-mentativity to the prospective reference-of-thought for renewal; that is, this will rather bring about the <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of the prior reference-of-thought in ‘incremental circular-complexification’ and so beyond-the-consciousness-awareness-teleology-in-existential-extrication-as-of-existential-unthought on a false notion of ‘an intemporal temporality’, naively passing for intemporality/longness as of intersubjective eliciting of temporality. Such notional-conflatedness for ontological-performance-including-virtue-as-ontology implication is easily understood as of metaphysics-of-absence{implicated-epistemic-veracity-of-nonpresenting<perspective–ontological-normalcy/postconvergence>} when we grasp that a mindset as of a non-positivistic social-setup needs to ‘wean off organically beyond mere mechanical adjustments’ its non-positivism before the notion of ‘a credible logical engagement in terms—as-of-axiomatic-construct of positivism/rational-empiricism with a mindset as of a positivistic social-setup’ can be genuinely entertained. In this regard, the budding-positivists had to implied an utter break with medieval-scholasticism-pedants—ideal-type-or-individuation to avoid the circular problem of their positivism knowledge and science being interpreted in mystical and alchemic terms-as-axiomatic-construct of reference-of-thought–categorical-imperatives/axioms/registry-teleology—for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology.

Such a psychoanalytic-unshackling commitment equally highlights that the idea of a common universal human potential available to all individuals while true is not inherently existentially fulfilled/valorised if that human-subpotency is not effectively to-the-best-of-our-temporal/mortal-superseding-endeavouring unleashed as of a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-
established as of its reference-of-thought–and–reference-of-thought–devolving–meaningfulness-and-teleology as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue. It is only a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring in the medium to long-term that can transcendentally ‘wean off’ from such a teleological-de-mentating/structuring/paradigming/teleological-possibilities of a registry-worldview/dimension by habituating a prospective institutionalisation as of its reference-of-thought–and–reference-of-thought–devolving–meaningfulness-and-teleology as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue. This explains as of metaphysics-of-absence-{implicated-epistemic-veracity-of-nonpresencing<-perspective-ontological-normalcy/postconvergence}> why for instance the mere demonstration to approval/acquiescence of positivistic principles/interpretations of intrinsic-reality/ontological-veridicality in a non-positivistic as animistic social-setup or medieval social-setup however frequent the demonstrations within a given limited period of time doesn’t mean that the social-setup has been transformed into a positivistic social-setup; since their existentially habituated state of animism or medievalism teleological-de-mentating/structuring/paradigming/teleological-possibilities as of {warped-or-preclusive-consciousness-neuterising-induced}-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness as intradimensional existential-instantiations derived/devolved axiomatic-constructs of meaningfulness-and-teleology as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue, will need to be undone/unshackled psychoanalytically in the medium to long-run to veridically achieve positivism; given that that uninstitutionalised-threshold is in a state of circular-pervasiveness-of-reference-of-
thought—degraded-devolving-as-of-uninstitutionalised-threshold! This equally explains the
totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag inherent in our prospective
procrypticism–or–disjointedness-as-of reference-of-thought uninstitutionalisation, together
with its inherent manifestations of psychopathic postlogism-slantedness and social
psychopathy conjugated-postlogism, when construed from futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastucture-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism
as preempting—disjointedness-as-of reference-of-thought institutionalisation as in our
metaphysics-of-presence–{(implicit–nondescript/ignorable–void }–as-to–presencing–
we systematically override the
ontological-veridicality implications of such procrypticism–or–disjointedness-as-of
reference-of-thought and proceed by mental-reflex to uphold our procrypticism–or–
disjointedness-as-of 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} at this positivism–procrypticism uninstitutionalisation as
of an existentially nihilistic mental-disposition in degeneration of the human existential tale; as
all presencing—absolutising-identitive-constitutedness by mental-reflex keep on
representing their uninstitutionalised-threshold as institutionalised, that is as ‘centered and
postconverging-or-dialectical-thinking–apriorising-psychologism’, as a ‘delusion of an always
institutionalised presencing—absolutising-identitive-constitutedness as of its reference-of-
thought–categorical-imperatives/axioms/registry-teleology,–for–

as of unsoundness-or-ontological-bad-faith/inauthenticity reference-of-thought. We can get a projected sense of this as of metaphysics-of-absence in that despite the articulation of positivistic principles/interpretations in the animistic social-setup or medieval social-setup, in the short to medium run individuals will keep on overriding and ignoring such positivistic meaningfulness-and-teleology nihilistically, notwithstanding that we may recognise this as of prospective relative-ontological-completeness reference-of-thought, and falling back to construe/conceptualise meaningfulness-and-teleology in non-positivistic animistic or medieval terms—as-of-axiomatic-construct, construed from the positivistic perspective as perversion-and-derived-perversion-of-reference-of-thought-as-effectively-apriorising-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation

as of unsoundness-or-ontological-bad-faith/inauthenticity reference-of-thought. As broadly speaking, a registry-worldview’s/dimension’s reference-of-thought is as of ‘the existential individuations possibilities as to reference-of-thought–prelogism-as-of-conviction,-in-profound-supererogation <existentially-veridical–attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> and threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing apriorising-psychologism’ reflecting the teleological-de-mentating/structuring/paradigming/teleological-possibilities, established as of
Inherently, such ‘a psychoanalytic-unshackling commitment’ inevitably and fundamentally puts into question the axioms and underlying supposedly transcendental-enabling/sublimating/supererogatory-de-mentativity notion as of the (given consciousness’s neuterising-induced)-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness of the prior registry-worldview’s/dimension’s reference-of-thought of meaningfulness-and-teleology which establishes its ‘grounded knowledge construct’, and so because of its denaturing of the prior institutionalisation’s reference-of-thought—categorical-imperatives/axioms/registry-teleology by way of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity at the registry-worldview’s/dimension’s uninstitutionalised-threshold inducing prior relative-ontological-incompleteness-reference-of-thought in need for prospective relative-ontological-completeness-reference-of-thought, and so as a transitional construct that is in effect as of a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring articulation by its crossgenerational transcendental implications projection. Such that such ‘a psychoanalytic-unshackling commitment’ cannot be construed in the same terms—as-of-axiomatic-construct as ordinary intradimensional knowledge as of the established prior institutionalisation teleological-de-mentating/structuring/paradigming/teleological-possibilities for its ‘grounded knowledge construct’ as prior relative-ontological-incompleteness-reference-of-thought, but rather construed as of prospective ontological-normalcy/relative-ontological-completeness-reference-of-thought it more critically and organically points to the uninstitutionalised-threshold state of the present registry-worldview’s/dimension’s reference-of-thought at its uninstitutionalised-threshold with respect to the prospective institutionalisation state of the prospective registry-worldview’s/dimension’s reference-of-thought as of its prospective
relative-ontological-completeness\textsuperscript{88} of\textsuperscript{84} reference-of-thought, and thus rather implies an de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics). It is psychoanalytic-unshackling commitment and not grounded knowledge construct commitment, because it is for instance about articulating ‘prospective positivism axiomatic-construct (occlusive-consciousness\textsuperscript{58} neuterising-induced)-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness’ with respect to a relatively underdeveloped registry-worldview/dimension in prior ‘non-positivism axiomatic-construct (warped-or-preclusive-consciousness\textsuperscript{58} neuterising-induced)-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness’, or in the case of articulating ‘futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{100} as of prospective notional—deprocrypticism axiomatic-construct (protensive-consciousness deneuterising\textsuperscript{57}-induced)-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness’ with respect to a relatively underdeveloped registry-worldview/dimension in prior ‘positivism—procrypticism axiomatic-construct (occlusive-consciousness\textsuperscript{58} neuterising-induced)-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness. It is important to grasp in both instances that such psychoanalytic-unshackling commitment implications are not to be understood respectively as of the uninstitutionalised-threshold mental-dispositions of non-positivism/medievalism or procrypticism\textsuperscript{84} reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness which will just induce their \textsuperscript{4}<amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag> mental-dispositions for non–transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, but rather as of a habituated mental-projection perspective from the prospective institutionalisations of positivism

489

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/referenceing-of-existential-contextualising-contiguity—conflatedness’, and this is important ‘to avoid unduly considering our whole psychical-nature-and-potential as of our present positivistic institutionalisation mindset/consciousness as of metaphysics-of-presence-implicated-nondescript/ignorable-void—as-to-presencing—absolutising-identitive-constitutedness’, but rather grasp that there are teleological-de-mentating/structuring/paradigming/teleological-possibilities/teleological-potency of our mental-projection and mental-disposition as of deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought '<amplituding/formative-epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referenceing/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/referenceing/intelligibilitysetup/measuringinstrument—for-operant-or-incidenting-predicative-insights thus involving the '<amplituding/formative-epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referenceing/intelligibilitysetup/measuringinstrument as of reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ as of the prospective relative-ontological-completeness-of-reference-of-thought of the (given consciousness’s neuterising-induced-or-deneuterising-induced—reference-of-
thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness and then ‘operant-or-incidenting-predicative-insights or logical-coherence’ for effectively articulating their meaningfulness as of instantiative-context or existential-instantiations with respect to existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation—<as-to-perspective–ontological-normaley/postconvergence-implied–‘prospective-aporeticism–overcoming/unovercoming’> imbricatedness/threadedness/recomposuring; and these are the two underlying commitments that make-up meaningfulness. Within a registry-worldview’s/dimension’s institutionalisation framework the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology" is utterly geared in an <amplituding/formative–epistemicity>totalising~self-referencing-synergetising/circularity/interiorising/akrasiatic-drag of meaningfulness-and-teleology as of ‘operant-or-incidenting-predicative-insights or logical-coherence’ and beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought> by mental-reflex presupposes-and-assumes the ontological absoluteness/indubitability of its ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’, and wrongly so even at its uninstitutionalised-threshold; such that it is only crossgenerationally that it can attend effectively as of its transcendence-and-sublimity/sublimation/supererogatory–de-mentativity to the reality of temporal denaturing of the said institutionalisation’s reference-of-thought–categorical-imperatives/axioms/registry-teleology at its uninstitutionalised-threshold by elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity, pointing to its perversion-and-derived–perversion-of-reference-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ at its uninstitutionalised-threshold by substituting it with the prospective institutionalisation ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating


apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ at its uninstitutionalised-threshold and just triggers ‘operant-or-incidenting-predicative-insights or logical-coherence’ on that basis for its intradimensional grounded meaningfulness-and-teleology, and this explains its reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold’, and explaining why transcendence-and-sublimity/sublimation/supererogatory—de-mentativity fully occurs as of a crossgenerational habituation process. Remarkably, such a maximalising-recomposuring—for-relative-ontological-completeness—unenframed-conceptualisation behind the ontological-
contiguity—of-the-human-institutionalisation-process enabling the human existential tale in successive institutional-cumulation/institutional-recomposure—(as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’>) is always rather perceived intradimensionally as an exceptional-askance and unordinary. For instance, the maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation mental-disposition in their own times advocating the end of such perverse human institutions like serfdom and slavery were construed in their own times by their dominant societies as of exceptional-askance and unordinary such that in effect these actually engendered great conflict before such practices came to an end; and such metaphysics-of-absence—{implicated-epistemic-veracity-of-nonpresencing—<perspective—ontological-normalcy/postconvergence>} analysis does apply with respect to superstitions, universal human rights, free society, modern science, etc. but then as of our developed present institutionalisation the idea of not entertaining such practices is viewed as not an exceptional-askance and ordinarily to be expected. This explains human mental states respectively as of uninstitutionalised-threshold and as of prospective institutionalisation with respect to maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation as the process enabling prospective relative-ontological-completeness—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 transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as of opened-construct-of—meaningfulness-and-teleology arise only by maximalising-recomposuring—
for-relative-ontological-completeness\textsuperscript{8}—unenframed-conceptualisation but presences in their wooden-language—\textsuperscript{amplituding/formative} imbibed—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{consider maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation as of exceptional-askance and unordinary due to their <amplituding-formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{7} mental-reflex avoiding being ontologically decentered and preconverging-or-dementing—apriorising-psychoanalysis. Insightfully, this point out the circumspective nature of any transcendental knowledge construction exercise as of ontological-tolerance to avoid on the one hand outrightly articulating construed ontological-veridicality at the expense of avoiding any Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{9} al engagement, as such a psychoanalytical commitment necessarily recognises human potential to transcend, and the other hand the nature of intrinsic-reality/ontological-veridicality that ‘supersedes humankind and doesn’t factor in human moods and whims’ in its effectiveness. Caught between these two elements human meaningfulness-and-teleology\textsuperscript{10} is ‘often actually imbued with active and passive mental-strategies of compromise’ but which wouldn’t cut it with the maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{8}—unenframed-conceptualisation necessary for human development and progress. Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{9} and progress requires ontologically-veridical as intemporal/ontological/social/species/\textsuperscript{universal/transcendental/\textsuperscript{maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation

496
notional-deprocrypticism as preempts—disjointedness-as-of—reference-of-thought. This underlying notion of ‘notional~conflatedness\(^{12}\)/constitutedness\(^{13}\)-to-conflatedness\(^{12}\) construal/conceptualisation’ can further be expanded upon contrastively with regards to knowledge practice in many an epistemic-totalising\(^{2}\)~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality not subject to immediate-constraining ontological-primemovers-totalitative-framework\(^{7}\) thus rather eliciting atomising/taking-to-pieces apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—constitutedness\(^{13}\) that induces relatively poor ontological-performance\(^{12}\)-<including-virtue-as-ontology>. The central element here has to do with the pervasiveness of ‘conceptual patterning’ that actually speaks of a nombrilistics <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{33}\) approach to conceptualising knowledge based on an intellectual exercise of producing patterns of thought with little consideration as to their underlying intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity as validated by ontological-primemovers-totalitative-framework\(^{7}\). 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-(of-existential-contextualising-contiguity)—constitutedness\(^{13}\) ends up misconstruing the organical depth involved and renders all knowledge constructs so categorised/taxonomised on the same vague plane of mechanical equivalence undermining their transcendental-enabling/sublimating/supererogatory~de-mentativity, originality, organic nature and more often than not turning them into platitudes as rather concerned with perceived academic formulations and formats in of themselves rather than ontological-veracity as of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity. The underlying mental-reflex for this
intellectual disposition associated with conceptual patterning is the assumption that by mere
categorising/taxonomising ideas on the basis of their similarities and differences it should be
able to attain a grander truth as of elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-
contextualising-contiguity. But then such an approach is naïve by its failure to reckon the
reality of human limited-mentation-capacity which implies that human conceptualisation tends
to develop from prior relative-ontological-incompleteness—of—reference-of-thought, as of the
incompleteness of the preconverging—de-mentating/structuring/paradigming of human
reference-of-thought. Such that a naïve categorisation/taxonomisation conceptual patterning
perspective on that basis equally inherits that relative-ontological-incompleteness of the
preconverging—de-mentating/structuring/paradigming of human reference-of-thought; with
the consequence that it is not ‘notionally postconvergingly—de-mentated/structured/paradigmed’
to conceptually factor in human poor to perfect/near-perfect construal on the basis of
apriorising/axiomatising/referencing—of-existential-contextualising-contiguity—
conflatedness but rather suffers from apriorising/axiomatising/referencing—of-existential-
contextualising-contiguity—constitutedness. This weakness is underlined and resolved by
the notion of maximalising-recomposuring-for-relative-ontological-completeness —
enframed-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—of-existential-
contextualising-contiguity—conflatedness in line with existential-contextualising-
contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness—of—
reference-of-thought—devolving-as-of-instantiative-context. It is such a conceptual patterning
mental-reflex associated with categorising/taxonomising dispositions in
apriorising/axiomatising/referencing—of-existential-contextualising-contiguity—
constitutedness\(^1\) 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\(^2\)~devolved–purview-as-domain-of-study mainly involves intersubjective evaluation or evaluation among humans within the scope of their mortality on the naïve assumption that such categorising/taxonomising effectively covers analytically the entirety/potency of existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal, eliciting of prospective-supererogation~<as-to-perspective-ontological-normaley/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’>, whereas such is achieved rather by a conceptualising as implied by referentialism-as-of-ontological-normaley/postconvergence that places existential-contextualising-contiguity ‘s-reifying/elucidating-of-prospective-relative-ontological-completeness\(^3\)—of—reference-of-thought—\(^3\)—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—dem-mentativity as of intersolipsistic insight. Consider for instance that in the run up to the development of theory-of-relativity and quantum-mechanics in the early part of last century, the scientists involved weren’t in the exercise of evaluating their respective theories in a closed framework emphasising their respective ‘ownership-of-theories’ as mortals but rather an opened framework emphasising whosever theories contribute in disclosing intrinsic-reality/ontological-veridicality as the superior third party. This can equally be compared to naively articulating categories/taxonomies of sounds on the basis that their apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity )—constitutedness\(^1\) 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-(of-existential-contextualising-contiguity)—constitutedness but rather such ‘depth/axiomatic-contruct of existence for musical compositions’ is as of an imbricatedness/threadedness/recomposing of existential-instantiations that is graspable rather by a apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness as enabled by referentialism-as-of-ontological-normalcy/postconvergence.

Given our limited-mentation-capacity, existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness—of-reference-of-thought—devolving-as-of-instantiative-context is then the preceding and transformative element of ‘meaningfulness-and-teleology’ conceptualisation as of our limited-mentation-capacity-deepening enabling our prospective relative-ontological-completeness—of-reference-of-thought for grasping ontologically-veridical organic-knowledge articulated in any given <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality such that the wrong approach for prospective intellectual creation is one that simply lumps authorial articulations under given themes together in ‘mechanical association’ without factoring beforehand their respective ‘transcendental-enabling/sublimating/supererogatory–de-mentativity dynamism and implied organic-knowledge’ as of apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness. This equally underlies the pervasive disposition for misattributed and misfocused analyses as such blurry intellectual exercise become an <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag temporal-dispositions focussing less on the possibilities and insights of prospective elucidation and expansion of knowledge as of intrinsic-reality/ontological-veridicality as being the transcendental-enabling/sublimating/supererogatory–de-mentativity immortal/first-party, and turning more and
more and placing the stakes rather on authorial second-parties/mortals competing analyses even to the extent on occasion of undermining the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity immortal/first-party. Further, such conceptual patterning will often fail to identify the appropriate point for grasping intrinsic-reality/ontological-veridicality as instead of emphasising apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness in (re-originary–as-unenframed/unbeholdening/outlier-conceptualisations) (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–of-existential-contextualising-contiguity)–constitutedness, and so whether at detailing or synoptic levels of analysis. This extends to the way issues are raised, questions are posed, as well as their supposed resolutions; ultimately lacking in providing theoretical, conceptual and operant constructs of universal applicative pertinence, and explains a certain position of closure that holds that philosophy is just a vague thinking exercise. Furthermore, whereas an intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity construal highlights the ontological-contiguity of all knowledge as of their reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming dynamic relationship, conceptual patterning seem to naively imply a discreet relationship of knowledge constructs with little insight of their intrinsic-reality/ontological-veridicality transcendental enabling ontological-primemovers-totalitative-framework interconnectedness as this is often not the
primary driving focus, as it is naively assumed that the conceptual patterning is a correspondence of intrinsic-reality/ontological-veridicality as of the mere de-mentative/structural/paradigmatic conceptualisation in apriorising/axiomatising/referencing-(of- existential-contextualising-contiguity)—constitutedness\(^{13}\) rather than striving to expand the transcendental-enabling/sublimating/supererogatory/de-mentativity ontological-primemovers-totalitative-framework\(^{73}\) existential-reality potential, and this easily leads to virtuality or ontologically-flawed construal. The defect of conceptual patterning is easily overlook mainly as philosophy is of first order knowledge, a level at which knowledge differentiation doesn’t easily manifest itself. Such errors of conceptual patterning will hardly arise in second-level knowledge where transcendental-enabling/sublimating/supererogatory/de-mentativity implications arise in a specular way. For instance, while hereditary is an underlying conceptual patterning idea in biology, it will be unthinkable to try to lump together and undermine the originality of subsequent hereditary notions of genetics on the basis that these are of the same conceptual patterning as earlier notions like Mendelian heredity as the transcendental-enabling/sublimating/supererogatory/de-mentativity differentiations are spectacular. Finally, one practical intellectual flaw arising out of such naïve categorising/taxonomising conceptual patterning has to do with a certain vague intellectual practice based on perceived intellectual pertinence in terms of the authorial ‘precedence of mentioned terms’ irrespective of association whether simple formalistic identifying of terms and notions with little consideration of the divergence of implied organic-knowledge as of their intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory/de-mentativity ontological-primemovers-totalitative-framework\(^{73}\) nature and differences as well as their divergence in meaningfulness-and-teleology\(^{100}\) implications. This again leads to lumping, artificial categorising and undermines originality and organic-knowledge, turning this into simplistic mechanical associations with the more serious consequence being that the more decisive notion for human
knowledge renewal as of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, becomes seriously undermined; as it refers to a transcendental-enabling/sublimating/supercerogatory-de-mentativity ontological-primemovers-totalitative-framework renewal of a same <amplituding/formative—epistemicity>totalising—devolved—purview-as-domain-of-construal—as-intrinsic-reality/ontological-veridicality but with such effort for renewal often laden with a tradition that is naively of apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity)—constitutedness undermining requisite creativity as of apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity)—conflatedness, as it ‘critically presupposes beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought> that prospective meaningfulness is deterministically tied down to a certain categorising/taxonomising relationship with the prior conceptualisations’ in the given <amplituding/formative—epistemicity>totalising—devolved—purview-as-domain-of-construal—as-intrinsic-reality/ontological-veridicality. Ultimately, the idea here is that approaching intrinsic-reality/ontological-veridicality with our given limited-mentation-capacity in other to achieve ontological-veracity requires a rather counterintuitive mental-reflex as of existential-contextualising-contiguity ’s-reifying/elucidating-of-prospective-relative-ontological-completeness—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-de-mentating/structuring/paradigming—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-(of- existential-contextualising-contiguity )—constitutedness wherein a more profound view of the philosophical enterprise as intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supernomatory—de-mentativity ontological-primemovers-totalitative-framework here hasn’t been entertain sufficiently to point out that effectively it is a problem that actually ‘devolves out’ of the more fundamental issue of Being as of its but is rather being posed as of a ‘disjointed/fragmented analysis’ as a consciousness grounded problem. This equally explains this author’s construal of human consciousness development as rather of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology; consciousness defined as of ‘notional <amplituding/formative—epistemicity> totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag human-subpotency/subpotent-mimetic-echoness-derivation-within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency~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—reference-of-thought—devolving-as-of-instantiative-context is the absolute a priori of intrinsic-reality/superseding—oneness-of-ontology prior to any human derived knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue, and hence existence as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness—reference-of-thought—devolving-as-of-instantiative-context is the foundational absolute a priori any (given consciousness’s neuterising-induced-or-
deneuterising-induced-reference-of-thought-devolving-teleological-dementating/structuring/paradigming-of-meaningfulness constructs, by which our limited-mentation-capacity can most pertinently accede to by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as of ontological-normalcy/postconvergence insight. Thus existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation implies it is as of the entire ‘confaltedness' for human construction of ontologically veridical meaningfulness-and-teleology implied as of notional-deprocrypticism; this is notionally known as historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'. The implication here is that conceptualisations/construals not only of consciousness but virtue, aesthetics, episteme and nature together with their derived human notional amplituding/formative-epistemicity-totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag notions like psychologisms, ethics and moralities, arts, epistemologies and methodologies, and natural sciences are but as of the (given consciousness’s deneuterising-induced-or-deneuterising-reference-of-thought-devolving-teleological-dementating/structuring/paradigming-of-meaningfulness knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue as derived conceptualisations/construals of the very apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—confaltedness that is as of Being-development/ontological-framework-expansion–as-to-depth-
construe ‘the conceptual patterning of existential-instantiations’ as rather being ‘axiomaticconstructs as of the (given consciousness’s neuterising-induced-or-deneuterising-induced)reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—ofmeaningfulness 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/recomposing’, 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 axiomaticconstructs of a (given consciousness’s neuterising-induced-or-deneuterising-induced)reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—ofmeaningfulness 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/recomposing Generating knowledge-constructs/theories/intersolipsistic-interessory-notions/notional—referentialnotions/articulations/virtue implied as meaningfulness-and-teleology, is rather ensured by the construal of existential-instantiations as of maximalising-recomposing—for-relativeontological-completeness—unenframed-conceptualisation which is as of apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity )— conflatedness, thus enabling the ontological-contiguity—of-the-human-institutionalisationprocess. 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

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/recomposing; and any such pretence of conceptual patterning is nothing but a virtuality or ontologically-flawed construal as of naïve apriorising/axiomatising/referencing—of-existential-contextualising-contiguity—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-to-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—the-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
epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality in apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness² need to be as of a³reference-of-thought–categorical-imperatives/axioms/registry-teleology⁴—for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology⁵, 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-(of-existential-contextualising-contiguity)—constitutedness¹³ and apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness¹, 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 same⁴<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-incompleteness⁵°of⁶reference-of-thought/epistemic-abnormalcy/preconvergence⁷/destructuring can only be construed with certainty-as-to-their-real-ontological-deficiency ‘rather as a constructed-deficiency of prospective relative-ontological-completeness⁸°of⁹reference-of-thought/ontological-normalcy/conflatedness’¹°lies in the fact that the construal/conceptualisation of an epistemic-totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality is ‘supposedly as of a perfect or near-perfect or relatively-perfect ontological correspondence between such human construed/conceptualised⁶°meaningfulness-and-teleology and the inherent 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 of the same underlying idea conceptualised as of its perfect/near-perfect/relatively-perfect ontological-performance as in-sync/corresponding with inherent intrinsic-reality/ontological-veridicality beyond-the-consciousness-awareness-teleology of human construal/conceptualisation of it. This fully articulates the dynamic relationship of human limited-mentation-capacity as of its poor to perfect relationship-with/conceptualising-of existence-or-intrinsic-reality-or-ontological-veridicality; respectively as poor as of apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—constitutedness and as relatively-perfect/near-perfect/perfect apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—confatedness, construed as notional~confatedness as of apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—constitutedness-to-confatedness of human limited-mentation-capacity. Insightfully, it highlights that apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—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-(of-existential-contextualising-contiguity)—

conflatedness\textsuperscript{12} 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\textsuperscript{13}-to-conflatedness\textsuperscript{12} as such highlights an underlying ‘historiality/ontological-eventfulness /ontological-aesthetic-tracing–perspective–ontological-normalcy/postconvergence-reflected–epistemicity–relativism’ of the

apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—

constitutedness\textsuperscript{13}-to-conflatedness\textsuperscript{12} dynamism of human limited-mentation-capacity with respect to human ontological-performance -<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\textsuperscript{18}–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\textsuperscript{18}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression, implying the <amplituding/formative–epistemicity>totalising–self-referencing-syncetising/circularity/interiorising/akrasiatic-drag as of pivoting nature of human knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional--referential-notions/articulations/virtue wherein it is about existence-as-enabling-of-humankind-potential/possibilities or existence-as-emancipatory-of-humankind-in-
the-broadest-sense-of-its-thought-and-projective-potential-but-beyond-just-the-engrossed-contemplation-of-only-humankind. All knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue are thus for-human-studies/for-human-constructs in the sense that these do not add anything to the given abstract/imaginary existence but are simply enabling to human curiosity and emancipation; that is, whether humans in 2000 BC or 2000 AD are knowledgeable about notions as genetics, theory-of-relativity, universal human rights, etc. doesn’t add anything to ‘abstract/imaginary existence as a pre-given’ pointing to the fact that human existence is about human-subpotency construed as of successive defining transcendentally-enabling-level-of-ontological-good-faith-or-authenticity/objectification/desubjectification-as-objectification-as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism as 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
‘extended metaphysics-of-absence-{implicit-epistemic-veracity-of- nonpresencing-
<perspective–ontological-normalcy/postconvergence}> insight’ construed as
historiality/ontological-eventfulness /ontological-aesthetic-tracing/<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’>; and we can always grasp
insightfully of human existential hyperbole-of-temporal-to-intemporal-ontological-
performance"--<including-virtue-as-ontology> from the prospective relative-ontological-
completeness -of- reference-of-thought/relative-ontological-normalcy/postconvergence as of
base-institutionalisation realisation of the hyperbole of recurrent-utter-uninstitutionalisation,
universalisation realisation of the hyperbole of universalisation–non-positivism/medievalism, and
prospectively notional–deprocrypticism realisation of the hyperbole of
positivism/procrypticism. ‘historiality/ontological-eventfulness /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> -disposition—as-to-psyche-induced-psychologism-of-existential-stake> as of
notional–confoundedness /constitutedness-to-confoundedness from human shallow-to-
deepening–limited-mentation-capacity,~as-limited-mentation-capacity-deepening as of the-
very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-
‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’ as it reflects
relative ontological-performance -<including-virtue-as-ontology>-as-of-its-broadest-
implications of any (given consciousness’s 
<neutering-induced-or-deneutering-induced>-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-
meaningfulness as its intradimensional existential-instantiations derived/devolved axiomatic-
constructs of meaninglessness-and-teleology as knowledge-
constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue and as the registry-worldview’s/dimension’s 34 reference-of-thought ‘abstract teleological-de-mentating/structuring/paradigming/teleological-possibilities’; and it reflects any given registry-worldview’s/dimension’s specific institutionalisation-by-uninstitutionalisation-or-uninstitutionalised-threshold 13 postconverging-or-dialectical-thinking 35—apriorising-psychologism/preconverging-or-dementing 10—apriorising-psychologism construct as a specific aesthetic trace of ‘ontologically elevated-by-degraded-devolving-as-of-uninstitutionalised-threshold 03. 46 historiality/ontological-eventfulness 17/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’> as of the notional~conflatedness 2 of notional~deprocrypticism equally supersedingly enlightens the idea of totalising-entailing which is often somewhat articulated as in the statement ‘the whole is greater than the sum of its parts’ but failing to specifically clarify that ‘limited-mentation-capacity apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—constitutedness 1 conceptualisation construes of an ‘ontologically-compromised-mediating,-as-of-its-specific-constitutedness 3 that is relatively shoddy and incomplete’ and generates virtuality-or-ontologically-flawed-construal when it construes of parts and whole in a given 45 amplituding/formative-epistemicity totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality and so as a derived/unoriginary mental-reflex as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity 47, whereas limited-mentation-capacity apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness 12 conceptualisation as of notional~deprocrypticism-as-preempting—disjointedness-as-of- reference-of-thought construes of a ‘non-mediating incisive as referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness 12
profoundness/completeness’ by an incisive\textit{amplituding/}\textit{formative–epistemicity}totalising–renewing-realisation/re-perception/re-thought that further expands human grasp of the given \textit{amplituding/}\textit{formative–epistemicity}totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality as a non-derived/original mental-reflex of maximalising-recomposuring-for-relative-ontological-completeness\textit{—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 \textit{amplituding/}\textit{formative–epistemicity}totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality implied axiomatic-construct as of completeness/profoundness subsuming the reality of the perceived whole and parts within the incisive apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness; pointing out that the fundamental issue is how human limited-mentation-capacity effectively construes intrinsic-reality/ontological-veridicality as of its profoundness/completeness. Consider in this particular regards the intrinsic-reality/ontological-veridicality reflected as akin to an engineering product like a jet engine wherein the conceptualisation is an incisive apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness that goes beyond the whole and parts of the jet engine to grasp a conceptualisation profoundness/completeness of required critical performances like fuel burn, maintenance cycles, robustness, etc. construed as of the articulated depth of the \textit{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\(^{12}\) induced \(^{58}\) neuterising or prospectively notional–deprocrypticism referentialism—ontologically-uncompromised-mediating,-as-of-confledness\(^{2}\) \(^{6}\) meaningfulness-and-teleology\(^{10}\). That is, the notional–deprocrypticism protensive-consciousness in its referencing of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in its referencing of apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—confledness\(^{3}\), with no intermediating construct as of apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—confledness\(^{12}\) \(^{39}\) neuterising, thus achieves ontologically-uncompromised-mediating,-as-of-confledness\(^{12}\) \(^{6}\) meaningfulness-and-teleology\(^{10}\). While the occlusive/preclusive/warped/trepidatious-consciousnesses mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments by their successive intermediating categorising/qualifying/tendentious/impulsive constructs as of apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—constitutedness\(^{1}\) on apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—confledness\(^{12}\) induce their successively categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-respective-specific-constitutedness\(^{3}\) \(^{6}\) meaningfulness-and-teleology\(^{10}\). This ultimately points to the centrality of the implications of the 'notion of limited-mentation-capacity’ as of its notional–deprocrypticism referentialism—ontologically-uncompromised-mediating,-as-of-confledness\(^{11}\) as a notional conception in construing \(^{1}\) 'meaningfulness-and-teleology'\(^{10}\), while avoiding its ontologically-flawed apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—constitutedness\(^{1}\) construals in terms—as-of-axiomatic-construct of the various \(^{9}\) neuterising. Hence the ‘notion of limited-mentation-capacity’ as it overcomes ontologically-compromised-mediating,-as-of-its-specific-constitutedness\(^{1}\) towards ontologically-uncompromised-mediating,-as-of-confledness\(^{12}\) is what is effectively and
ontologically defining of issues of ‘reference-of-thought of ‘meaningfulness-and-teleology’
given that as of its ontologically veridical apriorising/axiomatising/referencing-{of-existential-contextualising-contiguity }—conflicatedness it is the cumulative recomposuring of human limited-mentation-capacity as limited-mentation-capacity-deepening that is behind the ontological-contiguity—of-the-human-institutionalisation-process itself, and also underlies temporal-to-intemporal individuations differentiation as shortness-of-register-of—meaningfulness-and-teleology—and-longness-of-register-of—meaningfulness-and-teleology as of limited-mentation-capacity, and as this is so-conceptualised from the ontological-normalcy/relative-ontological-completeness—of—reference-of-thought perspective of notional—deprocrypticism ‘referentialism—ontologically-uncompromised-mediating,—as-of-conflicatedness protensive-consciousness sound conceptualisation perspective’. This equally underlies and is in sync with the notion of candidity/candour-capacity as a variance of the same as of notional—deprocrypticism ‘referentialism—ontologically-uncompromised-mediating,—as-of-conflicatedness protensive-consciousness sound conceptualisation perspective’. It is the 'notion of limited-mentation-capacity' that as of its deficiency is falsely-composited by ‘ontologically-compromised-mediating,—as-of-their-specific-constitutedness consciousnesses flawed conceptualisation perspectives’ into ontologically-flawed constructs of neuterising.

historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism> as of the notional—conflicatedness 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-
leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-
‘nondescript/ignorable–void-with-regards-to-prospective-apriorising-implications’⟩ at its
uninstitutionalised-threshold in a mental-reflex aversion of an opened-construct-of–
meaningfulness-and-teleology behind the overall ontological-contiguity—of-the-human-
institutionalisation-process. Existential-extrication-as-of-existential-unthought as of the
notional–conflatedness of notional–deprocrypticism equally implies a humankind (re-
original–as-unenframed/unbeholdening/outlier-conceptualisation ⟨imbued–
postconverging/dialectical-thinking ‘projective-insights’/epistemic-projection-in-
conflatedness ‘of-notional–deprocrypticism-prospective-sublimation⟩) originary/event–of-
prospective-ontology-origination and effective maximalising-recomposuring-for-relative-
ontological-completeness—unenframed-conceptualisation capacity for inducing the requisite
psychoanalytic-unshackling referencing/registering/decisioning–of-its-prior-relative-
ontological-incompleteness–of–reference-of-thought-rather-as-preconverging-or-
dementing –and-decentered-to-the-prior-institutionalisation’s–categorical-
imperatives/axioms/registry-teleology and its alienation—as-inauthentic/poorly-
objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity/nihilistic
while construing prospective opened-construct-of–meaningfulness-and-teleology as
postconverging-or-dialectical-thinking–and-centered-to-the-prospective-institutionalisation’s–
categorical-imperatives/axioms/registry-teleology–relative-ontological-completeness–of-
reference-of-thought-in-ontological-good-faith/authenticity, thus literally expanding human
access to existence-potency~sublimating–nascence–disclosed-from-prospective-epistem-digression
as to the existential possibilities that arise with successive institutional-
cumulation/institutional-recomposure ⟨as-to–historiality/ontological-
eventfulness/ontological-aesthetic-tracing–perspective–ontological-
normalcy/postconvergence-reflected–epistemicity-relativism⟩ associated with the
ontological-contiguity\(^6\)—of-the-human-institutionalisation-process\(^6\). This thus divulges the essence of existence as ‘the full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency\(^3\)~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. In other words existence is already given rather as of its potency, and the real problem of existence is humankind’s access to existential possibilities as of humankind’s limited-mentation-capacity. That is, human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is what achieves existence as a ‘potent construct’, as the notion of existence-as-a-grounded-construct doesn’t-make-sense/is-unavailable for any specific human registry-worldview’s/dimension’s\(^5\) reference-of-thought as an <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^3\) construct, including our positivism–procrypticism registry-worldview/dimension, as this will falsely imply that our reference-of-thought <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^3\) is ‘developed enough’ as of Being-and-contemplation to have achieved the full potency of existence to then know what’s existence whereas in reality such <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^3\) highlights human-subpotency/subpotent-mimetic-echoness-derivation-within-the-full-potency of existence. Thus our construal of existence can only be an ‘as of existence’ exercise that rather highlights human potential to transcend towards grasping existence/existential-possibilities; with that potency only instigated as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for transcendence-and-sublimity/sublimation/supererogatory~de-mentativity. Basically, existence as of prospective base-institutionalisation reference-of-thought is circularly-unintelligible-but-for-a-<amplituding/formative–epistemicity>totalising~self-referencing-syncretising-
meniality-or-hyperbole-of meaningfulness-and-teleology to recurrent-utter-uninstitutionalisation reference-of-thought but for the former transcendental instigation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, existence as of prospective universalisation reference-of-thought is circularly-unintelligible-but-for-a-
<amplituding/formative–epistemicity>totalising–self-referencing-syncretising-meniality-or-hyperbole-of meaningfulness-and-teleology to 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 <amplituding/formative-epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag about our positivism–procrypticism as it being of intradimensional meniality-or-hyperbole and rather resolvable as of notional–deprocrypticism as preempting—disjointedness-as-of-reference-of-thought superseding projection/anticipation! This points to the flaw of a Heideggerian Dasein conceptualisation as it wrongly implies ‘humankind has any developed mental state as of Being-and-contemplation in any past-to-present epoch’ to ‘fully register as of that epoch’s metaphysics-of-presence-{implicit-nondescript/ignore-void-as-to-presencing—absolutising-identitive-constitutedness }’, what is existence/existential-possibilities not factoring Being apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness <amplituding/formative-epistemicity>totalising–renewing-realisation/re-perception/re-thought as rather driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-
human-institutionalisation-process\textsuperscript{43}, and further in contradiction to the notion of human
\textsuperscript{amplituding/formative–epistemicity>totalising–thrownness-in-existence\textsuperscript{44} (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>). 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 \textsuperscript{84}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 \textsuperscript{84}reference-of-thought is of absolute ontological-
performance\textsuperscript{72}-<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/intelligibility/setup/measuring/instruments that allows for
prospective relative-ontological-completeness\textsuperscript{88}-of-\textsuperscript{84}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 \textsuperscript{7}reference-of-thought–categorical-imperatives/axioms/registry-
teleology\textsuperscript{100} for \textsuperscript{7}meaningfulness-and-teleology\textsuperscript{100} are just that with respect to an animal of
limited-mentation-capacity beyond-the-consciousness-awareness-teleology\textsuperscript{100}-<in-existential-
extrication-as-of-existential-unthought> who is bound to circularly elicit shortness-of-register-
of–\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} on such renewed \textsuperscript{94}reference-of-thought–categorical-
human \[4^{<\text{amplituding/formative–epistemicity}\text{totalising–thrownness-in-existence}}\] (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance\[2^{-<\text{including-virtue-as-ontology}>}\]), humankind has no ‘absolute past-or-present ontological-completeness-of—reference-of-thought’ for grounding the construal of ‘meaningfulness-and-teleology’\[0^{(0)}\] of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—human\[<\text{amplituding/formative–epistemicity}\text{totalising–purview-of-construal}>\], as such pretence circularly turns into apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—constitutedness\[4^{(4)}\] at the given \[8^{(8)}\] reference-of-thought uninstitutionalised-threshold \[0^{(0)}\], highlighting the fact that human potential attainment of the notional–deprocrypticism as preemtping—disjointedness-as-of—reference-of-thought is actually a ‘perpetual transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’ as of notional–deprocrypticism as \[<\text{amplituding/formative}\text{notional–preempting—disjointedness-as-of—reference-of-thought}>\] which points out that the various uninstitutionalised-threshold \[0^{(0)}\] from recurrent-utter-uninstitutionalisation to procrypticism are actually levels of disjointedness-as-of—reference-of-thought and that the various institutionalisations from base-institutionalisation to notional–deprocrypticism are actually levels of preemping—disjointedness-as-of—reference-of-thought all reflected as of notional–deprocrypticism. The validity of the construal of existence as-of-existence-potency\[3^{<\text{amplituding–nascence,–disclosed-from-prospective-epistemic–digression}>}\]-sublimating–nascence,–disclosed-from-prospective-epistemic-digression rather as transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is that in the state of human \[4^{<\text{amplituding/formative–epistemicity}\text{totalising–thrownness-in-existence}}\] (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance\[2^{-<\text{including-virtue-as-ontology}>}\]) humankind can only credibly adopt a ‘conflatedness’
exercise’ rather as of effecting-wholeness-as-of-profoundness-and-completeness-to-
meaningfulness-and-teleology in re-projection-or-re-anticipation to match existence as to
existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression
given existential ‘imbricatedness/threadedness/recomposuring as of iterating-of-existential-
instatiations’ to further elevate its prospective relative-ontological-completeness of-
reference-of-thought of the-very-same-immanent-existence/intrinsic-reality/ontological-
veridicality, as to ’human amplituding/formative–epistemicity’ totalising–purview-of-
construal’. This thus validates the notion that existence can only be construed as a
transcendental apriorising/axiomatising/referencing-(of-existential-contextualising-
contiguity) conflatedness 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 and not as a grounded
apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)
constitutedness as of elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-
contextualising-contiguity wrongly inducing’ amplituding/formative–

Transcendence-and-sublimity/sublimation/supererogatory—de-mentativity emphasises 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
underlying apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)
conflatedness pointing to the ‘false certainty and denaturing implications’ involved with
knowledge construed mechanically as of elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-

529
contextualising-contiguity in a apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—constitutedness and extricatory relationship with human


Hence the very essence of a notional–deprocrypticism institutionalisation is one that comes into terms—as-of-axiomatic-construct with existence-potency—sublimating–nascence,—disclosed-from-prospective-epistemic-digression and as reflected in transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—confledness in avoiding meaningfulness-and-teleology denaturing involved with grounded apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—
logicising/unsuitable-measuringinstrument-invalidating-measuring\textsuperscript{as-to-preconverging-or-dementing}−apriorising-psychologism\textsuperscript{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\textsuperscript{amplituding/formative−epistemicity}−totalising−purview-of-construal\textsuperscript{. This author’s notion of centered−amplituding/formative−epistemicity−totalising/circumscribing/delineating\textsuperscript{meaningfulness−and-teleology\textsuperscript{as of notional−deprocrypticism−reflected−historiality/ontological-eventfulness−ontological-aesthetic-tracing−perspective−ontological-normalcy/postconvergence-reflected−epistemicity−relativism\textsuperscript{ Emitually grasps that the Derridean critique of centered−epistemic-totalisation as impossible to achieve and postulation instead of decentered-infinite-freeplay is actually a critique arising on the implied assumption of finite human limited-mentation-capacity as of its impossibility as finitely limited to come into the full terms of grasping the full potency of existence/existential-possibilities; but then this author construes that human limited-mentation-capacity is not finite as it deepens as of the possibility of transcendence-and-sublimity/sublimation/supererogatory−de-mentativity enabled as of de-mentation\{supererogatory−ontological−de-mentation-or-dialectical−de-mentation−stranding-or-attributive-dialectics\} thus involving de-mentative/structural/paradigmatic transformations/shifts of human limited-mentation-capacity reference-of-thought-as-of-reference-of-thought−devolving-teleological-de-mentating/structuring/paradigming−of-meaningfulness’ to grasp existence/existential-possibilities, such that as of notional−deprocrypticism or amplituding/formative−notional−preempting−disjointedness-as-of-reference-of-thought in reflecting holographically−conjugatively-and-transfusively\textsuperscript{the ontological-contiguity\textsuperscript{of-the-human-institutionalisation-process\textsuperscript{retrospectively} to prospectively, centered−amplituding/formative−}}
mentating/structuring/paradigming–of-meaningfulness’ marked by the shift of ‘centered–
epistemic-totalisation circularity of \(56\) meaningfulness-and-teleology\(^{100}\) inducing relatively less
and less deficient/flawed ontological-performance\(^{72}\)-<including-virtue-as-ontology>’ right up to
the attainment of notional–deprocrypticism ‘centered–epistemic-totalisation circularity of
meaningfulness-and-teleology\(^{100}\) of theoretically perfect/sound ontological-performance\(^{72}\)-
<including-virtue-as-ontology>’; given that the ‘succession of institutionalisation
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument rules of the
successive \(54\) reference-of-thought-as-of–\(4^\text{th}\) 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\(^{103}\)/presublimating–
desublimating-decisionality}–of-ontological-performance\(^{72}\)-<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\(^{100}\) of theoretically perfect/sound ontological-performance\(^{72}\)-
<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-(of-existential-contextualising-contiguity)—
constitutedness\(^{13}\) as failing to project of the transformational implications of human limited-
mentation-capacity-deepening for successive prospective relative-ontological-completeness\(^{83}\)-
of-\(4^\text{th}\) reference-of-thought in bringing about successive registry-worldviews/dimensions as of
apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—
conflatedness \(^{12}\) that prospectively ultimately grasps the centered-\(4^\text{th}\) amplituding/formative–
epistemicity>totalising/circumscribing/delineating \(56\) meaningfulness-and-teleology\(^{100}\)
ontological-performance\textsuperscript{72}--<including-virtue-as-ontology> in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{67}—of-the-human-
institutionalisation-process\textsuperscript{68} 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-(of-existential-contextualising-
contiguity)--constitutedness\textsuperscript{39}, it perfectly grasps the implications to \textsuperscript{59}meaningfulness-and-teleology\textsuperscript{100} ontological-performance -<including-virtue-as-ontology> of ‘centered–epistemic-
totalisation as of circularity of \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} in relative deficient/flawed
ontological-performance\textsuperscript{72}--<including-virtue-as-ontology>’ but rather as within a same horizon of \textsuperscript{51}meaningfulness-and-teleology\textsuperscript{100} ontological-performance\textsuperscript{72}--<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 \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} ontological-performance\textsuperscript{72}--<including-virtue-as-ontology> of the very same
\textsuperscript{4}amplituding/formative–epistemicity\textsuperscript{100} 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 \textsuperscript{8}reference-of-thought-as-of-'reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming–of-meaningfulness’ a centered–epistemic-totalisation is
rather the circular \textsuperscript{50}meaningfulness-and-teleology\textsuperscript{100} representation of the-very-same-
immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’, as the said
\textsuperscript{8}reference-of-thought-as-of-'reference-of-thought—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
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\(^\text{10}\) ontological-performance\(^{12}\)-<including-virtue-as-ontology>

has been as of our positivism–procrystalcism registry-worldview’s/dimension’s \(^{14}\) reference-of-thought-as-of-

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-(of-existential-contextualising-contiguity

confatedness\(^{12}\) 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 \(^{4}\) <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{33}\), as of beyond-the-consciousness-awareness-teleology\(^{10}\)-<in-existential-extrication-as-of-existential-unthought>\(^{2}\), construed in the immediate-and-short-term as of ‘self-referencing’ as the uninstitutionalised-threshold\(^{103}\) temporal individuations circular undermining of the prospective institutionalisation \(^{8}\) reference-of-thought-as-to-postconverging–de-mentating/structuring/paradigming implied transformation/shift as transcendence-and-sublimity/sublimation/supererogatory–de-mentativity
as of prospective relative-ontological-completeness\textsuperscript{18} -of- reference-of-thought, as well as the idea of temporal individuations ‘syncretising’ that underlies a spiralling crossgenerational increasing undermining of the uninstitutionalised-threshold\textsuperscript{113} \textsuperscript{84} reference-of-thought which is in \textsuperscript{4}<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{13} with its ultimate crossgenerational collapsing for the prospective institutionalisation’s \textsuperscript{84} reference-of-thought; and so as of prospective social-stake-contention-or-confliction dynamism with increasing social universal-transparency\textsuperscript{11} \textsuperscript{104} ⟨transparency-of-totalising-entailing,-as-to-entailing-\textsuperscript{4}<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness⟩ as of prospective relative-ontological-completeness -of- reference-of-thought of the prospective institutionalisation’s \textsuperscript{84} 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\textsuperscript{39} as of the axiomatic-construct relative notional-discontiguity/epistemic-discontiguity\textsuperscript{63} -\textsuperscript{97}<shallow-supererogation -of-mentally- aestheticised~preconverging/dementing –qualia-schema> in apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity )— 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 reflected in the prior mathematical model/axiomatic-construct by the infinities-as-circular-or-undefined-or-undecidable with a new mathematical model/axiomatic-construct in relative ontological-contiguity as of apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness, and so as of the very same <amplituding/formative–epistemicity> totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality; and so because human limited-mentation-capacity-deepening induces de-mentatively/structurally/paradigmatically grander human meaningfulness-and-teleology ontological-performance-<including-virtue-as-ontology> of human implicit-or-explicit constructed axiomatic-constructs of purviews/domains of construal-as-intrinsic-reality/ontological-veridicality, and this equally applies by extension to reference-of-thought-as-of—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to—‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’. It should be noted thus that an axiomatic-construct is as of an implied correspondence with the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to—‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’ or <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, and it supersedes and is defining of logic which is rather the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as reflected with any given explicited axiomatic-construct in the same way that insight/intuition is reflected rather with regards to any given implicited axiomatic-constructs; with an axiomatic-construct such as an idea or a concept or a notion or a theory being any conception as of meaningfulness-and-teleology of supposed existential-implications correspondence. That is the traditional knowledge conception
articulated as ‘axioms of logic’ is rather vague, with the appropriate articulation being rather ‘logic of axiomatic-construct/reference-of-thought’, as the axiomatic-construct/reference-of-thought is the effective human limited-mentation-capacity supposed correspondence relation with existence—as-the-absolute-a-priori-of-conceptualisation-and-existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation 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 as of human transcendence; even though such a conception as ‘axioms of logic’ could be perceived rather as a meta-conception or more like a technical practicality akin to say the scaffolding of a building! In other words as the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, logic and by extension mathematics imply elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity, whereas axiomatic-constructs as reflecting ecstatic-existence/the-nature-of-the-world/conditions are construed in affirmation/projection/assertion/dueness-validating-logicising/suitable-measuring-instrument-validating-measuring as of 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—one-ness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity, and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’, both logic and
mathematics are construed practically as formalisations which are mainly as such constructs of faithful/reproducible syntaxisation on the supposed basis of ‘smarter and simpler articulations’ for the sake of succinctness, clarity and fungibility; however, without the implication of any other inherent transcendental-enabling/sublimating/supererogatory~de-mentativity of such formalisations besides their succinctness, clarity and fungibility usefulness ‘thus-limitedly construed as their inherent meta-conceptualised ontological-veracity/axiomatic-construct of logic and mathematics transcendental-enabling/sublimating/supererogatory~de-mentativity’. But then it is naïve to construe of mathematics, as logicists have tended to do, as essentially an exercise of mathematical formalisation. The fact is that mathematics have always been developed implicitly or explicitly in association with or inspired from the context/existential-contextualising-contiguity of other applied and transcendental-enabling/sublimating/supererogatory~de-mentativity activities as of their axiomatic-constructs development and mathematics very own existential-reality of developed axiomatic-constructs applicative orientation, including developing together with heavily dependent mathematics domains like physics, engineering, other applied sciences and statistical studies. This latter situation which is more real than generally said and makes of mathematics ‘a <amplituding/formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality created axiomatic-constructs’ and more so than the ‘abstract romantic image portrayed as of the mere manipulation of numbers and forms’ as if not inspired as of existential-reality contextuality itself. Thus naively taking cue from the formalisation of mathematics as if it will enable the inherent transcendental-enabling/sublimating/supererogatory~de-mentativity of any discipline is bound to lead to disappointment, as the inherent axiomatic-constructs as theories, concepts, notions and ideas of the existential domain in question have to be critically developed as of existential-contextualising-contiguity knowledge-reification for logic and mathematics to then be
relevant as of a secondary tool or at best a concomitant tool. In this regards, the ‘truly mathematical proof’ (over and above any formal mathematical proof) is rather about sublimating-validation/desublimating-invalidation of any such mathematics as it can be so-demonstrable in the occurrence of existential phenomena/manifestations; even as such a mathematical demonstration is rather so ‘existentially nominal’ that such phenomenal/manifest veracity of mathematics is often for all practical purposes mostly overlooked by mathematicians when involved in their formalisation exercise including ‘formal proofs’ as to the fact that the existential sublimating-validation/desublimating-invalidation of mathematics is so nominally obvious that hardly any experimenting is warranted for confirmation and this existential nominalism can easily lead to a reductionist confusion that mathematics (as to its epistemic-conception phenomenal/manifest-subpotency-(in-transitive-conflatedness – reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence) with regards to the ontological-contiguity (~ of existence’) is not priorly subject to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation (~) (and this very insight about the ‘existentially nominal’ sublimating-validation/desublimating-invalidation of mathematics as of a ‘very existentially nominal supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation as to the mere adequacy of formalised mathematics’ explains on the other hand why the mere introduction of mathematics, statistics and data in domains requiring ‘human corresponding-sublimation-inducing,-profound-and-creative supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation’ is not construed as sublimating-validation in such domains where such mathematics, statistics and data are rather ‘distracting-from and not-contributing-to’ the
inherent domain’s epistemic-conceptions phenomenal/manifest-subpotencies-(in-transitive-conflatedness—reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence) given ‘human corresponding-sublimation-inducing,-profound-and-creative supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/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/supern溢atory—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—implicated-epistemic-veracity-of—nonpresencing—<perspective—ontological-normalcy/postconvergence> that however deficient, that each registry-worldview/dimension does have its own sense of logic as of its self-conscious construed meaningfulness-and-teleology. The notion of an absolutely valid logic can only arise on the backdrop of an absolutely valid reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ as implied by futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development—as-infrastructure-of—meaningfulness-and-teleology as of prospective deprocrypticism—or—preempting—disjointedness—as-of—reference-of-thought registry-worldview/dimension institutionalisation, wherein such a logic is its ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’. In this regard, the link-up of all the concepts and notions articulated herein by this author speaks of ‘suprastructural logic’ that is critically articulated as of a prospective notional—deprocrypticism psychoanalytic-unshackling metaphysics-of-absence—implicated-epistemic-veracity-of—nonpresencing—<perspective—ontological-normalcy/postconvergence> and apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity)—
as of its implied notional-deprocrypticism’s apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness provides elucidation to such question as: what is the meaning of good/truth/essence in a recurrent-utter-institutionalised, an ununiversalised or a non-positivistic society? And invariably the answers will be a vague


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 correspondence relation with an epistemic-totalising—devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality as of their given meaningfulness-and-teleology ontological-
performance\textsuperscript{72} \texttt{-<including-virtue-as-ontology>} as validated by ontological-prime movers-totalitative-framework\textsuperscript{72}; so-construed as of the implications of human limited-mentation-capacity when developing axiomation-constructs, with the latter subject to their transcendence-and-sublimity/sublimation/superseding-one ness-of-ontology implied as of the full-potency of existence coherence/contiguity, are ontologically naïve and vague. Thus axiomatic-constructs ontological-veracity are dependent on relative ontological-contiguity\textsuperscript{77}; as axiomatic-construct/reference-of-thought in relative ontological-contiguity\textsuperscript{77} of \texttt{<amplituding/formative-epistemicity>totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality}. An axiomatic-construct is in such relative ontological-contiguity\textsuperscript{67} by its apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness\textsuperscript{12} as of the coherence/contiguity of superseding—oneness-of-ontology implied as of the full-potency of existence coherence/contiguity. An ‘axiomatic-construct/reference-of-thought of notional-discontinuity/epistemic-discontinuity/\texttt{<shallow-supererogation}-of-mentally-aestheticised~preconverging/dementing—qualia-schema> as of an epistemic-totalising—devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ highlights two points of failure/as-discontinuity of \texttt{meaningfulness-and-teleology} \textsuperscript{100} ontological-performance\texttt{<-including-virtue-as-ontology>}, having to do with its apriorising/axiomatising/referencing/intelligibility setup/measuring instrument unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{64} and by derivation the
aposteriorising/logicising/deriving/intelligising/measuring; such that a more ontologically-
complete ‘axiomatic-construct/’ reference-of-thought in relative ontological-continuity as of the
very same <amplituding/formative–epistemicity> totalising–devolved—purview/domain-of-
construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ exists rather beyond the
scope of construal of meaningfulness-and-teleology of the prior ‘axiomatic-
construct/reference-of-thought of notional-discontiguity/epistemic-discontiguity
<shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema> as of
the very same <amplituding/formative–epistemicity> totalising–devolved—purview/domain-
of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. Thus the
relationship between a prospective institutionalisation and the uninstitutionalised-threshold is
one of relative ontological-contiguity–by–notional-discontiguity/epistemic-discontiguity
<shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema> of their differing references-of-thought as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-‘human <amplituding/formative–
epistemicity> totalising–purview-of-construal’; for instance, with regards to the relative
ontological-contiguity of reference-of-thought implied as of base-institutionalisation over
the relative notional-discontiguity/epistemic-discontiguity <shallow-supererogation -of-
mentally-aestheticised–preconverging/dementing –qualia-schema> of reference-of-thought
implied as of recurrent-utter-uninstitutionalisation, as of their differing references-of-thought
and thus implied logic with regards to the-very-same-immanent-existence/intrinsic-
reality/ontological-veridicality, as-to-‘human <amplituding/formative–
epistemicity> totalising–purview-of-construal’, reflected as of relative mutual unintelligibility.
In axiomatic-construct terms, it is ‘mentally-unsound/preconverging-or-dementing —
apriorising-psychologism and by derivation illogical’ to be insisting on articulating notions of
relevance to the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs
like space-time or quanta in terms of ‘traditional classical mechanics axiomatic-construct’ as of their respectively corresponding relative ontological-contiguity and relative notional-discontiguity/epistemic-discontiguity 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 transcendent-enabling/sublimating/supererogatory–de-mentativity implications as of human limited-mentation-capacity-deepening , whereas logic and logical analysis is rather the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ and at best yields formalisations grounded on the implied ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct’ but doesn’t reify meaningfulness-and-teleology as knowledge which can only arise as of the maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring as to postconverging or dialectical-thinking apriorising-psychologism of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct’. Such a logicism disposition is rather in apriorising/axiomatising/referencing-{of-existential-contextualising-contiguity)—constitutedness and is behind such naïve contention that philosophy doesn’t carry transcendental implications and actually undermines other approaches that strive for transcendental-enabling/sublimating/supererogatory-de-mentativity by way of conceptual patterning arguments blinded to transcendental implications of knowledge as derived from existence—as-the-absolute-a-priori-of-conceptualisation—sublimating-withdrawal,-eliciting-of-prospective-supererogation—as-to-perspective—ontological-normalcy/postconvergence-implied—

prospective-aporeticism-overcoming/unovercoming’. In the bigger scheme of things, this author holds that the deepest ‘phenomenological transcendental-point-of-departure handle’ in the conception of meaningfulness-and-teleology ontological-performance —<including-virtue-as-ontology> as of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity reflected by metaphysics-of-absence—implicated-epistemic-veracity-of-

nonpresencing—ontological-normalcy/postconvergence—is wholly sufficient as of human limited-mentation-capacity-deepening in accounting for ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-

‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’. This author phenomenological transcendental conception is articulated as of non-speculative, non-imaginary, theoretical, conceptual and operant implications construing/conceptualising in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity of the-human-institutionalisation-process, not as an external speculative dialectics, but as a wholly internal natural dialectics in apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness as of human limited-mentation-capacity-deepening. Such that human phenomenological <amplituding/formative–epistemicity>totalising~thrownness-in-existence (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance—<including-virtue-as-ontology>) is the ‘complete scientific archaeological depth’ for grasping ontology and Being as of the apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness of human limited-mentation-capacity implications construed from notional–deprocrypticism perspective as historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism>, and consequently doesn’t carry any external ideological implication but rather for the inherent ontological and Being implications. Further as of such phenomenological transcendental apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness, there is no issue about existence itself as it is pre-given, as existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency—sublimating–nascence,—disclosed-from-prospective-epistemic-digression, but rather an issue to humankind arising as of human-subpotency in the full-potency of existence with all the problem of existence being the issue of humankind’s limited-mentation-capacity implications as failing Being-development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^{10}\) 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-(of-existential-contextualising-contiguity \(^{39}\)—conflatedness \(^{12}\) as of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation selectivity inherent in existence that rather skews presence states towards the ‘ontological statistical-exception’ of intemporality /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-(of-existential-contextualising-contiguity \(^{39}\)—conflatedness \(^{12}\) <amplituding/formative—epistemicity>causality-as-to-projective-totalitative—implications-of-prospective—nonpresencing—for-explicating-ontological-contiguity as of maximalising-recomposuring-for-relative-ontological-completeness\(^{88}\)—unenframed-conceptualisation existentially supersede abstract/imagined/misconstrued/virtual apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity \(^{39}\)—constitutedness \(^{13}\) possibilities as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity implications that are effectively as of non-existence. The further implication is that human ‘prior existential-reality insight as arising by apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity \(^{39}\)—conflatedness \(^{12}\) as of the coherence/contiguity of ontology’s-directedness-as-Being’ rather ‘points to the ontological-veracity of prospective existential-reality as of apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity \(^{39}\)—conflatedness \(^{12}\) upholding prospective coherence/contiguity of ontology’s-directedness-as-
Being’, wherein as of human-subpotency the ontological-veracity in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-
institutionalisation-process as leading up to our present positivism/rational-empiricism
registry-worldview/dimension speaks of a apriorising/axiomatising/referencing-(of-existential-
contextualising-contiguity)—conflatedness as of successive opened-constructs-of-
meaningfulness-and-teleology superseding <amplituding/formative> wooden-language
(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology—as-of-‘nondescript/ignorable–void ’—with-regards-to-
prospective-apriorising-implications>} and from which Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–
meaningfulness-and-teleology exercise we can’t as of soundness-or-ontological-good-
faith/authenticity exculpate ourselves to then pretend ours is the registry-
worldview/dimension—reference-of-thought that is non-transcendable as of our
<amplituding/formative—epistemicity>totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag, when the insight of prospective
transcendence-and-sUBLImity/sublimation/supererogatory—de-mentativity implications as of
deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought avails, and so
as the apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity)—
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-
ontological-contiguity—of-the-human-institutionalisation-process’ as of difference-
conflatedness as-to-totalitative-reification—in-singularisation—of-the-human-institutionalisation-process
as of difference-conflatedness/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—in-
existential-extrication-as-of-existential-unthought’. Such ‘ontological statistical-exception’ of
intemporality/longness as of ontology’s-directedness-as-Being permeates all existential
processes including life itself. This explains why dimensionality-of-sublimating
(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) mental-disposition behind the ‘inventing’ of prior institutionalisation
as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-
and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality construed as
prior ontology’s-directedness-as-Being is necessarily the requisite mental-disposition for the
‘inventing’ of prospective institutionalisation as of ontological-faith-notion-or-ontological-
fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-
being-as-of-existential-reality construed as prospective ontology’s-directedness-as-Being; and
so, overcoming temporal/shortness-of-register-of–meaningfulness-and-teleology on
<amplituding/formative> wooden-language—(imbued—temporal—mere-
form/virtualities/dereification /akrasiatic-drag/enatured/preconverging-or-dementing—
narratives—of-the reference-of-thought–categorical-imperatives/axioms/registry–
teleology} as of uninstitutionised-threshold failing intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Ultimately, phenomenology is all about grasping the apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity)—conflatedness of ontology’s-directedness-as-Being. Furthermore, just as a transcendental-enabling/sublimating/supererogatory—de-mentativity biological science in relative ontological-contiguity of reference-of-thought will dissociate modern-day heredity DNA genetics as of its theoretical, conceptual, methodological, operant and applicative implications from say th century Mendelian heredity however its inherent merits, and will not naively purport to analyse the former on the grounds of the latter which as axiomatic-construct is in relative notional-discontiguity/epistemic-discontiguity—<shallow-supererogation—of-mentally-
aestheticised—preconverging/dementing—qualia-schema> on the basis of a naïve conceptual patterning implied as of the common term ‘heredity’; this author likewise is very much critical and averse to such conceptual patterning mental-reflexes imbued in traditional non-transcendental philosophical and knowledge analysis all too ready to construe and articulate meaningfulness-and-teleology in sophistic/pedantic conceptual patterning terms overlooking transcendental-enabling/sublimating/supererogatory—de-mentativity implications, and failing to fathom that conceptual patterning is no substitute for transcendental-enabling/sublimating/supererogatory—de-mentativity work required for all knowledge notwithstanding setbacks and failures that may be involved, given the reality that human meaningfulness-and-teleology ontological-performance—<including-virtue-as-ontology> arises as an exercise of human limited-mentation-capacity-deepening as of relatively profound and complete axiomatic-constructs of reference-of-thought in ontological-contiguity of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—‘human’amplituding/formative—epistemicity—totalising—purview-of-construal’ or <amplituding/formative—epistemicity>totalising—devolved—purview-as-domain-of-construal—
as-intrinsic-reality/ontological-veridicality! Consider for instance criticisms often levied against post-structuralism and specifically Derridean deconstruction as simply convoluted expressions of familiar and trite ideas. But then the effective transcendental-enabling/sublimating/supererogatory-de-mentativity insight as of their applications arising in the social sciences and literal studies clearly demonstrate otherwise. Further many such critiques have tended to be naïve about what passes for theory whereby naïve conceptual patterning of general knowledge are articulated devoid of ‘new theory’, with little or no transcendental-enabling/sublimating/supererogatory-de-mentativity implications, which in reality is nothing more than a sophistry of argument from authority. This conception of relatively profound and complete axiomatic-constructs/reference-of-thought in ontological-contiguity can equally be demonstrated in graphical terms as a problem ‘not along the curve created-by-human-limited-mentation-capacity’ in relative notional-discontiguity/epistemic-discontiguity -<shallow-supererogation-of-mentally-aestheticised-preconverging/dementing—qualia-schema> of axiomatic-construct but rather a problem arising as of the need for ‘a change of the curve to-be-created-by-deepening-human-limited-mentation-capacity’ in relative ontological-contiguity of axiomatic-construct for grander human meaningfulness-and-teleology ontological-performance -<including-virtue-as-ontology>, as of the very same -<amplituding/formative—epistemicity-totalising—devolved—purview—as-domain-of-construal-as-intrinsic-reality/ontological-veridicality. The -<amplituding/formative—epistemicity-totalising—renewing—realisation/re-perception/re-thought involves taking cue from existence/existential-contextualising-contiguity /contexts as of existential-instantiations imbricatedness/threadedness/recomposuring in a maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation exercise as of ontological-faith—transcendence—which is 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\textsuperscript{7} of a significant
rise in consumers’ salaries implies that everything else being equal the demand curve-
axiomatic-construct will shift to the right as of relative ontological-contiguity\textsuperscript{67}. The notion of
axiomatic-construct in ontological-contiguity\textsuperscript{67} arises out of its existential completeness and
profoundness, for instance the axiomatic-construct in ontological-contiguity\textsuperscript{67} as concept of a
bicycle arises by the completeness and profoundness of the bicycle in its existential wholeness
of functionality and contents as its ontological-contiguity\textsuperscript{67}. Ontological-contiguity\textsuperscript{67} rather
highlights relative perspectives as of ontological-normalcy/postconvergence depths of
axiomatic-construct/ 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 -<shallow-supererogation -of-mentally-
aestheticised-preconverging/dementing -qualia-schema> rather as uncorrelated, whereas a
notion of ‘continuity of ontology’ as is implied by ‘ontological-continuity as of relative
ontological-continuity and relative notional-discontiguity/epistemic-discontiguity -<shallow-
supererogation -of-mentally-aestheticised-preconverging/dementing -qualia-schema>’ will
seem to imply correlatedness by the very nature of the term continuity. Ultimately, the overall
analysis above points out that this is not an inherent ontological-as-of-the-full-potency-of-
existence’s–sublimating–nascence problem but rather a problem of human-subpotency as of its
limited-mentation-capacity that is resolvable by the deepening of human limited-mentation-
capacity as of de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-
mentation–stranding-or-attributive-dialectics) with respect to \textsuperscript{8}reference-of-thought; as
contrary to the ‘Derridean différance decentering’ freplay that is entrapped in circularity of
meaningfulness-and-teleology\textsuperscript{10} on the wrong implied assumption of the same perpetual
horizon as registry-worldview/dimension \textsuperscript{8}reference-of-thought so-implied as of our positivism
given institutionalisations as of their given underlying specific rules there is a variance of meaningfulness-and-teleology\textsuperscript{100} ontological-performance\textsuperscript{72} -<including-virtue-as-ontology> among human individuations-as-mental-dispositions-manifested-by-individuals,-with-the-individual-construed-as-the-existential-receptacle-of-temporal-to-intemporal-possibilities-of-individuations as of intemporal/longness-of-register-of– meaningfulness-and-teleology\textsuperscript{100} individuation that notionally upholds the given institutionalisation's \textsuperscript{84} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} and as of temporality\textsuperscript{79}/shortness individuations that in its relative -<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}’ as of beyond-the-consciousness-awareness-teleology\textsuperscript{100} -<in-existential-extrication-as-of-existential-unthought>\textsuperscript{5} fails to uphold the given institutionalisation’s \textsuperscript{84} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} due to lack of social \textsuperscript{104} universal-transparency\textsuperscript{105} (transparency-of-totalising-entailing,-as-to-entailing- -<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) in the social-stake-contention-or-confliction dynamism thus highlighting the registry-worldview/dimension uninstitutionalised-threshold\textsuperscript{103}; wherein the ‘circular \textsuperscript{84} reference-of-thought of intemporal-as-ontological ‘meaningfulness-and-teleology\textsuperscript{100}’ of sound ontological-performance\textsuperscript{72} -<including-virtue-as-ontology> is not disambiguated from the ‘circular \textsuperscript{84} reference-of-thought of temporal-as-denaturing ‘meaningfulness-and-teleology\textsuperscript{100}’ of ontologically-flawed/deficient ontological-performance\textsuperscript{72} -<including-virtue-as-ontology>. Thirdly, there is thus beyond-the-consciousness-awareness-teleology\textsuperscript{100} -<in-existential-extrication-as-of-existential-unthought>\textsuperscript{5} temporal individuations denaturing\textsuperscript{5} dynamics relations to the \textsuperscript{84} 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-
implications of such transcendental centered–epistemic-totalisation with regards to the

‘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-<metaphoricity57-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-<metaphoricity57-disposition—as-to-psyche-
induced-psychologism-of-existential-stake> for the successive registry-worldviews/dimensions
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity towards the attaining
of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology100 as of prospective
deprocrypticism. Thus the notional~deprocrypticism ‘phenomenological transcendental-point-
of-departure handle’ thus warrants a superseding56 meaningfulness-and-teleology100
ontological-performance72-<including-virtue-as-ontology> as-decomplexifying/uninhibiting
(as-elevated-devolving-as-of-prospective-institutionalisation) our positivism–procrypticism
occlusive Being preformulating/preframing/premeaningfulness-<metaphoricity—disposition—
as-to-psyche-induced-psychologism-of-existential-stake>. This overall deneuterising
conception of transcendental centered<amplituding/formative—
epistemicity>totalising/circumscribing/delineating56 meaningfulness-and-teleology100
ontological-performance<including-virtue-as-ontology> is reflected notionally as of
notional~deprocrypticism, underlying that the successive registry-worldview's/dimension's
institutionalisation are always about preempting ‘their successive types of disjointedness-as-
of—reference-of-thought’ up to its theoretical preempting with conceptual
notional~deprocrypticism as preempting—disjointedness-as-of—reference-of-thought and so as
for their uninstitutionalised-threshold free-for-all 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\}\} framework, such that many a subject matter domain like the heavens, forces of nature, material nature, social laws, etc. are now effectively construed socially as of institutional and formal deferential-formalisation-transference as abstract intemporal/ontological-driven conceptualisation as of respectively formal religion, formal science, legal system, etc. voiding free-for-all construals as of temporal social-aggregation-enabling teleological dispositions as of respectively animistic dispositions, alchemic and essences-driven explanation of nature, crude mob justice, etc. Insightfully, as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor, anthropologists are very much aware that the social diffusion of new transcendental-enabling/sublimating/supererogatory—de-mentativity practices into a given society are more likely to be adopted as of the society’s institutional and formal percolation-channelling—<in-deferential-formalisation-transference> framework than as of an dimensionality-of-sublimating \{<amplituding/formative>s\} 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-of-existing-contextualising-contiguity—constitutedness as more or less absolute, and doesn’t factor in that its prior relative-ontological-incompleteness of reference-of-thought is a de-mentative/structural/paradigmatic deficiency inducing the amplituding/formative—epistemicity totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of its value construct. But then prospective institutionalisation necessarily implies a notion of prospective value construct as of its prospective relative-ontological-completeness of reference-of-thought apriorising/axiomatising/referencing-of-existing-contextualising-contiguity—conflatedness which will be unintelligible to the prior value construct, such that it is only a sense of intemporal consummation that drives transcendental dispositions as it is paradoxical to expect that what is in need for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity acts as transcended, as transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is inevitably and so across all registry-worldviews/dimensions a state of paradoxical conflictedness as more profoundly involving a crossgenerational meaningfulness-and-teleology than a grounding conceptualisation! Furthermore, both the prior institutionalisation value construct and the prospective institutionalisation value construct are their respectively given centered—epistemic-totalisation-facticity of meaningfulness-and-teleology, with transcendence-and-sublimity/sublimation/supererogatory—de-mentativity conflictedly implying overriding the prior institutionalisation’s centered—epistemic-totalisation-facticity for the prospective institutionalisation’s centered—epistemic-totalisation-facticity. But then ontological—
contiguity is an empirical fact, and thus the resolution of this transcendence-and-sublimity/sublimation/supererogatory–de-mentativity paradox is rather reflected by the dynamics of human positive-opportunism as of human <amplituding/formative–epistemicity>totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag as social universal-transparency (transparency-of-totalising-entailing–as-to-entailing–amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) avails with respect to social-stake-contention-or-confliction, wherein while in the immediate-and-short-term human ‘self-referencing’ will seem to imply that it is almost impossible to transcend from a given social conventioning centered–epistemic-totalisation facticity but crossgenerationally human ‘re-conventioning whether driven by a sense of pure-ontology as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality or otherwise with say cultural-diffusion’, as ‘syncretising-effecting’ on meaningfulness-and-teleology with respect to social-stake-contention-or-confliction induces human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Consider in this regard historical transcendence-and-sublimity/sublimation/supererogatory–de-mentativity elicited by cultural diffusion whether with respect to trading or invasion or voyages of exploration. The fact is a social-setup is de-mentatively/structurally/paradigmatically a framework where individuals are naturally involved in a dynamic relationship of perceived social-stake-contention-or-confliction striving to draw in various ways the optimum as of perceived existential possibilities, and thus individuals and social groups are not in an absolutely given/set self-referencing centered–epistemic-totalisation-facticity of meaningfulness-and-teleology within their social-setup and are predisposed on critical occasions as of syncretising-effecting to ‘reinvent’, circumvent or adapt as to what they perceive as optimum existential possibilities, such that a social-setup is
already involved internally however restricted in its very own reinvention/circumventing/adaptation as of its very own internal ‘self-referencing and syncretising-effecting construed as \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising}\) of \(<\text{meaningfulness-and-teleology}>\text{meaningfulness-and-teleology}\) 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 \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\) 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/supererogatory–de-mentativity occurs notwithstanding a seemingly self-referencing centered–epistemic-totalisation-facticity of \(<\text{meaningfulness-and-teleology}>\text{meaningfulness-and-teleology}\) within a given social-setup in the immediate-and-short-term. Transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of prospective relative-ontological-completeness\(^8\) 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^-implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality> 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 nature or poor universal projection. However, such a conception of supposedly coherent ontological-commitment^-implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality> is not actively contemplated socially but occurs latently and passively with any given registry-worldview’s/dimension’s institutionalisation meaningfulness-and-teleology as its inherent social-dispositions and mental-dispositions are rather as of beyond-the-consciousness-awareness-teleology^-in-existential-extrication-as-of-existential-unthought> with regards to such transcendental implications! Despite the fact that all social-setups tend to be surreptitiously permeated with individuals temporal/shortness-of-register-of–meaningfulness-and-teleology social-dispositions and mental-dispositions of suboptimal ontological implications for social-functioning-and-accordance—as-of–social-stake-contention-or-confliction, every social-setup as a conventional-construct can only be held together in the
long-term as of its requisite given registry-worldview’s/dimension’s institutionalisation-level of minimally-expected basic conscious-adherence-at-best or token-adherence-at-worst to the said institutionalisation-level’s reference-of-thought–categorical-imperatives/axioms/registry-teleology with regards to meeting a basic level of individuals and social existential-possibilities expectations. It may thus seem from within just one human generation perspective that the underlying human metaphoricity for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is rather marginal especially when not associated with any external cultural diffusion. However, human metaphoricity as of cultural transformation had tended historically, in the main, to ebb in peaks and lows, and so as of the relative universal-transparency –(transparency-of-totalising-entailing,-as-to-entailing-
<amplituding-formative–epistemicity>totalising–in-relative-ontological-completeness )
about such metaphoricity instigative reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation direct, indirect and/or devolving implications. The fact that individuals in a social-setup are already involved internally however restricted in its very own reinvention/circumventing/adaptation in a dynamic relationship of perceived social-stake-contention-or-confliction striving to draw in various ways the optimum as of perceived existential possibilities and is thus of a minimal opening/overture/receptivity to internal and external metaphoricity, also critically speaks to the fact that any social-setup is only able to hold together because of supposedly coherent ontological-commitment

<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming —as-being-as-of-existential-reality> that is subject to existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression
validatory ontological-primemovers-totalitative-framework. As of its circularity, the lack or poorer cause-and-effect determinism of any such supposedly coherent ontological-commitment

<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existential-reality> threshold of a social-setup meaningfulness-and-teleology allows for the possibility for prospective metaphoricity to reconstrue-and-redefine the social-setup meaningfulness-and-teleology. Such prospective metaphoricity possibility cannot be preempted because even the social-setup conventioning in its functional operation of meaningfulness-and-teleology needs this supposedly coherent ontological-commitment ~implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existential-reality> in other to affirm itself over any spontaneously arising disruptive meaningfulness-and-teleology that may be articulated by individuals or groups, with the result that a social-setup ever always exposes itself to prospective metaphoricity in one way or the other when such spontaneously arising disruptive meaningfulness-and-teleology is not of poorer but rather of a superseding ontological-primemovers-totalitative-framework <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity as of the social-setup given supposedly coherent ontological-commitment ~implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existential-reality>. 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 ~implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existential-reality> respectively as of superstitious spiritualism meaningfulness-and-teleology or scholasticism pedantic dogmatism meaningfulness-and-teleology, as of the given social-setup ‘self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~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~postconverging–de-mentating/structuring/paradigming—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-prime-movers-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-prime-movers-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. 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
prospective positivism, and equally so for positivism–procrypticism and futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrasructure-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 epistemictotalising–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-disposition as to absolute ontological-commitment.<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-
existential-reality>. 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\textsuperscript{57} 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\textsuperscript{2}, so long as it is socially and institutionally credible to uphold non-positivism meaningfulness-and-teleology\textsuperscript{100} in effect by undermining its deferential-formalisation-transference. It is with regards to such sophistic/pedantic disinclination to prospective metaphoricity\textsuperscript{71} that the latter elicits contortioning gesturing, wherein for instance Socrates with respect to the sophists—ideal-type-or-individuation (as we can appreciate that however say a Protagoras engagement with Socrates may project coherence as of his contextual appreciation of Socrates predisposition for coherence, this doesn’t exclude the possibility of a ‘floating sophistic’ inclination that simply adjusts to its interlocutor thus undermining in the bigger picture the notion of knowledge as of universal coherence idealisation, or still maybe Protagoras is just at the lower end of the sophists—ideal-type-or-individuation) and budding-positivists with respect to medieval-scholasticism-pedants—ideal-type-or-individuation (as we can appreciate that the recognition and then censure and then banning of Copernicus’s heliocentric world work or engagement with Galileo’s support of heliocentrism then his persecution for publishing, rather speaks de-mentatively/structurally/paradigmatically of the covert/underhanded nature of the medieval establishment pedantic disposition as of the implications of ideas undermining medieval dogma as of social-stake-contention-or-confliction) construe of such sophistic/pedantic disinclination as implying notional-discontiguity/epistemic-discontiguity\textsuperscript{10}<shallow-supererogation -of- mentally-aestheticised–preconverging/dementing –qualia-schema> with their prospectively implied metaphoricity\textsuperscript{7}; with the consequence that there can’t be common/mutual aposteriorising/logicising/deriving/intelligising/measuring as of dialogical-equivalence<as-to- psychologismic–apriorising/axiomatising/referencing-(of-existential-contextualising-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\(^{100}\) as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue’ as of institutionalisation, is subject at its uninstitutionalised-threshold\(^3\) to human temporality\(^{09}\)/shortness de-mentative/structural/paradigmatic denaturing\(^{15}\) (beyond-the-consciousness-awareness-teleology\(^{100}\)-<in-existential-extrication-as-of-existential-unthought>) undermining\(^5\) meaningfulness-and-teleology\(^{100}\) ontological-performance\(^{72}\)-<including-virtue-as-ontology> due to lack of social\(^{104}\) universal-transparency\(^{1}\) {transparency-of-totalising-entailing-as-to-entailing-<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness}. This arises because fundamentally as of notional–correspondence with existence, a registry-worldview’s/dimension’s institutionalisation in prior relative-ontological-incompleteness\(^{80}\)-of-\(^{14}\) reference-of-thought meaningfulness-and-teleology\(^{100}\) ontological-performance\(^{72}\)-<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\(^3\) the said human limited-mentation-capacity ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness as of implicited-and-explicated reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\)-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\(^{100}\) as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue’ construed as institutionalisation, as the latter’s ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\) can be denaturing’ (beyond-the-consciousness-awareness-teleology\(^{100}\)-<in-existential-extrication-as-of-existential-unthought>) as of their <amplituding/formative> wooden-language—imbued—temporal—mere-

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 {imbued—temporal—mere-
intemporality\longness and temporality\shortness, purports to avoid wrong elevation of
temporality\shortness in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation\longness and temporality\shortness, disontologising–preconverging/dementing –apriorising-psychologism\apriorising-psychologism and wrong degradation of
intemporality\longness in supplanting–conviction-as-to-profound-supererogation—of-
attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism
implied reference-of-thought—elevated-devolving-as-of-prospective-institutionalisation,
given the inherently confounding ontological-veridicality of human potent beyond-the-
consciousness-awareness-teleology\teleology\contextualising-contiguity—in-existential-extrication-as-of-existential-unthought. 
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-(of-existential-
contextualising-contiguity )—conflicatedness 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\teleology\contextualising-contiguity in-existential-extrication-as-of-existential-unthought while the latter
is upholding reference-of-thought–categorical-imperatives/axioms/registry-teleology for
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Actually such an ordinary mental-reflex of a ‘neuter framework of reference-of-thought putting the notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as of the same axiomatic teleological projection’ when it comes to social-stake-confliction-or-contention is only valid as of ‘mutual conceptualisation as of a given institutionalisation with a common ontological-reference-of-thought’ wherein it is then strictly a matter of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation in determining ontological-veracity. But then at such a registry-worldview’s/dimension’s institutionalisation’s uninstitutionalised-threshold, there is a relative variance of ontological-completeness-of-reference-of-thought as of the prospective relative-ontological-completeness of reference-of-thought in intemporality/longness entailing the prospective institutionalisation and the prior relative-ontological-incompleteness of reference-of-thought in temporality/shortness entailing the uninstitutionalised-threshold; thus implying a relative variance in such intemporal and temporal teleological projection respectively as of elevated-devolving-as-of-prospective-institutionalisation and teleologically-degraded-devolving-as-of-uninstitutionalised-threshold in determining ontological-veracity. In this sense we can garner that it is inappropriate to imply a ‘neuter framework of reference-of-thought putting the notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as of the same axiomatic teleological projection’ and so, as of an uninstitutionalised-threshold and the prospective institutionalisation; given the variance of temporality/shortness rather as respectively in recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism-or-medievalism, and prospectively procrypticism–or–disjointedness-as-of-reference-of-thought with intemporal-longness rather as respectively in base-institutionalisation, universalisation,
mentating/structuring/paradigmng–of-meaningfulness as of implicated-and-explicated
reference-of-thought–categorical-imperatives/axioms/registry-teleology100, for
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology100
as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-
notions/articulations/virtue’. This articulated delimitation of ‘axiomatic commonness-in-
sharedness of human meaningfulness-and-teleology100 with regards to the-very-same-
immanent-existence/intrinsic-reality/ontological-veridicality, as-to–
‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’ within only a
registry-worldview’s/dimension’s institutionalisation framework as of reference-of-thought is
critical for an ontologically-complete profoundness/depth of ‘phenomenological departure in-
its-overcoming-of-neuterisation’ reflected by metaphysics-of-absence–(implicated-epistemic-
veracity-of–nonpresencing–<perspective–ontological-normalcy/postconvergence>) as the
‘requisite apriorising/axiomatising/referencing–(of-existential-contextualising-contiguity)—
conflatedness of understanding’, necessarily entailing transcendental implications for
ontologically-veridical knowledge-constructs/theories/intersolipsistic-intercessory-
notions/notional–referential-notions/articulations/virtue; as we can appreciate the inherent
reality that there isn’t ‘axiomatic commonness-in-sharedness of human meaningfulness-and-
teleology100 with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-
veridicality, as-to–‘human<amplituding/formative–epistemicity>totalising–purview-of-
construal’ between recurrent-utter-uninstitutionalisation and base-institutionalisation–
ununiversalisation, between base-institutionalisation–ununiversalisation and
universalisation–non-positivism/medievalism, between universalisation–non-
positivism/medievalism and positivism–procrypticism, and prospectively between positivism–
procrypticism and deprocrypticism! In this case such overcoming of neuterisation59 with
reference to the variance of successive registry-worldviews/dimensions is rather conceived as

ontologically-flawed totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag–temporal-mental-dispositions and storied background of ontologically-veridical-inherent-superseding-existential-reality-unattached-to-such-temporal-mental-dispositions portrays how a storied-construct/ontologically-valid-narration can be articulated as of beyond-the-consciousness-awareness-teleology\textsuperscript{100}–<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6} ‘emphasising exclusively that it is the construal of human temporality\textsuperscript{99}–to-intemporality\textsuperscript{102} limited-mentation-capacity transversal- and-cumulative-implications’ that accounts for ontologically-veridical human character-and-social-formation-dynamics as of both uninstitutionalised-threshold\textsuperscript{103} representation and prospective-institutionalisation representation. Such a storied-construct/ontologically-valid-narration is ultimately articulated rather as of the implications of the failing to uphold Being as of the temporal-to-intemporal transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–’motif-and-apriorising/axiomatising/referencing’ of human limited-mentation-capacity in temporal apriorising/axiomatising/referencing–(of-existential-contextualising-contiguity )—constitutedness\textsuperscript{11} mental-reflexes at presence \textsuperscript{14} reference-of-thought, and so reflected by the implied intemporal apriorising/axiomatising/referencing–(of-existential-contextualising-contiguity )—conflicatedness\textsuperscript{12} of phenomenological transcendence-and-sublimity/sublimation/supercratory–de-mentativity as of notional–deprocrypticism. We can appreciate the metaphysics-of-absence–(implicated-epistemic-veracity-of–nonpresencing–<perspective–ontological-normalcy/postconvergence>) insight about such a deneuterising storied-construct/ontologically-valid-narration from the fact that a non-positivism/medievalism or animistic social-setup is ‘not committed in a totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’ to positivistic/rational-empiricism \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} with regards to
occurrences and incidents best explained and dealt with by such positivistic meaningfulness as of the latter’s prospective relative-ontological-completeness\textsuperscript{89}-of-reference-of-thought. As such non-positivism/medievalism or animistic social-setup ‘will not be self-effacing as of its ontologically-flawed <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag -temporal-mental-dispositions as-if-always-in-a-state-of-institutionalisation, failing to psychoanalytically project about its uninstitutionalised-threshold\textsuperscript{83} of non-positivism and the prospective institutionalisation of positivism’. This equally explains how our positivism–procrypticism mental-disposition is construed in deneuterising\textsuperscript{16} 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 ‘as not self-effacing as of its ontologically-flawed <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag -temporal-mental-dispositions as-if-always-in-a-state-of-institutionalisation, failing to psychoanalytically project about the uninstitutionalised-threshold\textsuperscript{83} of its procrypticism–or–disjointedness-as-of-reference-of-thought and the prospective institutionalisation of deprocripticism’. This is actually the ontologically-veridical phenomenological transcendental framework for construing/conceptualising human temporal character and social formation mental-dispositions as of uninstitutionalised-threshold\textsuperscript{101} and prospective-institutionalisation based on the dynamics of limited-mentation-capacity, unlike a naïve neuterising mental-reflex that by its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag -temporal-mental-dispositions as-if-fails to attain such a apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—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 meaningfulness-and-teleology given human temporal-to-intemporal mental-dispositions as of prospective institutionalisation and uninstitutionalised-threshold is the notion of beyond-the-consciousness-awareness-teleology.<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 historiality/ontological-eventfulness/ontological-aesthetic-tracing of apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness as of notional-deprocrypticism. It is most critical because at any registry-worldview/dimension, human self-consciousness is a mental-reflex as of being-only-in-institutionalisation-and-hence-only-of-a—meaningfulness-and-teleology—that-is-intemporal while defectively ignoring-and-undermining the veridicality of uninstitutionalised-threshold-and-its-assorted-and-conjugated-temporal—meaningfulness-and-teleology such that transcendence-and-sublimity/sublimation/supererogatory-dementativity is always perceived as unnatural when, in the sense that ‘it-is-others,-as-of-the-prior-registry-worldviews/dimensions,-that-have-an-uninstitutionalised-threshold-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 points to the reality that the implied prior institutionalisation ‘projected reflex of entailing—supplanting—conviction-as-to-profound-supererogation—of—attendant-intradimensional’-postconverging/dialectical-
thinking –apriorising-psychologism for ‘meaningfulness-and-teleology\(^{100}\)’ while a social psychological reference is actually not ontologically-veridical as of human practical reality given lack of social universal-transparency \(\langle\text{transparency-of-totalising-entailing,-as-to-entailing-}\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–in-relative-ontological-completeness}\rangle\). 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-\(\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–in-relative-ontological-completeness}\rangle\) supplanting-conviction-as-to-profound-supererogation —of-‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism for ‘meaningfulness-and-teleology\(^{100}\)’ 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 –or–part–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^97\) perception-and-relation to 56 meaningfulness-and-teleology\(^{100}\) as of social-stake-contention-or-confliction constraints social-functioning-and-accordance of temporal postlogism\(^{78}\)-slantedness/\(^{77}\)ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \(^84\)reference-of-thought\(^85\) devolving ontological-performance\(^72\)-\(\langle\text{including-virtue-as-ontology}\rangle\), and so as of beyond-the-consciousness-awareness-teleology\(^{100}\)-\(\langle\text{in-existential-extrication-as-of-existential-unthought}\rangle\) reflecting uninstitutionalised-threshold \(^{103}\) Being undervelopment; wherein with specific regards to a postlogism\(^7\)-slantedness/psychologism mental-disposition and less and less so as of temporal exacerbation/opportunism/affordability, such instigated part-conviction-as-to-profound-supererogation\(^97\) is rather as of a relevant generalised social projection as ‘\(\langle\text{amplituding/formative}\rangle\) wooden-language-\(\langle\text{imbued—temporal—mere-}\)
collective-social as of their varying-existential-instantiations-mental-dispositions-ontological-performance or their characterisations-as-of-varying-existential-instantiations’, as fundamentally underscored by the implied uninstitutionalised-threshold reference-of-thought, wherein such temporal thresholding neuterisation with regards to ontologically-veridical meaningfulness-and-teleology reflects Being-underdevelopment; and so from the ‘deepest phenomenological transcendental-point-of-departure handle as of the notional–conflatedness of notional–deprocrypticism deneuterising —referentialism’ as of metaphysics-of-absence insight that ontology’s-directedness-as-Being lies with Base-institutionalisation institutionalisation over Recurrent-utter-uninstitutionalisation uninstitutionalisation, it lies with universalisation institutionalisation over Base-institutionalisation–ununiversalisation uninstitutionalisation, it lies with Positivism institutionalisation over universalisation–non-positivism/medievalism uninstitutionalisation, and it lies prospectively with notional–deprocrypticism institutionalisation over our Positivism–procrypticism. This operantly defines procrypticism–or–disjointedness-as-of-reference-of-thought as beyond just the construal of new supposedly intemporal reference-of-thought–categorical-imperatives/axioms/registry-teleology of the prospective institutionalisation to preempt the temporally denaturing reference-of-thought–categorical-imperatives/axioms/registry-teleology of the prior institutionalisation, but rather
the deneuterising\textsuperscript{16} construal of the very ‘limited-mentation-capacity 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 as the beyond-the-consciousness-awareness-teleology\textsuperscript{100}–<in-existential-extrication-as-of-existential-unthought>\textsuperscript{5} constraining dynamism’ behind the denaturing\textsuperscript{15} of \textsuperscript{84} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} in the very first place; conceptualised henceforth as the very \textsuperscript{84} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of the notional–deprocrypticism registry-worldview/dimension institutionalisation as of its implied notional–deprocrypticism. Overall, the fact is that given that what is most relevant to the individual is the practicality as of their ‘rationalising threads of part-conviction-as-to-profound-supererogation\textsuperscript{97}–or–part–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{97} perception-and-relation to \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} over just abstract \textsuperscript{104} universal propositions, when it comes to social-stake-contention-or-confliction social-functioning-and-accordance constraints such temporal part-conviction-as-to-profound-supererogation\textsuperscript{97}–or–part–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{97} 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\textsuperscript{103} 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 \textsuperscript{104} universal propositions as mere linguistic appendages of relative practical insignificance. The notion of beyond-the-
consciousness-awareness-teleology\textsuperscript{100} \话说-in-existential-extrication-as-of-existential-unthought\textsuperscript{5} is the effective and credible deneuterising\textsuperscript{16} 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-\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100} individuation and temporal/shortness-of-register-of-\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100} individuations of postlogism\textsuperscript{78} slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \textsuperscript{5} reference-of-thought- devolving ontological-performance\textsuperscript{72} \话说-including-virtue-as-ontology>. Ultimately, the notion of beyond-the-consciousness-awareness-teleology\textsuperscript{100} \话说-in-existential-extrication-as-of-existential-unthought\textsuperscript{5} given its psychoanalytic-unshackling as of prospective deprocrypticism transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, points to a self-consciousness that should rather come to terms with the reality of human limited-mentation-capacity dynamics as of temporal-to-intemporal mental-dispositions resolved beyond just the notion of \textsuperscript{4} reference-of-thought- categorical-imperatives/axioms/registry-teleology\textsuperscript{100} but rather their protraction as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and- apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity) conflatedness\textsuperscript{12} 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 of Being underdevelopment is associated with that of the construal of knowledge as organic-knowledge or mechanical-knowledge respectively; with the latter construed as of the ‘mere effecting possibilities of knowledge’ without a coherence/contiguity with the ‘knowledge inventing’ mental-disposition as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality behind the given knowledge, as implied with organic-knowledge. It is such a mechanical-knowledge as of ‘temporal/shortness-of-register-of—meaningfulness-and-teleology mental-dispositions towards the mere effecting possibilities of the knowledge’ that induces the forgetting of Being construed as ontology’s-directedness-as-Being, by undermining the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality upholding of intemporal-preservation-entropy-or-contiguity—or-ontological-preservation that is behind organic-knowledge. Human 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 secondnaturising 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\(^6\)-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^7\)’ is in a state of disontologising–preconverging/dementing –apriorising-psychologism’ is in a state of syncretising/circularity/interiorising/akrasiatic-drag of a medieval worldview will grasp that that unique demonstration of medieval-postlogism\(^7\)/perversion-of reference-of-thought\(^8\)<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > (as accusation of witchcraft) is not to be construed naively as an adequate basis for a new logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation as ‘prelogic supplanting–conviction-as-to-profound-supererogation —of–‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism re-engaging mental-reflex’ that re-engages with non-positivism/medievalism mindset\(^6\)/reference-of-thought, given the possibilities of further accusations of witchcrafts or by-and-large the vices-and-impediments\(^6\) potentially arising from such a non-positivism/medievalism worldview as of the ‘local community dynamism of individual interests involved’ that endemises and enculturates notions-and-accusations-of-sorcery. It is rather the crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring transforming of the non-positivism/medievalism mindset/ reference-of-thought into a positivistic mindset/ reference-of-thought that is ontologically-speaking to be construed as the postconverging–dementating/structuring/paradigming resolution of the vices-and-impediments\(^6\) 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 futurist
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology as of prospective
notional–deprocrypticism worldview). We can appreciate such metaphysics-of-absence
(implicit–epistemic-veracity-of–nonpresencing—perspective–ontological-
normalcy/postconvergence) insight as of say in a situation of cultural diffusion the
requirement that a recurrent-utter-uninstitutionalisation social-setup opportunistically grasping
mere effecting possibilities of base-institutionalisation knowledge, as of relative convenience to
individuals, are much more better off equally coming into terms institutionally with the
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality induced
intemporality /longness behind the ‘inventing of the base-institutionalisation culturally
diffused knowledge’ for an optimum accrual of the Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-
and-teleology of recurrent-utter-uninstitutionalisation; that is, based on base-
institutionalisation’s ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism’ enabling the superseding of recurrent-utter-uninstitutionalisation vices-and-
impediments as of its ‘non-rules—apriorising/axiomatising/referencing—psychologism, as-
impulsive-or-accidented-or-random-mental-disposition’. Such conceptualisation extends to all
registry-worldviews/dimensions prospective institutionalisation including our positivism–
procrypticism prospective transcendental emancipation to deprocrypticism. Underlying Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology is the construal of knowledge in both its
‘immediate, cause-and-effect and non-blurry practical and scientific knowledge’ and the
‘detached, contemplative and blurry human social-construct of knowledge’. In many ways as of
meaningfulness-and-teleology\(^{10}\); as we can appreciate that despite the positivistic inclinations of the Copernicus, the Galileo and the Newton, the scientific advances that ultimately took hold arose because those budding scientists had a sense that the very ‘detached, contemplative and blurry human social-construct of knowledge’ background had to be superseded as of its scholasticism and mysticism underlying knowledge background for a positivism/rational-empiricism knowledge background to take hold as transcendental-enabling/sublimating/supererogatory-de-mentativity not only to science but transcendental-enabling/sublimating/supererogatory-de-mentativity as well to the open society equally required for the sound functioning of science. It is this dynamic relationship as of ‘immediate, cause-and-effect and non-blurry practical and scientific knowledge’ and ‘detached, contemplative and blurry human social-construct of knowledge’ that is behind Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^{10}\) with respect to the prospective registry-worldview/dimension as resolving the vices-and-impediments\(^{10}\) of the prior registry-worldview/dimension. But then no matter the succession of institutionalisations as successive Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^{10}\), there is an ever present issue of Being underdevelopment 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 wherein institutionalising 54 reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{10}\) are always subject at uninstitutionalised-threshold\(^{10}\) to their denaturing\(^{15}\) as of their <amplituding/formative> wooden-language-{imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing}
narratives—of-the- reference-of-thought–categorical-imperatives/axioms/registry-
teleology }, as of temporal failing to uphold intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation. Hence Being-development/ontological-framework-expansion–as-
to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology
given human limited-mentation-capacity is rather upheld by ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as of intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation wherein the abstract
intemporal/longness-of-register-of–meaningfulness-and-teleology behind the prior registry-
worldview institutionalisation should equally be reflected as of prospective registry-worldview
institutionalisation, and involving the requisite deferential-formalisation-transference
secondnaturing of knowledge as organic-knowledge. We can appreciate the latter point in the
sense that with the development of various positivistic scientific and knowledge fields, the
knowledge agents weren’t naïve to imply that the ‘normal social temporal-to-intemporal
mental-dispositions as of <amplituding/formative> wooden-language {imbued—averaging-of-
thought—<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology
-as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>
are appropriate framework for engaging their subject-matter, as they rather promoted formal
knowledge/scientific societies and adopted their specific jargons to ensure that the intemporal
value reference mental-dispositions behind their respective ‘knowledge inventing’ was the
institutional mental-disposition for engaging with the knowledge formally or as of
secondnatured education practically available to everyone interested, and so while alienating
and considering general social <amplituding/formative> wooden-language {imbued—
averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-
teleology as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-
implications>} as improper and unqualified. This was to avoid a circularity of
<amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of– meaningfullness-and-teleology -as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} 
undermining of the intemporal-projection of their specific knowledge/science, as they
contribute in overall Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of– meaningfullness-and-teleology\textsuperscript{106}. 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
<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>} but
rather ontological-pertinence, and the point in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity —of-the-human-institutionalisation-process\textsuperscript{8} 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-
meaningfullness-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\textsuperscript{104} universal-individual-and-collective-self-affirmation-striving-for-social-
equality and the notion of knowledge as-of-selective-construal-of-social-value-and-
institutional-hierarchisation-as-of-ontological-primemovers-totalitative-framework -
overriding-social-equality-for-the-sake-of-individual-and-social-emancipation-as-of-efficient-
ontological-performance\textsuperscript{71} -<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–aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology with regards to meeting a basic level of individuals and social existential-possibilities expectations; such that the notions of knowledge and sovereignty can only be ‘socially effective’ within this articulated framework as enabled by ‘social universal-transparency–⟨transparency-of-totalising-entailing,-as-to-entailing–amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness⟩’. This articulation can be elucidated more explicitly in cases of cultural diffusion between societies of differing institutionalisation level as such cultural diffusion isn’t by a simplistic institutionalisation knowledge-level transference, but involves a mutual sense of sovereign selectivity and recognition among the societies, however the drive for cultural diffusion; thus allowing for ‘acculturating-indigenising-pidginising transitioning settings and their social constructions as of totalising–self-referencing-syncretising’ prior to eventual prospective relative-ontological-completeness–of–reference-of-thought accommodation. This is equally the knowledge and sovereignty dynamics that prevails within any given society. Thus, knowledge can effectively and efficiently be pushed forward but rather through an exercise of increasing ‘social universal-transparency–⟨transparency-of-totalising-entailing,-as-to-entailing–amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness⟩’ thus enabling ‘intemporal ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated
ontological-contiguity\textsuperscript{\textsuperscript{10}}—of-the-human-institutionalisation-process\textsuperscript{15} as of difference-conflatedness\textsuperscript{12}—as-to-totalitative-reification\textsuperscript{8}\textsuperscript{2}—in-singularisation\textsuperscript{<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing> —as-veridical-epistemic
-determinism\textsuperscript{4} \textsuperscript{8}<amplituding/formative–epistemicity>causality—as-to-projective-totalitative–
implications-of-prospective- nonpresencing,—for-explicating-ontological-contiguity \textsuperscript{61}
associated with Being-development/ontological-framework-expansion—as-to-depth-of-
onologising-development-as-infrastructure-of—\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100}. However, all along this ontological-contiguity —of-the-human-institutionalisation-process \textsuperscript{15} a suboptimal relation between knowledge and sovereignty undermines Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} 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 transcendent-al-enabling/sublimating/supererogatory—de-mentativity in formal institutional percolation-channelling—\textsuperscript{<in-deferential-formalisation-transference>}, with the result that beyond the underlying implied institutionalisation-level such a social-aggregation-enabling hotchpotch opinionatedness culture tends to critically and decisively inform individual and collective thought and action in a manner that is suboptimal to intemporality\textsuperscript{57}—as-ontology as of the manifestation of such a temporal-to-intemporal hotchpotch 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 wooden-language—imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the reference-of-thought categorical-imperatives/axioms/registry—teleology },—for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness—and-teleology undermining knowledge as of its organic true nature implied by ontological-faith-notion-ontology-ontological-fideism—imbued-underdetermination-of-motif-and—apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality behind prior ‘knowledge inventing’ and prospective ‘knowledge inventing’, and so as of intellectual institutional-being-and-craft; —ultimately the very paradox of human <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag means that the human sovereign psyche is one that is geared to construe of ‘presence as all-encompassing meaningfullness-and-teleology value construct’ such that the transcendental implications of knowledge by mental-reflex are construed as of incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation to presence, rather than as of <amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought of presence construed as of prospective relative ontological-contiguity over prior/transcended/superseded relative notional-discontiguity/epistemic-discontiguity—shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia—
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness).

The above analysis point out that transcendental knowledge in particular involves more than just knowledge as a grounded construct but as well an understanding of how such knowledge is instigated in society as part and parcel of the knowledge construed as organic-knowledge; given that the social-construct-as-society is not necessarily of immediate receptivity and is of a suboptimal disposition to such transcendental-enabling/sublimating/supererogatory–dementativity implications that are not priorly as of grounded constructs of knowledge. This will explain why the mere articulation of positivism/rational-empiricism meaningfulness-and-teleology constructs of knowledge wasn’t enough in undermining medieval mental-dispositions, and the persistent initiatives of the Copernicuses, Galileos, Rousseaux, Diderots, etc., were not vague actions but informed by an intuition about the nature of human society and how it develops given the inherently untransformable human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor as of human limited-mentation-capacity. Thus in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, crucially the issue of ontological-veracity is only half the problem of knowledge, with the other half being the grasp of the underlying sovereignty and knowledge dynamics as of eliciting ‘social universal-transparency’-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness }’.

As it is the latter that induces that social positive-opportunism for deferential-formalisation-transference and institutional percolation-channelling,<in-deferential-formalisation-transference>, as of social deferential attribution of power for the beneficial effect of knowledge as empowering various institutional domains. Further, as implying the superseding of entrenched grounded knowledge as of its psychoanalytic-unshackling implications and in destabilising the underlying existential reference-of-thought, transcendental knowledge is of a circular but consistent exercise of \(<amplituding/formative–epistemicity>totalising–renewing–realisation/re-perception/re-thought, and so due to the ‘existential and emotive commitments’ it is involved in undoing with regards to the implied prior notional-discontiguity/epistemic-discontiguity –<shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema> reference-of-thought and introducing the prospective ontological-contiguity reference-of-thought as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to–human<amplituding/formative–epistemicity>totalising–purview-of-construal’. Consider in this regard, that the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as of propective ontological-contiguity is more than just a reification gesturing of its very own axiomatic-construct affirmation/projection/assertion/dueness-validating-logicising/suitable-measuring-instrument-validating-measuring<as-to-postconverging-or-dialectical-thinking –
apriorising-psychologism but extends to encompass a de-assertion/preconverging-or-dementing of ‘traditional classical mechanics axiomatic-constuct’, at the threshold where it supersedes ‘traditional classical mechanics axiomatic-constuct’, as being of notional-discontiguity/epistemic-discontiguity <shallow-supererogation -of-mentally-aestheticised-preconverging/dementing -qualia-schema> when analysed as of ‘traditional classical mechanics axiomatic-constuct’, 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’. 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 of ‘traditional classical mechanics axiomatic-constuct’, 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-to-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\(^\text{87}\) gesturing of axiomatic-constructs as of the very same \(^\text{84}\)amplituding/formative–epistemicity\(^\text{45}\) totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality is relatively trite as occurring within the same registry-worldview/dimension \(^\text{84}\)reference-of-thought as of the positivistic/rational-empiricism meaningfulness-and-teleology\(^\text{106}\) mindset as well as its distance rather with respect to physical reality, such a transcending reification\(^\text{87}\) gesturing as of the grandest axiomatic-constructs having to do with consciousness with regards to the ‘very \(^\text{84}\)reference-of-thought itself’ wherein the prospective ontological-contiguity\(^\text{67}\) \(^\text{84}\)reference-of-thought as \(^\text{67}\) deprocrypticism–or–preempting—disjointedness-as-of-\(^\text{84}\)reference-of-thought implies a transcending reification\(^\text{87}\) gesturing that not only affirms notional–deprocrypticism prospective registry-worldview/dimension but in that affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-

dialectical-thinking–apriorising-psychologism> as of its ontological-completeness-of-
\(^\text{64}\)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\(^\text{50}\) 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\(^\text{10}\)/presublimating–desublimating-decisionality\}\)

of-ontological-performance \(^\text{17}\)-<including-virtue-as-ontology>

with respect to their prospective institutionalisations. This explains why it is not a fundamental contradiction as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-to-intemporal-dispositions–\<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>’—existentialism-form-factor at uninstitutionalised-threshold$^1$ 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$^1$ by prospective institutionalisation
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-
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought implied as of prospective institutionalisation’s deneuterising. It should thus be noted that such a transcendental exercise is not about passing the test as of the judgment of uninstitutionalised-threshold mental-reflexes of which is ‘ontologically flawed and wanting’ but rather is as of a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation intemporal-projection transcendental-enabling/sublimating/supererogatory-de-mentativity for prospective institutionalisation relative to such
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 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-adopt of a positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-


blinds us to appropriately appreciating this given the human mental-reflex of representing any uninstitutionalised-threshold as nondescript/ignorable–void (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing -narratives) as of our

<amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag. The point here is that the meaningfulness-and-teleology so-construed has to supersede the prior registry-worldview/dimension uninstitutionalised-threshold
perspective/framing/reference/horizon/projection for its prospective transcendence-and-sublimity/sublimation/supercratory-de-mentativity-enabling purpose, even if that implies being temporally unpalatable, given that the fundamental purpose for the underlying aetiolisation/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/intelligibility/setup/measuring/instrument as of a given registry-worldview’s/dimension’s institutionalisation reference-of-thought. Attitude/mental-disposition/care–and–episteme as such carries a registry-worldview’s/dimension’s ‘underlying sense of end-teleology/end-purposefulness’ and thereof its operative-construct and implicative-construct with regards to meaningfulness-and-teleology. It further implies a ‘the human toddling potential’ for living-as-of-human-personality-developing, social-projection-institutional-orientations and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology; with the ‘human toddling potential’
attitude/mental-disposition/care–and–episteme; and so, whether such a framework is a reference-of-thought as of overall construal-as-existence/existential-possibilities, or within a reference-of-thought like a social projection amplituding/formative–epistemicity totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality or specifically with living-as-of-human-personality-developing.

For instance, with respect to coming across and living say in an early hunter-gather society with its interpretation of ill-health as of bad omen, we will still maintain an ‘assumed-and-unflinching transversality for-sublimating–existential-eventuating/denouement of affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ as of the attitude/mental-disposition/care–and–episteme of positivism’s/rational-empiricism’s perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation, at least as of our self-conscious awareness, even as this reflects mutual beyond-the-consciousness-awareness-teleology in-existential-extrication-as-of-existential-unthought as when we publicly pretend to act otherwise by subscribing to the interpretation within such a social-setup. As construed within a given reference-of-thought, say in our positivism/rational-empiricism reference-of-thought we can further have the conception of the physics or biology or law or literature or even just entrepreneur or accountant or technician specific attitude/mental-disposition/care–and–episteme, and further at the individual level as of changing attitude/mental-disposition/care–and–episteme with living-as-of-human-personality-developing. Attitude/mental-disposition/care–and–episteme as so-construed is critical fundamentally because the notionally inherent human capacity for aetiologisation/ontological-escalation is directly associated with ‘attitude/mental-disposition/care–and–episteme as dispensing-with-immediacy-for-relative-ontological-completeness by-reification/contemplative-distension (as of human self-surpassing—existentialism-form-
factor, in overcoming ‘notionally—collateralising-beholdening-protohumanity’—to ‘attain-sublimating-humanity’—as to existence potency. ~ sublimating nascence, disclosed from prospective-epistemic-digression to supersede human temporality  

shortness <amplituding/formative> wooden-language {imbued—averaging-of-thought <as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of: ‘nondescript/ignorable—void ‘—with-regards-to-prospective-apriorising-implications}> to be able to achieve transcendence—and—sublimity/sublimation/supererogatory—de—mentativity’, and so as of intemporality^\(\circ\). 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^\(\circ\)—by-reification^\(\circ\)/contemplative-distension^\(\circ\) 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^\(\circ\) 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^\(\circ\) 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^\(\circ\) is construed as the more profound attitude/mental-disposition/care—and—episteme for human optimum living, and so over say an animal-like immediacy attitude/mental-disposition/care—and—episteme of living. With regards to the second—level of social aetiologisation/ontological-escalation associated with ‘attitude/mental-disposition/care—and—episteme dispensing—with-immediacy—for-relative-ontological-completeness—by-reification /contemplative-distension^\(\circ\)’, for achieving
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity; humankind construes of existence as ‘more than just plain living as animals’ but as enabling for various domains of social projections dispensing-with-immediacy-for-relative-ontological-completeness -by-reification\(^8^7\)/contemplative-distension\(^3^6\) 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 dispensing-with-immediacy-for-relative-ontological-completeness\(^8^8\)-by-reification\(^7^7\)/contemplative-distension\(^\text{a}\). 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\(^6^7\)—of-the-human-institutionalisation-process\(^6^8\) as of difference-conflatedness\(^1^2\)-as-to-totalitative-reification\(^7^7\)-in-singularisation\(^<\text{as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing}>\text{as-veridical-epistemic-determinism} \text{amplituding/formative-epistemicity>causality-as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity> with Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^1^0\), beyond-the-consciousness-awareness-teleology\(^1^0\)<in-existentiel-extrication-as-of-existential-unthought>, implying specifically a nonextricatory-existential-preempting-of-existential-unthought attitude/mental-disposition/care–and–episteme\(^\text{a}\) as dispensing-with-immediacy-for-relative-ontological-completeness -by-reification /contemplative-distension\(^1^i\)-of- reference-of-thought-by-reification\(^7^7\)/contemplative-distension thus transcendentally enabling the successive
willing of the relative-ontologically-veridical attitude/mental-disposition/care–and–episteme. As we can appreciate that without implying a dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{88} /contemplative-distension\textsuperscript{26} as of a child’s living-as-of-human-personality-developing, the child’s poorly developed attitude/mental-disposition/care–and–episteme will poorly face optimum living of adult life or where such was the case about all human children then the human species will be no more culturally unique than any other animal. Again, as of human social-projection-institutional-orientations we know that subject-matter, trades and bureaucratic expertise come with a requisite implied attitude/mental-disposition/care–and–episteme\textsuperscript{5} in detachment from

\textit{<amplituding/formative> wooden-language-\{imbued–averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications-\} as we know that, everything being equal legitimately, it is the professional electrician as of its assumed-and-unflinching professionally-institutionalised-as-dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{88} /contemplative-distension\textsuperscript{26} attitude/mental-disposition/care–and–episteme whose workmanship is guaranteed to produce the best and safe outcome for electrical installations; and so dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{88} /contemplative-distension\textsuperscript{26} as of

\textit{<amplituding/formative> wooden-language-\{imbued–averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications-\} dispositions thus expanding human needs and desires possibilities. Likewise, the dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{88} /contemplative-distension\textsuperscript{26} ‘assumed-and-unflinching transversality-<for-sublimating–existential-
eventuating/denouement>-of-affirmative-and-unafirmative–disambiguated–motif-and

632
apriorising/axiomatising/referencing’ of a relative-ontologically-veridical attitude/mental-disposition/care–and–episteme as of its prospective relative-ontological-completeness


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 as of humanity level intemporal/ontological/social/species/universal/transcendental/maximalising-

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

postconverging–de-mentating/structuring/paradigming; inducing thereof social institutionalisation secondnaturing by way of percolation-channelling.<in-deferential-

formalisation-transference>. Inherently, the very grounding of Being-development/ontological-


meaningfulness-and-teleology attitude/mental-disposition/care–and–episteme is beyond

presencing—absolutising-identitive-constitutedness, and actually lies prospectively in

ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68}; and so construed as of an abstract notion of perpetual/eternising preservation of Being, and so beyond temporality /shortness existential-extrication-as-of-existential-unthought lack of the projecting attitude/mental-disposition/care–and–episteme\textsuperscript{5} for prospective institutionalisations as mainly concerned with the ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ as absolute reference of \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} ‘with little sense of coherence as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100}, and thus the latter cannot unlike the former be the framework for aetiolisation/ontological-escalation as of \textsuperscript{104}universal implications, and particularly so as of the ‘naivety of eliciting mutual temporality\textsuperscript{99}/shortness as intemporality \textsuperscript{57}/longness or eliciting of wooden-language–\{imbued–averaging-of-thought–\langle as-to-leveling/ressentiment/closed-construct-of– meaninglessness-and-teleology –as-of–’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications\rangle\}'. This notion of fulfilling a given prospective institutionalisation’s requisite attitude/mental-disposition/care–and–episteme\textsuperscript{5} underlies the very idea of intellectual-and-moral-inequivalence/non-correspondence as well as dialogical inequivalence/non-correspondence; as where one party does fulfils the attitude/mental-disposition/care–and–episteme\textsuperscript{5} of a given institutionalisation’s \textsuperscript{84}reference-of-thought as of prospective relative-ontological-completeness ’of-axiomatic-construct-or- reference-of-thought and thus its corresponding \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100}, and the other doesn’t as of prior relative-ontological-incompleteness’. This further explains why epistemic-breaks/epistemic-resetting arise with the successive prospective institutionalisations in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68}, wherein for instance the positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care–and–episteme of say a Galileo or Descartes is circularly beyond the contention framework of scholasticism meaningfulness-and-teleology, speaking of the impossibility of logical-congruence between the positivists and scholastics with only the utter dominance of positivism arising as of its ontological-primemovers-totalitative-framework induced positive-opportunism as of scientific, medical, technical advancements, free society, etc. that leads to the crossgenerational collapsing of scholasticism. It is interesting to note here that such positivist scholars were ‘never beholden to a convincing exercise with scholasticism but rather with intrinsic-reality/ontological-veridicality’, and for which purpose rather opted to create internally-coherent positivist networks and societies for the perpetuation of positivistic meaningfulness-and-teleology while averting its denaturing by wrongly implying notional-contiguity/epistemic-contiguity profound-supererogation-of-mentally-aestheticised-postconverging/dialectical-thinking–qualia-schema with scholasticism. But rather implying notional-discontiguity/epistemic-discontiguity shallow-supererogation-of-mentally-aestheticised-preconverging/dementing–qualia-schema given the latter’s flawed preconverging–de-mentating/structuring/paradigming as of prior relative-ontological-incompleteness reference-of-thought. The insight here is that more fundamentally knowledge is not about ‘interhuman negotiating or agreeableness’ but more critically about a third party validator known as ‘intrinsic-reality/ontological-veridicality’ which is the transcendental-enabling/sublimating/superrerogatory–de-mentativity above the mortals that are humans, and that the exercise of knowledge construction is rather an interhuman transversality 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 amplituating/formative wooden-language–imbued–
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—<for-sublimating–existential-eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ ontological-prime movers-totalitative-framework being the critically fundamental determining arbiter of what will prospectively pass for knowledge rather than the naivety of logical-congruence of dialogue-equivalence—<as-to-psychologismic-apriorising/axiomatising/referencing—of–existential-contextualising-contiguity>—conflatedness—in-self-becoming/self-conflatedness /formative–supererogating 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 dialogue-equivalence—<as-to-psychologismic-apriorising/axiomatising/referencing—of–existential-contextualising-contiguity>—conflatedness—in-self-becoming/self-conflatedness /formative–supererogating is de-mentatively/structurally/paradigmatically superseded, in the sense that every institutionalisation say for instance scholasticism scholarship has its ‘genuine intellectual engagement framework’ as of its underlying attitude/mental-disposition/care–and–episteme’ reference-of-thought supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for–conceptualisation, but then at its uninstitutionalised-threshold (as implied from prospective
This is equally reflected with regards to the prospective transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity implying knowledge proponents, as the
very notion of implying a prospective transcendental conceptualisation as of organic-
knowledge is one that undervalues the presencing—absolutising-identitive-constitutedness
attitude/mental-disposition/care—and—episteme as of its social-stake-contention-or-confliction
while the very notion of perceiving highly the meaningfulness-and-teleology within a prior
institutionalisation framework is one that is necessarily apprehensive and shallow-minded to the
notion of a prospectively undermining prospective nonpresencing—perspective—ontological-
normalcy/postconvergence sublimity/sublimation/supererogatory-de-mentativity episteme
transcendence-and-attitude/mental-disposition/care—and—reference-of-thought
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—
conceptualisation. In addition, the disruptive uninstitutionalised-threshold contextualisation
as of such divergent commitments and ‘lack of perceived constraining framework of logical-
congruence of dialogical-equivalence—as-to—psychologismic—apriorising/axiomatising/referencing—
supererogating’ further radicalises the human disposition to act temporally beyond-the-
consciousness-awareness-teleology<sup>100</sup>-<in-existential-extrication-as-of-existential-unthought>⁵ institutional-being-and-craft as of perceived vested interest, striving to undermine prospectively implied transcendence-and-sublimity/sublimation/supererogatory-de-mentativity meaningfulness-and-teleology<sup>100</sup> attitude/mental-disposition/care–and–episteme⁶. What is then the manifestation of such intellectual undermining which must necessarily be understood as of knowledge-notionalisation required as of the notional–conflatedness<sup>12</sup> of deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought protensive-consciousness? ontological-bad-faith/inauthenticity⁸ as of its charlatanic effect fundamentally involves the undermining at any human uninstitutionalised-threshold<sup>103</sup> of the possibility of intellectually induced social universal-transparency<sup>105</sup><sup>105</sup>({transparency-of-totalising-entailing,<sup>4</sup> as-to-entailing<sup>4</sup> <amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness<sup> }); for the ultimate outcome of undermining any such intemporal knowledge deferential-formalisation-transference behind the secondnaturung for prospective institutionalisation. Such a beyond-the-consciousness-awareness-teleology<sup>100</sup>-<in-existential-extrication-as-of-existential-unthought>¹⁰⁻undermining exercise is geared towards the ontologically-flawed apriorising-teleological-elevation-in-ontological-contiguity⁷⁷ of social <amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} and untransvaluated–temporal-intemporality<sup>22</sup> social-chainism, on the conation of upholding ontological-bad-faith/inauthenticity⁴ contentions; by its deflating of the conception of ontologically-veridical ‘meaningfulness-and-teleology<sup>109</sup> as of human mortals contentions in transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing”¹⁰², wherein the ‘superior party’ of existence/intrinsic-reality/ontological-veridicality is the validator of
ontological-pertinence as of concurrent ontological-primemovers-totalitative-framework, and thereof ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’ as new reasoning-from-results/afterthought, and so over and above ‘interhuman negotiating or agreeableness’. Thus ontological-bad-faith/inauthenticity as of its charlatanic effect undermines, as of beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought>, the articulation of meaningfulness-and-teleology 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-primemovers-totalitative-framework strife to uphold-and-promote the ‘superior party’ which is the nonpresencing-<perspective–ontological-normalcy/postconvergence> of existence/intrinsic-reality/ontological-veridicality; with such intellectual-bad-faith rather advancing such an incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation accommodating framework for strategically cultivating pre-established temporal interest. Central to such incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation is a simplistic, poor and inadequate articulation of the notion of scepticism usurping genuine intellectual scepticism. Such a poor notion of scepticism operates by a spurious relationship with intellectual contentions that is susceptible to legitimise-or-delegitimise arguments however ontologically pertinent or impertinent as of concurrent ontological-primemovers-totalitative-framework, rather as of its commitment to incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation that in many ways could just as well validate <amplituding/formative> wooden-language-⟨imbued—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\(^2\) attitude/mental-disposition/care–and–episteme\(^3\) and their social contentions. As in effect, such ontological-bad-faith/inauthenticity\(^4\) 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 \(^5\) incrementalism-in-relative-ontological-incompleteness\(^6\)—enframed-conceptualisation, and so as of the naïve implication that proceduralism is the substitute for existence/intrinsic-reality/ontological-veridicality as transcendental-enabling/sublimating/supererogatory–de–mentativity. This poor scepticism attitude/mental-disposition/care–and–episteme\(^7\) usurping the pre-established ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’, has \(<\)preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing–existentia—lising—enframing/imprintedness\(>\) (as-to– historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) implications as of the forestalling of prospective ‘concurrent ontological-primemovers-totalitative-framework\(^7\)’ 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\(^8\) of genuine intellectual scepticism is encrusted within the very notion of prospective relative-ontological-completeness\(^9\) of human meaningfulness-and-teleolgy, given human limited-mentation-capacity-deepening\(^10\). Such a genuine intellectual scepticism construes of knowledge by its given \(<\)amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic—
reality/ontological-veridicality/existential-reality in terms–as-of-axiomatic-construct of the competing contending construals elicited relative credibility and relative scepticism as of prospective relative-ontological-completeness, thus enabling the upholding of the ‘superior party’ that is existence/intrinsic-reality/ontological-veridicality, which as of its transcendence-enabling nature brings about prospective human emancipation. While genuine intellectual scepticism rather strives in a comprehensive intellectual credibility and scepticism framework as of prospective relative-ontological-completeness, ontological-bad-faith/inauthenticity scepticism avoids such constraining as it rather emphasises a predisposition for discreet, ‘ontologically unconstrained framework as of prospective relative-ontological-completeness’ and non-comprehensiveness, that rather allow for selectivity, incompleteness and perfidy passing for genuine intellectual scepticism. Effectively while genuine intellectual transformation involves dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension, a perfidious ontological-bad-faith/inauthenticity scepticism involves eliciting a sense of immediacy and temporality/shortness as of wooden-language-(imbued—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-intemporal-social-chainism as ‘developed thought’, thus deflating the requisite dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension intemporal detachment/backstep for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. In this latter respect, and for the possibility of prospective social transcendence-and-sublimity/sublimation/supererogatory-de-mentativity and emancipation, social practices at any given period as ‘becoming constructs’ are
not inherently ontologically sacrosanct by the fact that these are the outcome of preceding prospective relative-ontological-completeness as of preceding intemporal dispensing-with-immediacy-for-relative-ontological-completeness -by-reification /contemplative-distension, and by that very implication this is what carries the possibility of ‘inventing’ as-of-prospective-institutionalisation social practices as of prospective relative-ontological-completeness. ontological-bad-faith/inauthenticity ad-hoc pretences extolling social practices as of presencing—absolutising-identitive-constitutedness but of a poor conception outside the prospective relative-ontological-completeness behind such social practices ‘inventing’ as-of-prior-institutionalisation and so-implied as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfullness-and-teleology, are but denaturing and down the line equally undermines prospective relative-ontological-completeness for the further emancipation of human social practices. As such ontological-bad-faith/inauthenticity ad-hoc pretences extolling social practices as of presencing—absolutising-identitive-constitutedness are of the same notional-contiguity/epistemic-contiguity kind that bathe in the aestheticised-postconverging/dialectical-thinking –qualia-schema kind that bathe in the wooden-language-averaging-of-thought as-to-leveling/ressentiment/closed-construct-of– meaningfullness-and-teleology as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications> and untransvaluated–temporal-intemporality social-chainism that implied as much about extolling social practices presencing—absolutising-identitive-constitutedness of existential-extrication-as-of-existential-unchought reasoning-from-results/afterthought attitude/mental-disposition/care–and–episteme of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism and today’s positivism–procrypticism, with little prospect/opening for prospective transcendence-
and-sublimity/sublimation/supererogatory—de-mentativity. Essentially and constructively, all intellectualism as of their intemporal job description as emancipative is to relay in uninhibited/decomplexified terms—as-of-axiomatic-construct the blunt reality of the social as this is the very attitude/mental-disposition/care—and–episteme⁵ that empowers prospective social emancipation however socially inconvenient it may sound; and so beyond habituated

\(<\text{amplituding/formative–epistemicity}>\) totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag . The fact that many that are institutionally anchored may speak otherwise or naively against such a stance doesn’t diminish in any way the ‘natural appropriateness’ of such a job description as of human intemporal/ontological/social/species/⁶ universal/transcendental/⁵ maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming, but rather speaks of a poverty of institutionalisation that creeps into institutional anchors as of their reasoning-from-results/afterthought constructions subject to temporal/shortness-of-register-of–meaningfulness-and-teleology⁶ denaturing of reference-of-thought–categorical-imperatives/axioms/registry-teleology⁶—for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁶.

As a result of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturdenaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>—existentialism-form-factor, the ever present reality of human uninstitutionalised-threshold as reflected successively with recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism, has always implied resolution beyond just reasoning-from-results/afterthought that warrants successive nonpresencing—<perspective–ontological-normalcy/postconvergence> as of the

The implication here is that ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality is rather about a ‘seeding promise of human-subpotency ontological-performance <including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s—sublimating—nascence-as-of-its-coherence/contiguity’, but that reasoning-through/messianic-reasoning adduced transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity prospectively comes out short with the prospective reasoning-from-results/afterthought outcome, and so because of human limited-mentation-capacity at any moment. Thus the successive reasoning-from-results/afterthought outcomes as the logocentric constructs of the successive registry-worldviews/dimensions arrive at their successive reference-of-thought—categorical-imperatives/axioms/registry-teleology\[^{100}\], for aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\[^{100}\] as of successive prospective relative-ontological-completeness—of-reference-of-thought, but fail to grasp/capture all the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

through/messianic-reasoning prospective relative-ontological-completeness of reference-of-thought overriding prior reasoning-from-results/afterthought now in prior relative-ontological-incompleteness of reference-of-thought at such uninstitutionalised-threshold; and so, in a renewing apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument instigation as of reasoning-through/messianic-reasoning attitude/mental-disposition/care–and–episteme implicitation for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology, which is construed as more fully articulating the notion of ontological-good-faith/authenticity. This practical conceptualisation of ontological-good-faith/authenticity as of its method is further critical because however well elicited, even reasoning-from-results/afterthought constructs still need their good ontological-performance -<including-virtue-as-ontology> in practice, and given human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, there is always room for human denaturing of such reasoning-from-results/afterthought constructs induced by reasoning-through/messianic-reasoning; pointing to the fact that ultimately the underlying ‘sanctity of knowledge’ arises from ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as of such ontological-good-faith/authenticity based intemporal organic-knowledge that is wary of the denaturing that can arise as of temporal mechanical-knowledge that ‘dispenses with the originary/as-of-event spirit of reasoning-through/messianic-reasoning’ and adopts a mere pedantic relating with the reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology.
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 de-mentation—(supererogatory—ontological—de-
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
grander dispensing-with-immediacy-for-relative-ontological-completeness—by-
reification/contemplative-distension. Finally as a further analysis, Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology is by a rather surreptitious manner
undermined by what this author qualifies as ‘subterfuges of Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology’ which are rather as of ideology; ideology in the sense that
these are ‘commitments’ ready to ‘forego the pre-eminence of knowledge construed as of its
ontological-veracity’ which is the only assurance of optimum construct of knowledge for
human emancipation. Ideology as such takes the form of either ‘ideology denaturing
of
recomposuring-for-relative-ontological-completeness\textsuperscript{38}—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming. This underlying human mental-
disposition arises as of the successive human as trepidatious/warped/preclusive/occlusive-
consciousness in \textsuperscript{58}neuterising; as such \textsuperscript{58}neuterising is the outcrop of human limited-mentation-
capacity. In other words \textsuperscript{58}neuterising can effectively be ‘decomposed-as-from-a-
conflatedness\textsuperscript{15}-perspective into the ontologically-veridical underlying limited-mentation-
capacity manifestation’ as of social-stake-contention-or-confliction \textsuperscript{45}<amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \textsuperscript{33},
and so-construed from the ‘deepest phenomenological transcendental-point-of-departure handle
as of the notional–conflatedness \textsuperscript{12}of notional–deprocrypticism deneuterising —
referentialism’. Such an exercise can be conceptualised as an abstract \textsuperscript{45}reference-of-
thought/epistemic-totalisation level of deneuterising —referentialism, wherein for instance,
with regards to ‘the very same medical \textsuperscript{45}<amplituding/formative–
epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-
reality/ontological-veridicality’ as de-mentatively/structurally/paradigmatically defining
‘social-stake-contention-or-confliction as of existential-instantiations dynamics among
individuals and the social-collective’: - the trepidatious-consciousness of an early hunter-
gatherer recurrent-utter-uninstitutionalisation society direct experience of misfortune say like
catching an unknown disease in a given forest may imply an existential-contextualising-
contiguity\textsuperscript{39}-lowest-level-reification\textsuperscript{87} perceptivity-as-of-bad-omen as of its relative
\textsuperscript{7}neuterising as of its random-as–uncircumscribing/undelineating-as–‘epistemic-totality\textsuperscript{76},
existential–epistemic-totalisation-scheme-of–\textsuperscript{19}meaningfulness-and-teleology\textsuperscript{100} given its non-
rules—apriorising/axiomatising/referencing–psychologism,—as-impulsive-or-accidented-or-
random-mental-disposition (noting that such a poor reification\textsuperscript{87} is better than no reification at
all in the sense that where the given forest is infested with say mosquitoes carrying malaria for
instance, such a perceptivity-as-of-bad-omen provides a basic knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications to human-subpotency however its trepiditious nature as to ‘a crude predisposition to avoid the forest’); - for the warped-consciousness of an animistic base-institutionalisation society imply existential-contextualising-contiguity second-level-reification perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period as of its relative neuterising as of its tendentious-circumscribing-as-‘epistemic-totality’-or-delineating-as-‘epistemic-totality’ existential–epistemic-totalisation-scheme-of-meaningfulness-and-teleology given its rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism (noting as well that in the case where the given forest is infested with say mosquitoes carrying malaria for instance, such a perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period provides a relatively better knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications to human-subpotency however its tendentious nature as to inducing tendentiously crude behaviours and psychological assurances associated with positive experiences over negative experiences); - for the preclusive-consciousness of a universalisation–non-positivism/medievalism society imply existential-contextualising-contiguity third-level-reification perceptivity-as-of-failure-to-follow-the-heeding-of-the-Deity-or-failure-to-adhere-to-a-certain-mysticism-or-failure-to-pay-reverence-to-an-ancestor as of its relative neuterising as of its qualifying-circumscribing-as-‘epistemic-totality’-or-delineating-as-‘epistemic-totality’ existential–epistemic-totalisation-scheme-of-meaningfulness-and-teleology given its universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism (noting that in the case where the given forest is infested with say mosquitoes carrying malaria for instance, such a perceptivity-as-of-failure-to-follow-the-heeding-of-the-Deity-or-failure-to-adhere-to-a-certain-mysticism-or-
failure-to-pay-reverence-to-an-ancestor provides an even better knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications to human-subpotency however its preclusive nature as to comprehensively-qualified narrative of a non-ad-hoc and weighty/profound existential interpretation inducing the predisposition as of a fateful {10} universal narrative of human behaviour implications); - for an occlusive-consciousness as of our positivism/rational-empiricism implying existential-contextualising-contiguity \textsuperscript{4} -fourth-level-reification \textsuperscript{7} percutivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation still as of its relative \textsuperscript{5} neuterising as of its categorising–circumscribing-as–‘epistemic-totality’ \textsuperscript{8} -or-delineating-as–‘epistemic-totality’ \textsuperscript{9} existential–epistemic-totalisation-scheme-of–meaningfulness-and-teleology \textsuperscript{10} 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 \textsuperscript{11} -full-level-of-reification \textsuperscript{12} notional–deprocrypticism deneuterising —referentialism as of referentialism–circumscribing-as–‘epistemic-totality’ \textsuperscript{13} -or-delineating-as–‘epistemic-totality’ \textsuperscript{14} existential–epistemic-totalisation-scheme-of–meaningfulness-and-teleology \textsuperscript{15} given its preempting—disjointedness-as-of—reference-of-thought, as-to—\langle amplituding/formative–epistemicity\rangle growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism implied as of say post-structuralism ‘which factors in socioeconomic, education, information, environmental, gender and power relations issues underlying healthcare and medical delivery’ (noting finally that in the case where the given forest is infested with say mosquitoes carrying malaria for instance, such a perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation provides the best knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications to human-subpotency as of its protensive nature as to coherent existential interpretation drawing out the full implications of human limited-mentation-capacity-deepening as of deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought as a projective–totalitative-implications conception and superseding presencing—absolutising-identitive-constitutedness naiveties as to the socially extended constructive construal of healthcare as more than just as of immediate disease/illness cause-and-effect implications). The latter as deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought as of its ontological-completeness-of-reference-of-thought/ontological-normalcy/postconvergence is the effective basis for evaluating the ontological-veracity of all preceding reference-of-thought as of its deneuterising —referentialism that breaks-down the various neuterising to their basic human limited-mentation-capacity dynamics implications. In this regard, their successive profoundness as of their ‘successive (uncircumscribing/undelineating-as-‘epistemic-totality—') with recurrent-utter-uninstitutionalisation) circumscribing-as-‘epistemic-totality’—’or-delineating-as-‘epistemic-totality’ existential—epistemic-totalisation-scheme-of—meaningfulness-and-teleology speaks of more and more profound convergence-as-of-accumulation of human-subpotency
grasp of the full-potency of existence coherence/contiguity. It should be noted as well that the afore is focused on the abstract reference-of-thought/epistemic-totalisation level of différance/internal-dialectics/difference-deferral, as it is actually reflecting ‘the backdrop construed as human sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing—as-to-possibilities-of-self-becoming-as-of—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—deprocripticism deneuterising, to fully reflect the ontological-veridicality of mental-states as of affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring—<as-to-postconverging-or-dialectical-thinking apriorising-psychologism> and unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring—<as-to-preconverging-or-dementing —apriorising-psychologism> stranding dialectics. For instance, reflecting in an early hunter-gatherer society the ‘candid existential expressiveness’ of how one is suffering from bad omen on the backdrop of its ‘recurrent-utter-uninstitutionalisation totalising/circumscribing/delineating <amplituding/formative—epistemicity> reference-of-thought—devolving—différance/internal-dialectics/difference-deferral’ construed as disambiguation its uninstitutionalised-threshold meaningfullness-and-teleology. Thus this will disambiguate, specifically ‘with regards to the ill-health <amplituding/formative—epistemicity> totalising—devolved—purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality’ the recurrent-utter-uninstitutionalisation random-as—
disjointedness-as-of-`reference-of-thought,-as-to-`

meaningfulness-and-teleology<sup>100</sup> as reflected in the idea of failure to heed the Deity, while for the occlusive-consciousness as apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—re-originariness/re-origination as of categorising-circumscribing-as-‘epistemic-totality’<sup>36</sup>-or-delineating-as-‘epistemic-totality’<sup>101</sup> ‘existential–epistemic-totalisation-scheme-of–meaningfulness-and-teleology’<sup>100</sup> 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<sup>100</sup> that decomposes-as-of-conflatedness<sup>12</sup> ‘human mentally-closed limited-mentation-capacity as of beyond-the-consciousness-awareness-teleology’<sup>100</sup>-<in-existential-extrication-as-of-existential-unthought>’ induced<sup>10</sup> 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-(of-existential-contextualising-contiguity)—re-originariness/re-origination as of referentialism–circumscribing-as-‘epistemic-totality’<sup>39</sup>-or-delineating-as-‘epistemic-totality’<sup>11</sup> ‘existential–epistemic-totalisation-scheme-of–meaningfulness-and-teleology’<sup>100</sup> 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<sup>16</sup>—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 construed 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 by the notion of différance/internal-dialectics/difference-deferral so-construed as of reference-of-thought-or-axiomatic-construct-devolving-as-of-ontological-reconstituting—as-to-conflatedness’—différance/internal-dialectics/difference-deferral’ and as implied as-of-the-construal—of—différance/internal-dialectics/difference-deferral—of—meaningfulness-and-teleology; and so with respect to the more ontologically-veridical reality of human conceptualisation of meaningfulness-and-teleology always from a position of limited-mentation-capacity as of prior relative-ontological-incompleteness—of—reference-of-thought,
ontological-contiguity’ as ‘Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^{100}\) coherence/contiguity implications as of ontology’s-directedness-as-Being’, and thus fails to get to the ‘deepest phenomenological transcendental-point-of-departure handle as of the notional—conflatedness\(^2\) of notional—deprocrypticism deneuterising\(^1\)—referentialism’ reflected by metaphysics-of-absence-\(\{\text{implicated-epistemic-veracity-of- nonpresencing—\langle\text{perspective—ontological-normalcy/postconvergence}\rangle}\}\) in the conception of ‘meaningfulness-and-teleology\(^{100}\) ontological-performance —\(\langle\text{including-virtue-as-ontology}\rangle\) which is as of the transcendental implications in reflecting holographically—\(\langle\text{conjugatively-and-transfusively}\rangle\) the ontological-contiguity\(^7\)—of-the-human-institutionalisation-process\(^4\). The further insight here is that, such a most ontologically-complete profundness/depth of ‘phenomenological transcendental-point-of-departure handle in-its-overcoming-of-neuterisation’ reflected by metaphysics-of-absence-\(\{\text{implicated-epistemic-veracity-of- nonpresencing—\langle\text{perspective—ontological-normalcy/postconvergence}\rangle}\}\) for the construal of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue points to a fundamental epistemic-break/epistemic-resetting; with the latter arising as a result of lack of ‘axiomatic commonness-in-sharedness of human meaningfulness-and-teleology\(^{100}\) with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—human<amplituding/formative—epistemicity>totalising—purview-of-construal’\(^2\) as of the variance of uninstitutionalised-threshold\(^{103}\) prior relative-ontological-incompleteness\(^4\)—of—reference-of-thought and prospective institutionalisation relative-ontological-completeness\(^8\)—of—reference-of-thought. For instance, such epistemic-break/epistemic-resetting associated with the overall ontological-contiguity\(^7\)—of-the-human-institutionalisation-process\(^4\) necessarily explains the ‘mutually transversality—\(\langle\text{for-sublimating—existential-eventuating/denouement}\rangle\)—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/supercorogatory de-mentativity as of reference-of-thought is by itself tied up to a prospective epistemic disruption, construed as of soundness-or-ontological-good-faith/authenticity -of- reference-of-thought, beyond just grounded knowledge as of the prior episteme which is rather construed as of unsoundness-or-ontological-bad-faith/inauthenticity"-of-"reference-of-thought. Such transcendental epistemic-breaks/epistemic-resetting arise because humankind is subpotent as of its knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue to the full-potency of existence, and in the human construal/conceptualisation of intrinsic-reality/ontological-veridicality, the ‘superseding party’ is not any involved humans as knowledge agents but inherent existential-reality itself, with any such humans as knowledge agents only ‘pertinent in delegation’ as of their ‘kowtowing to existential-reality’, with such delegation inherently revoked as of their failed ‘kowtowing to existential-reality’. To the extent that human knowledge agents ‘achieve sufficient-and-recurrent credibility as of their knowledge methods and approaches’ with respect to social universal-transparency –{(transparency-of-totalising-entailing,-as-to-entailing-

<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness }}, an apparent episteme as of ‘axiomatic commonness-in-sharedness of human meaningfulness-

and-teleology with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–

epistemicity>totalising–purview-of-construal’’ arises as of institutional-being-and-craft. But then, where transcendental implications as of prospective institutionalisation prospective
relative-ontological-completeness\textsuperscript{88} 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\textsuperscript{84} between the prospective episteme and the prior episteme as of the lack of ‘axiomatic commonness-in-sharedness of human \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} 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\textsuperscript{104} ({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\textsuperscript{110} ⟨in-existential-extrication-as-of-existential-unthought⟩, but further because as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued- ‘notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor, there is ‘a drift from the ideal of knowledge agents only as ‘pertinent in delegation’ as of their ‘kowtowing to existential-reality’ towards a teleologically-degraded exercise of institutional-being-and-craft muddlement. It should be noted that such a notional construct of episteme interpreted herein is implied as of ‘dynamic social <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{67}—of-the-human-institutionalisation-process\textsuperscript{68} as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor, there is ‘a...
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{100}, antinihilism and transcendental-enabling/sublimating/supererogatory–de-mentativity knowledge perspectives’. Ultimately, this point out that epistemic-breaks/epistemic-resetting become inevitable wherein the prior knowledge episteme de-mentatively/structurally/paradigmatically loses its way as of its initial justification as safeguarding the prospective possibility of enlightening human knowledge as of ontology’s-directedness-as-Being, but then by its institutional-being-and-craft uninstitutionalised-threshold\textsuperscript{03} actually de-mentatively/structurally/paradigmatically beyond-the-consciousness-awareness-teleology\textsuperscript{14}.–in-existential-extrication-as-of-existential-unthought> undermines the prospective possibility of prospective enlightening human knowledge; and so, as increasingly the prior epistemic disposition is one that overlooks prospective inherent transcendental-enabling/sublimating/supererogatory–de-mentativity of meaningfulness-and-teleology ontological-performance\textsuperscript{77}.–including-virtue-as-ontology> turning rather towards social-aggregation-enabling implications as meaningfulness-and-teleology\textsuperscript{100} ontological-performance\textsuperscript{77}.–including-virtue-as-ontology>, undermining the very notion of the intellectual exercise as about developing/institutionalising the social and not kowtowing-to-it construed as charlatanism! Further in all such transcendental contexts despite the fact that the-new is derived
from the-old as for instance the Descartes, the Galileos, the Leibnizes and the Newtons as budding-positivists are the outcrop of Scholasticism itself, the-new epistemic-break/epistemic-resetting is justified in that even the-old is predicated on upholding Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of ontology’s-directedness-as-Being going by the human intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming. Insightfully, that exercise is actually reflected as of temporal-to-intemporal individuations wherein the individual is rather a receptacle of temporal-to-intemporal individuations with variance of mental-dispositions among individuals an issue of variance as of skewness towards temporality/shortness or intemporality; such that even the budding-positivists carried elements of scholasticism but were more definitely of a positivistic outlook, and many scholastics articulated notions which could more fruitfully be developed in a positivistic outlook but were stifled by their scholasticism dogmatic intellectual commitments. In effect, human limited-mentation-capacity however the institutionalisation-level as of human-subpotency- aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence’—existentialism-form-factor implies that it is impossible for the intemporal projection as longness-of-register-of—meaningfulness-and-teleology that prospectively construes of successive frameworks of ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as of implicited-and-explicated—reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness—
and-teleology\(^{100}\) as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue’ as of the specific institutionalisation, to ensure that human meaningfulness-and-teleology\(^{100}\) ontological-performance\(^{12}\) <-including-virtue-as-ontology> will remain intemporal-as-ontological as of their \(^{84}\) reference-of-thought-categorical-imperatives/axioms/registry-teleology\(^{100}\) given ‘the impossibility of overcoming the abstract human seed of temporality\(^{99}\)/shortness dynamically involved, as of beyond-the-consciousness-awareness-teleology\(^{100}\)-<in-existential-extrication-as-of-existential-unthought>, in a formulaic-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^7\) deterministic relation with such \(^{64}\) reference-of-thought-categorical-imperatives/axioms/registry-teleology\(^{100}\) by <amplituding/formative> wooden-language\(^6\) (imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing —narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^{100}\) } thus failing to uphold intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’. Thus the ontological effectiveness of such intemporal-projection as longness-of-register-of—meaningfulness-and-teleology\(^{100}\) lies rather in undermining the existential possibility of the successive uninstitutionalised-threshold\(^0\)/uninsitutionalisations as of bringing about prospective relative-ontological-completeness\(^{88}\)-of—reference-of-thought driven by ontological-faith-notion-or-ontological-fideism thus inducing social \(^{106}\) universal-transparency\(^{\langle}\transparency-of-totalising-entailing,—as-to-entailing—<amplituding/formative—epistemicity>totalising—in—relative-ontological-completeness\rangle\) which renders untenable temporality\(^{99}\)/shortness as of the given uninstitutionalised-threshold\(^0\) instigated from the prior institutionalisation’s \(^{84}\) reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^{100}\) denaturing\(^15\); as implied with base-institutionalisation prospective relative-ontological-completeness’-of—reference-of-thought over recurrent-utter-uninstitutionalisation, \(^{106}\) universalisation prospective relative-
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-(of-existential-contextualising-contiguity) 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 as of institutional and formal percolation-channelling-<in-deferential-formalisation-transference> to attain social approbation. It is such a 'conflatedness structuring/paradigmatic secondnatured construct of positive-opportunism of institutional and formal deferential-formalisation-transference as of
percolation-channelling-<in-deferential-formalisation-transference> to attain social approbation’ that holds together in social universal-transparency -{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness } temporal-to-intemporal solipsistic mental-dispositions as of a given secondnatured institutionalisation. Out of such a apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)— conflatedness structuring/paradigmatic secondnatured construct, intemporal-as-ontological meaningfulness-and-teleology is not necessarily perceived as any more pertinent for attaining social approbation than other temporal meaningfulness-and-teleology. In other words, the ideal articulation of base-institutionalisation meaningfulness-and-teleology in recurrent-utter-uninstitutionalisation, just as that of universalisation in base-institutionalisation–ununiversalisation, positivism/rational-empiricism in universalisation–non-positivism/medievalism, and prospectively notional–deprocrypticism in positivism–procrypticism; are only pertinent for attaining social approbation as of their apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)— conflatedness structuring/paradigmatic secondnatured construct of positive-opportunism of institutional and formal deferential-formalisation-transference as of percolation-channelling-<in-deferential-formalisation-transference>. This highlights that from the perspective of immediate-or-short-run social approbation, it is simpler though ontologically flawed as of apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)— constitutedness to engage a registry-worldview/dimension at its uninstitutionalised-threshold rather by an incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation mental-disposition on the basis of its prior relative-ontological-incompleteness of reference-of-thought or its same metaphysical framework of contention rather than adopting at its uninstitutionalised-threshold a more complex but ontologically-
performance 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 totalising–synchronising/circularity/interiorising/akrasiatic-drag that shuts-off-the-mind to the odious reality of mutual genocide, to say the least. Consider that in Russia a dictator responsible for killing about 25 millions of his own citizens is still considered a national hero by the majority. Consider that the first president of the United States in position of power was a slave-owner thus encouraging the Atlantic slave trade that led to genocidal proportions of deaths but he is venerated by a majority as the greatest U.S. President. Consider in a different sense though non-exculpatory that Heidegger a leading intellectual joined the Nazi party leaving 2 years later with hardly any critical influence on the party and is universally condemned today. Consider as well that many an intellectual or public figure today actively or passively voiced for the recent wars killing millions whether in the Middle-East or elsewhere with a corresponding social indifference and mental shut-off. These profound considerations highlight the contemplative depth to which the social thinker needs to get to in order to truly be engaged in a transcendental-enabling/sublimating/supererogatory–de-mentativity ontological-primemovers-totalitative-framework construal as implied with notional–deprocrypticism as preempting–disjointedness-as-of-reference-of-thought and so be able to keep their head up from drowning in human <amplituding/formative–epistemicity>totalising–thrownness-in-existence (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance)
<including-virtue-as-ontology>) in 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 transmittable/formative–epistemicity totalising~self-referencing-synchronising/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 transmittable/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>) implies the need for a sound perpetuating construct of universal projection as intemporality or-longness-of-register-of–meaningfulness-and-teleology as the opportunity for prospective transcendental-enabling/sublimating/supererogatory–de-mentativity. Such a construct is a ‘response construal’ that inherently enables transformative universal implications as beyond presence issues and complexes as it sublimates presence out of its failure. This is unlike the all too frequent construct of ‘reactionary construal’ caught up in presence as it is presence-serving and so whether as of positive or negative reaction; as even as a positive act a reactionary construal is hardly of entailing- transmittable/formative–epistemicity totalising~in-relative-ontological-completeness thus hardly as of aetiologisation/ontological-escalation. A hero as of a positive ‘reactionary construal’ may perfectly prevent a crime from happening and save the day but then such action is not
dependable and the outcomes are unreliable as well together with the possibility on occasion of wrong judgement and/or wrong action or usurpation; thus the social construction of crime prevention needs an intellectualised social ‘response construal’ mechanism of universal implication that ensures dependability of crime prevention as of the foresight of law and policing management construed as of an intemporal-as-ontological intellectual projection exercise. This same depth-of-thought is warranted across the dynamic scope of the social including the political for true transcendental-enabling/sublimating/supererogatory-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-(of-existential-contextualising-contiguity)—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 \textsuperscript{104} universal ‘response construal’. This problem isn’t particular to Heidegger but for the fact that the underlying regime of ‘us’ were the Nazis, as the them-and-us logic is intellectually rampant such that even Derrida was being condemned by many for not adopting it. The question can be asked whether any genuine intellectualism as providing a ‘response construal’ for humankind overall can construe of emancipation \textsuperscript{16} meaningfulness-and-teleology\textsuperscript{100} in them-and-us basis and whether this isn’t a recipe for potential disaster as all them-and-us rationale are just variances of the same insanity!

We can imagine that a true understanding and \textsuperscript{16} 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 \textsuperscript{45} <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag comfort to protagonists by its lack-of or pseudo \textsuperscript{104} universal projection. Basically, a phenomenological extended metaphysics-of-absence-\{implicated-epistemie-veracity-of- nonpresencing-\langle perspective–ontological-normalcy/postconvergence\rangle\} as of notional–deprocripticism perspective points out that humankind does have the possibilities of adopting an uninhibited/decomplexified posture for ‘inventing’ a whole new renewal/re-perceiving/re-thinking beyond our apparently constricted metaphysics-of-presence-\{implicated-‘nondescript/ignorable–void ’-as-to- presencing-\textsuperscript{13} 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/\textsuperscript{18} supererogatory–de-mentativity as implied here is with regards to \textsuperscript{60} reference-of-thought/epistemic-totalisation level ‘\textsuperscript{84} 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-profounness-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-{of-existential-contextualising-contiguity}—conflatedness as of human maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation in an exercise of <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-
thought that re-projects-or-re-anticipates the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-‘human-amplituding/formative–epistemicity’-totalising-purview-of-construal’, and so as of a retrospective to prospective insight. Hence such philosophies failing to grasp that phenomenal-abstractiveness is ultimately as of ‘a apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—confatedness\(^{12}\) and so construed from the perspective of \(<amplituding/formative–epistemicity>totalising–confated—meaningfulness-and-teleology\(^{10}\)-as-of-notional–deprocrypticism-reflected-historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-’epistemicity-relativism’>’ actually ended up inducing apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—constitutedness\(^{11}\) in striving to construe meaningfulness-and-teleology\(^{10}\) vaguely from phenomenal-abstractiveness as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity\(^{10}\). Consciousness as the enabling point-of-focus for ‘human-subpotency existential meaningfulness-and-teleology\(^{10}\) ontological-peformance’ as of maximalising-recomposuring-for-relative-ontological-completeness\(^{10}\)—unenframed-conceptualisation induced apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights is actually the apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—confatedness\(^{12}\) point-of-focus that registers-as-of—meaningfulness-and-teleology\(^{10}\) all human phenomenal-abstractiveness whether as derived from sense organs like eyes construed specifically as sight ontological-performance\(^{12}\)-<including-virtue-as-ontology>, the ear construed specifically as hearing ontological-performance\(^{12}\)-<including-virtue-as-ontology>, etc., derived from embodied phenomenal-abstractiveness like health/illness ontological-performance\(^{12}\)-<including-virtue-as-ontology>,
vigour/tiredness ontological-performance -<including-virtue-as-ontology>, etc., and/or derived from mind phenomenal-abstractiveness like thought ontological-performance -<including-virtue-as-ontology>, emotional ontological-performance -<including-virtue-as-ontology>, etc.; and so-referenced/registered/decisioned in apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness as of consciousness’s 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-(of-existential-contextualising-contiguity)—conflatedness of existential-instantiations successions as it construes of existence/existential-possibilities as living-being! Put another way, consciousness as point-of-focus apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—
prospective- nonpresencing,-for-explicating-ontological-contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) or ‘consciousness’s ontological-performance’-<including-virtue-as-ontology> construed in amalgamation as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human'amplituding/formative-
epistemictotalising-purview-of-construal”. This notion of apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—
conflatedness construal of existence as of becoming-in-existence-rather-as-subsumed-in-existence is critical in that all notions that naively imply an intercession between human becoming and existence construed as existence-in-existence, such as the transcendental ego perspective, end up in apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—constitutedness as the said ‘transcendental ego cannot invent existence as if preceding existence’ thus inducing apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—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–epistemictotalising-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-
existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-
epistemicity>totalising~purview-of-construal’ and then pretend to ground meaningless-
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<amplituding/formative-
epistemicity>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 of 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, as of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, ontological-
completeness-of reference-of-thought in ontological-contiguity of the-very-same-immanent-
existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-
epistemicity>totalising~purview-of-construal’, rather than a flawed attempt at grounding as with say a transcendental ego basis of construal of meaningfulness-and-teleology, unsuspectedly grounding as of our positivism–procrypticism prior relative-ontological-
incompleteness of reference-of-thought; as such a role is simply undertaken by apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity) — conflatedness as of prospective relative-ontological-completeness of reference-of-thought and is rather construed then as of such prospective underlying ‘coherence/contiguity-of-
superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-
so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment of implied—self-
assuredness-of-ontological-good-faith/authenticity ~postconverging-de-
apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—
constitutedness\textsuperscript{12} as of any of the various registry-worldviews/dimensions specific underlying
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—reference-of-
thought such as ‘non-rules—apriorising/axiomatising/referencing—psychologism—as-impulsive-
or-accidented-or-random-mental-disposition of recurrent-utter-uninstitutionalisation’ not
cognisant of the apriorising/axiomatising/referencing-(of-existential-contextualising-
contiguity)—conflatedness\textsuperscript{12} possibility of prospective base-institutionalisation prospective
relative-ontological-completeness\textsuperscript{88}-of-reference-of-thought, ‘rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism of base-institutionalisation—
ununiversalisation’ not cognisant of the apriorising/axiomatising/referencing-(of-existential-
contextualising-contiguity)—conflatedness\textsuperscript{12} possibility of prospective universalisation
prospective relative-ontological-completeness-of-reference-of-thought, ‘universalisation-
directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of
universalisation—non-positivism/medievalism’ not cognisant of the
apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—
conflatedness\textsuperscript{12} possibility of prospective positivism prospective relative-ontological-
completeness-of-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-(of-existential-contextualising-contiguity)—
conflatedness\textsuperscript{11} possibility of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructur eof—meaningfulness-and-teleology\textsuperscript{100}
as of prospective notional—deprocrypticism prospective relative-ontological-completeness\textsuperscript{98}-of-
reference-of-thought. Such that it thus construes as absolutely reflecting existence/existential-
possibilities by operations of elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—existential-contextualising-contiguity\(^9\) on the basis of that given determination \(^8\) reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^10\) with the consequence that its apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—constitutedness\(^1\), since it doesn’t allows for superseding existence/existential-possibilities, now ‘contradictorily-and-naively supersedes-and-is-determinative-of existence itself’ rather than taking its cue from the apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness\(^12\) of existence/existential-possibilities given the imbricatedness/threadedness/recomposuring of existential-instantiations and as reflected at registry-worldview/dimension depth of construal as of \(^14\) reference-of-thought; as it then fails to grasp that ‘there is no understanding to be had outside the apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity)—conflatedness\(^12\) of existence as of prospective relative-ontological-completeness\(^8\) of reference-of-thought’ with any such conceptualisation being nothing but vague virtuality that is not as of ontological-contiguity\(^67\) and ontological-veracity. Thus the problem of the philosophical tradition is notionally one of erroneous apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—constitutedness\(^1\), and this issue is recurrent-beyond-historiality/ontological-eventfulness\(^17\)/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism’—with-the-latter-only-a-bi-manifestation-of-the-recurrence,—as-psychically-recurrent as of human shallow-to-deepening—limited-mentation-capacity,—as-limited-mentation-capacity-deepening\(^71\) due to inherent human temporality /shortness and intemporality\(^12\)/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
conflicatedness 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–meaningfulness-and-teleology 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’. Such ‘consciousness apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity)–conflicatedness of ‘meaningfulness-and-teleology’ is reflected by the signifying mirroring of ‘meaningfulness-and-teleology’ that is language as of its metaphoricity. Metaphoricity can thus be construed as the signification of articulated meaningfulness-and-teleology as of reference to existential-instantiation contexts adjunctively and not as naturally devolving into the ‘underlying totalising/circumscribing/delineating signifying-construct of language’ as signification of ‘reference-of-thought, such that metaphoricity is rather an ‘adjunctive incorporation’ to the ‘underlying totalising/circumscribing/delineating signifying-construct of language’. The ‘underlying totalising/circumscribing/delineating signifying-construct of language’ as of its self-referencing ‘meaningfulness-and-teleology’ is always susceptible to the further deepening of human limited-mentation-capacity as of ‘totalising–renewing-realisation/re-perception/re-thought such that prospective ‘meaningfulness-and-teleology’ arises out of the adjunction to this ‘underlying totalising/circumscribing/delineating signifying-construct of language’ and is adjoined to it as metaphoricity, with metaphoricity construed
as the signification implied as of syncretising-effecting \( ^5 \) meaningfulness-and-teleology \(^{100} \). Thus language effectively reflects the \(<\text{amplituding}/\text{formative–epistemicity}>\text{totalising–self–referencing-syncretising/circularity/interiorising/akrasiatic-drag} \)_ reality of human \( ^5 \) meaningfulness-and-teleology \(^{100} \), as language is always a blending of the ‘underlying \(<\text{amplituding}/\text{formative–epistemicity}>\text{totalising/circumscribing/delineating signifying-construct of language}’ with the apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness \( \) adjacency of its metaphoricity \( \). It is interesting to grasp here that a signifying-construct as signification of ‘the self-referencing of \( ^5 \) meaningfulness-and-teleology \(^{100} \)’ is always \(<\text{amplituding}/\text{formative–epistemicity}>\text{totalising/circumscribing/delineating and is effectively signifying a \( \) reference-of-thought as of \( ^5 \) reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’\( . \) Such centered- \(<\text{amplituding}/\text{formative–epistemicity}>\text{totalising/circumscribing/delineating \( ^5 \) meaningfulness-and-teleology \(^{100} \) construed as \( \) reference-of-thought, and its signification as implied by an ‘underlying \(<\text{amplituding}/\text{formative–epistemicity}>\text{totalising/circumscribing/delineating signifying-construct of language}’ necessarily has to do with the fact that \( ^5 \) meaningfulness-and-teleology \(^{100} \) 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 \(<\text{implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existential-reality}>\) as of ontological-primemovers-totalitative-framework \( ^3 \) \(<\text{amplituding}/\text{formative–epistemicity}>\text{causality~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity} \) 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<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/projection were all the-one-meaning cohere/are-in-ontological-contiguity metaphoricity as of human limited-mentation-capacity-deepening adhocly produces by apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness adjunctive significations where these do not fit in with the ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ due to the implications of human limited-mentation-capacity as of relative-ontological-incompleteness reference-of-thought when conceptualising about such an ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’. But then an adjunctive-metaphoricity-signification so produced as reflected by ‘a transcendental syncretising-effecting meaningfulness-and-teleology’ like the construal of budding-positivism/rational-empiricism in medieval society, may turn out in-due-course/crossgenerationally to be of an even greater meaningfulness-and-teleology effect over the prior notion of the ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ and thus prospectively become the ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’; and so as of accreting-substitutive-subsumption-as-futural-différance-freeplay, by SUBSUMING some significations of the prior ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ together
with some adjunctive-metaphoricity\textsuperscript{-}significations of the prior ‘underlying <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\textsuperscript{-}significations of the prior ‘underlying <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 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\textsuperscript{-}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\textsuperscript{-}significations to which other adjunctive-metaphoricity\textsuperscript{-}significations could be incorporated adjunctively. Effectively, with the positivism/rational-empiricism self-referencing <amplituding/formative–epistemicity>totalising/circumscribing/delineating construct of meaningfulness-and-teleology\textsuperscript{5}, its adjunctive-metaphoricity\textsuperscript{-}signification can be construed as of the historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’> of crossgenerational positivism/rational-empiricism reappropriation of the ancient mathesis\textsuperscript{10} universalis metaphoricity\textsuperscript{7} 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 totalising/circumscribing/delineating construct of meaningfulness-and-teleology as of existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence as of existential-stakes migration; since the existential dispositions of human subjects relative to social-stake-contention-or-confliction arises as of ‘their living existential-instantiations’, and where they construe meaningfulness-and-teleology as not self-referentially covered by the ‘underlying signifying-construct of language’, they will inevitably articulate adjunctive-metaphoricity-significations to that prior ‘underlying signifying-construct of language’. This explains the lockstep nature of human meaningfulness-and-teleology and language, with the latter as the former’s signification mirroring, such that institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-as-to-ontological-normalcy/postconvergence-reflected-as-epistemicity-relativism is actually as of ‘accreting-substitutive-subsumption-as-futural-différance-freeplay construed here as of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity—of-the-human-institutionalisation-process as of difference-conflicatedness—as-to-totalitative-reification—in-singularisation—as-so-the-nondisjointedness/entailment-of-prospective-non-presencing—as-veridical-epistemic-
determinism

<amplituding/formative–epistemicity>causality<as-to-projective-totalitative–implications-of-prospective- _nonpresencing,-for-explicating-ontological-contiguity mirror the syncretising-effecting as of the acculturation-indigenisation-pidginisation behind dialectal differentiation, national language formation, and the cultural diffusion associated pidginisation and creolisation; as of social-stake-contention-or-confliction context adjunctive-metaphoricity -significations apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness\textsuperscript{14} induced ‘underlying
<amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of languages’. In another respect with regards to language acquisition as mirroring a child’s existential integration into the dynamics of social-construct existential situations/instances, stakes, institutions and processes, a new born child existential integration into society, from its perspective, develops as of a dynamics of adjunctive-metaphoricity\textsuperscript{15}-significations in ‘significations accreting-substitutive-subsumption-as-futural-différance-freeplay construed here as the phenomenology of human language acquisition différance’ that fundamentally
mirror the child’s developing existential social relationships as an ordered process of social existential overtures constraining-and-cohering the child’s adoption-of/integration-with the supposedly ‘underlying amplituding/formative–epistemicity-totalising/circumscribing/delineating signifying-construct of language’ as of a peculiar, intuitive and dynamic developing metaphoricity where ‘both the child and members of the overall social-construct existentially adjust to each other as of spurious meaningful utterances like mutual babbling and baby-talk’ while implicitly converging towards the child’s adoption/integration at various stages of its existential development of the ‘underlying amplituding/formative–epistemicity-totalising/circumscribing/delineating signifying-construct of language’ as it is reflected by the dynamics of social-construct existential situations/instances, stakes, institutions and processes. But then as might be phenomenologically appreciated the notion of language as of its existential import is thus utterly dynamic as an overall signification construct that is never ‘absolutely present’ but rather ‘immensely existentially present’ with an ‘absolute language signification construct imagery rather implied as of projection/anticipation but not phenomenologically real’ explaining the concrete variation of individuals linguistic performance, as the phenomenonality of language is rather held together by ‘the given social-setup underlying supposedly coherent ontological-commitment implied–self-assuredness-of-ontological-good-faith/authenticity postconverging–de-mentating/structuring/paradigming as-being-as-of-existential-reality’ 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/akrasiac-drag dynamics of individual and collective-social ‘meaningfulness-and-teleology’, and this equally explains why language evolves and
transforms over time. In effect, ‘language is never phenomenologically the complete possibilities of language as an absolute present conception but is rather a becoming as of an immensely-existentially-present signification reflected by individuals and the collective-social along existential development stages as of the dynamics of social-construct existential situations/instances, stakes, institutions and processes’. The above insight further points out the pertinence of construing-of and analysing language more completely as of human existentialism/thrownness/facticity, giving that language is more phenomenologically-and-pragmatically a signification accompaniment of ‘individuals and the collective-social along existential development stages as of the dynamics of social-construct existential situations/instances, stakes, institutions and processes’. This highlights the ‘knowledge implications as of accreting-substitutive-subsumption-as-futural-différance-freeplay\(^2\) with regards to such a phenomenological conception of language as a lockstep veridical reflection of human personality development all along the various existential stages as of a notion of the dynamics of social-construct existential situations/instances, stakes, institutions and processes from childhood to adulthood’, notwithstanding the fact that the privileged social conceptualisation of language is as of ‘language as the complete possibilities of language as of an absolute present conception usually of a privileged end-institution purpose’. Metaphoricity\(^1\) is thus rather construed as of its overall apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness\(^2\) of full consciousness development as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^10\) underlying human sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing—of-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-teleology as of their peculiarity/differentiation to the entire textual/hermeneutic/reprojecting/supererogating/zeroing rhetorical-stylistic-semantic delivery, and as such metaphoricity induces <amplituding/formative–epistemicity>totalising/circumscribing/delineating signification in producing, as of accreting-substitutive-subsumption-as-futural-différance-freeplay, ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ and together with its associated adjunctive-metaphoricity-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-(of-existential-contextualising-contiguity)—confoundedness 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-(of-existential-contextualising-contiguity)—confoundedness as of syncretising-effecting as ultimately converging towards a deprocripticism—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-(of-existential-contextualising-contiguity)—confoundedness’ 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/projection of the end-purpose of the various relevant dominant social agencies and social institutions, and so as reflected as of humanity’s existence ^historiality/ontological-eventfulness^/ontological-aesthetic-tracing^<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism^>. While such a privileging as of immediate/instant existential implications like say parents and society privileging the conception of what is language in terms—as-of-axiomatic-construct of its end-purpose as of the perspective of the child’s integration in various social structures and institutions; however, in the bigger picture the fact that social structures and social institutions dysfunction as of human limited-mentation-capacity, point to the ‘ontological-veracity of fundamentally re-evaluating the pertinence of only-a-social-and-institutional-end-purpose-perspective/framing/reference/horizon/projection driven basis for ontological-construction’, and so as of a putting into question exercise. Ultimately, such privileged perspective/framing/reference/horizon/projection as of its ‘non-recording and negation’ of a ‘diverse-and-complete existential effecting possibilities accountability for ontological-construction’, and rather assuming the approach of a ‘select privileged ^historiality/ontological-eventfulness^/ontological-aesthetic-tracing^<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism^> ontological-construction’, instead incompletely portrays the operant reality of humanity’s existence as of the cumulation of successive humanity’s ^amplituding/formative–epistemicity^totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag as implied with the various institutionalisations finalities. But then while that is pertinent, and so with regards to the successive institutionalisations outcomes of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality


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

as successive transcendental outcomes, so reflected by the<br>

about the successive \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag}\) as différencé transcendental outcomes as of ‘developed classical mechanics’ and then ‘developed theory-of-relativity–together-with-quantum-mechanics—axiomatic-constructs’ as of their prospective relative-ontological-completeness /relative-ontological-contiguity\) as axiomatic-constructs of ‘the very same physics \(<\text{amplituding/formative–epistemicity}>\text{totalising–devolved–purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality}\)’, but will grasp the deeper-level phenomenological insight with regards to all the background efforts and contributions that ultimately brought about these two successive \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag}\) construed as the \(<\text{historiality/ontological-eventfulness}>\text{ontological-aesthetic-tracing–}\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity–relativism}>\) of the différencé. 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\(^7\)/misconstrual/desublimation and intemporal\(^8\)-as-ontological-construal as of accreting-substitutive-subsumption-as-futural-différence-freeplay involving specifically disambiguation as of human limited-mentation-capacity dynamics as of deneuterising\(^5\)—referentialism and thus beyond ‘neuterising’ reflecting the difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing\(^3\) of the uninstitutionalised-threshold\(^3\) and the prospective institutionalisation; as the ‘effecting implications of knowledge’ are more than just about its conceptualised intemporal\(^2\)-as-ontology but involves grasping this together with the implications of temporality\(^9\), and so because of the circular existential implications of human limited-mentation-capacity. Hence language can be more pertinently construed ontologically as of the social dynamics of existential\(^5\) meaningfulness-and-teleology\(^10\).
signification than just as of just an outcome privileged institutional end-purpose perspective/framing/reference/horizon/projection 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/projection tend to be in apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—constitutedness. Further such accreting-substitutive-subsumption-as-futural-différance-freeplay is the existentially veridical and effective basis for reflecting historiality/ontological-eventfulness/ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> transcendental outcome as can be implied in a storied-construct/ontologically-valid-narration as of existentially insightful meaningfulness-and-teleology. Such a perspective should possibly usher in a ‘suprastructural postmodernism in everything’ including such nascent contemplations for breaking out of currently perceived subject-matter doldrums as implied with postmodern social sciences, postmodern humanities, postmodern art, postmodern science, postmodern mathematics and postmodern physics, and so notwithstanding a history of post-structuralism critiques of ontological-bad-faith/inauthenticity ‘with moronic incantations that fail the mark of even bad intellectual arguments as social-aggregation-enabling invocations’, granted as of their beyond-the-consciousness-awareness-teleology<-in-existential-extrication-as-of-existential-unthought>; as such a statement is not gratuitous given the mere fact that where knowledge-as-of-organic-knowledge as of human intemporality/longness doesn’t take its due place, it is occupied by ignorance as of human temporality/shortness with consequent nefarious ramifications for Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of~meaningfulness-and-teleology. Basically, just as the adjunctive-metaphoricity-signification instigation of positivistic rationality as a
potent construct took the form of a centered–epistemic-totalisation permeating all aspects and
subject-matter domains of human existence and so for the better with regards to Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infras...
transcendental-freeplay différance’ is what is meant to be understood as a relatively more pertinent ontologically depth for such a more evolved and ‘experimental’ articulation of différance in the strive to maximally undermine implied in the Glas experimental project which goal is well beyond the two texts but more fundamentally a demonstration of ‘sublimation-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/projection, such that as of a facet it is then already compromising nonpresencing—or—withdrawal—or—metaphysics-of-absence (implicated-epistemic-veracity-of nonpresencing—<perspective–ontological-normalcy/postconvergence>)—or—transcendental-reasoning-of-event—as-prospective-ontology-origination meaningfulness-and-teleology facet. Thus, this author holds that such a ‘Derridean quasi-transcendental-freeplay différance’ is fundamentally incomplete as of comparison with the implied apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness of accreting-substitutive-subsumption-as-futural-différance-freeplay which is truly transcendental. The former fails to factor in that human limited-mentation-capacity has to establish the appropriate ‘perspective/framing/reference/horizon/projection 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/intelligibility/setup/measuring/instrument –for–conceptualisation, such that unsuspectingly the ‘Derridean quasi-transcendental-freeplay differance’ not doing that rather represents the \( \text{presencing—absolutising-identitive-constitutedness} \) as the common perspective/framing/reference/horizon/projection for both, thus falsely pointing to ‘difference-in-kind/difference-in-aposteriorising-or-logicising’ between \( \text{presencing—absolutising-identitive-constitutedness} \) and \( \text{nonpresencing—<perspective—ontological-normalcy/postconvergence>} \) (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–of-apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument –for–conceptualisation. With the reality that \( \text{nonpresencing—<perspective—ontological-normalcy/postconvergence>} \) is wrongly-and-unsuspectingly given as of common \( \text{presencing—absolutising-identitive-constitutedness} \), thus inducing a relative ontologically-flawed quasi-transcendental freeplay as \( \text{nonpresencing—<perspective—ontological-normalcy/postconvergence>} \) is rather in notional-discontiguity/epistemic-discontiguity <shallow-supererogation–of-mentally-aestheticised–preconverging/dementing–qualia-schema> when analysed as of \( \text{presencing—absolutising-identitive-constitutedness} \). Consider in this regard ‘the very same physics \( \text{amplituding/formative–epistemicity} \) totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ with the articulation as of prior relative-ontological-incompleteness being ‘traditional classical mechanics axiomatic-construct’ and the articulation as of prospective relative-ontological-completeness–of-axiomatic-construct-or-reference-of-thought being the theory-of-relativity-together-with-quantum-mechanics—
relativity-together-with-quantum-mechanics—axiomatic-constructs interpretation as of nonpresencing-<perspective–ontological-normalcy/postconvergence>. In any case thus such a ‘Derridean quasi-transcendental-freeplay différance’ doesn’t have any serious ontological consequences with respect to presencing—absolutising-identitive-constitutedness since it is reflected with the Glas experimental project, but it fails to recognise the possibility of a futural différance where meaningfulness-and-teleology is construed as of the prospective nonpresencing-<perspective–ontological-normalcy/postconvergence> supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of- apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for– conceptualisation which points to a prospective relative-ontological-completeness/ontological-contiguity as of the very same <amplituding/formative–epistemicity> totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality; even though it is the first step towards such a futural différance transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. It equally explains such a Derridean conclusion that human sublimation is an always evasive notion given its failure to recognise the difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing as of the transcendental implications of prospective nonpresencing-<perspective–ontological-normalcy/postconvergence> in inducing sublimation, with such a difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing arrived at by human limited-mentation-capacity-deepening as of de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) involving ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of- existential-reality driven re-projection/re-anticipation as of prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument about
metaphoricity thus perfectly satisfies the ‘foreboding concern for ontological-veracity’ critically pursued by the Derridean freeplay différance, as it is existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation 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-(of-existential-contextualising-contiguity)—confatedness reflecting existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in its nonpresencing—in perspective—ontological-normalcy/postconvergence>, and so beyond just a Derridean freeplay différance which is then in apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—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-(of-existential-contextualising-contiguity)—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: 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 divulgence 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 validatable by ontological-primemovers-totalitative-framework. Thus behind ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and—apriorising/axiomatising/referencing—as-so-being-as-of-existent-reality as ‘hunch’ is a transversality—<for-sublimating—existential-eventuating/denouement>—of-affirmative-and—unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ depth of reasoning and perspective which is pushed to its brink in projection/anticipation/expectancy. The fact is ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
normalcy/postconvergence> implies prospective renewal of attitude/mental-disposition/care-and-episteme, as of de-mentation-[supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics] which at once draws out the renewed implications of what qualifies as affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-as-to-postconverging-or-dialectical-thinking—apriorising-psychologism> and unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-as-to-preconverging-or-dementing—apriorising-psychologism> respectively as of prospective relative-ontological-completeness—of-axiomatic-construct-or-reference-of-thought and prior relative-ontological-incompleteness. In this regard we can imagine as of ‘the very same physics’<amplituding/formative—epistemicity>totalising—devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’, the strange feeling upon physicists wedded to ‘traditional classical mechanics axiomatic-construct’ with respect the prospective theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs—maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation articulation of such ideas as space-time, considering the ether as unreal, considering that the laws of physics are different at atomic scale, etc. as the fundamental basis for understanding the new physics as of its prospective relative-ontological-completeness—of—reference-of-thought. Such a construal as a shift in axiomatic-construct is more-or-less within the same positivism/rational-empiricism registry-worldview, though it might pretty much be argued that the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs marks the beginning of a proto-postmodern science as of the fundamental human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation—<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<sup>100</sup>-<in-existential-extrication-as-of-existential-unthought>. As we can now imagine the transitioning of positivism/rational-empiricism attitude/mental-disposition/care–and–episteme from earlier crude conceptualisations of positivism/rational-empiricism as presently reflecting a more universal valid notion of positivism/rational-empiricism as of its spread worldwide and profoundness in today’s societies. Interestingly, this transitioning nature of human attitude/mental-disposition/care–and–episteme renewal manifestation as of the social collective evolution, and is equally reflected in the individual as-receptacle-of-temporal-to-intemporal-individuations-ontological-performance <including-virtue-as-ontology>; as at any given moment individuals and society are rather inclined to adopt an attitude/mental-disposition/care–and–episteme of dual-language/split-mentality as of <amplituding-formative–epistemicity>totalising–thrownness-in-existence<sup>14</sup> (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>). The implied notion of human emancipation is always being articulated in an existentially dual-language/split-mentality that on the one hand fails the implied emancipation and on the other hand implies a strife for such emancipation. Consider in this regard, the
attitude/mental-disposition/care–and–episteme of warring nations in the early 20th century all too ready to arm themselves massively in preparation for the world wars and equally very much aware of the need for international peace, or in the 18th and 19th centuries the dual-language/split-mentality of universal human rights and ending slavery in the new world and the slave trade on the one hand and on the other still practicing it up to the point of wars like the American civil war to bring an end to it. In a more prosaic note, the dual-language/split-mentality associated with the evasiveness of emancipatory social and political dispositions as of relevant settings and contexts. In fact, this author will surmise that in many ways we already carry inklings of postmodern deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme as of the dual-language/split-mentality at appropriate contexts and settings extolling our liberality with progressive stakes while in other secluded settings and contexts espouse a damning language regarding such progressive stakes. The idea of requisite attitude/mental-disposition/care–and–episteme renewal as implied for notional ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality induced transcendence-and-sublimity/sublimation/supererogatory—de-mentativity speaks of a ‘reality as of underlying human beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought>’, that reflects a human tacit awareness that the grounding of its meaningfulness-and-teleology is not-certain-as-absolute at any given moment, and that it should be prepared to shift its attitude/mental-disposition/care–and–episteme for more profound-and-complete meaningfulness-and-teleology. While such an inclination is more forthcoming as of less profound-and-perceived personal existential implications with regards to the axiomatic-constructs within a reference-of-thought as
articulated priorly with a shift for the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs within the positivism/rational-empiricism reference-of-thought, however, as of more profound-and-perceived personal existential implications as drastically implied at the phenomenological depth of reference-of-thought transcendental conceptualisation this turns out to be much more difficult to countenance given individuals ‘mental and existential investment’ into meaningfulness-and-teleology as grounded on a given ‘registry-worldview’s/dimension’s reference-of-thought <amplituding-formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag established existential–epistemic-totalisation-of meaningfulness-and-teleology as well as the ‘psychological comfort’ habituated at the given neuterising. But then every registry-worldview/dimension has its own specific hurdle to clamber-over and that of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of meaningfulness-and-teleology as of prospective notional–deprocrypticism is exactly the capacity to construe meaningfulness-and-teleology as of full/complete human consciousness implications as implied by its protensive-consciousness which ultimately doesn’t allow for meaningfulness-and-teleology beyond-the-consciousness-awareness-teleology <in-existential-extrication-as-of-existential-unthought> arising as of human prior relative-ontological-incompleteness-of reference-of-thought. The fact is the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness implication with respect to existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression is such that in reality we are always tacitly aware of the evasiveness of absolute certainty but often rather inclined as of practicality to hang on to a delusion of the results of prior nonpresencing-<perspective–ontological-
normalcy/postconvergence> as if of absolute certainty, so-construed as reasoning-from-results/afterthought. But then veridical absolute certainty is ever a promise always held in prospective existence-potency18~sublimating–nascence,-disclosed-from-prospective-epistemic-digression relative-ontological-completeness48 of apriorising/axiomatising/referencing, and so as of the certainty of human limited-mentation-capacity prospective relative-ontological-completeness48–of-axiomatic-construct-or-49 reference-of-thought49. <amplituding/formative–epistemicity> causality~as-to-projective-totalitative–implications-of-prospective-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-potency18~sublimating–nascence,-disclosed-from-prospective-epistemic-digression relative-ontological-completeness48 of apriorising/axiomatising/referencing, and so as of the certainty of human limited-mentation-capacity prospective relative-ontological-completeness48–of-axiomatic-construct-or-49 reference-of-thought49. This explains why ontology’s-directedness–as-Being is the direction of 5meaningfulness-and-teleology100 grounding as always prospective as of prospective relative-ontological-completeness48–of-axiomatic-construct-or-49 reference-of-thought; and so, of the successive base-institutionalisation, universalisation, positivism and notional–deprocrypticism registry-worldviews/dimensions nonpresencing–<perspective–ontological-normalcy/postconvergence> respectively as successive 5meaningfulness-and-teleology100 grounding for recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, and positivism–procrypticism 80presencing—absolutising-identitive-constitutedness13. Interestingly we can appreciate that the attitude/mental-disposition/care–and–episteme as of relevant existential issues of all the prior registry-worldviews/dimensions reference-of-thought are wanting-as-relatively-ontologically-flawed from our positivism–procrypticism as prospective perspective/framing/reference/horizon/projection of 5meaningfulness-and-teleology100. However, we are hard-pressed to concede that from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– 5meaningfulness-and-teleology100 as of prospective 1deprocrypticism–or–preempting—
than any other prior non-constructed meaningfulness-and-teleology simply because of the profoundness of its phenomenological depth of projection/anticipation in the quest for ontological-prime movers-totalitative-framework validation, which ordinary wooden-language—imbued—averaging-of-thought—leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—nondescript/ignorable—void—doesn’t even bother contemplating about by its incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation reflex of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity as of existence’s presencing—absolutising-identitive-constitutedness. This social knowledge human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation insight translate the reality that ‘conventioning and tradition grounded critiques’ of postmodernism fundamentally misconstrue that they are departing, as of their reference-of-thought, from a less real position to evaluate a more real position; more like the irony of trying to evaluate the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs from a posture of ‘traditional classical mechanics axiomatic-construct’. Here is what fundamentally underlies the naïve misunderstanding of human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation. For instance, the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs actually reflects that priorly conceptualised-notions like ‘space’, ‘time’, ‘ether’ and ‘the laws of physics at atomic scale had to be the same as at the macroscale’, were all wrong. Thus ‘speaking of the reality of human limited-mentation-capacity as of its existential analytic capacity’ in a state of prior relative-ontological-incompleteness-of-
reference-of-thought. It is human limited-mentation-capacity-deepening as of prospective relative-ontological-completeness of reference-of-thought as subsequently assuming as more real the notion of ‘space-time’, ‘considering the ether as unreal’, ‘considering that the laws of physics are different at atomic scale from the macroscale’, etc. that as of the human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation exercise brought about the more profound insight enabling the conception of the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs ultimately validated as of ontological-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 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

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/projection 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/projection. Such a
‘modern take’ is susceptible to construe of the presence as of metaphysics-of-presence
(implicitned-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-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 conceptualisation and ontological-performance-
<including-virtue-as-ontology>. In registry-worldview/dimension terms, the naivety of ‘failing
to recognise that human limited-mentation-capacity deepens by human-subject-emancipatory-
relativism-driven-recomposuring-constructivism-towards-singularisation-as-the-
nondisjointedness/entailment-of-prospective- nonpresencing’ paradoxically and
ridiculously amounts rather to construing of a prospective registry-worldview/dimension
institutionalisation’s reference-of-thought as of its prospective relative-ontological-completeness’s reference-of-thought in terms of the prior registry-worldview/dimension uninstitutionalised-threshold’s reference-of-thought as of its prospective relative-ontological-completeness’s 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’s reference-of-thought as of a shallower limited-mentation-capacity (as to ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance—<including-virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’ associated with historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) and thus has to be decentered-as-preconverging-or-dementing–apriorising-psychologism.

Rather the ontologically-veridical articulation of the postmodern argument as of its actual prospective relative-ontological-completeness’s reference-of-thought which has to be prospectively centered-as-postconverging-or-dialectical-thinking–apriorising-psychologism over the modern take as prospectively decentered-as-preconverging-or-dementing–apriorising-psychologism, should be affirmatory in articulating that postmodern-thought is about: the appraisal and supplanting of ontologically-flawed-metanarratives/ideologies including socio-econo-political ideologies and ontologically-flawed professed ideologies like demarcating ontological-flawed-ideology-of-science-and-its-distortive-implications from ontologically-veridical-science-in-practice, and its pursuit for the most profound-and-complete objectivity of meaning as of prospective relative-ontological-completeness’s reference-of-thought by renewing appraisal of intrinsic-reality/ontological-veridicality by human-subject-
emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing as of human-subpotency existential-contextualising-contiguity apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness", and it is much more than just a naïve notion of a multiplicity of narratives as wrongly implied from the modern take of <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 parrhiesia but rather postmodern-thought is of a prospective ‘relative-ontological-completeness re-originary—as-unenframed/unbeholdening/outlier-conceptualisation—(imbued-postconverging/dialectical-thinking—‘projective-insights’/‘epistemic-projection-in-conflatedness’—of-notional–deprocrypticism-prospective-sublimation) appraisal of human narratives as to dimensionality-of-sublimating—(<amplituding/formative>supererogatory—dementativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) thus implying rather a notional–deprocrypticism institutionalisation ‘unenframed/unbeholdening/bechancing–supererogation parameterisation/reparameterisation (reflecting-a-supererogatory—decisionality-of-socioinstitutional-conceptions—as-to—‘their-nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction–desublimation’)—as-so-operationalising—‘scalarisation-as-to- rescalarisation-as—re-ontologisation’. The implication here is that hitherto postmodern-thought had been naively and
falsely conceptualised within the ‘modern take attitude/mental-disposition/care–and–episteme’
as of its procrypticism–or–disjointedness-as-of reference-of-thought, instead of implying the
ontologically-veridical ‘subverting of the modern take’ by its very own ‘postmodern
deprocrypticism–or–preempting—disjointedness-as-of reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care–and–episteme’ which prospectively represents the modern as preconverging-
or–dementing –apriorising-psychologism while the postmodern is postconverging-or-
dialectical-thinking–apriorising-psychologism; as the point of assertion of postmodern-
thought as deprocrypticism–or–preempting—disjointedness-as-of reference-of-thought is
actually a point of prospective de-mentation—supererogatory–ontological–de-mentionation-or-
dialectical–de-mentionation—stranding-or-attributive-dialectics. Of critical insight here is the fact
that many postmodern authors like Foucault, Lyotard and Derrida adopted stances as of
constructivism, relativism and deconstruction are rather ontologically-veridical
observations/remarks/‘constatations’ about the conception of social reality from their authentic
analysis ‘without going further out-of-the-scope-of-ontological-veracity to ideologise
constructivism, relativism and deconstruction beyond their implied ontologically-veridical
observations/remarks/constatations’ as many of their critiques poorly misinterpret them; with
the implications that their stances are open-ended and receptive to the elucidative justifications
for their non-ideologised ontologically-veridical observations/remarks/constatations’ as many of their critiques poorly misinterpret them; with
the implications that their stances are open-ended and receptive to the elucidative justifications
for their non-ideologised ontologically-veridical observations/remarks/constatations’ about the
constructivism, relativism and deconstruction manifestation/conception of social reality. Thus
the ontologically affirmatory position adopted herein as of the prospective ‘postmodern
deprocrypticism–or–preempting—disjointedness-as-of reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care–and–episteme’ is not contradictory but rather complementing their positions
as it rather reinterprets their observations/remarks/‘constatations’ as of human limited-mentation-

728
capacity prospective relative-ontological-completeness 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 implied—self-assuredness-of-ontological-good-faith/authenticity—postconverging–de-mentating/structuring/paradigming as-being-as-of-existential-reality as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation for relative-ontological-completeness, as herein implied originary/as-of-event with the ‘prospective/new postmodern deprocrpticism–or–preempting—disjointedness-as-of–reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’, is mostly about dismissing the prior relative-ontological-incompleteness of reference-of-thought as when a critique of notional-

729
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^{100}-<in-existential-extrication-as-of-existential-unthought>^6. 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 ^104 universal-transparency^{104}<{\text{transparency-of-totalising-entailing,-as-to-entailing}} -<\text{amplituding/} formative-epistemicity>totalising-in-relative-ontological-completeness } as of overall underlying human ontological-commitment^{88} –<\text{implied—self-assuredness-of-ontological-good-faith/authenticity} ~postconverging—dementating/structuring/paradigming –as-being-as-of-existential-reality> as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation^{77} for relative-ontological-completeness ; it is inevitably the case that what is most critically warranted is for the ‘prospective/new postmodern deprocrysticism–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 ^104 universal-transparency^{104}<{\text{transparency-of-totalising-entailing,-as-to-entailing}} -<\text{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 dem-
tentive/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—\(\langle \text{transparency-of-totalising-entailing-as-to-entailing-} \langle \text{amplituding/formative–}

epistemicity} \text{totalising–in-relative-ontological-completeness} \rangle \) for its prospective
institutionalisation. Critical for the social validation and institutionalisation of any de-
motentive/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 Corpernicuses, Descartes, Galileo, Diderots, etc. as meaningfulness-and-
teleology of prospective relative-ontological-completeness-of-reference-of-thought
validated by corresponding prospective ‘concurrent ontological-primemovers-totalitative-
framework’. Such ‘concurrent ontological-primemovers-totalitative-framework’ was not a
sufficient basis for their ideas to be socially adopted by the medieval establishment social-
stake-contention-or-confliction framework at its uninstitutionalised-threshold as of non-
positivism/medievalism. The point being made here is that within a given registry-
worldview/dimension institutionalisation framework the idea of ‘concurrent ontological-
primemovers-totalitative-framework\textsuperscript{73}’ is only more or less determinant as of the institutionalisation’s internal basis of validation of knowledge grounded on its \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 its \textsuperscript{64}<amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought–devolving’. However, at its uninstitutionalised-threshold\textsuperscript{103} the prospective ‘concurrent ontological-primemovers-totalitative-framework’ as of the prospective institutionalisation’s basis of validation of knowledge grounded on the \textsuperscript{84}reference-of-thought–categorical-imperatives/axioms/registry-teleology,\textsuperscript{100} for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100} of the prospective institutionalisation’s \textsuperscript{64}<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\textsuperscript{103}, and so as of mutually beyond-the-consciousness-awareness-teleology\textsuperscript{100}--<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\textsuperscript{100}. Thus while the idea of ‘concurrent ontological-primemovers-totalitative-framework’\textsuperscript{73} as the basis for the validation of knowledge is inherently ontologically veridical as of a given institutionalisation’s internal \textsuperscript{84}reference-of-thought–categorical-imperatives/axioms/registry-teleology,\textsuperscript{100} for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100}
of its \(<\text{amplituding/formative–epistemicity}>\) totalising/circumscribing/delineating \(\text{reference-of-thought–devolving}\), however, this is an overrated notion with regards to human social-stake-contention-or-confliction framework at its uninstitutionalised-threshold \(\text{as external/prospective}\) \(\text{reference-of-thought–categorical-imperatives/axioms/registry-teleology}\), for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology of its \(<\text{amplituding/formative–epistemicity}>\) totalising/circumscribing/delineating \(\text{reference-of-thought–devolving}\), 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 \(\text{re-originary—as-unenframed/unbeholdening/outlier-conceptualisation—}\{\text{imbued-postconverging/dialectical-thinking—‘projective-insights’—‘epistemic-projection-in-conflatedness—‘of-notional—deprocrypticism-prospective-sUBLImation}\}\) originary/event–of-prospective-ontology-origination positivism/rational-empiricism thought. In other words,
human dimensionality-of-sublimating \langle \text{amplituding/formative}\text{supererogatory-de-mentativness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle \text{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 \text{meaningfulness-and-teleology\textsuperscript{100}} superseding uninstitutionalised-threshold \textsuperscript{103} 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\textsuperscript{73}’ postconverging–de-mentating/structuring/paradigming of
as of successive prospective relative-ontological-completeness\textsuperscript{10} of reference-of-thought. The implication of such an indirect nature of human social-stake-contention-or-confliction framework validation of transcendental knowledge as of ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’ and not just direct ‘concurrent ontological-primemovers-totalitative-framework’ implies that just as prospective de-mentative/structural/paradigmatic transcendental knowledge prospective ‘concurrent ontological-primemovers-totalitative-framework’ could be ‘objected to as of human social-stake-contention-or-confliction framework’ notwithstanding its inherent prospective relative-ontological-completeness\textsuperscript{10} of reference-of-thought given its prior lack of ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’; any such prospective de-mentative/structural/paradigmatic transcendental knowledge must be construed and thought-out strategically as of its ultimate establishment of ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’ that as of its prospective relative-ontological-completeness\textsuperscript{10} of reference-of-thought supersedes the prior relative-ontological-incompleteness\textsuperscript{10} 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\(^2\)\(<\text{including-virtue-as-ontology}\>\) of any ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\),for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^{100}\)’. 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-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\(^{100}\),<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-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.
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 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)⁵⁷ appraisal of human narratives as to dimensionality-of-sublimating ⟨<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ thus implying rather a notional–deprocrypticism institutionalisation ‘unenframed/unbeholdening/bechancing–supererogation ’ parameterisation/reparameterisation (reflecting-a-supererogatory–decisionality-of-socioinstitutional-conceptions-as-to–‘their-nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-desublimation’)-as-so-operationalising–‘scalarisation-as-to-rescalarisation-as–re-ontologisation’. The ‘postmodern ’ deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument 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-recomposing/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-deepening⁶¹. We can garner insight about how we tend to misconstrue any attitude/mental-
disposition/care–and–episteme that is different from our own ‘present attitude/mental-disposition/care–and–episteme’

episteme of wholly immersed-and-engrossed meaningfulness-and-teleology. The point being made here is that our natural inclination is never meant to truly-and-comprehensively reflect any prior/old/superseded or prospective/new/superseding attitude/mental-disposition/care–and–episteme by itself but rather in any such exercise always apriorises the ‘present attitude/mental-disposition/care–and–episteme’ and then reflect the other attitude/mental-disposition/care–and–episteme referred to posteriorly, and hence the latter is adhocly-and-scantily identified. We can grasp this insight about this natural inclination to uphold-as-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument the ‘present attitude/mental-disposition/care–and–episteme’ from the fact that ‘originary contacts’ between two cultures of prospective relative-ontological-completeness–and-incompleteness-of-reference-of-thought doesn’t mean a wholly immersed-and-engrossed meaningfulness-and-teleology between the cultures, since their natural inclination is to both apriorise ‘their own present attitude/mental-disposition/care–and–episteme’ and respectively posteriorise the other culture attitude/mental-disposition/care–and–episteme as of their respectively apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument present attitude/mental-disposition/care–and–episteme; and so, as the framework of any subsequent cultural diffusion metaphorically. Thus to fully grasp what is implied here ontologically by attitude/mental-disposition/care–and–episteme, beyond the natural inclination, is to understand that attitude/mental-disposition/care–and–episteme as ‘assumed-and-unflinching transversality—<for-sublimating–existential-eventuating/denouement—of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing implies a mental-projection exercise ‘reflecting-and-contemplating a wholly immersed-and-engrossed meaningfulness-and-teleology’ as of their given neuterising-as-of-prior-relative-ontological-incompleteness-of-reference-of-thought if a ‘prior/old/superseded attitude/mental-disposition/care–and–episteme’ or deneuterising-as-of-prospective-relative-ontological-
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–
preampering—disjointedness-as-of—reference-of-thought
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument 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 \(<\text{amplituding/formative—epistemicity}>\text{totalising—self-referencing-syncretising}/\text{circularity}/\text{interiorising}/\text{akrasiatic—drag}\) untransvaluated—temporal-intemporality\(^2\) at its ontologically-veridical uninstitutionalised-threshold\(^0\) as it doesn’t even and fails to recognise any such uninstitutionalised-threshold\(^0\) pointing to its prior relative-ontological-incompleteness\(^0\)—of—\(^4\) reference-of-thought. Thus, the manifestations of temporality\(^7\)/shortness at its unrecognised ontologically-veridical uninstitutionalised-threshold\(^0\) are construed as aberrations/oddities going from this wrongly implied intemporal/longness-of-register-of—\(^5\) meaningfulness-and-teleology\(^0\) posture in \(<\text{amplituding/formative—epistemicity}>\text{totalising—self-referencing—syncretising}/\text{circularity}/\text{interiorising}/\text{akrasiatic—drag}\)\(^1\), rather than a recognition of it prior relative-ontological-incompleteness—of—reference-of-thought, implying recognising its uninstitutionalised-threshold\(^0\) 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 \(^5\) meaningfulness-and-teleology\(^0\) 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—\(<\text{amplituding/formative—epistemicity}>\text{totalising—purview—of—construal}\’, the ‘postmodern deprocrypticism—or—preempting—disjointedness-as—of—reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental—
disposition/care–and–episteme’ grounded on such rational-realism recognition of humankind temporal-to-intemporal nature at its uninstitutionalised-threshold is actually ‘effectively empowered’ to incisively tackle issues arising from human temporality/shortness as of its prospective de-mentative/structural/paradigmatic prospective relative-ontological-completeness -of- reference-of-thought; and so beyond just 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 is ‘existentially invested’ in modern social-stake-contention-or-confliction framework of meaningfulness-and-teleology as of procrypticism–or–disjointedness-as-of-reference-of-thought from where it derives its value-construct and value-reference, as it hardly countenances that prospective transcendental knowledge implied value-construct and value-reference is not meant to be of ‘idle’ relevance to the modern social-stake-contention-or-confliction framework but rather redeploy an altogether empowering perspective of prospective relative-ontological-completeness -of- reference-of-thought postmodern social-stake-contention-or-confliction framework of meaningfulness-and-teleology of value-construct and value-reference at the procrypticism uninstitutionalisation. Such prospective change as of de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of attitude/mental-disposition/care–and–episteme can be appreciated
retrospectively with respect to non-positivism/medievalism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care–and–episteme which from our modern take attitude/mental-disposition/care–
and–episteme we rather construe as vague scholastic pedantic dogmatism with regards to
budding-positivism/rational-empiricism, but then such a conclusion as of their non-
positivism/medievalism habits and traditions is not necessarily obvious to the non-
positivism/medievalism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care–and–episteme. Ultimately, a notional–deprocripticism coherent ‘postmodern
deprocripticism–or–preempting—disjointedness-as-of- reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care–and–episteme’ is one that comes into terms–as-of-axiomatic-construct in
conceiving of the implied prospective need for deneuterising—referentialism. Put another
way in reflecting holographically-<conjugatively-and-transfusively> the ontological-
contiguity—of-the-human-institutionalisation-process —de-mentation
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) with regards to reference-of-thought, dispensing-with-immediacy-for-
relative-ontological-completeness—by-reification //contemplative-distension —of- reference-
of-thought-by-reification //contemplative-distension as from the-most-immediateness/shallowness-of-
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’–for-
aposteriorising/logicising/deriving/intelligising/measuring of meaningfulness-and-teleology
with recurrent-utter-uninstitutionalisation by its ‘non-rules—
apriorising/axiomatising/referencing–psychologism,—as-impulsive-or-accidented-or-random-
mental-disposition’ right up to the-most-unimmediateness/profoundness-of-
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’-for-
aposteriorising/logicising/deriving/intelligising/measuring of ‘meaningfulness-and-teleology’ with notional-deprocrypticism by its ‘preempting—disjointedness-as-of—reference-of-
thought’ is what, so-construed comprehensively as notional-deprocrypticism as of notional-conflatedness, increasingly induces corresponding ‘meaningfulness-and-
 teleology convergence of human-subpotency with the full-potency that is existence; thus reflecting that dispensing-with-immediacy-for-relative-ontological-completeness—by-
reification/comemplative-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>) is rather
the human empowering potential inducing Being-development/ontological-framework-
expansion—as-to-depth-of-ontologising-development-as-infrastructure—of—meaningfulness-
and-teleology in reflecting holographically—<conjunctively-and-transfusively> the
ontological-contiguity—of-the-human-institutionalisation-process. We can appreciate with
respect to the ‘ill-health—totalising—devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ that
as of ontological-primemovers-totalitative-framework, it is rather ‘relatively
realistic/authentic/unexceptional-as-of-the-mediocrity-principle conception of human-
subpotency existential scope’ which have the relative potency for human greater subpotent
existential-contextualising-contiguity\textsuperscript{7} -full-reification\textsuperscript{7} perceptivity-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{7}-by-reification\textsuperscript{7}/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\textsuperscript{10}/universal/transcendental\textsuperscript{10}/maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{10}—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{5} notion. This equally points to what is the central ethos of aetiologisation/ontological-escalation implied as of
palliating virtue constructs. The question can actually be asked, as of prospective relative-ontological-completeness\textsuperscript{88}-of-reference-of-thought of the notional-discontiguity/epistemic-discontiguity of this ‘made-up’ normativity supposed ontological-contiguity, whether such a prior relative-ontological-incompleteness\textsuperscript{8}\textsuperscript{a}-of-reference-of-thought as totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag is actually as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} at its uninstitutionalised-threshold\textsuperscript{103}, and in a position, on the basis of such palliation, to address the actual fundamental grounding of its vices-and-impediments\textsuperscript{106}; which in reality are actually ontologically addressable/resolvable as to existence-potency ~sublimating–nascence-, disclosed-from-prospective-epistemic-digression so-implied as of prospective relative-ontological-completeness\textsuperscript{88}-of-reference-of-thought.

What is particular with notional-discontiguity/epistemic-discontiguity <shallow-supererogation> of mentally-aestheticised–preconverging/dementing–qualia-schema> is this insight that fundamentally the appropriate prospective relative-ontological-completeness\textsuperscript{88}-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme precedes-and-is-the-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-to its requisite meaningfulness-and-teleology\textsuperscript{100} as prospective aetiologisation/ontological-escalation. This reflects the salient and underlying idea about Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} that a given ‘reference-of-thought meaningfulness-and-teleology\textsuperscript{100} cannot be apriorised as of a prior/old prior relative-ontological-incompleteness\textsuperscript{88}-of-reference-of-
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—

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—procrpticism 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—reference-of-thought as of procrpticism—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 depocrypticism—or—preempting—disjointedness-as-of reference-of-thought attitude/mental-disposition/care—and—episteme’ ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-

ontologising-development-as-infrastructure-of-‘meaningfulness-and-teleology’ as of prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is beyond its reasoningness as of its ‘reasoning-from-results’/afterthought logocentric apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—constitutedness\(^1\) 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-‘meaningfulness-and-teleology’\(^0\) is as of intemporal/longness-of-register-of-‘meaningfulness-and-teleology’\(^0\) as of intemporal/longness-of-register-of ‘meaningfulness-and-teleology’\(^0\) as of intemporal/longness-of-register-of ‘meaningfulness-and-teleology’\(^0\) as of intemporal/longness-of-register-of ‘meaningfulness-and-teleology’\(^0\) dimensionality-of-sublimating ⟨amplituding/formative/supererogatory-de-mentativeness/epistemic-growth-or-conflicatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ 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 ⟨amplituding/formative/wooden-language⟩ (imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of meaningfulness-and-teleology as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩; given that no secondnatured institutionalisation grounding of meaningfulness-and-teleology\(^0\) exists for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. The ontological-veracity of such an dimensionality-of-sublimating ⟨amplituding/formative/supererogatory-de-mentativeness/epistemic-growth-or-conflicatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ individuation reasoning-through as of Derridian messianic reasoning can be grasp when we contemplate that in a secondnatured institutionalisation framework of deferential-formalisation-transference we give pre-eminence to say a professional or technician for resolving a technical
problem, and as non-technicians we don’t get involved in wooden-language—{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—<as-of—‘nondescript/ignorable—void ’—with-regards-to—prospective-apriorising-implications}>—exercise to resolve the technical problem. This outlook is actually ‘seeded’ within dimensionality—of—sublimating—\{<amplituding/formative>supererogatory—de-mentativeness/epistemic—growth—or—conflatedness /transvalvative—rationalising/transepistemicity/anamnestic—residuality/spirit—drivenness—equalisation\} individuation reasoning—through that is instigative of Being—development/ontological—framework—expansion—as—to—depth—of—ontologising—development—as—infrastructure—of—meaningfulness—and—teleology. Thereof, what is critical for enabling human successive transcendence—and—sublimity/sublimation/supererogatory—de—mentativity is ‘appropriate prospective institutionalisation secondnaturings metaphoricity’. Consider in this regard, that the instigative matesis universalis metaphoricity by the Galileos, Descartes, etc. of budding—positivism/rational—empiricism is de—mentatively/structurally/paradigmatically ‘not a reasoning with non—positivism/medievalism’ but rather ‘reasoning—through or Derridian messianic reasoning’ over non—positivism/medievalism scholasticism’s pedantising/muddling/formulaic—hollowing—out—in—subontologisation/subpotentialisation as of its reasoning—from—results/afterthought logocentric apriorising/axiomatising/referencing—(of—existential—contextualising—contiguity)—constitutedness. Such altogether new metaphoricity as of its instigating ‘out of thin air’ the budding—positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental—disposition/care—and—episteme’ further inspired its subsequent radicalisation by latter thinkers;
wherein for instance, the more thoroughly positivism/rational-empiricism development of ‘the very same physics’ 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;

insight of ‘out of thin air’ metaphoricity as of human limited-mentation-capacity-deepening comes with the possibility of its ontological-prime mover-totalitative-framework validation by existence-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/intelligibility/setup/measuring instrument attitude/mental-disposition/care–and–episteme’ with respect to our modern take ~amplituding/formative> wooden-language-{imbued—averaging-of-thought,<as-to- leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology as-of–nonescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} reasoning-from-results/afterthought logocentric apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity) constitutedness is rather as of ‘reasoning-through or Derridian messianic reasoning’ over our positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of–reference-of-thought, and so as of a postmodern affirmatory stance of dialogical inequivalence that goes beyond idling in the ‘modern take rigmarole language’, just as we can appreciate how budding-positivism obviate non-positivism/medievalism pedantic dogmatism language to affirm meaningfulness-and-teleology weeding out ornate pedantic detours, to articulate blunt reality as of deprocrypticism–or–preempting–disjointedness-as-of–reference-of-thought prospective relative-ontological-completeness of reference-of-thought. Insightfully, and as is the case with all prospective transcendence-and-sublimity/sublimation/superceratory—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\(^1\) 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\(^{10}\). Likewise, the prospective ‘postmodern\(^7\) deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’\(^{17}\) 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\(^{13}\) consummated/forfeiting posture’, in inducing budding-postmodern metaphoricity\(^5\) 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\(^{10}\). In both cases, the prospective institutionalisation attitude/mental-disposition/care–and–episteme\(^5\) is ontologically validated as of its prospective relative-ontological-completeness\(^1\)–of–reference-of-thought, divulging the vagueness and futility of the pretences and judgments of the destructuring-threshold–(uninstitutionalised-threshold\(^{10}\)/presublimating–desublimating-decisionality)–of-ontological-performance\(^7\)-<including-virtue-as-ontology>.

We can equally appreciate here that such a conception of transcendence-and-superratory—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\(^{17}\)
for prospective institutionalisation as of prospective ontological-primemovers-totalitative-framework and not simply a mechanical knowledge conception possibly tolerated as of a stale a posteriori adjunctiveness as with the Copernican heliocentric idea initially, needing a latter apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument metaphoricity reinvigoration as of the overall renewal of ‘the very same physics’ \[\text{amplituding/formative} \text{epistemicity}\text{totalising}–\text{devolved}–\text{purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality}\] . 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 \[\langle \text{amplituding/formative} \text{supererogatory}–\text{de-mentativity/epistemic-growth-or-conflatedness} /\text{transvaluative-rationalising/ transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle \text{inventing} \] of the prospective notion of ‘thinking/postconverging-or-dialectical-thinking–apriorising-philosophism’ as positivism/rational-empiricism thinking or notional–deprocryticism 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 deprocryticism respectively. Thus such metaphoricity is rather induced as of the framework of prospective concurrent ontological-primemovers-totalitative-framework in establishing its
reasoning metaphoricity brings about the prospectively renewed reasoning-from-results/afterthought instigating the seconndnatureing of prospective institutionalisation, and so as of implied reference-of-thought/axiomatic-constructs reflection of the pre-eminence of the full-potency of existence as of prospective ontological-primemovers-totalitative-framework over human-subpotency with the latter adjusting to existence as-of-de-mentation (supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) enabling its prospective relative-ontological-completeness.

Dimensionality-of-sublimating articulation of reasoning-through/messianic-reasoning cannot be construed as amenable to the contending disposition of prior deferential-formalisation-transference secondnatured institutionalisation, thus the irrelevance/impertinence of any such implied contending as of prior reasoning-from-results/afterthought, as any such contention can only re-arise as of the reasoning-through/messianic-reasoning renewing of secondnatured prospective ‘reason-from-results’/afterthought. Thus the direct implication of reasoning-through/messianic-reasoning is that it can only call upon ‘a kindred sense of things’, as of dimensionality-of-sublimating contemplation that can surpass/overcome temporal 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) 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\textsuperscript{(10)}. It should be noted here that the notion of wooden-language–\{imbued–averaging-of-thought–\textasciitilde{as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology–as-of–\textasciitilde{nondescript/ignorable–void ‘with-regards-to-prospective-apriorising-implications>\}\textasciitilde{as of its nihilism rather speaks to social apathy towards veridical prospective ontological possibilities of emancipation as of aetiologisation/ontological-escalation implications going by the very implications of knowledge-reification\textsuperscript{(17)} as being as of the relative-ontological-completeness\textsuperscript{(8)} perspective, and is not to be confused with naïve and literal interpretations in ‘untransvaluated–temporal-intemporality\textsuperscript{(2)} non-ontological terms of social-stake-contention-or-confliction conceptualisations’ that wrongly seem to imply that knowledge-reification\textsuperscript{(17)} 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\textsuperscript{(9)}‘s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{(8)}\} in \textasciitilde{presencing—absolutising-identitive-constitutedness\textsuperscript{(13)}} without contemplating that the underlying knowledge-reification\textsuperscript{(17)} process/gesturing implications is definitely as of the relative-ontological-completeness\textsuperscript{(8)} perspective since a untransvaluated–temporal-intemporality\textsuperscript{(2)} non-ontological interpretation will rather imply knowledge dereification\textsuperscript{(17)} and endemising/enculturating of temporal-dispositions as of vices-and-impediments\textsuperscript{(106)} 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\textsuperscript{(17)}–\<including-virtue-as-ontology> and then bring about prospective constructiveness-of-ontological-performance\textsuperscript{(17)}–\<including-virtue-as-ontology> as to overall reifying-and-empower\{ing-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\textsuperscript{(7)}–\{imbued-and-}
This tendency to misconstrue the meaning of wooden-language-{'amplituding/formative'} wooden-language-{'amplituding/formative'} wooden-language-{'amplituding/formative'} and associated philosophical notions like leveling, critically arises because of a poor construal of philosophy as ontologically-driven just like any other knowledge as of ‘baseline re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-imbued-postconverging/dialectical-thinking -’projective-insights’/’epistemic-projection-in-conflatedness ’-of-notional-deprocrypticism-prospective-sublimation\(^{u}\) up-to-date knowledge-reification\(^{u}\) process/gesturing of the specific knowledge area as of inherent existence/ontological implications’ subject to validation and falsifiability\(^{u}\) rather than a naïve construal of philosophy as an imprimatur totalisingly-disentailing—discretion/whim-of-thought exercise on the basis of ‘relic-or-orthodoxy knowledge’ induced disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity ’>. It is herein contended that the critical notion underlying wooden-language-{'amplituding/formative'} wooden-language-{'amplituding/formative'} wooden-language-{'amplituding/formative'} relevant 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 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
\[{<\text{amplituding/formative}}\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness}}\text{/<transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}}\text{ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation}}\text{ 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—for-conceptualisation’ 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 of successiveness of registry-worldviews/dimensions, with the result that
Kantian implied transcendental idealism is veridically ‘phenomenal-abtractiveness within the
very same intelligible rational-empiricism/positivism registry-worldview/dimension
reference-of-thought’ (as the true reality of transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity is rather one of de-mentation
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) involving ‘human mental-disposition successive
apriorising/axiomatising/referencing reprojection-or-reanticipation capacity of registry-
worldviews/dimensions reference-of-thought, inducing human limited-mentation-capacity-
deepening as of the very ontologically same existence/existential-reality’ so-reflected as the
‘difference-conflatedness–as-to-totalitative-reification—as-in-singularisation—as-to-the-
nondisjointedness/entailment-of-prospective–nonpresencing–as-veridical-epistemic-
determinism of successive registry-worldviews/dimensions as of their successive reference-
of-thought imbued apriorising/axiomatising/referencing–psychologism’ construed ‘as the
successive reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–
conceptualisation for aposteriorising/logicising/deriving/intelligising/measuring of
meaningfulness-and-teleology in existence’, and so-construed as the successive registry-
worldviews/dimensions consciousness-enabled phenomenal-abtractiveness), and this basic
deficient and vacuous assumption fundamentally disorientated Nietzschean and Heideggerian
thought wherein a more complete appraisal of Nietzschean transvaluation should rather be as of
‘relative-ontological-incompleteness/relative-ontological-completeness
(sublimating–referencing/registering/decisioning–as-self-becoming/self-
the
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° in reflecting
holographically-<conjunctively-and-transfusively> the ontological-contiguity —of-the-
human-institutionalisation-process⟩ dimensionality-of-sublimating

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

775
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—
‘nondescript/ignoreable—void ’—with-regards-to-prospective-apriorising-implications>
ontological-bad-faith/inauthenticity with respect to ‘mechanical practice’ of prior reproducibility—mathesis/motif/thrownness-disposition—as—reproducibility-of-aestheticisation.
In this regards, we can appreciate that all human meaningfulness-and-teleology arises as of aestheticisation before converging towards ontologisation, just as rightfully implied by Nietzsche’s genealogy of morals, but this doesn’t imply valuelessness (as is often naively implied with Nietzschean thought) since aestheticisation convergence towards ontologisation leads to grander ontological-performance—including-virtue-as-ontology>. In this regards, we can appreciate that while from our vantage modern perspective the ontological-veracity of the Egyptian cultural system aestheticisation behind the construction of the pyramids will seem inherently impertinent, but that specific human aestheticisation induced technical, scientific and mathematical innovations were of lateral civilisational ontological-pertinence; likewise we can appreciate that while for the atheist the ontological-veracity of religion is unproven, however various specific religions human aestheticisation in many ways relayed laterally the ontological-veracity of universalising-idealisation thinkers as of the relatively conducive social conditions allowing for the arrival of medieval thinkers who then instigated the possibility for modern-day science ontologisation; and besides, it can equally perfectly be claimed that even our modern-day positivistic civilisation is not beyond a critique of ‘deficient ontologisation’ as we can appreciate the reality of the human aestheticisation of many modern activities (even those associated with technological development) held as of higher interest/worth which ontologisation value is questionable with respect to other possible activities of grander ontologisation but not necessarily held as of higher interest/worth (with the very worst case being media-driven merchandising associated with a generalised dumbing-down and de-intellectualisation increasingly and surreptitiously substituting for reifying
intellectualism, increasingly undermining the citizenry capacity for democratic sovereign judgement). This analysis points to the convoluted relationship between human aestheticisation and ultimate ontologisation value. Rather than naïve and simplistic analysis, it is such an insight that better informs Heideggerian and Nietzschean thought with regards to ressentiment and leveling (as to wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>)); pointing to the centrality of originariness-parrhesis,–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/re/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>)} <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-rede-
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→<including-virtue-as-ontology> as from '≪amplituding/formative–
epistemicity≫totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
} 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\(^{15}\)~sublimating–nascence,–disclosed-from-prospective-epistemic-digression
determination’; and so as to the fact that prospective sublimation-over-desublimation of human
teleology\(^{10}\) involves prospective ‘originariness-parrhesia,–as–spontaneity-of-aestheticisation—
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness→of–
apriorising/axiomatising/referencing/intelligibilitysetup/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\(^{10}\)→so-
construed-as-metaphoricity ,informing-prospective-
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness,→so-reflected-and-
compensated-with-the-notion-of-dimensionality-of-sublimating→
≪amplituding/formative≫supererogatory–de-mentativeness/epistemic-growth-or–
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) as limiting or of prospective human-subpotency aporetism’ and so-captured by the notion of prospective dimensionality-of-sublimating<sup>24</sup> As prospectively human limited-mentation-capacity-deepening<sup>53</sup> as human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring.

Transvaluation as to existence-potency<sup>18</sup>–sublimating–nascence–disclosed-from-prospective-epistemic-digression implies the ontological-veracity of all values is derived from their ‘relative-ontological-incompleteness<sup>89</sup> /relative-ontological-completeness<sup>88</sup>


supersede human temporality

(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>) associated with the successive registry-worldview’s/dimension’s self-conscious meaningfulness-and-teleology infrastructure so-implied successively as of trepidatious–self-consciousness, warped–self-consciousness, preclusive–self-consciousness, occlusive–self-consciousness and prospectively protensive–self-consciousness; as the human proclivity to even recognise and pursue any value-construct can only arise in the very first place with its correspondingly induced self-consciousness. But then, the fact remains that such dimensionality-of-sublimating

({<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} induced self-consciousness meaningfulness-and-teleology infrastructure as instigative of the human reference basis reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation of value-construct tend to be related to by the suprasocial-contruct and


(dispositions as being beyond-the-consciousness-awareness-teleology—in-existential-extrication-as-of-existential-unthought> (as to when the inherent ontologisation/ontological-veracity/aestheticisation-towards-ontology implications of prospective relative-ontological-completeness as of human limited-mentation-capacity-deepening is blanked out as nondescript/ignorable–void ), and rather tends to come at ‘dimensionality-of-sublimating

({<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
induced self-consciousness \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} infrastructure’ in a secondnatured positive-opportunism disposition and so in reflecting holographically-\textsuperscript{<conjugatively-and-transfusively>} the ontological-contiguity\textsuperscript{77}—of-the-human-institutionalisation-process\textsuperscript{7}; explaining the inclination of all successive registry-worldviews/dimensions to be engrossed in a \textsuperscript{<amplituding/formative>} wooden-language\textsuperscript{67} \{imbuéd—averaging-of-thought-\textsuperscript{<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of—}}\textsuperscript{100} \textsuperscript{<amplituding/formative—epistemicity>} totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \textsuperscript{8} difficulties recognising the idea of prospective deconstructing-threshold\textsuperscript{79}—of-ontological-performance\textsuperscript{72}—\textsuperscript{<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’\textsuperscript{33} \{\textsuperscript{<amplituding/formative>} supererogatory-de-mentativeness/epistemic-growth-or-conflatedness \textsuperscript{/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \} induced self-consciousness ‘meaningfulness-and-teleology’\textsuperscript{100} infrastructure’. It is thus not odd that as of human emotional-involvement implications, Socratic-philosophers\textsuperscript{104} universalising-idealisation and budding-positivists projected meaningfulness-and-teleology\textsuperscript{100} infrastructure rather met initially with the antipathy of their underpinning—suprasocial-construct and \textsuperscript{<amplituding/formative>} wooden-language\textsuperscript{60} \{imbuéd—averaging-of-thought-\textsuperscript{<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of—}}\textsuperscript{100} ‘nondescript/ignorable–void’\textsuperscript{60}—with-regards-to-prospective-apriorising-implications\textsuperscript{⟩} and specifically had to face up respectively with the value-construct conception of their
temporal/sycophantic-sophistic presencing—absolutising-identitive-constitutedness ontologically-flawed disparateness-of-conceptualisation-unforegrounding-disentailment-failing-to-reflect-immanent-ontological-contiguity whether with the Ancient-sophists or medieval-scholasticism pedants. We can further appreciate the critical impact of the universalising-idealisation meaningfulness-and-teleology infrastructure of the Socratic-philosophers and their successors as providing the appropriate meaningfulness-and-teleology infrastructure for the Roman Empire and subsequent religio-political developments unlike the case with say Ancient Egypt and Persia whose non-universalising sectarian cults perpetual ideological conflicts ultimately sapped their stability despite their technical advancement, and likewise Western enlightenment effectively arose as of the induced meaningfulness-and-teleology infrastructure of budding-positivists, with perverted consequences like annihilation of Native Indians in the New World and the Transatlantic slavery rather arising as of their far-flung societies opportunistic activities distortive of budding-positivism meaningfulness-and-teleology infrastructure as so-construed in their core societies in Europe with respect to the ending of serfdom, nascent socioeconomic emancipation and human rights. Thus basically the idea of human value-construction is ever always caught up between on the one hand human limited-mentation-capacity to come to terms with ‘transvaluation as amplituding/formative-epistemicity causality-as-to-projective-totalitative-implications-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 imbuéd—averaging-of-thought as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—of—nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications in amplituding/formative—epistemicity—totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag as construing of value-construction within any given registry-worldview’s/dimension’s presencing—absolutising-identitive-constitutedness—meaningfulness-and-teleology and so whether as of trepidatious (recurrent-utter-uninstitutionalisation), warped (base-institutionalisation–ununiversalisation), preclusive (universalisation–non-positivism/medievalism) or occlusive (positivism–procrystalism) 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/projection’; wherein social–value-construction across the successive registry-worldviews/dimensions arises as a functional necessity that is meant to reflect supposedly coherent ontological-commitment—implied—self-assuredness-of-ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality 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/projection’. 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/projection’ 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 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 as-to-projective-totalitative–implications-of-prospective–nonpresencing.–for-explicating-ontological-contiguity, as it can perfectly be argued that the apparent magnanimity of plutocrats as of a capitalistic economic value-
distributive system ‘excessively skewed towards final product/service/financial delivery as-of-first-come-near-monopoly and institutionally-skewed-possibility-for recurring wealth accumulation’ while excessively overlooking/devaluing the return to massive public externalities/external-resources contributions to economic production such as public education, human and social development, infrastructure, basic research, technological research, etc. rather speaks of deficient social–value-construction, especially as such a system ‘priorly implied-and-justified inequity’ as of its occlusive ‘presenting—absolutising-identitive-constitutedness’ is geared towards propping special interests, warfare spending, anti-taxation, anti-immigration, trivial interest in global human development, co-opted media narrative, etc. as of a suboptimal social–value-construction). But this doesn’t cancel the fact that individuals throughout sublimating ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘<epistemicity-relativism’> notwithstanding any disadvantaged ‘priorly implied-and-justified inequity’ for social–value-construction, intuitively cognisant of the pertinence of human transvaluation have elicited the underlying ontological-veracity/ontological-impertinence of their social-construct value-construction as of its supposedly coherent ontological-commitment ¬<implied–self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming =as-being-as-of-existential-reality> 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\(^{10}\) infrastructure transvaluation so-implied as of notional-deprocrypticism or <amplituding/formative>notional-preempting—disjointedness-as-of reference-of-thought appropriate <postconverging entailment-{postconverging narrowing-down–sublimation-as-to ‘existence—as-sumulating-withdrawal,—eliciting-of prospective-supererogation ‘-in-reflecting-‘immanent-ontological-contiguity ’;—as-operative notional–deprocrypticism); and so as the disparateness-of-conceptualisation-<unforegrounding disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’> of our rational-empiricism/positivism occlusivity in its <amplituding/formative> wooden-language-{imbued— averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and teleology—-as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising implications}> tend to rather reflect our <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag . The occlusivity of our positivism/rational-empiricism social–value-construction as such from the prospective perspective of deprocrypticism—or—preempting—disjointedness-as-of- reference-of-thought can be analysed-and-construed as imbued with occlusive collateral aspects of rather nondescript/ignorable–void falsely implying ‘the appropriate exhaustiveness of our rational-empiricism/positivism stances’ thus speaking rather of ideology than ontological-veracity as aptly reflected upon by postmodern-thought. Such occlusive-collateral aspects take the form of economic dysfunction and inequities as occlusively-collateral to economic ideologism, social dysfunction and discriminations as occlusively-collateral to domineering and secluding social narratives, sophistic/pedantic and vested interest undermining genuine sovereignty paradoxically as of obscured-and-deluding knowledge and misinformation that undermines individuals sovereign competence and choice with regards to increasingly skewed-contrived-
and-limited stakes of the democratic process thus eliciting protest voting, and in the bigger
global framework of competing politico-cultural values with individuals and societies rather
construed occlusively as collateral damages. Transvaluation analysis thus ensues from the
human akrasia-susceptibility-or-akrasiatic-drag complex which implies that the very state of
unwariness with respect to prior relative-ontological-incompleteness\(^9\) as of a nihilistic
disposition is de-mentatively/structurally/paradigmatically potently conducive/endemising/enculturating of its vices-and-impediments\(^{10}\) (as so-reflecting the
grandest deeds of ontological-performance\(^{12}\)-<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\(^{12}\)-<including-virtue-as-ontology> dynamics of
notional–firstnaturedness—temporal-to-intemporal-dispositions--<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’ ). But then while such an abstract
transvaluation perspective for the construal of social–value-construction is cogently obvious,
however the fact remains that the human subject as of its limited-mentation-capacity exists in
circumstances of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint as of its given reproducibility—
mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation inducing its
deficient ontological-performance –<including-virtue-as-ontology> thus explaining its given
registry-worldview/dimension vices-and-impediments\(^{10}\). Thus the transvaluation of the
successive registry-worldviews/dimensions in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity —of-the-human-institutionalisation-process\(^8\) is
critically of dimensionality-of-sublimating –\<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation>
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring implications of dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{7} -by-
reification\textsuperscript{7}/contemplative-distension\textsuperscript{6} (as of human self-surpassing—existentialism-form-
factor, in-overcoming—'notionally—collateralising-beholdening-protohumanity'-to—'attain-
sublimating-humanity'-as-to-existence-potency ~sublimating-nascence,-disclosed-from-
prospective-epistemic-digression to supersede human temporality\textsuperscript{9}/shortness
\langle amplituding/formative⟩ wooden-language-\langle 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⟩ ⟩)

successive human construction-of-the-Self as from based animality to trepidatious—self-
consciousness, warped—self-consciousness, preclusive—self-consciousness, occlusive—self-
consciousness and prospectively protensive—self-consciousness. Thus human limited-
mentation-capacity implies that ‘more than just a thought-of ontological notion’ as of transvaluation, social—value-construction is rather accomplished phronetically/in-practicality as of the specific social-setup \textsuperscript{10} universal-transparency \langle transparency-of-totalising-entailing,-
as-to-entailing\textsuperscript{4} \langle amplituding/formative—epistemicity⟩ totalising—in-relative-ontological-
completeness ⟩ of supposedly coherent ontological-commitment \langle implied—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; and is bound rather to be highly infused with ‘priorly implied-
and-justified inequity’ narrative(s) where such \textsuperscript{10} universal-transparency \langle transparency-of-
totalising-entailing,-as-to-entailing—\langle amplituding/formative—epistemicity⟩ totalising—in-
relative-ontological-completeness ⟩ is muted and where such \textsuperscript{10} universal-transparency \langle transparency-of-
totalising-entailing,-as-to-entailing—\langle amplituding/formative—epistemicity⟩ totalising—in-relative-ontological-completeness ⟩ is unmuted rather infused with
teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>}' in social-aggregation-enabling of the prior non-positivistic registry-worldview/dimension so-associated with notions-and-accusations-of-sorcery. Likewise implied social–value-construction dilemmas in our positivism–procrypticism are ontologically deflated as of "foregrounding—entailment-{postconverging–narrowing-down–sublimation-as-to-
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation '}-in-
reflecting-'immanent-ontological-contiguity ';--as-operative-notional~deprocrypticism) with
the-Good/understanding/knowledge-reification"/ontological-primemovers-totalitative-
framework as of ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-
implications reflected as existence-potency'~/sublimating–nascence,—disclosed-from-
prospective-epistemic-digression required prospective 'deprocrypticism–or–preempting—
disjointedness-as-of- reference-of-thought registry-worldview/dimension construction-of-the-
Self (as of notional~deprocrypticism protensive–self-consciousness over our 'procrypticism–
or–disjointedness-as-of- reference-of-thought occlusive–self-consciousness social–value-
construction induced dilemmas). Basically, as highlighted above such a transvaluation
knowledge-reification of social–value-construction reflects the prospective human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint of any relative-ontological-incompleteness registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-
accordance as of its ontologically-flawed implied supposedly coherent ontological-
commitment "<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming —as-being-as-of-
existential-reality>: pointing to the ontological-veracity of a ‘direct bilateral relationship of
appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective
relative-ontological-completeness'"'meaningfulness-and-teleology". This ontological reality
basis of social–value-construction, it is often claimed, needs to account for the reality of human
sovereignty and free-will as to the ‘autonomy and independence of human disposedness’. But
then such a conception of human sovereignty and free-will seems to imply an ‘existence-in-
existence apriorising/axiomatising/referencing-of-existential-contextualising-contiguity)—
constitutedness ontologically-flawed preconverging–de-mentating/structuring/paradigming’
as to imply human sovereignty and free-will supersede-and-override existence—as-the-
absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation <-as-to-perspective–ontological-normalcy/postconvergence-
implicated–prospective-aporeticism-overcoming/unovercoming’> so-reflected as of
<amplituding/formative–epistemicity>totalisingly–preceding-and-redefining-existential-
contextualising-contiguity. We can effectively appreciate that such human sovereignty and
free-will implied ‘autonomy and independence of human disposedness’ say with regards to a
mystical cause of disease in a non-positivistic society doesn’t stop existence as reflecting
bacteria theory or any other biological reason from being the cause of disease and such a
reference-of-thought– devolving-level manifestation of the primacy of existence equally
extends to reference-of-thought-level wherein overall existence ‘as transcendental-enabling’
for a rational-empiricism/positivism registry-worldview/dimension as of its
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation ‘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 –for–
conceptualisation in grasping existential reality manifestations than a preceding
ununiversalisation registry-worldview/dimension. This however doesn’t imply the elimination of human sovereignty and free-will but rather effective speaks of human-subpotency within existence-potency ~sublimating–nascence, disclosed from prospective-epistemic-digression, 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 amplituding-formative–epistemicity totalising–thrownness-in-existence’ as of ‘the specific human-subpotency implications as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility’ - (imbued-and ‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’ human-subpotency–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing~conceptualisation⟩; and so, as it applies to human knowledge-reification and empowerment from such knowledge-reification within existence as this defines human ontological-performance reflected as of constructiveness-of-ontological-performance and destructuring-threshold-(uninstitutionalised-threshold/presublimating–desublimating–decisionality)—of-ontological-performance. In this regards, the broader and more profound conception of human sovereignty and free-will as reflected by human amplituding/formative–epistemicity totalising–thrownness-in-existence is rather grounded in the reality that all humans come into existence as of an overall framework of living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology within which the notion of human sovereignty and free-will then arises in the very first place; such that in many ways human sovereignty and free-will is collectively predicated to the social-setup social-functioning-and-accordance as of its implied supposedly coherent ontological-commitment implied—self-assuredness-of-ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming—as-being-as-of-existential-reality>. Thus, on this basis, the reality of human ontological-performance (reflected as of constructiveness-of-ontological-performance and destructuring-threshold—of-ontological-performance) 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
'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–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
implications of prospective non-presencing, for explicating ontological contiguity in reflecting both destructuring threshold\(^\text{(uninstitutionalised-threshold/presublimating-desublimating-decisionality)}\) of ontological performance\(^\text{\langle including-virtue-as-ontology\rangle}\) as of prior relative ontological incompleteness\(^\text{\langle including-virtue-as-ontology\rangle}\) implied preconverging/dementing\(^\text{\langle uninstitutionalised-threshold\rangle}\) qualia-schema and constructiveness of ontological performance\(^\text{\langle including-virtue-as-ontology\rangle}\) as of prospective relative ontological completeness\(^\text{\langle including-virtue-as-ontology\rangle}\) implied postconverging/dialectical-thinking\(^\text{\langle uninstitutionalised-threshold\rangle}\) qualia-schema as elucidation of ontological primemovers totalitative framework\(^\text{\langle uninstitutionalised-threshold\rangle}\).

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\(^\text{\langle uninstitutionalised-threshold\rangle}\) and derived empowerment reflexivity in existence; and as apparent in the sciences, we can’t imply that we have a choice of gravity on earth as \(6 \text{ m/s}^2\) rather than the existence potency\(^\text{\langle uninstitutionalised-threshold\rangle}\) sublimating nascence disclosed from prospective epistemic digression manifestation of \(9.8 \text{ m/s}^2\) and our human sovereignty and free-will is then enabled reflexively with the latter and not the former where we develop and operate technology on that basis for instance, the same equally applies with respect to the social domain in other to avoid mere disparateness of conceptualisation\(^\text{\langle unforegrounding-disentailment,-failing-to-reflect-\langle immanent-ontological-contiguity\rangle\rangle}\). The conception of human sovereignty and free-will so implied as of ‘the specific human subpotency with regards to overall reifying and empowering reflexivity of ecstatic existence as panintelligibility\(^\text{\langle uninstitutionalised-threshold\rangle}\) (imbued and hermeneutically reprojectively supererogatingly zeroingly educating human subpotency epistemic perspective of projective reprojective aestheticising re-motif and re-apriorising re axiomatising re referencing conceptualisation)\(^\text{\langle uninstitutionalised-threshold\rangle}\) basically underlies all human knowledge reification\(^\text{\langle uninstitutionalised-threshold\rangle}\) whether with regards to philosophy as first level ontology pertaining to ‘overall existence phenomenal appraisal of meaningfulness and teleology\(^\text{\langle uninstitutionalised-threshold\rangle}\) as of the very-
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/po...tions 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—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-(of—existential-contextualising-contiguity)—conflatedness as of human
revealing the epistemic-impertinence of dispositions for ‘presencing—absolutising-identitive-constitutedness’ as wrongly implying human sovereignty and free-will supersedes existence-potency—sublimating—nascent-disclosed-from-prospective-epistemic-digression rather than the epistemic-veracity of difference-conflatedness as-to-totalitative-reification—in-singularisation—as-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—nascent-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’.

A further twist to such a poor conception of human sovereignty and free-will in the social arises
as of an improper appraisal of the ‘implications of deferential-formalisation-transference as being de-mentatively/structurally/paradigmatically both-intensional-and-extensional to the fulfilment of human sovereignty and free-will’. The fact is human sovereignty and free-will is more critically about its ‘fulfilment as of sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’ rather than ‘mere appearance-of-fulfilment usurping-the-sense of sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’. For instance, a plumber who draws up the costing for a plumbing job explaining to the customer what is advantageously entailed in a convincing manner (as of ‘mere appearance-of-fulfilment usurping-the-sense of sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’) as they fail to ensure that their professional assessment will truly resolve the technical issue (as they are just looking to contract the job) is not really advancing the sovereign choice of the customer compared to another plumber who undertakes a candid professional assessment that may not sound advantageous with the customer (as they are more critically interested in the ‘fulfilment as of sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’) but does solve the technical issue; as any such customer in a deferential-formalisation-transference situation will most likely agree. Such operation of human sovereignty and free-will, beyond more or less simplistic social situations as the case highlighted above, is supposedly implied in the operation of all human institutions as of their inherent deferential-formalisation-transference proxy nature; but in many ways such a notion of ‘implications of deferential-formalisation-transference as being de-mentatively/structurally/paradigmatically both-intensional-and-extensional to the fulfilment of human sovereignty and free-will’ gets sunk with the increasing complexity and size of human institutions as to what such implications really are, and so especially as the idea of human sovereignty and free-will increasingly becomes abstracted and diffused in the overall social-construct and its institutions as so-associated with ‘the protraction of political and institutional performance, evaluation and accountability’ as reflective of human
sovereignty and free-will. However, with regards to the latter as of social protraction of political and institutional action, the possibility of protracted human sovereignty and free-will while indirect comes to be increasingly associated with the sense of ‘equanimity/balance of institutions’ as to their expected ‘equanimity/balance of contending frameworks and policy frameworks as reflexive of socially-perceived commendation and disapprobation’, whether as garnered ‘politically from the equanimity/balance of competing policies and politics as from polling and/or polls trends’ and ‘professionally with the equanimity/balance of mainstream/conventional complementary professional policy-recommendations and professional practices’. The question about the effectiveness of such implied equanimity/balance as reflecting of human sovereignty and free-will is often raised critically with regards to political and institutional performance particularly during crises. In many ways, the systemic interrelatedness of large institutions as to their complementary end purposes and practices, renders such an assessment of implied equanimity/balance rather de-mentative/structural/paradigmatic to the overall politico-institutional system itself; and particularly so as in many ways the possibility of readjustment is much more practically instigated politically especially as with public institutions the individual manifestation of sovereign choice is much more rigidly tied to political action unlike the relative ability for direct disengagement from private entities. However, the fundamental fact that human sovereignty and free-will is ever always a question of the ‘transverse relation of all humans sovereignty and free-will in society’ inherently implies the underlying possibility for the undermining of human sovereign choice as of inherent social differentiation. Beyond transvaluation implications as of the broader overall ‘expected equity of all individuals for social–value-construction’ in relative-ontological-incompleteness/relative-ontological-completeness {(sublimating–referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative–supererogating—<projective/reprojective—aestheticising-re-motif—}
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence⟩

amplituding/formative—epistemicity—causality—as-to—
projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating—
ontological-contiguity in reflecting holographically—<conjugatively-and-transfusively> the
ontological-contiguity—of-the-human-institutionalisation-process; going by the
phronesis/practicality as of our positivism—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 preconvergingly–de-
mented/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\(^5\) as to the ‘relative-ontological-incompleteness’/‘relative-ontological-completeness’\(^6\) (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-normaley/postconvergence>) as to human-and-social—expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism\(^7\) for knowledge-reification\(^8\) underlying sublimating\(^9\) historiarity/ontological-eventfulness\(^10\)/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence—reflected—‘epistemicity—relativism’> as of the specific human-subpotency with regards to overall reifying-and-empowering Reflexivity-of-ecstatic-existence-as-panintelligibility\(^11\) (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\(^12\) as from the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity—of-ecstatic-existence—as-panintelligibility\(^13\) (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 deprocrypticism—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-totalititative-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 ‘dementative/structural/paradigmatic implications of relative-ontological-completeness in superseding/overcoming/transcending human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness’, reflecting a human-causative-construction conception in apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflicatedness/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-(of-existential-contextualising-contiguity)—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

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 implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming—as-being-as-of-existential-reality 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’ arguments are often intimately associated with providing the meaningfulness-and-teleology infrastructure for the powerful and vested-interests, and their insinuations of ‘human social-vestedness/normativity discretely-implied-functionalism implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ as ‘outside existential-contextualising-contiguity implications of relative-ontological-incompleteness to relative-ontological-completeness’ is in effect not truly about the irrelevance of existential-reality implications of
relative-ontological-incompleteness and relative-ontological-completeness but rather more critically ‘is in effect about defaulting to specifically unavowedly/surreptitiously implied convenient/advantageous interpretations about existential-contextualising-contiguity which are not to be subjected to a fulsome analysis for ontological-veracity as of implications of relative-ontological-incompleteness and relative-ontological-completeness and so on the basis of merely projecting the term ‘human social-vestedness/normativity-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-implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ supposedly pertinent argumentation about human sovereignty and free-will cannot hold is that all meaningfulness-and-teleology (as implied with the logical operation of any such projected ‘human social-vestedness/normativity-implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’) operate on priorly established apriorising/axiomatising/referencing and inherently all apriorising/axiomatising/referencing purport to be as of existential-contextualising-contiguity thus subject to analysis as of ‘relative-ontological-incompleteness/relative-ontological-completeness—{sublimating–referencing/registering/decisioning,—as-self-becoming/self-conflictedness/forceformative–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 their existential-reality veracity, such that fundamentally such ‘human social-vestedness/normativity-implied contract/political-arrangement-or-political-
coercion/given-discrete-social–value-construction’ argumentation about human sovereignty and free-will are rather ‘internally inconsistent’ and more aptly reflect manifestations of power-grabbing/appropriating/usurpatory/arrogating implications when analysed as of relative-ontological-completeness. Consider in this regards for instance as of the presencing—absolutising-identitive-constitutedness notion of ‘human social-vestedness/normativity implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ underlying slavery, such an implied ‘human social-vestedness/normativity 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 implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation can arise from the perspective of relative-ontological-completeness as what is then implied from the relative-ontological-completeness perspective is the supererogatory acuity/perspicacity/astuteness/edginess/incisiveness–of–apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation in unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring<as-to-preconverging-or-dementing–apriorising-psychologism> of any such implied slavery ‘human social-vestedness/normativity 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-implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ underlying their enslavement but merely as of their relative-ontological-completeness perspective of apriorising/axiomatising/referencing undertake in revolt the unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuring instrument-invalidating-measuring apriorising-psychologism of any such implied slavery ‘human social-vestedness/normativity-implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’. This points to the reality that ‘human social-vestedness/normativity-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-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—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—psychologismmay 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-completenessperspective supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation in unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring—<as-to-preconverging-or—dementing—apriorising-psychologism>. In fact, besides the more starkly demonstrable case with respect to say slavery this equally applies with less starkly obvious situations having to do with human social differentiation as well as any other situations requiring prospective knowledge-reification as the possibility for all human progress arises effectively as a result of the transcending of all such human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint power-grabbing/appropriating/usurpatory/arrogating implications construed as ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ as well as their socially attendant situations in need for prospective knowledge-reification; and so not as of a falsely implied logical-dueness and logical engagement that wrongly validate the relative-ontological-incompleteness apriorising/axiomatising/referencing of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ as being of existential-reality in relative-ontological-completeness, but rather as of the relative-ontological-completeness perspective supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument –for– conceptualisation in unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring<as-to-preconverging-or-dementing –apriorising-psychologism> of such implied ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation. In fact, such an interpretation about the ontological-veracity of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation is not only relevantly undermined with respect to say highlighting the supposed weaker party perspective in such a framework of power-grabbing/appropriating/usurpatory/arrogating implications of apriorising/axiomatising/referencing but is equally undermined/subverted when conveniently so by the stronger party for instance in the case of the various allied powers of the second-world
war overlooking Nazi scientists direct or indirect participation in war crimes on the rationale of strengthening themselves to ensure future security, and one can imagine the same with regards with many ad-hoc arrangements having to do with spying activities, etc.; thus pointing fundamentally to the ascendency of the ontological implications of human limited-mentation-capacity as to human limited-mentation-capacity-deepening possibilities of relative-ontological-completeness analysis over the absolutising of ‘human social-vestedness/normativity-implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation. Thus any such pretence that ‘human social-vestedness/normativity-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’ – 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 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\(^7\) 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 the latter involving ‘direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness\(^5\) meaningfullness-and-teleology\(^6\) as implied prospectively in ‘construing of both the right apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset-as-of-prospective-deprocrypticism-dissemination\(^2\) and thus the knowledge for that right mindset-as-of-prospective-deprocrypticism-dissemination\(^2\)’). 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\(^9\) 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\(^7\). Ultimately, the very possibility for prospective knowledge-reification\(^7\) 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 \(^8\) presencing—absolutising-identitive-constitutedness \(^{13}\) inclinations for vested postures and interests poorly appreciating ‘relative-ontological-incompleteness’ \(^{1}\)/relative-ontological-completeness

\{(sublimating-referencing/registering/decisoning,—as-self-becoming/self-conflatedness /formative—supererogating—\(<\text{projective/reprojective— aestheticising-re-motif—}

and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>\) \} as to human-and-social—expectations/anticipations—metaphoricity \(^7\)—as-rede-mentating/restructuring/reparadigming—psychologism\(^{90}\) in contrast to dimensionality-of-sublimating \(-\langle<\text{amplituding/formative—supererogatory—}

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

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation\rangle\}\} inclinations very much appreciative of ‘relative-ontological-incompleteness’ \(^{1}/relative-ontological-completeness\) \{-\langle<\text{amplituding/formative—}

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

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation\rangle\}\} as to human-and-social—expectations/anticipations—metaphoricity \(^7\)—as-rede-mentating/restructuring/reparadigming—psychologism\(^{90}\) as of difference-conflatedness \(^{11}\)—as-to-totalitative-reification \(^7\)—in-singularisation—\langle-as-to-the-

nondisjointedness/entailment-of-prospective—nonpresencing— as-veridical-epistemic—
determinism \(-\langle<\text{amplituding/formative—epistemicity—}

causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity\rangle\}\. In this regards, one can appreciate the human sovereignty and free-will expansion drive of the prospective knowledge-reification \(^7\) associated with the Socratic \(^\text{10}\) universalising philosophers, budding-positivists/rational-empiricists and today’s postmodern critical thinkers emancipatory \(^5\) meaningfulness-and-teleology\(^{10}\) infrastructure while on the other hand the prospective
dereification as reflected in ‘<amplituding/formative> wooden-language-{imbued—temporal—
mere-form/virtualities/dereification /akrasiac-drag/denatured/preconverging-or-dementing —
narratives—of-the— reference-of-thought— categorical-imperatives/axioms/registry-teleology } of non-universalising sophists’, non-positivising/non-rational-empiricist medieval scholasticism pedants and todays manifestations of institutional-being-and-craft muddlement as providing the ‘meaningfulness-and-teleology’ infrastructure for their respective present-day vested postures and interests. The paradox here is that the lack of dimensionality-of-sublimating ⟨<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
{(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-
ormalecy/postconvergence>) as to human-and-social—expectations/anticipations—
metaphoricity/*—as-rede-mentating/restructuring/reparadigming—psychologism* construes
such ‘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 seeding promise of
human-subpotency ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>-equivalence/correspondence with the full-potency-of-existence’s\textsuperscript{72}—sublimating–nascent-as-of-its-coherence/contiguity’ as teleologically-degraded, even as it is the previous same dimensionality-of-sublimating\textsuperscript{72}—>{\textsuperscript{amplituding/formative}<amplituding/formative>supererogatory de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\textsuperscript{13} originariness-parrhesia,—as—spontaneity-of-aestheticisation meaningfulness-and-teleology\textsuperscript{100} that \textsuperscript{5} presencing—absolutising-identitive-constitutedness\textsuperscript{11} formulaic interpretation adopt as the \textsuperscript{5} <amplituding/formative> wooden-language\{imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology \}; and so equating such ‘prospective’ \textsuperscript{5} <amplituding/formative–epistemicity> growth-or-conflatedness\textsuperscript{17}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness magnanimity induced originariness-parrhesia,—as—spontaneity-of-aestheticisation’ with teleologically-degraded meaningfulness-and-teleology\textsuperscript{100} as of blatant two-facedness/falseness that would hardly contemplate that ‘the \textsuperscript{5} presencing—absolutising-identitive-constitutedness\textsuperscript{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 \textsuperscript{4} <amplituding/formative–epistemicity> totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \textsuperscript{3}’. 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 with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
normalcy/postconvergence> (as to temporal-to-intemporal individuations) regarding ontological-performance\(^{72}\) -<including-virtue-as-ontology> (as so-reflected as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued ‘notional–firstnaturaedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor) interjects-and-invalidates the possibility of merely such intemporal-as-ontological dimensionality-of-sublimating-

\(<\text{amplituding/formative}\text{-supererogatory\text{-de-mentativeness/epistemie-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}}>\) construal of human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity; thus implying ‘relative-ontological-incompleteness /relative-ontological-completeness\(^{88}\)\)

\(<\text{sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness /formative–supererogating-<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>}>\) as to human-and-social–expectations/anticipations—metaphoricity ‘as-rede-mentating/restructuring/reparadigming–psychologism\(^{90}\) (and not ‘absolute-ontological-completeness implications’) given human limited-mentation-capacity at all moments, as so-reflected in the prospective destructuring-threshold-\(<\text{uninstitutionised-threshold /presublimating–desublimating-decisionality}>\)–of-ontological-performance\(^{72}\) -<including-virtue-as-ontology> of any specific registry-worldview’s/dimension’s existential desublimation manifestation underlined by \(<\text{amplituding/formative}>\text{wooden-language}>\)\)

\(<\text{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’–with-regards-to-prospective-apriorising-implications}>\) or \(<\text{amplituding/formative}>\text{wooden-language}>\)
prospective-epistemic-digression to supersede human temporality\(^9\)/shortness
<amplituding/formative> wooden-language-\((\text{imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
nondescript/ignoreable—void } \text{—with-regards-to-prospective-apriorising-implications>})\) is
construed as relatively vague-and-irrelevant as human temporality /shortness now re-construes in
apriorising/axiomatising/referencing-\((\text{of-existential-contextualising-contiguity})—\)
constitutedness\(^{11}\) such ‘secondnatured-institutionalisation existence-potency’~sublimating–
nascence,-disclosed-from-prospective-epistemic-digression epistemically-induced/constrained–
reproducibility-motif-of—meaningfulness-and-teleology\(^{100}\) as of relatively-shallow-frame-of-
elicited-positive-opportunism~of-low-intrinsic-attribution-and-high-extrinsic-attribution-
susceptibility,-in-dimensionality-of-desublimating-lack-of \\
\(<\text{amplituding/formative}>\text{supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation})\)’ in such a way that is obviating and becomes homeless as to the
apriorising/axiomatising/referencing-\((\text{of-existential-contextualising-contiguity})—\)
conflatedness\(^{12}\) of dimensionality-of-sublimating—
\(<\text{amplituding/formative}>\text{supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation})\) reflected in perpetuating/preserving the ontological-veracity in
reflecting holographically-\(<\text{conjugatively-and-transfusively}>\) the ontological-contiguity\(^{17}\)—of-
the-human-institutionalisation-process; and this ‘secondnatured-institutionalisation existence-
potency’~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
epistemically-induced/constrained–reproducibility-motif-of—meaningfulness-and-teleology\(^{100}\)
as of relatively-shallow-frame-of-elicated-positive-opportunism~of-low-intrinsic-attribution-
and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of \\

825
‘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 /transvaluative-rationalising/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<sub>79</sub>–sublimating–nascence,—disclosed-from-prospective-epistemic-digression
depth/profoundness of conception of human-subpotency causality as of ontological-
primemovers-totalitative-framework<sup>73</sup> in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity —of-the-human-institutionalisation-process

perpetuating/preservation. Basically, any such ‘secondnatured-institutionalisation existence-
potency<sub>79</sub>–sublimating–nascence,—disclosed-from-prospective-epistemic-digression
epistemically-induced/constrained–reproductibility-motif-of—meaningfulness-and-teleology<sup>100</sup>
as of relatively-shallow-frame-of-elicited-positive-opportunism<sup>77</sup>—of-low-intrinsic-attribution-
and-high-extrinsic-attribution-susceptibility,—in-dimensionality-of-desublimating-lack-of

(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation)’ assumes a —presencing—absolutising-identitive-constitutedness
inclination in 4<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag that cannot cohere to the ecstatic-
existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as
existence-potency\textsuperscript{1}~sublimating–nascence, disclosed from prospective epistemic digression. Thus this notional firstnaturedness—temporal to intemporal dispositions—construed as from perspective ontological normalcy/postconvergence (as to temporal to intemporal individuations) interjection invalidating the possibility of merely intemporal as ontological dimensionality of sublimating —{<amplituding/formative>supererogatory de-mentativity/epistemic growth or conflatedness /transvaluative rationalising/transepistemicity/anamnestic residuality/spirit drivenness—equalisation}—construal of human transcendence and sublimity sublimation supererogatory de-mentativity, speaking of ‘relative ontological incompleteness\textsuperscript{89}/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}) as to human and social expectations anticipations—metaphoricity as rede mentating restructuring re paradigming psychologism\textsuperscript{90} (and not ‘absolute ontological completeness implications’), fundamentally validates ‘conflatedness\textsuperscript{12}’ of construal as potentiating the superseding of the de-mentative structural paradigmatic apriorising axiomatising referencing implications of human temporal dispositions for the prospective conception of knowledge reification\textsuperscript{87} as so reflected in the transepistemicity conflating nature of notional deprocrypticism or <amplituding/formative>notional preemtping disjointedness as of reference of thought in reflecting holographically—<conjugatively and transfusively> the ontological contiguity\textsuperscript{87}—of the human institutionalisation process\textsuperscript{58} as from recurrent utter uninstitutionalisation base institutionalisation, universalisation, positivism rational empiricism and prospectively deprocrypticism or—preemtping disjointedness as of reference of thought. It is this epistemic conflatedness\textsuperscript{12} veracity construed as transepistemicity over epistemic
apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—
constitutedness\(^{13}\) (construed as \(^{8}\) presencing—absolutising-identitive-constitutedness\(^{11}\)), of
human knowledge that underlies knowledge-notionalisation as to ‘notional conceptualisations’
like conception / misconception, intellectualism / sophistry, leveling / deleveling, human-
subpotency / existence-potency\(^{19}\)–sublimating–nascence,-disclosed-from-prospective-
epistemic-digression\(_2\) transversality\(_{<\text{for sublimating–existential-eventuating/denouement}>\text{~of–affirmative-and-unaffirmative–disambiguated–motif-and–}}\)
apriorising/axiomatising/referencing’ / dialogical-equivalence\(_{<\text{as-to-}}\)
psychologismic–apriorising/axiomatising/referencing-(of-existential-contextualising-
contiguity)—conflatedness ,in-self-becoming/self-conflatedness /formative–
supererogating\(_{>\text{, organicalism / mechanicalism, postconverging/dialectical-thinking}}\(_{20}\)–qualia-
schem / apreconverging/dementing ‘–qualia-schema, etc., respectively as to ‘dispensing-with-
immediacy-for-relative-ontological-completeness\(_{8}\)–by-reification\(_{8}\)/contemplative-distension\(_{26}\)
(as of human self-surpassing—existentialism-form-factor—in-overcoming–‘notionally–
collateralising-beholdening-protohumanity’–to–‘attain-sublimating-humanity’–as-to-existence-
potency’–sublimating–nascence,-disclosed-from-prospective-epistemic-digression to
supersede human temporality’/shortness \(_{<\text{amplituding/} \text{formative}>\text{ wooden-language}}\(_{8}\)
(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>}) 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-primemovers-totalitative-implications
as so-implied with the ontological-contiguity’—of-the-human-institutionalisation-process
opened-construct-of–\(_{44}\) meaningfulness-and-teleology\(_{18}\). What is critical with respect to
prospective deprocripticism—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-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

prospective notional−deprocrypticism involves ‘superseding existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective with the integration of the necessary, abstract and non-eliciting-of-opportunism dispensing-with-immmediacy-for-relative-ontological-completeness—by-reification /contemplative-distension into its secondnatured institutionalisation’ thus providing the de-mentative/structural/paradigmatic interlocking of notional−deprocrypticism meaningfulness-and-teleology with the ontological-contiguity—of-the-human-institutionalisation-process ‘re-inventing’/‘re-creating’ dimensionality-of-sublimating

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 deprocripticism—or—preempting—disjointedness-as-of-reference-of-thought. The fact is the elucidation/resolving of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
potency ~sublimating–nascence, disclosed from prospective epistemic digression to supersede human temporality'/shortness <amplituding/formative> wooden-language


and this explains why the very essence of such metaphoricity of ‘meaningfulness-and-teleology’ is rather of a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. Furthermore, the reality of all prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity for prospective registry-worldview/dimension institutionalisation is that it can difficultly be expected that dimensionality-of-sublimating <amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)

‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-
or-acumen as of reasoning-through/messianic-reasoning’ induced originariness-parrhesia,—as–
spontaneity-of-aestheticisation required for any such prospective institutionalisation can be
contemplated of on the reasoning-from-results/afterthought basis of the priorly ‘secondnatured-
institutionalisation existence-potency\(^1\)–sublimating–nascence,-disclosed-from-prospective-
epistemic-digression epistemically-induced/constrained–reproducibility-motif-of–
meaningfulness-and-teleology\(^{100}\) as of relatively-shallow-frame-of-elicited-positive-
opportunism\(^{1}\)-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-
dimensionality-of-desublimating-lack-of \(\langle<amplituding/formative>\) supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle’. The
ontological-contiguity\(^{1}\)—of-the-human-institutionalisation-process\(^{1}\) as of living-
development–as-to-personality-development, institutional-development–as-to-social-function-
development and Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of– meaningfulness-and-teleology\(^{100}\) has ever
always been driven as of the instigative human dimensionality-of-sublimating–
\(\langle<amplituding/formative>\) supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\rangle, but so in a mismatch with ‘secondnatured-institutionalisation
existence-potency\(^1\)–sublimating–nascence,-disclosed-from-prospective-epistemic-digression
epistemically-induced/constrained–reproducibility-motif-of–meaningfulness-and-teleology\(^{100}\)
as of relatively-shallow-frame-of-elicited-positive-opportunism -of-low-intrinsic-attribution-
and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of
This explains in many ways temporal-dispositions to existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective over intemporal-disposition of dispensing-with-immediacy-for-relative-ontological-completeness-by-reification\textsuperscript{87}/contemplative-distension\textsuperscript{79} across all the registry-worldviews/dimensions reflected in the repetitive succession of \textlangle amplituding/formative⟩ 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\} assuming a \textsuperscript{90} presencing—absolutising-identitive-constitutedness\textsuperscript{11} inclination about all that ever existed and matters, implying an orientation to living-development-as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{100} devoid of the homeliness of the apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—re-originariness/re-origination as reflected by the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{68} dimensionality-of-sublimating\textsuperscript{24} \textlangle amplituding/formative⟩ supererogatory–de-mentativeness/epistemic-growth-or-conflictedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation\rangle as to difference-conflictedness\textsuperscript{47}-as-to-totalitative-reification\textsuperscript{87}-in-singularisation-\langle as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing\rangle -as-veridical-epistemic-determinism \textlangle amplituding/formative–epistemicity⟩ causality-as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity, as the latter attends to existence-potency\textsuperscript{38}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality with regards to prospective human-subpotency–

framework -of-underlying-phenomena and institutional ascendency as to flawed presencing—absolutising-identitive-constitutedness, against which dimensionality-of-sublimating has to recurrently prospectively re-enable the relatively-shallow-frame-of-elicited-positive-opportunism -of-low-intrinsic-attribution-and-high-extrinsic-attribute-susceptibility,-in-dimensionality-of-desublimating-lack-of


' (resolving the prior destructuring-threshold–{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-performance–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 wooden-language–{imbued–averaging-of-thought–<as-to-leveling/resentiment/closed-construct-of–meaningfulness-and-teleology –as-of–'nondescript/ignorable–void '–with-regards-to-prospective-apriorising-implications>}. This protensive-consciousness analysis (as from the
epistemicity-causality-as-to-projective-totalitative-implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity of prospective deprocrypticism—or-
preempting—disjointedness-as-of—reference-of-thought registry-worldview/dimension) in
reflecting holographically-conjugatively-and-transfusively the ontological-contiguity—of-
the-human-institutionalisation-process highlights that while in many ways such a conundrum
of deficient ontologisation/ontological-veracity/aestheticisation-towards-ontology could de-
mentatively/structurally/paradigmatically be overlooked with regards to prior human registry-
worldviews/dimensions institutionalisations as to their specific notional-deprocrypticism or
amplituding/formative notional-preempting—disjointedness-as-of—reference-of-thought of
base-institutionalisation, universalisation and our positivism/rational-empiricism, the
prospective possibility for notional-deprocrypticism registry-worldview/dimension reference-
of-thought is only imaginable/conceivable with the resolution of this specific underlying
‘conundrum of human registry-worldview’s/dimension’s institutionalisation formation
discrepancy/sundering’ as to human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued ‘notional—firstnaturedness—temporal-
to-intemporal-dispositions-so-construed-as-from-perspective—ontological-
normalcy/postconvergence’—existentialism-form-factor. As human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional—firstnaturedness—temporal-to-intemporal-dispositions-so-construed-as-from-
perspective—ontological-normalcy/postconvergence’—existentialism-form-factor is herein
construed as ‘the fundamental preconverging/postconverging—dementating/structuring/paradigming/frame of human causative determination (underlying causality as to ontological-primemovers-totalitative-framework’), as so reflected in the
specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-
ecstatic-existence-as-panintelligibility—(imbued-and-

838
ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{100} in reflecting holographically-\textlangle conjugatively-and-transfusively\textrangle the ontological-contiguity\textsuperscript{77}—of-the-human-institutionalisation-process\textsuperscript{78} successive registry-worldviews/dimensions). Such a threshold construal of human ontological-performance\textsuperscript{79}—\langle including-virtue-as-ontology\rangle as to constructiveness-of-ontological-performance \langle including-virtue-as-ontology\rangle and destructuring-threshold\langle uninstitutionalised-threshold \textbar\textbar presublimating–desublimating–decisionality\textrangle—of-ontological-performance \langle including-virtue-as-ontology\rangle (with regards to varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of—meaningfulness-and-teleology\textsuperscript{100} of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued‘notional–firstnaturedness—temporal-to-intemporal-dispositions\langle so-construed-as-from-perspective–ontological-normalcy/postconvergence\textrangle—existentialism-form-factor\rangle, underlies the (ontological-normalcy/postconvergence as to \langle amplituding/formative–epistemicity\textrangle causality—as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity\rangle perspective of analysis herein of such ontological-performance\textsuperscript{72}—\langle including-virtue-as-ontology\rangle (construed as of notional–firstnaturedness—temporal-to-intemporal-dispositions\langle so-construed-as-from-perspective–ontological-normalcy/postconvergence\rangle) reflected rather as of ‘individualisations 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\textsuperscript{97} implications’, and not

d- 


to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>—existentialism-form-factor’ speak to the ‘more and more profound dispensing-with-immediacy-for-relative-ontological-completeness’—by-
reification\textsuperscript{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 ~sublimating–nascence,-disclosed-from-
prospective-epistemic-digression to supersede human temporality\textsuperscript{99}/shortness
<amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-
‘nondescript/ignoreable–void ’-with-regards-to-prospective-apriorising-implications>}) as to
human self-consciousness capacity for construction-of-the-Self in inducing the requisite
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation of successive registry-worldviews/dimensions underlying the ontological-
contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68}; as recurrently implied all along in
reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} with the circular conflicting paradox of human opened-
construct-of– meaningfulness-and-teleology \textsuperscript{100} with regards to prospective originariness-
parrhesia,—as–spontaneity-of-aestheticisation and closed-construct-of– meaningfulness-and-
teleology \textsuperscript{100}—as-of–’nondescript/ignoreable–void ’-with-regards-to-prospective-apriorising-
implications in-dimensionality-of-desublimating-lack-of
(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation). This in many ways will explain the underlying conundrum as to the
prospective originariness-parrhesia,—as–spontaneity-of-aestheticisation associated with
projecting prospectively the more profound dispensing-with-immediacy-for-relative-
ontological-completeness -by-reification\textsuperscript{87}/contemplative-distension\textsuperscript{6} as to human self-
consciousness capacity for construction-of-the-Self to induce the required
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—for-
conceptualisation for prospective deprocrypticism—or—preempting—disjointedness-as-of-
reference-of-thought human self-surpassing—existentialism-form-factor,—in-overcoming-
‘notionally—collateralising—beholdening—protohumanity’—to—‘attain—sublimating—humanity’—as-
to-existence-potency ~sublimating—nascence,—disclosed—from—prospective—epistemie-
digression as to prospective notional—deprocrypticism 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 effectively such dispensing—with-
immediacy—for—relative—ontological—completeness—by—reification—/contemplative—distension—
is susceptible to sophistic/pedantic dispositions—presencing—absolutising—identitive—
constitutedness eliciting of human temporality/shortness as to
<amplituding/formative> wooden-language—imbued—averaging—of—thought—<as—to-
leveling/ressentiment/closed—construct—of—
meaningfulness—and—teleology
—as—of—
‘nondescript/ignorable—void ’—with—regards—to—prospective—apriorising—implications>}. This
insight speaks of a more profound notion of human psychology as to a veridical ontology-
driven ‘postconverging—or—dialectical—thinking’—psychology or psychology—of—mentation-
dynamics or natural—psychological—dynamics’, reflecting the fact that the underlying
conceptualisation involving the notions of construction—of—the—Self as to human
constructiveness—of—ontological—performance —<including—virtue—as—ontology> and shiftiness—
of—the—Self as to human destructuring—threshold—{uninstitutionalised-
threshold /presublimating—desublimating—decisionality}—of—ontological—performance—
—<including—virtue—as—ontology> in addressing human—subpotency—
aporia/undecidability/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 effectively of more profound ontological-veracity than naïve presencing—absolutising-identitive-constitutedness\(^1\) conception of psychology in many ways rather in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \(^3\) ‘as the latter in its epistemic-abnormality/preconvergence naively and wrongly goes on to define the very human-in-its-temporality/shortness/mortality in want for its prospective development paradoxically as the determining agent (as in its very presencing—absolutising-identitive-constitutedness\(^1\)) of such prospective development’; such that there is an underlying transversality<for-sublimating–existential-eventuating/denouement—of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing\(^3\)> between such presencing—absolutising-identitive-constitutedness\(^1\) 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 \(<\text{amplituding/formative}>\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness }\text{/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\) 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 <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \(^3\) of any of the successive registry-worldviews/dimensions presencing—absolutising-identitive-constitutedness\(^1\) of either recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation and


(sublimating–referencing/registering/decisioning–as-self-becoming/self-conflatedness /formative–supererogating–<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence>) as to human-and-social–expectations/anticipations–metaphoricity –as-rede-mentating/restructuring/reparadigming–psychologism””) has been the determinant for the possibility for the successive registry-worldviews/dimensions institutionalisations to even arise in the very first place and equally speaks to the prospective human potential possibilities, as the historiality/ontological-eventfulness/ontological-aesthetic-tracing–perspective–ontological-normalcy/postconvergence-reflected–’epistemicity–
records of successive human civilisations shows that nothing is inherently given
(particularly so as the cultural diffusion possibilities are already limited as to the already
globalised world warranting our very own prospective reinvention/recreation) but for effective
human effectuation. Humanity is thus intimately tied to human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–
‘notional–firstnatures—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor ‘relative-
tonological-incompleteness’/relative-ontological-completeness
{sublimating–referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative–supererogating<projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-
normalcy/postconvergence>} as to human-and-social–expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism of
dimensionality-of-sublimating ⟨amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as to the
fact that the ultimate attainment of humanity as from Hegelian proto-humanity has ever always
been as of originariness-parrhesia,—as–spontaneity-of-aestheticisation as reflected by the fact
that our mere reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-
aestheticisation is rather ‘a positive-opportunism” exploitation that poorly projects humanity
prospectively as to an existential-extrication-as-of-existential-unthought and notionally-
collateralising posturing that is unwary of its relative-ontological-incompleteness to then
aspire for prospective relative-ontological-completeness, and all the prospective humanity
that can arise is ever always as of originariness-parrhesia,—as–spontaneity-of-aestheticisation
that goes after that relative-ontological-completeness, as to the fact that the possibility for
humanity to arise is ever always tied down with the possibility for the human to address human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint. Humanity as a dynamic construct speaks to
dimensionality-of-sublimating ⟨amplituding/formative⟩ supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ that de-
mentatively/structurally/paradigmatically re-enables the possibility for humanity to arise (as of human self-surpassing—existentialism-form-factor—in-overcoming-'notionally–collateralising-
beholding-protohumanity’-to–‘attain-sublimating-humanity’-as-to-existence-
potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression⟩ to supersede human temporality”/shortness ⟨amplituding/formative⟩ wooden-language (imbued—averaging-of-thought--as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology -as-of–‘nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications⟩); as the Foucauldian take truly reflects the fact that there
is no given human nature but rather the becoming possibility of human nature as of the ultimate
construction-of-the-Self towards attaining deprocrypticism/preempting—disjointedness-as-
reference-of-thought, thus overriding/overcoming the hitherto ever present ‘human relatively-
shallow-frame-of-elicited-positive-opportunism”~of-low-intrinsic-attribution-and-high-
extrinsic-attribution-susceptibility,~in-dimensionality-of-desublimating-lack-of
⟨amplituding/formative⟩ supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation⟩’, underlying prior successive registry-worldviews/dimensions
destructuring-threshold ⟨uninstitutionalised-threshold /presublimating–desublimating-
decisionality⟩ ~of-ontological-performance”~<including-virtue-as-ontology>. In more explicit
terms, this ‘conundrum of discrepancy/sundering in ontologisation/ontological-

‘notional—firstnaturedness—temporal-to-intemporal-dispositions—so construed as from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor; as so-reflected with the susceptibility to variably teleologically-degraded ontological-performance\(^7\)-<including-virtue-as-ontology> in a ‘dynamic social and institutional conjugation of notional—firstnaturedness—temporal-to-intemporal-dispositions—so construed as from-perspective—ontological-normalcy/postconvergence’ ontological-performance\(^7\)-<including-virtue-as-ontology>-including-virtue-as-ontology at the destructuring-threshold\(_\text{uninstitutionalised-threshold } \text{presublimating—desublimating—decisionality}\) of ontological-performance\(^7\)-<including-virtue-as-ontology>’ that ends up ‘reconstruing any implied originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation in its very own terms as to the effectively manifest dynamics of institutional and social relations, constraints and performances’ that as of varying implicated stakes are not ‘necessarily absolutely tied-down’ to the abstract originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation even as such framework-for-idealising/transcending/sublimating is clearly or abstrusely the reference of social and institutional deferential-formalisation-transference. Thus the underlying reflex in considering human originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation as more or less fulfilled with a satisfactory theoretical-and-practicable-projected-outcome in many ways is naïve and incomplete as to when it is ‘wrongly
indeterminacy/deficiency/limitation/constraint) with respect to social-stake-contention-or-confliction, and as generalised human behaviour varyingly assume existentially constraint pragmatic inclinations and notional-firstnaturedness—temporal-to-intemporal-dispositions-
<so-construed-as-from-perspective-ontological-normalcy/postconvergence> as of varying
thresholds of constructiveness-of-ontological-performance -<including-virtue-as-ontology>
and destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-
decisionality}-of-ontological-performance -<including-virtue-as-ontology> in relating with
such originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation. This points to the need to assume a notional
construal cognisant and integrating the de-mentative/structural/paradigmatic implications of
human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-’notional–firstnaturedness—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>’—existentialism-form-factor, as the ‘dynamic social and
institutional conjugation of notional–firstnaturedness—temporal-to-intemporal-dispositions-
<so-construed-as-from-perspective–ontological-normalcy/postconvergence> ontological-
performance’ -<including-virtue-as-ontology>-including-virtue-as-ontology at the
destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-
decisionality}-of-ontological-performance’ -<including-virtue-as-ontology>’ speaks to the
susceptibility of the destructuring-threshold-{uninstitutionalised-threshold /presublimating–
desublimating-decisionality}-of-ontological-performance’ -<including-virtue-as-ontology>
(addressed as of originariness-parrhesia,—as–spontaneity-of-aestheticisation) to teleologically-
degraded ontological-performance’ -<including-virtue-as-ontology> and more profoundly so
specifically with enculturated/endemised postlogism ⁷ and conjugated-postlogism ⁸ social and
institutional manifestations, and with regards to many social-stake-contention-or-confliction

854
(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications>) for the possibility of renewed originariness-parrhesia,—
as–spontaneity-of-aestheticisation to induced prospective ‘secondnatured-institutionalisation
existence-potency’~sublimating–nascence,—disclosed-from-prospective-epistemic-digression
epistemically-induced/constrained–reproducibility-motif-of—meaningfulness-and-teleology
as of relatively-shallow-frame-of-elicted-positive-opportunism—of-low-intrinsic-attribute-
and-high-extrinsic-attribute-susceptibility,—in-dimensionality-of-desublimating-lack-of
{<amplitudding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation} idealising/transcending/sublimating; as a naïve and
{<amplitudding/formative–epistemicity>totalising–self-referencing–
syncretising/circularity/interiorising/akrasiatic-drag} registry-worldview/dimension
reference-of-thought including our positivism–procrypticism may falsely project of itself
(beyond-the-consciousness-awareness-teleology—in-existential-extrication-as-of-existential-
unthought> ). Thus prospective originariness/reifying/intellectualising—
idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation must
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 <amplitudding/formative> wooden-language-(imbued—temporal–
mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—

855
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 }\}
{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 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 }\}
{imbued—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\textsuperscript{88} meaningfullness-and-teleology\textsuperscript{100}, as required for prospective deprocrypticism–or–preempting—disjointedness-as-of\textsuperscript{84} reference-of-thought (as to the reality of the implications of ‘wonkiness-of-secondnaturing as of the social-and-institutional-dissipative-integration of originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation’ associated with our positivism/rational-empiricism secondnatured-institutionalisation existence-potency\textsuperscript{29}—sublimating—nascent,-disclosed-from-prospective-epistemic-digression epistemically-induced/constrained—reproducibility-motif-of—meaningfulness-and-teleology\textsuperscript{100} as of relatively-shallow-frame-of-elicited-positive-opportunism\textsuperscript{76}—of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,—in-dimensionality-of-desublimating-lack-of—\textlangle amplituding/formative\textrangle supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation); as what marks out prospective deprocrypticism’s protensive–self-consciousness to overcome our 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—\textlangle amplituding/formative\textrangle supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation, and this ‘notionally protracted dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{85}—by-reification\textsuperscript{77}—/contemplative-distension\textsuperscript{77} conception’ as of notional—deprocrypticism is what underlies the homeliness in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{86}—of-the-human-
institutionalisation-process\textsuperscript{68}, as to the direct bilateral relation of ‘the successive construction-of-the-Self induced human self-consciousness capacity supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation’ as enabling ‘corresponding possibilities of \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{100} transcendence-and-sublimity/sublimation\textsuperscript{supererogatory–de-mentativity}’ with regards to the successive registry-worldview’s/dimension’s reference-of-thought–and–reference-of-thought–devolving–meaningfulness-and-teleology\textsuperscript{100}. The fact is ‘wonkiness-of-secondnaturting 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 \textsuperscript{4}<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} conception of value-construction and overall \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{100} that is subpar to prospective possibilities of human transcendence-and-sublimity/sublimation\textsuperscript{supererogatory–de-mentativity}; and this particular point is critical for the awareness that social thought can be developed that ‘transepistemically overlooks the \textsuperscript{8}presencing—absolutising-identitive-constitutedness\textsuperscript{13} conception of value-construction and overall \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{100}’ (as to its destructuring-threshold\textsuperscript{8} {uninstitutionalised-threshold /presublating–desublating–decisionality}–of-ontological-
performance\textsuperscript{72}–<including-virtue-as-ontology> induced \textsuperscript{amplituding/formative} wooden-
language–{imbued—averaging-of-thought–<as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology –as-of–‘nondescript/ignorable–void ’–with-regards-to-
prospective-apriorising-implications>}) for the possibility of prospective transvaluation as of dimensionality-of-sublimating \textsuperscript{–}<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation), as so-reflected empirically in the instigation of the successive registry-worldviews/dimensions institutionalisations. Thus, there is a direct relation between human-subpotency and existence-potency\textsuperscript{79}—sublimating–nascence,—disclosed-from-prospective-epistemic-digression (so underlied as of the parrhesiastic seeding-promise-of-human-subpotency-ontological-performance\textsuperscript{77}—<including-virtue-as-ontology>—correspondence-with-the-full-potency-of-existence’s—sublimating–nascence—as-of-its-coherence/contiguity), and this is effectively instigated/originated by the human capacity for dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{75}—by-reification\textsuperscript{87}/contemplative-distension\textsuperscript{26} in its construction-of-the-Self with respect to prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. The underlying point here is that there is no inherent meaningfulness-and-teleology\textsuperscript{100} but rather as of the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility —{imbued-and—'hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation}, that is, as to ‘human-subpotency potential to epistemically converge to the full-potency of existence’; and this underlying structure of reflexivity is the very structure in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{68}, however, the surreptitious and opportunistic temporal interpretations to exploit its positive consequences at one moment and to reject it the moment it prospectively challenges-us/puts-us-to-question as of prospective implications of living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—\textsuperscript{79}meaningfulness-and-teleology\textsuperscript{100}. The
implication here is that all human knowledge is necessarily for-human-studies/for-human-constructs whether with regards to the social or the natural sciences; as to the fact that all such knowledge is ever only referenced/registered/decisioned in the human consciousness (individual consciousness and collective consciousness respectively as to direct knowledge and indirect knowledge as of deferential-formalisation-transference implications) and functions to broaden-the-latitude-of-human-collective-consciousness with regards to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint in existence. The very possibility for prospective human knowledge generation thus calls for human dimensionality-of-sUBLIMATING \{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} given the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, with such human dimensionality-of-sUBLIMATING \{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} speaking of true humanity projection for prospective secondnaturing institutionalisation (that goes on to broaden-the-latitude-of-human-collective-consciousness), and so over the wrongfully elicited self-satisfaction of sophistic/pedantic \[^{10}\] presencing—absolutising-identitive-constitutedness\[^{13}\] in existential-extrication-as-of-existential-unthought failing to address the \[^{10}\] universal implications of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. This underlying human knowledge-notionalisation is what speaks of the distinction between the physician and quack-doctor, the technician/engineer and the scammer, the intellectual and the
sophist, etc. Critically, the former as involved in prospective originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation bluntly profess that ‘human temporality’/shortness <amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>’ is in want for secondnatured knowledge and institutionalisation, and so as to the former human limited-mentation-capacity-deepening (as to the specifically cultivated arts/skills and time investment, and on the intimation that the implied deferential-formalisation-transference is so-validated as of the supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming –as-being-as-of-existential-reality>). 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 <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming –as-being-as-of-existential-reality>; and implying a greatly expanded human collective consciousness as of differing for-human-studies/for-human-constructs of originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation. On the other hand, what is typical about quack-doctors, scammers, sophists, etc. with regards to prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint is a predilection for eliciting the idea that ‘human temporality’/shortness <amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-

861
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩’ is basically of competent judgment (notwithstanding the latter’s underlying banal framework as to the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnatures/time-conservative—which-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence’–existentialism-form-factor, and lack of related cultivated skills/arts and time investment as to the requisite human limited-mentation-capacity-deepening). It is on the basis of ‘so-prepping the human ego’ in an exercise not truly meant to broaden-the-latitude-of-human-collective-consciousness (going by the eventual outcomes of such falsehoods) given that in the very first place the issue has nothing to do with inherent and genuine originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation but rather a lulling falsehood that sees our mortal egos as the very target for surreptitiously inducing our moral and intellectual disenfranchisement/swindling/corruption/dispossession; as in effect, overall sophistry as to its underlying social-vestedness/normativity,<discretely-implied-functionalism> undermining of human dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension is effectively about discouraging the possibility for prospective humanity to manifest. But then this intellectualism and sophistry conundrum underlying knowledge-notionalisation (as of prospective human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology ), demientatively/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

<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness

- or understanding of ontological-primemovers-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^1^0^<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-infrastucture-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 ^4^historiality/ontological-eventfulness^1^7^/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
for instance like in many ways the practice in modern-day scholarship (especially when poorly constrained to existence-potency—sublimating—nascence—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-originariness/re-origination the capacity of human ontological-performance—including-virtue-as-ontology> in a renewing originariness-parhesis, as—spontaneity-of-aestheticisation’ over already set/established/determining prior reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation, and so failing to be responsive to the fact that human limited-mentation-capacity-deepening rather invokes prospective dimensionality-of-sublimating ⟨amplituding/formative>supererogatory—de—mentativeness/epistemic—growth—or—confoundedness/transvaluative—rationalising/transepistemicity/anamnestic—residuality/spirit—drivenness—equalisation⟩ for re-originariness/re-origination (and as ever always such destructuring—threshold ⟨uninstitutionalised—threshold/presublimating—desublimating—decisionality⟩ of ontological—performance—including—virtue—as—ontology> across the successive registry—worldviews/dimensions abuse of the idea of being at the backend of human institutional—cumulation/institutional—recomposure ⟨as—to—historiality/ontological—eventfulness/ontological—aesthetic—tracing <perspective—ontological—normalcy/postconvergence—reflected—epistemicity—relativism>⟩ as speaking to its own exceptionalism in a naïve <amplituding/formative—epistemicity>totalising—self—referencing—syncretising/circularity/interiorising/akrasiac—drag posture instead of the true instigative exceptionalism of the underlying ontological—contiguity—of—the—human—institutionalisation—process). This temporal/shortness disposition to fail re-originariness/re-origination is of
overall social recurrence as to human temporality\(^\text{99}/\)shortness of amplituding/formative\(\rangle\) wooden-language-{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\(-\text{as-of-}
\text{`nondescript/ignore\-able—void ‘-with-regards-to-prospective-apriorising-implications>}}\) as of ‘varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming--frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of—meaningfulness-and-teleology\(^\text{100}\) of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-`notional~firstnaturedness—temporal-to-intemperial-dispositions<<so-construed-as-from-perspective—ontological-normalcy/postconvergence>‘—existentialism-form-factor\(^\text{13}\); and so in all situations particularly those poorly constrained to existence-potency ‘-sublimating–nascence,-disclosed-from-prospective-epistemic-digression. Such that such ontologically-flawed \(^\text{10}\) presencing—absolutising-identitive-constitutedness\(^\text{13}\) becomes a psychological entrapment of an overwhelming presence hardly capable of profound re-originariness/re-origination but for its thresholding to the accrued \(^\text{47}\) historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition perception of temporal/shortness human stakes-contention-or-confliction framework; with the consequence that this mitigates the possibility to broaden-the-latitude-of-human-collective-consciousness off-the-beaten-path of \(^\text{4}\) historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition \(\text{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 \(\text{)}\) as to the relation with human lopsided material/equipment/accoutrement sublimation, as such a consciousness increasingly adopts a desublimation/gimmickiness rather than its very own sublimation in tandem with
material/equipment/accoutrement sublimation. This is reflected with the increasing remoteness/aloofness and alienation of the generalised human subject from such material/equipment/accoutrement sublimation captured under abstract institutional frameworks of stewardship expecting a ‘dreary blankness of consciousness’ (rather functioning to be attended-to and accommodated/unaccommodated by the lopsided material/equipment/accoutrement sublimation) in order to maximise passive enculturation and merchandising as of ‘presencing—absolutising-identitive-constitutedness -of—meaningfulness-and-teleology’ given historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition’. Thus, the possibility for the generalised human subject capacity for consciousness sublimation is seized up and constrained in such socially and institutionally bureaucratising and deterministic frameworks that now de-mentatively/structurally/paradigmatically determine the possibilities of human consciousness sublimation as to their abstracted defining conception of human stake-contention-or-confliction (as of living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology) such that the generalised human subject re-originariness/re-origination sublimation imaginary possibilities are already truncated as from prospective ontological-normalcy/postconvergence epistemic/notional–projective-perspective of re-originariness/re-origination as implied with prospective depency/ency–or–preempting—disjointedness-as-of—reference-of-thought.

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

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

The reality of the dynamic relation between human apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity)—constitutedness and apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity)—conflatedness of apriorising/axiomatising/referencing—conceptualisation (as to the successive
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 as to ontological-primemovers-
totalitative-framework that the ontological-veracity as of prospective ontological-
normalcy/postconvergence (as to supposedly coherent ontological-commitment <implied–
self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality> with regards to the
‘full-conflatedness’ of apriorising/axiomatising/referencing–conceptualisation as to existence-
potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression) truly
reflects the deterministic epistemic causality of existential sublimation manifestation, and so
over any such conceptualisation of ‘human social-vestedness/normativity <discretely-implied-
functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-
social–value-construction’, rather in shallow <amplituding/formative–
epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
presencing—absolutising-identitive-constitutedness /constitutedness of
apriorising/axiomatising/referencing–conceptualisation (and not full-conflatedness of
apriorising/axiomatising/referencing–conceptualisation with existence-potency ~sublimating–
nascence, disclosed-from-prospective-epistemic-digression). Such prospective ontological-
normalcy/postconvergence epistemic/notional–projective-perspective of re-originariness/re-
origination is of the most profound <amplituding/formative–epistemicity> causality
conceptualisation of human sublimating-over-desublimating social-and-institutional-
constructs–of–meaningfulness-and-teleology— in-cumulation/recomposuring as to human
limited-mentation-capacity-deepening, that is, as driven as of dimensionality-of-
successive prospective reasoning-through/messianic-reasoning for reasoning-from-results/afterthought as the secondnatured-institutionalisation of successive registry-worldviews/dimensions


apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as to their pre-eminence as of their ‘prospectively projected relative-ontological-completeness’
dimensionality-of-sublimating

⟨amplituding/formative⟩supererogatory–de-mentativeness/epistemic-growth-or-conflatedness


becoming manifestations of human self-surpassing—existentialism-form-factor, in-overcoming—‘notionally–collateralising-beholdening-protohumanity’-to—‘attain-sublimating-humanity’-as-to-existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality~/shortness <amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of—‘nondescript/ignoreable–void ’-with-regards-to-prospective-apriorising-implications>}) can be observed with the traditional first peoples like the pygmies. As for instance the very basic initiation of trading/exchange itself with the ‘other person’ as to the possibility of developing community is as of human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression (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 ’, 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(69) 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(69) or ontological-bad-faith/inauthenticity ’ apriorising/axiomatising/referencing–conceptualisation’, with ‘mutually-and-complementarily
instigated/prompted ontological-good-faith/authenticity\(^{(9)}\) apriorising/axiomatising/referencing–conceptualisation’ inducing the very creative dynamics for human sublimating-over-desublimating social-and-institutional-constructs–of–\(^{(9)}\)‘meaningfulness-and-teleology\(^{(10)}\)—in-cumulation/recomposuring as to human-subpotency potential for social formation, modes-of-living, language-as-of-dialogical-equivalence-\(<\text{as-to-}
apriorising/axiomatising/referencing–psychologism, rulemaking-over-non-rules—
universalisation–non-positivism/medievalism universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing–psychologism, positivism–procrpticism
positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism, and prospectively
notional–deprocrypticism preempting—disjointedness-as-of-reference-of-thought,-as-to-
<amplituding/formative–epistemicity>growth-or-conflatedness/transvaluative-
rationalisng/transepistemicity/anamnestic-residuality/spirit-drivenness—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing–psychologism, while excluding disparateness-
of-conceptualisation—<unforegrounding-disentailment,-failing-to-reflect-‘immanent-
ontological-contiguity’>). It can be appreciated that without perceived reciprocity out of
ontological-good-faith/authenticity, as to 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, an ontologically
natural and mutually consenting underlying framework of human sublimating-over-
desublimating social-and-institutional-constructs—of-meaningfulness-and-teleology—in-
cumulation/recomposuring is not sustainable but for where any such party is of ‘overall-
survival constrained to the perceived ontological-bad-faith/inauthenticity of the other party’ as
with respect to say contexts of engrained social subjugation, enslavement, etc.; and in the
bigger scheme of things the possibility for sustaining any human sublimating-over-
desublimating social-and-institutional-constructs—of-meaningfulness-and-teleology—in-
cumulation/recomposuring lies with the ‘totalitative implications as to the pre-eminence of
ontological-good-faith/authenticity in the dynamics of ontological-good-faith/authenticity’.
by ontological-bad-faith/inauthenticity perception by all parties involved’ as so-perceived by the parties rather as of ‘prospectively projected relative-ontological-completeness dimensionality-of-sublimating –\{<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rat rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\}’. This human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the dissemination—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 ’ is the instigative driver of human social relationships for clanic formations and breakups associated with early human migratory dynamics together with their institutional formations and breakups/diversification as to human-subpotency potential for social formation, modes-of-living, language-as-of-dialogical-equivalence<as-to-
psychologismic~apriorising/axiomatising/referencing-(of-existential-contextualising-
contiguity )—conflatedness , in-self-becoming/self-conflatedness /formative–
supererogating>, cultural practices, etc. This insight further points out that the central deterministic argument made as from ‘human social-vestedness/normativity<discretely-
imp implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-
discrete-social–value-construction’ conceptualisation perspective (in presencing—
absolutising-identitive-constitutedness /constitutedness)
apriorising/axiomatising/referencing–conceptualisation) as underlying justification for the sustainability of human sublimating-over-desublimating social-and-institutional-constructs–of–meaningfulness-and-teleology\(^{10}\)—in-cumulation/recomposuring is actually of shallow
mentally-aestheticised-postconverging/dialectical-thinking–qualia-schema> and so in reflecting holographically–<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process as from relative-ontological-incompleteness to prospective relative-ontological-completeness as there is nothing left to be explained about the human-subpotency phenomena, unlike the notional-discontiguity/epistemic-discontiguity–<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’

ecstatic-existence-as-panintelligibility \textit{(imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-
apriorising/re-axiomatising/re-referencing–conceptualisation)} rather implied their
corresponding human-subpotency ontological-performance\textsuperscript{-}<including-virtue-as-ontology>
transcendental-enabling/sublimating/supererogatory–de-mentativity reflexivity in ecstatic-
existence, this ontological-normalcy/postconvergence <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-prospective-
nonpresencing, for explicating-ontological-contiguity as of its prospective relative-
ontological-completeness\textsuperscript{3} equally implies its correspondingly more profound human-
subpotency ontological-performance\textsuperscript{2}<including-virtue-as-ontology> transcendental-
enabling/sublimating/supererogatory–de-mentativity reflexivity in ecstatic-existence with
regards to the prospective ontological-veracity of \textsuperscript{1}deprocrypticism–or–preempting—
disjointedness-as-of reference-of-thought re-originariness/re-orgination construction-of-the-
Self\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100} as to its psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring projection of prospective postconverging/dialectical-
thinking –qualia-schema (over our\textsuperscript{3} presencing—absolutising-identitive-constitutedness\textsuperscript{13} as
procrypticism–or–disjointedness-as-of\textsuperscript{5} reference-of-thought preconverging/dementing\textsuperscript{10} –
qualia-schema). Critically, from the
notional–deprocrypticism <amplituding/formative notional–preempting—disjointedness-as-of-
reference-of-thought epistemic/notional–projective-perspective ontological-
normalcy/postconvergence (beyond any relative-ontological-incompleteness\textsuperscript{3} given registry-
worldview/dimension \textit{<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag}, which basically ‘projects a unified
referring construal of meaningfulness-and-teleology\textsuperscript{100} as of postconverging/dialectical-
construed as of token/emblematic absolute’, and thirdly ‘dimensionality-of-sublimating
hyperrealisation/hyperreal-transposition imbued psychological entrapment, as to the potential for a full human psychological uninhibitedness/decomplexification in superseding the ‘formative underlying human decoherencing-structure—of—meaningfulness-and-teleology—for-institutionalisation’ as to its hitherto recurrent instigation of human relatively-shallow-frame-of-elicted-positive-opportunism-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-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}.\text{Desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition imbued psychological entrapment arises inherently because of the taxingness-of-originariness as to the fact that: what has gone before aesthetically structures/paradigms distortedly the possibility for the later aestheticisation, with regards to human limited-mentation-capacity-deepening as of its decoherencing-structure—of—meaningfulness-and-teleology—for-institutionalisation. But then existence is not beholden to any such human reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation residuality that induces human decoherencing-structure—of—meaningfulness-and-teleology—for-institutionalisation stifling/stalling of the full possibility of prospective historicity/ontological-eventfulness/ontological-aesthetic-tracing—

\langle\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism}\rangle.\text{Desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition aestheticisation—towards-ontology decoherencing-structure—of—meaningfulness-and-teleology—for-institutionalisation (as construed from the prospective notional—deprocrypticism ontological-normalcy/postconvergence epistemic/notional—projective-perspective) can be reflected with respect to the very supposedly most enlightening-giving notion of philosophy as to its decoherencing-structure—of—}
meaningfulness-and-teleology-for-institutionalisation (as from the ontological-normalcy/postconvergence epistemic/notional-projective-perspective) from human philosophy, to varying philosophies as of African, Oriental, European, Arab, etc. as to desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition psychological entrapment that ultimately denatures the historiality/ontological-eventfulness/ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> purity of the very notion of philosophy. This patent elucidation of the decoherencing-structure—of meaningfulness-and-teleology-for-institutionalisation as to such a supposedly most abstract and enlightening-giving notion that is philosophy is a basic 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-reflected-'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-normalcy/postconvergence-reflected-'epistemicity-relativism'>, patently makes obvious what
epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity
foregrounding—entailment<postconverging–narrowing-down–sublimation-as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
aestheticised–preconverging/dementing –qualia-schema’ of registry-worldviews/dimensions meaningfulness-and-teleology
(so-construed from the ontological-normalcy/postconvergence epistemic/notional–projective-perspective) rather as of their ‘manifest outcomes/outfits/shells—construed-historically-as-of-the-specifically-aestheticised-
incrusting/plating/coating,—so-reflected-as-institutional-manifestations of human meaningfulness-and-teleology
(towards the ultimately reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity’—of-the-human-
institutionalisation-process notional-contiguity/epistemic-contiguity ‘<profound-
supererogation –of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-
schema> and ontological-contiguity’ as of ontological-normalcy/postconvergence; however, prospective deprocrypticism—–or—preempting—disjointedness-as-of—reference-of-thought historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-
aestheticisation–and–aestheticisation-towards-ontology as of human social
vestedness/normativity<discretely-implied-functionalism> rather than any relevant underlying
supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-
good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-
of-existential-reality> as their social-vestedness/normativity<discretely-implied-
functionalism> increasingly become dépassé (prospectively ontologically-invalid), thus rather
stifling the requisite dispensing-with-immediacy-for-relative-ontological-completeness –by-
reification /contemplative-distension and thus marring prospective historicality/ontological-
eventfulness /ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflected-'epistemicity-relativism'>. Actually, the notion of
hyperreality–as-to-its-simulacrum implications highlighted by postmodern-thought is more
profoundly manifested in reflecting holographically<conjugatively-and-transfusively> the
ontological-contiguity—of-the-human-institutionalisation-process as to historicity-
tracing—in-presencing–hyperrealisation/hyperreal-transposition implications with regards to
‘prospective taxingness-of-originariness’. historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition implications rather speaks of human limited-
mentation-capacity ‘paradoxical prior epistemic reinfusion (as of prior notional-
discontiguity/epistemic-discontiguity<shallow-supererogation of-mentally-
aestheticised–preconverging/dementing –qualia-schema> into the supposed construal of
prospective ontological-veracity–as-to-inherent-ontological-contiguity in the face of ‘manifest
eexistence-potency ~sublimating–nascence,–disclosed-from-prospective-epistemic-digression in
epistemic apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—
conflatedness’, rather veridically construable in the prospective
apriorising/axiomatising/referencing transepistemicity (as of prospective notional-
contiguity/epistemic-contiguity<profound-supererogation of-mentally-
aestheticised–postconverging/dialectical-thinking –qualia-schema>’.

Historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition as such actually reflects the dementative/structural/paradigmatic limitation of the given human registry-worldview’s/dimension’s epistemic-gesturing for the construal of ontological-veracity—as-to-inherent-ontological-contiguity at its prospective uninstitutionalised-threshold; speaking of a state of notional-discontiguity/epistemic-discontiguity in relative-ontological-incompleteness in relation to the now prospective notional-contiguity/epistemic-contiguity of the relative-ontological-completeness, as from the ontological-normalcy/postconvergence epistemic/notional-projective-perspective. Effectively, historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition as of its implied contrastive apriorising/axiomatising/referencing—psychologism of (relative-ontological-incompleteness of notional-discontiguity/epistemic-discontiguity in prospective notional-contiguity/epistemic-contiguity and apriorising/axiomatising/referencing—psychologism of (relative-ontological-completeness in prospective notional-contiguity/epistemic-contiguity), can be reflected historically with respect to say ‘an engrained traditional non-positivism/medievalism conceptualisation of the world’ incapable/could-not-bring-itself to mentally process the implications of planets shown with a telescope to be rather going around the sun in a nascent positivism/rational-empiricism attitude/mental-disposition/care—and—episteme implied by Galileo and further conceptually articulated by Descartes’ thinking proposition as to its mathesis universalis implications, such that it is as of a crossgenerational transformation/supererogatory—de-mentativeness that humankind develops the
positivism/rational-empiricism apriorising/axiomatising/referencing–psychologism (as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) to grasp the full de-mentative/structural/paradigmatic implications of positivism/rational-empiricism as from the initial non-positivism/medievalism historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition with regards to the prospect of positivism/rational-empiricism aestheticisation—and–aestheticisation-towards-ontology as meaningfulness-and-teleology. Likewise, this insight can be extended in reflecting the historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition of ‘an engrained traditional non-universalising conceptualisation of the world’ incapable/could-not-bring-itself to mentally process the implications of the nascent universalising-idealisation attitude/mental-disposition/care–and–episteme implied by the Socratic-philosophers as to its apriorising/axiomatising/referencing–psychologism (as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) induced crossgenerational transformation. In both instances it speaks to an underlying apriorising/axiomatising/referencing–psychologism ‘wanting of human consciousness sublimation’ to effectively come to terms with ‘manifest existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression in epistemic apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity)—conflatedness’, thus inducing its notional-discontiguity/epistemic-discontiguity shallow-supererogation —of-mentally-aestheticised—preconverging/dementing—qualia-schema> as to the fact that notional-contiguity/epistemic-contiguity profound-supererogation —of—mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema> is now implied prospectively as of prospective relative-ontological-completeness as from the ontological-normalcy/postconvergence epistemic/notional—projective-perspective. Thus in the bigger picture, Baudrillard’s conception of hyperreality (as implied with respect to our present
institutionalisation-process\textsuperscript{68} ‘recurrently renewed \textsuperscript{84} reference-of-thought-level and \textsuperscript{84} reference-of-thought-\textsuperscript{7} devolving-level apriorising/axiomatising/referencing–psychologism for conceptualisation of ‘meaningfulness-and-teleology\textsuperscript{100}’ 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 \textsuperscript{7} historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition speaks of the successive registry-worldviews/dimensions states of notional-discontiguity/epistemic-discontiguity\textsuperscript{7}<shallow-supererogation ~of-mentally-aestheticised~preconverging/dementing ~qualia-schema>, so-construed in their given presencing—absolutising-identitive-constitutedness\textsuperscript{13} eliciting an underlying sense of ‘drift/homelessness/destitution of \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100}’ in dimensionality-of-desublimating-lack-of \{<amplituding/formative> supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvalvative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} of any given registry-worldview/dimension and eliciting the prospect for ‘renewed \textsuperscript{84} reference-of-thought-level and \textsuperscript{84} reference-of-thought-devolving-level apriorising/axiomatising/referencing–psychologism of conceptualisation of \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100}’ as of ‘prospectively projected relative-ontological-completeness \textsuperscript{7} in dimensionality-of-sublimating\textsuperscript{7}\}

\textsuperscript{68}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\textsuperscript{72}.’
'including-virtue-as-ontology>' with respect to prospective relative-ontological-completeness~existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression at its uninstitutionalised-threshold (where it induces the notional-discontiguity/epistemic-discontiguity~shallow-supererogation -of-mentally-

thinking –qualia-schema>’); such that the ‘mere complexification of given registry-worldview’s/dimension’s aestheticisation–and–aestheticisation-towards-ontology apriorising/axiomatising/referencing–conceptualisation’ doesn’t suffice to recover ontological-performance~including-virtue-as-ontology> as to prospective relative-ontological-completeness~existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression.


<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—or-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—

aestheticised–preconverging/dementing \text{-qualia-schema} \rangle) for the prospective sublimation of aestheticisation–and–aestheticisation-towards-ontology as meaningfulness-and-teleology\(^{100}\) apriorising/axiomatising/referencing–psychologism of conceptualisation as of ‘renewed notional-contiguity/epistemic-contiguity \langle profound-supererogation \text{-of-mentally-}

aestheticised–postconverging/dialectical-thinking \text{-qualia-schema} \rangle’ (so-construed as human limited-mentation-capacity-deepening\(^{13}\) as of ‘prospective dimensionality-of-sublimating\(^\rangle\langle\text{amplituding/formative}\text{-supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/sprit-drivenness–equalisation}\rangle recovery of notional-contiguity/epistemic-contiguity \langle profound-

supererogation \text{-of-mentally-aestheticised–postconverging/dialectical-thinking \text{-qualia-schema} \rangle of aestheticisation–and–aestheticisation-towards-ontology as meaningfulness-and-teleology\(^{100}\) apriorising/axiomatising/referencing–psychologism conceptualisation’) that is entailed in the very notion of human de-mentation\langle supererogatory–ontological–de-

mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics\rangle as reflected with renewed apriorising/axiomatising/referencing–psychologism as to prospective postconverging/dialectical-thinking\(^{17}\)-qualia-schema over prior preconverging/dementing\(^{19}\)-qualia-schema. The implication here is that the overcoming of any historicity-tracing—
presencing–hyperrealisation/hyperreal-transposition is intimately tied to human limited-
mentation-capacity-deepening \(^\text{1)}\) 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 \(^\text{2)}\)-by-
reification \(^\text{1)}\)/contemplative-distension \(^\text{3)}\). Insightfully, while with prior registry-
worldviews/dimensions human consciousness sublimation ontological-performance \(^\text{2)}\)-
<including-virtue-as-ontology> had rather assumed ‘an overall human aestheticisation–and–
aestheticisation-towards-ontology originariness-by-reproducibility-laddering effect’ (involving
‘a notionally-collateralising inclinations 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 \(^\text{1)}\) universal-transparency \(^\text{10)}\)—\(<\text{transparency-of-totalising-entailing-as-to-}
entailing-}\ <\text{amplituding/formative–epistemicity}>\text{totalising–in-relative-ontological-
completeness}>\) of the rede-mentating/restructuring/reparadigming possibilities of prospective
human aestheticisation–and–aestheticisation-towards-ontology as \(^\text{5)}\) meaningfulness-and-
teleology \(^\text{10)}\) 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 \(^\text{2)}\)—of-the-
human-institutionalisation-process \(^\text{4)}\) in adopting a re-originariness/re-origination
consciousness sublimation over \(^\text{4)}\) 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-elicit-positive-opportunism\(^{76}\)-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of

\(\langle\text{amplituding/formative}\text{supererogatory~de-mentativeness/epistemic-growth-or-conflatedness}/\text{transvaluing-rationalising/}\text{transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\). Thus (as it projects beyond human ‘social-stake-contention-or-confliction presencing—absolutising-identitive-constitutedness psychological entrapment’ imbued notional-discontiguity/epistemic-discontiguity \(\langle\text{shallow-supererogation}\text{-of-mentally-aestheticised~preconverging/dementing ~qualia-schema}\rangle\) of aestheticisation—and–aestheticisation-towards-ontology), prospective \(^{46}\)historiality/ontological-eventfulness\(^{17}\)/ontological-aesthetic-tracing\(\langle\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism}\rangle\) as the ‘wholly other’ of historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition speaks to the succession of human edgy/incisive/astute renewed aestheticisation—and–aestheticisation-towards-ontology as \(^{5}\)meaningfulness-and-teleology\(^{10}\). Thus the prospective \(^{46}\)historiality/ontological-eventfulness\(^{17}\)/ontological-aesthetic-tracing\(\langle\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism}\rangle\) of notional–deprocrypticism very much equates to human consciousness sublimation as of its successive transcendence-and-sublimity/sublimation/supererogatory~de-mentativity of registry-worldviews/dimensions as to existence-potency\(^{18}\)–sublimating–nascence,—disclosed-from-prospective-epistemic-digression, given that prospective \(^{1}\)historiality/ontological-eventfulness /ontological-aesthetic-tracing\(\langle\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism}\rangle\) is more than just the prospective reproducibility potential of aestheticisation—and–aestheticisation-towards-ontology but is actually the ‘equalisation of all \(^{46}\)historiality/ontological-eventfulness\(^{17}\)/ontological-aesthetic-tracing\(\langle\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism}\rangle\).
normalcy/postconvergence-reflected-'epistemicity-relativism'> aestheticisation—and–aestheticisation-towards-ontology’: as to imply that ‘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{ of recurrent-utter-uninstitutionalisation} = \text{‘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{ of base-institutionalisation–ununiversalisation} = \text{‘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{ of } 104 \text{universalisation–non-positivism/medievalism} = \text{‘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{ for notional–deprocrypticism/deprocypticism dimensionality’ as of a}
lack-of \{\textit{\langle amplituding/formative\rangle supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \} that recurrently pops up in the successive registry-worldviews/dimensions in reflecting holographically-\textit{\langle conjugatively-and-transfusively\rangle} the ontological-contiguity\textsuperscript{17}—of-the-human-institutionalisation-process\textsuperscript{14} (as to the implications of the lack of \textsuperscript{104}universal-transparency\textsuperscript{19}\textsuperscript{108} -(\textit{transparency-of-totalising-entailing,-as-to-entailing-\textit{\langle amplituding/formative–epistemicity\rangle totalising–in-relative-ontological-completeness} }) of the-Good/understanding/knowledge-reification\textsuperscript{76} /ontological-primemovers-totalitative-framework\textsuperscript{70}, which acts as of mere reproducibility cynicism (in the face of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint) in fundamental ontological-bad-faith/inauthenticity\textsuperscript{21} (beyond-the-consciousness-awareness-teleology\textsuperscript{10} -\textit{\langle in-existential-extrication-as-of-existential-unthought\rangle }), so-reflected in its \textit{\langle amplituding/formative\rangle} wooden-language\textsuperscript{\{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}\}}; further speaking of the differentiation of these two dimensionalities as of originariness/mere-reproducibility, driveness/mere-function, sublimation/mere-gimmickiness, reification\textsuperscript{77} /mere-extrication, existential-thoughtfulness/mere-existential-unthoughtfulness, responsibility/mere-indulgence, antinihilism/mere-nihilism etc. in the face of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor. This highlights that the the epistemic-instigation of prospective notional–deprocrysticism contemplation is necessarily as of disseminative—sublimating-selectivity-of-ontological-good-
faith/authenticity\textsuperscript{99}→postconverging→de-mentating/structuring/paradigming\textsuperscript{70},→over-
desublimating-deselectivity-of-ontological-bad-faith/inauthenticity\textsuperscript{98}→preconverging→de-
mentating/structuring/paradigming\textsuperscript{7} as to existence-potency\textsuperscript{10}→sublimating→nascence,-
disclosed-from-prospective-epistemic-digression, and so before logical-dueness as to
ontologically-valid language-as-of-dialogical-equivalence\textsuperscript{<as-to-
psychologismic→apriorising/axiomatising/referencing-(of-existential-contextualising-
contiguity )—conflatedness ,-in-self-becoming/self-conflatedness /formative→
supererogating> 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\textsuperscript{<for-sublimating→existential-eventuating/denouement>→of-
affirmative-and-unaffirmative→disambiguated→motif-and-
apriorising/axiomatising/referencing’ of human-subpotencies ontological-performance\textsuperscript{97}-
<including-virtue-as-ontology> as to the selective-and-deselective determination of existence-
potency\textsuperscript{99}→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\textsuperscript{99}→sublimating→nascence,-
disclosed-from-prospective-epistemic-digression. Thus more than just about ‘prospective
succession’ as to the successive registry-worldviews/dimensions in reflecting holographically-
<conjunctively-and-transfusively> the ontological-contiguity\textsuperscript{—of-the-human-
institutionalisation-process\textsuperscript{beyond just their mere secondnaturing reproduci-
aestheticisation–and–aestheticisation-towards-ontology), prospective notional→deprocripticism
protensive→self-consciousness is more critically bechanced as to an originariness/originati-
<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalaring-construal-
of-existence} projection of dimensionality-of-sublimating\textsuperscript{102}
<amplituding/formative>supererogatory→de-mentativeness/epistemic-growth-or-


supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing for mental-aestheticisation of meaningfulness-and-teleology; the ontological-pertinence (as of ontological-normalcy/postconvergence epistemic/notional–projective-perspective) of human mental-aestheticisation—

aestheticisation such an abstract perspective of bechancing-becoming—
originariness/origination—as-to- historicity/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity—relativism—disinhibited-mental-aestheticising is the full-depth of the potential to aesthetically reflect the implications of the full-potency of ecstatic-existence). The historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition of pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—(blurring/undermining-of-prospective-totalising-entailing—as-to-entailing—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—dementating/structuring/paradigming implications (as to ‘relative-ontological-incompleteness /relative-ontological-completeness’)
(sublimating—referencing/registering/decisioning—self—conflatedness /formative—supererogating—projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing—in-perspective—ontological-normalcy/postconvergence>) as to human-and-social—expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism of excogitation in its own present and the prospective projection 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-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity’; even as notable natural scientists as to their candid knowledge-reification intuitions put in question such a naïve science-ideology hardly recognising the so-implied commonality of epistemic and methodological applications reflected by the naïve institutional-appendage of gatekeeping scientism such a naïve pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—{blurring/undermining-of-prospective-totalising-entailing—as-to-entailing—⟨amplituding/formative—epistemicity⟩totalising—in-relative-ontological-completeness } projects as truly science and knowledge; and so, as its disparateness-of-conceptualisation—⟨unforegrounding-disentailment,—failing-to-reflect—‘immanent-ontological-contiguity’⟩ and desublimation/gimmickiness is poorly inclined as to its blurriness to be critically exposed to the validative/invalidative sublimating-over-desublimating implications of existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression (as it hardly recognises the epistemic pre-eminence of existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation ←⟨as-to-perspective—ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’⟩ and the consequential ‘relative-ontological-incompleteness’/relative-ontological-completeness ⟨sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative—supererogating—⟨projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence⟩⟩ as to human-and-social—expectations/anticipations—metaphoricity—⟨as—rede-mentating/restructuring/reparadigm ing—psychologism⟩), as its advancing of authority here is rather more seminal than the requisite confident knowledge—
reification\footnote{2} 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\footnote{\textless discretely-implied-functionalism\textgreater} role incapable of the requisite mental adventure for human consciousness sublimation as it is hardly bothered by the state-of-affairs of intellectual impotency it projects in the face of the conceptual and practical challenges of the social it construes as imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable (explaining in many ways such an pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—
(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing—
\textless amplituding/formative–epistemicity\textgreater totalising—in-relative-ontological-completeness \textgreater )
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\footnote{13}—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\footnote{87} work rather turning to the surreptitious eliciting of the
\textless amplituding/formative–epistemicity\textgreater totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of human temporality\footnote{99}/shortness
\textless amplituding/formative\textgreater wooden-language—\textless imbued—averaging-of-thought\textgreater as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—'nondescript/ignorable–void ’—with-regards-to-prospective-apriorising-implications\textgreater as it
hardly portrays the requisite dimensionality-of-sublimating-24


consciousness for overcoming dimensionality-of-desublimating-lack-of
\langle\text{amplituding/formative} \text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation}\rangle\text{ as to a much more profound notional-deprocrypticism imaginary/ideality projection (with regards to ‘varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of—meaningfulness-and-teleology of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normaley/postconvergence—existentialism-form-factor\rangle). 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 \text{presencing—absolutising-identitive-constitutedness} (as it engages in the complexification of \text{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 \text{supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation} 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 \text{supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation} to reflect ecstatic-existence is of limited ontological-performance\textsuperscript{72}-\textsuperscript{80}.}
<including-virtue-as-ontology> such that inherently the human should be able to anticipate the need for its limited-mentation-capacity-deepening\(^2\) as of re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting so-explaining dimensionality-of-sublimating\(^2\)–\(<\text{amplituding/formative}\>	ext{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness } /\text{transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\), as if the human had absolute-mentation-capacity as falsely implied by presencing—absolutising-identitive-constitutedness\(^3\) inclinations the very first humans will not apriorise/axiomatise/reference \(^5\) meaningfulness-and-teleology\(^{10}\) as of recurrent-utter-uninstitutionalisation but will directly attain prospective deprocrypticism–or–preempting—disjointedness-as-of-\(^{-1}\) reference-of-thought. In this regards, dimensionality-of-sublimating\(^2\)–\(<\text{amplituding/formative}\>	ext{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness } /\text{transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\) and dimensionality-of-desublimating-lack-of–\(<\text{amplituding/formative}\>	ext{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness } /\text{transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\) are intimately related respectively to ontological-good-faith/authenticity\(^{69}\) (enabling the possibility of human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity) and ontological-bad-faith/inauthenticity\(^{64}\) (assuming a desublimation/gimmickiness as to its perceived presencing social-stake-contention-or-confliction), and so beyond-the-consciousness-awareness-teleology\(^{100}\)<in-existential-extrication-as-of-existential-unthought>\(^6\). Prospective notional–deprocrypticism thus is ‘a projection beyond just about a deterministic supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of–apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation’, but a fundamental grasp of the underlying dimensionality-of-sublimating
\{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\) and dimensionality-of-desublimating-lack-of
\{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\); 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
\{<amplituding/formative>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
\{<amplituding/formative>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
\{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation). Interestingly, human remembrance/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’.


\{<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/authenticity ~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—firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>) while dimensionality-of-desublimating-lack-of

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 the dimensionality-of-desublimating-lack-of
\{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /
transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\}
of positivism–procrypticism’; so-construed as ‘the the dimensionality-
of-desublimating-lack-of
\{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /
transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\}
of notional–procrypticism/notional–disjointedness-as-of-'reference-of-thought dimensionality'.
The bigger point in contrasting the ontological-contiguity\(^*/—of-the-human-institutionalisation-
process\(^*/s’s dimensionality-of-sublimating
\{<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} (as of
ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-
preempting-of-existential-unthought, as reflecting prospective notional-contiguity/epistemic-
contiguity
\{<profound-supererogation -of-mentally-aestheticised–postconverging/dialectical-
thinking –qualia-schema>\}) and dimensionality-of-desublimating-lack-of
\{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation as reflected say in an ordinary non-universalising/non-positivism–medievalism world inclined to construe of its ‘normality’ (notional-contiguity/epistemic-contiguity —<profound-supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema>) as given even in the face of its prospectively implied ‘abnormality’ (notional-discontiguity/epistemic-discontiguity —<shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema>) from the projected universalising-idealisation/rational-empiricism implications. This reality is equally applicable to our state of positivism–procrypticism as to a disinclination to perceive its prospectively implied ‘abnormality’ (notional-discontiguity/epistemic-discontiguity —<shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema>) as projected from prospective deprocrypticism—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 (<amplituding/formative>) supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) (in existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective, as it rather reflects prospective notional-discontiguity/epistemic-discontiguity "shallow-supererogation of-mentally-aestheticised–preconverging/dementing –qualia-schema"); as reflected in the fact that the supposed intellection of the non-universalising sophists, the medieval-scholastics and our present pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation (blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
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-
In this regards, this author construes such gimmicky pretences of intellection in our modern-day rather ‘intimating of existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective’ with regards to otherwise de-mentative/structural/paradigmatic human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint issues (requiring the ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting-of-existential-unthought), which articulation and constructive addressing should actually be the very conceptualisation of intellection. In this regards, we can appreciate that the Socratic-philosophers and budding-positivists actually addressed and resolved the human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of their respective times as of sublimating intellectualism (as of ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting-of-existential-unthought, involving a sense of intellectual-and-moral sacrifice as to the pre-eminence of ecstatic-existence implications as to existence-potency ~ sublimating–nascence, disclosed-from-prospective-epistemic-digression) undermining their respective gimmickiness-of-thought (in existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective) associated with sophists and medieval-scholastics then respectively defining the ‘thought/intellectual Establishment’, and that the possibility for such sublimating intellectualism as to its crude and unsavoury social discomfort implications is hardly a question of eliciting human temporality / shortness <amplituding/formative> wooden-language (imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology—as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) as of moral and intellectual disenfranchisement/swindling/corruption/dispossession. In the bigger scheme of things
dimensionality-of-sublimating-\langle amplituding/formative\rangle supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation\rangle 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-\langle conjugatively-and-transfusively\rangle the ontological-contiguity-of-the-human-institutionalisation-process; such that ‘supposed reifying’ meaningfulness-and-teleology in existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective effectively comes out as epistemically-decadent and in ontological-bad-faith/inauthenticity-preconverging-de-mentating/structuring/paradigming’, as to the fact that in the face of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, if no human minds projected not of nonextricatory existential-preempting-of-existential-unthought (eliciting the possibility for the ontological-contiguity-of-the-human-institutionalisation-process) but rather existential-extrication-as-of-existential-unthought (undermining the possibility for the ontological-contiguity-of-the-human-institutionalisation-process) in recurrent-utter-uninstitutionalisation, in base-institutionalisation-ununiversalisation, in universalisation non-positivism/medievalism and prospectively in our positivism–procrypticism, then the de-mentative/structural/paradigmatic possibilities in reflecting holographically-\langle conjugatively-and-transfusively\rangle the ontological-contiguity-of-the-human-institutionalisation-process wouldn’t be possibile. Such meaningfulness-and-teleology in existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective as to dimensionality-of-desublimating-lack-of-\langle amplituding/formative\rangle supererogatory-de-mentativeness/epistemic-
rather speaks of a parasitising conception of intellection that warrants that by some miracle the possibility of human sublimation induced as of dispensing-with-immediacy-for-relative-ontological-completeness^4-by-reification^7/contemplative-distension should arise, for that sublimation to be then parasitised with gimmickiness-of-thought as to social-stake-contention-or-confliction eliciting of human temporality /shortness ^8-wooden-language^9Imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable—void ^10—with-regards-to-prospective-apriorising-implications>. In many ways, this dimensionality-of-desublimating-lack-of ^11{amplituding/formative}^12supererogatory—de-mentativeness/epistemic-growth-or-conflatedness^13/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation explains a poor inclination-or-capacity to effectively interpret the projected ^14meaningfulness-and-teleology^15of many a past thinker as to presencing—absolutising-identitive-constitutedness^16institutional and social-vestedness/normativity^17<discretely-implied-functionalism>^18amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag that naively think that being at the backend in reflecting holographically-conjugatively-and-transfusively> the ontological-contiguity^19—of-the-human-institutionalisation-process^20inherently 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\textsuperscript{38}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression) induces the manifestation of sublimating thought as from induced requisite cogency of knowledge-reification\textsuperscript{39} (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\textsuperscript{39} (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\textsuperscript{39} wherein for instance in the physics domain-of-study at the beginning of the 20\textsuperscript{th} 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\textsuperscript{39}–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, disparatelessness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity\textsuperscript{67}'> 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\textsuperscript{39} sublimating-over-desublimating implications of existence-potency\textsuperscript{39}–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} \(<\text{implied}\>\) self-assuredness-of-ontological-good-faith/authenticity \(~\text{postconverging–de-}\) mentating/structuring/paradigming \(\text{as-being-as-of-existential-reality}\) \(>\) 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 7 as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—existential-contextualising-contiguity 9 without the defining \(<\text{amplituding/formative–}\) epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity 9 foregrouding—entailment\(\text{(postconverging–narrowing-down–sublimation-as-to-}\) existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation \(\text{' in-}\) reflecting\(\text{‘immanent-ontological-contiguity} \(\text{'\text{as-operative-notional\text{–}deprocrypticism}}\) in elucidating ontological-contiguity \(<\text{as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional–projective-perspective}\) \(>\) as to the lack or poor predicative-effectivity–sublimation {as-to-underlying,-ontological-commitment} \(<\text{implied}\>\) self-assuredness-of-ontological-good-faith/authenticity \(~\text{postconverging–de-}\) mentating/structuring/paradigming \(\text{as-being-as-of-existential-reality}\) \(>\) induced constraining knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications leading to a social-vestedness/normativity \(<\text{discretely-implied-functionalism}\>\) 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 77 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 with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility — (imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human-subpotency—
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif— and—re-
apriorising/re-axiomatising/re-referencing—conceptualisation) to epistemically come to terms with the absolute a priori that is existence as the ontological as to the overall-ecstatic-existence-supervening-conflatedness. Furthermore, the ‘social and cultural is rather priorly constrained to the ontological’ with regards to the fact that ‘scientific and technical capabilities and their implicated socio-organisational and value-referencing construct’ as to their inherent human reifying and empowering reflexivity implications, speaking of the ontological, are not necessarily ontologically-tied-to and/or ontologically-exclusive-of any social and cultural framework or peoples (in the sense that scientific and technical phenomena like electricity, machines, modern medicine, etc., their enabling social utilities/utilisations, and the value/moral outlook of the underlying positivism/rational-empiricism conceptualisations like provision of modern public services, associated freedoms, prospective knowledge-reification and empowering implications, etc. are not strictly meant for given specific social and cultural frameworks, and are rather amenable to all human social and cultural frameworks with regards to ‘relative-ontological-incompleteness’/relative-ontological-completeness (sublimating—referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative—supererogating—<projective/reprojective—aestheticising-re-motif—
and—re-apriorising/re-axiomatising/re-referencing—,in-perspective—ontological-
normalcy/postconvergence>) as to human-and-social—expectations/anticipations—
metaphoricity —as-rede-mentating/restructuring/reparadigming—psychologism as to
‘enlightening ‘human-subject-emancipatory-relativism-driven-recomposuring-constructivism—
towards-singularisation\textsuperscript{<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\textsuperscript{<implied—
self-assuredness-of-ontological-good-faith/authenticity \sim postconverging—
dementating/structuring/paradigming \sim as-being-as-of-existential-reality> thus inducing the
possibility for prospective transcendence-and-sublimity/sublimation/supererogatory—
dementativity when any of its given\textsuperscript{9} meaningfulness-and-teleology\textsuperscript{10} is discovered/shown not to
be ontologically veridical leading to its effective human limited-mentation-capacity-
deepening\textsuperscript{5}. Such that all human social or cultural frameworks are construable as of ‘relative-
onontological-incompleteness\textsuperscript{8}/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 \sim as-rede-mentating/restructuring/reparadigming—psychologism\textsuperscript{90} as to
‘enlightening \textsuperscript{6} human-subject-emancipatory-relativism-driven-recomposuring-constructivism-
towards-singularisation\textsuperscript{<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing> 
'); and the idea of such ‘relative-ontological-incompleteness\textsuperscript{5}/relative-
onontological-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 \sim as-rede-mentating/restructuring/reparadigming—psychologism\textsuperscript{90} is not about
the subjugation of the state of relative-ontological-incompleteness\textsuperscript{5} but quite the contrary as
the state of relative-ontological-completeness\textsuperscript{5} (as to its true human self-surpassing—
existentialism-form-factor—in-overcoming—‘notionally—collateralising—beholdening—
protohumanity’—to—‘attain—sublimating—humanity’—as—to—existence—potency—~sublimating—
nascence,—disclosed—from—prospective—epistemic—digression—to—supersede—human
temporality~/shortness—<amplituding/formative>—wooden-language{(imbued—averaging-of—

thought—<as—to—leveling/ressentiment/closed-construct-of—meaningfulness—and—teleology—
as—of—‘nondescript/ignorable—void—‘-with—regards—to—prospective—apriorising—implications—>)}
implies—an—‘emancipating—attitude/mental-disposition/care—and—episteme’—in—relation—to—‘the
other’—that—is—in—the—state—of—relative—ontological—incompleteness. Interpreting—historical
failures—associated—with—colonising—or—slaving—or—otherwise—exploitative—or—exterminating
societies—as—in—the—specific—case—of—positivism/rational—empiricism—technical—and—scientific
development—it—inevitably—implied—the—coming—together/encountering/meeting—of—societies
worldwide),—to—then—imply—such—a—notion—of—‘relative—ontological—incompleteness’—/relative—
ontological-completeness—>{sublimating—referencing/registering/decisioning,—as—self—
becoming/self-conflatedness—/formative—supererogating—<projective/reprojective—
aestheticising-re-motif—and—and—apriorising/re-axiomatising/re-referencing,—in-perspective—
ontological-normalcy/postconvergence—}>—as—to—human—and—social—expectations/anticipations—
metaphoricity—~as—rede-mentating/restructuring/reparadigming—psychologism—is—irrelevant—is
rather—am—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—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\textsuperscript{16}. Such a wrong interpretation arises as to lack-of—
\textit{amplituding/formative–epistemicity}\textsuperscript{17}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness (reflecting mere reproducibility—mathesis/motif/thrownness-disposition, as reproductibility-of-aestheticisation) that fails to make a nuance between on the one hand \textit{historicity-tracing}—in-presencing—hyperrealisation/hyperreal-transposition implications as to the ‘human social-vestedness/normativity\textit{discreely-implied-functionalism} implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction \textit{presencing—absolutising-identitive-constitutedness} \textit{identitive-constitutedness} as-‘epistemic-totality’\textsuperscript{18}’-dereification\textsuperscript{19}-in-dissingularisation\textit{as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness} > -as-flawed-epistemic-determinism in
\textit{amplituding/formative–epistemicity}\textsuperscript{20}totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{21}’ explaining the historical failures and on the other hand \textit{historiality/ontological-eventfulness} /ontological-aesthetic-tracing\textit{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism’} implications as to ‘existence-potency\textsuperscript{22}–sublimating–nascence, disclosed-from-prospective-epistemic-digression given difference-conflatedness -as-to-totalitative-reification’ -in-singularisation\textit{as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing} -as-
\textit{veridical-epistemic-determinism} as to enlightening \textit{human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation}\textit{as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing} reflected
\textit{amplituding/formative–epistemicity} causality-as-to-projective-totalitative–implications-of-prospective- nonpresencing, for explicating-ontological-contiguity as to ontological-primemovers-totalitative-framework\textsuperscript{23}’ that speaks to the ontologically-veridical and appropriate human emancipating attitude/mental-disposition/care–and–episteme’. Such a wrong
interpretation actually falls back into prospectively disenfranchising and undermining the emancipation of the state of relative-ontological-incompleteness prospectively as to its human inevitability stance poorly cognisant of the implications of the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility -{imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemie-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation} (underlying human construction-of-the-Self). Incidentally, the ‘supposedly positivism/rational-empiricism formulaic/mechanical knowledge contenders’ as of the economic-opportunism-and-then-enculturation of their nefarious practices, were very much countervailing the practice and trend within their own societies of origin undergoing-positivism/rational-empiricism-transformation and the underlying dual-language/split-mentality unscrupulousness was given away as of the ‘out-of-sight demeanour’ in their main societies pointing to historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition distortive-originariness/distortive-origination, rather than being fully assumed as marking positivism/rational-empiricism progress implied historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective~ontological-normalcy/postconvergence-reflected~epistemicity-relativism~> originariness. Besides such an approach (that claims to mirror the sciences while at the same time claiming to be non-ontological as to non-metaphysical) fails to grasp that natural sciences are actually in <amplituding/formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity foregrounding—entailment{postconverging–narrowing-down–sublimation-as-to–existence—as-sublimating-withdrawal,eliciting-of-prospective-supererogation ’-in-reflecting–immanent-ontological-contiguity ‘;–as-operative-notional~deprocrypticism} in elucidating ontological-contiguity<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>’ and so as
fore grounding—entailment-(postconverging–narrowing-down–sublimation-as-to
‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’–in-
reflecting–‘immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism) in elucidating ontological-contiguity -<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional–projective-perspective>’. It is critical to grasp
desublimating—deselectivity—of—ontological—bad—faith/inauthenticity —preconverging—de—
mentating/structuring/paradigming ’; as reflecting successive sublimating historiality/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—presenting—hyperrealisation/hyperreal—transposition ontologically—impertinent—implications—of—re—originariness—distorting) which are ‘historically
thinking –qualia-schema> as to ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity’

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 47 historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as to the distorting epistemic implications of human limited-mentation-capacity induced 5 presencing—absolutising-identitive-constitutedness}; as human limited-mentation-capacity-deepening53 (reflected in its re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting of conceptualisation as to dimensionality-of-sublimating\(\langle\text{amplituding/formative~supererogatory~de-
mentativeness/epistemic-growth-or-conflatedness /transvalutative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\)) is what is projectively warranted to enable present and prospective state-of-the-art elucidative notional-contiguity/epistemic-contiguity\(\langle\text{profound-supererogation\ of~mentally-
aestheticised~postconverging/dialectical-thinking ~qualia-schema}\rangle\), going by the historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> transcendent-enabling/sublimation insights of prior, present and prospective \(\langle\text{amplituding/formative~epistemicity}\rangle\text{totalising/circumscribing/delineating existential-contextualising-contiguity}\rangle\) foregrounding—entailment\(\langle\text{postconverging–narrowing-down~sublimation-as-to~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ‘in-
reflecting—immanent-ontological-contiguity ’; as-operative-notional~deprocrypticism}\rangle\) in elucidating ontological-contiguity\(\langle\text{as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective}\rangle\). This critical epistemic
and true knowledge-reification implications flaw (as when ‘logically’ conceptualising the social apriorising/axiomatising/referencing—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), is effectively a reflection of dimensionality-of-desublimating-lack-of

corresponding-sublimation-inducing,-profound-and-creative

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument –for–conceptualisation’ (as to implied ‘conceptualising implications about existential-reality’ in reflecting the ‘relevant-level human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’ to be surpassed/superseded/overcome for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity) that in-so-doing articulates the appropriate ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity’

foregroundering—entailment{(postconverging–narrowing-down–sublimation-as-to-
‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’;–in-
reflecting–‘immanent-ontological-contiguity’;–as-operative-notional–deprocrypticism) in

elucidating ontological-contiguity’;<as-from-prospective-ontological-
normalcy/postconvergence-epistemic/notional–projective-perspective>’ that precedes-and-defineds the pertinence of ‘methods/methodologies/approaches as to reproducibility—
mathesis/motif/throwness-disposition,–as–reproducibility–of-aestheticisation’. This inevitably
means that a naïve and traditional conception of methods/methodologies/approaches as ‘mere
deterministic alibis of profoundness of studies’ is uncalled for as to the fact that ‘this doesn’t
inherently commits existence-potency/–sublimating–nascence,-disclosed-from-prospective-
epistemic-digression (when failing to truly reflect the requisite ‘human corresponding-
sublimation-inducing,-profound-and-creative

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument –for–conceptualisation’), such that it is the precedence of the ‘ontological-good-faith/authenticity/
drivenness of contemplation/analysis’ of the researcher/investigator that is vital as to cultivating
methods/methodologies/approaches for prospective knowledge-reification'. The fact is ‘what is effectively lost-and-abandoned in practices of science-ideology supposedly based on scientific methods/methodologies/approaches’ is the fundamental reality that such methods/methodologies/approaches came-about/were-introduced/were-invented in a tight-and-entwined relationship of prior ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity’


(manifested as of corresponding-gimmickiness/desublimation-inducing,-shallow-and-
uncreative supererogatory acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-
conceptualisation that fails to reflect the ‘relevant-level human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’ to be
surpassed/superseded/overcome for prospective transcendence-and-
sublimity/sublimation/supererogatory de-mentativity as it gives too much a place to
totalisingly-disentailing—discretion/whim-of-thought and disparateness-of-conceptualisation-
<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’> and as
it fails to represent ontological-contiguity implications of conceptualisation); and so with ‘the
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation of
methods/methodologies/approaches as to prior-apriorising/axiomatising/referencing–
superseded-logical-basis-of~dialogical-equivalence<as-to-
psychologismic-apriorising/axiomatising/referencing-(of-existential-contextualising-
contiguity)—confatedness ,in-self-becoming/self-confatedness /formative-
supererogating> in a poor ontological-good-faith/authenticity or outright ontological-bad-
faith/inauthenticity relation to existence-potency —sublimating—nascence,—disclosed-from-
prospective-epistemic-digression as to the requisite prospectively-profound-and-recreative
insight implications about prospective appropriateness of methods/methodologies/approaches
with regards to profound knowledge-reification beyond presencing—absolutising-identitive-
constitutedness<amplituding/formative—epistemicity>totalising—self-referencing-
syncretising/circularity/interiorising/akrasiac-drag . The latter is so-criticised as to the fact
that methods/methodologies/approaches, as reproducibility—mathesis/motif/thrownness-
disposition,—as—reproducibility-of-aestheticisation, are actually the mechanical-knowledge
outcrop of the ‘successive reasoning-through/messianic-reasoning prospective idiosyncratic-
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/formative—
epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity—
foregrounding—entailment—(postconverging—narrowing-down—sublimation—as-to-
‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ‘—in-
reflecting—‘immanent-ontological-contiguity ’;—as-operative-notional—deprocrypticism) in elucidating ontological-contiguity—<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional—projective-perspective>)’, precedes-and-defines the pertinence of ‘methods/methodologies/approaches as to reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility—of—aestheticisation’; and so as to the implications of human limited-mentation-capacity-deepening 3 with regards to existence-potency 79—sublimating—nascence,—disclosed-from-prospective-epistemic-digression. More than just about abstract knowledge-reification 75 the implications of science-ideology are ultimately social and institutional as to the implications of human emancipation; and so in the sense that contrary to what is generally thought, science itself as for-human-studies is the very first-level of social science as of the epistemic implications it projects upon society and social

meaningfulness-and-teleology 101, and critically so because in reality budding-positivists were actually the very first modern social scientists in the sense that their posturing wasn’t critically about the ‘technicalities of the budding natural science they advanced’ like a heliocentric world or rational-empiricism driven natural science basis of analysis (as to satisfy their mere natural
science curiosity given that in many ways some of the notions where previously advanced in
different forms), but they were rather critically engaged in a social posturing to epistemically reconstrue the society and social meaningfulness-and-teleology in those scientific terms and the future elaboration and development of the natural sciences could only be rendered possible with an open society responsive to such budding scientific meaning, and it was this social posturing which was the true source of their troubles and persecution. In fact, such ridiculous historical interpretations seeming to criticise budding-positivists like Galileo for wrongly making the case for a heliocentric world for instance are paradoxically based on condemning the latter and other budding-positivists for having a poor experimental framework as of ontologically-deficient presencing—absolutising-identitive-constitutedness analyses that fail to factor in that the very notion of ‘positivistic science experimental framework historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism’ was developed and enculturated/constructed as scientific practices by these budding-positivists with their medieval societies previously knowing nothing of such as to their medieval-scholasticism (as to the mere disinclination and incuriosity to even look through a telescope and draw contemplative consequences); and such a criticism on the basis of the subsequently developed and more precise modern-day science experimental framework speaks of the characteristic nature of a supposed knowledge-reification exercise that doesn’t factor in human limited-mentation-capacity-deepening as of relative-ontological-incompleteness to ‘relative-ontological-incompleteness/relative-ontological-completeness ⟨sublimating~referencing/registering/decisioning,—as-self-becoming/self-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 to
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 warrants that the conception of veridical human knowledge and emancipation is not beholden on the mere eliciting of a basic positive-opportunism, as ‘the very abstract value-reference commitment for dispensing-with-immediacy-for-relative-ontological-completeness’-by-reification’/contemplative-distension’ that brings about sublimation needs to be construed as to imply ‘it is the underlying organic framing of the induced sublimation’, and so in order to avoid ‘sublimation value-reference usurpation’ wherein the temporal induced positive-opportunism elicits parallel competing meaningfulness-and-teleology (in existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective of dimensionality-of-desublimating-lack-of...)

(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) and come to foreclose/undermine the instigative intemporal/longness dispensing-with-immediacy-for-relative-ontological-completeness’-by-reification’/contemplative-distension inducing sublimation as of the secondnaturing institutionalisation exercise. In many ways the underpinning–suprasocial-construct itself as to ‘a rather acerbic and direct positive-opportunism inclination’, while of abstractive apprehension of sublimation possibilities, tend to poorly appreciate the underlying and implied dimensionality-of-sublimating (<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) and is functionally-speaking rather positive-opportunism beholden as to historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition implications; as in reality the fact is any underpinning–suprasocial-construct in its projection of social-stake-contention-or-confliction is hardly enamoured with dimensionality-of-sublimating

(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as of the instigative disposition for prospective transcendental-enabling/sublimation possibilities in the sense that even the underpinning–suprasocial-construct framework of say enlightenment despots or philosophising emperors are not truly instigative of budding-positivism or universalising-idealisation thought respectively, nor is our modern-day presencing—absolutising-identitive-constitutedness politically clouded historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition underpinning–suprasocial-construct environment the contemplative beholder of the panacea for prospective human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity potential; as so reflected in their ever always hardly-adaptable/inflexible reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation frameworks of historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition. This in many ways explains why ultimate responsibility lies with the abstract individual as to the requisite human dispensing-with-immediacy-for-relative-ontological-completeness—by-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—`
ˈnondescript/ignoreble—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’, as in many ways the reality of our past and present aestheticisation—and—aestheticisation-towards-ontology as ‘meaningfulness-and-teleology’ has ‘paradoxically hugely been burdened with desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition induced preemptive anticipation/anxiety about the human’ rather than the summoning of the full possibilities of the human; as by a soothing mental-reflex just as with all registry-worldviews/dimensions we tend to take comfort in our ‘beholdening-becoming—distortive-originariness/distortive-origination—as-to—
historicity-tracing—inhibited-mental-aestheticising as of reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ rather than contemplate about prospective possibilities of ‘bechancing-becoming—
originariness/origination—as-to—historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity—
relativism’>—disinhibited-mental-aestheticising as of originariness-parrhesia,—as—spontaneity-
of-aestheticisation’. Interestingly, in this regards in many ways the ontological-contiguity of-the-human-institutionalisation-process possibility is hardly just about human ‘mere technical capacity potential’ but it is rather more critically a psychological issue as of desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition

960
psychological entrapment implications that limit/stifle the human imaginary/ideality as to its
dimensionality-of-sublimating ’(<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflicatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) capacity
‘to project in 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 underlying human ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality ‘seeding promise of
human-subpotency ontological-performance”<including-virtue-as-ontology>
equivalence/correspondence with the full-potency-of-existence’s–sublimating–nascence-as-of-
its-coherence/contiguity). It is important to grasp here that such a construal of
deprocrypticism–or–preempting—disjointedness-as-of— reference-of-thought highlighting the
prospective implications in reflecting holographically—<conjugatively-and-transfusively> the
ontological-contiguity~of-the-human-institutionalisation-process~as of the specific human-
subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-
as-panintelligibility ~(imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-
educing’—human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif–and–re-apriorising/re-axiomatising/re-referencing—conceptualisation) (as 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
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 is
ever always about ‘human consciousness tenuous self-surpassing shift in its
apriorising/axiomatising/referencing appraisal’. Insightfully, the ontological-contiguity—of-
the-human-institutionalisation-process is a reflection of the fact that any given defining
human contemplative moment (given registry-worldview/dimension) is marked by the
‘disseminative ontological selectivity/deselectivity play’ of ‘perceived
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is
supposedly inclined-and-amenable to face up to’ (reflecting its <amplituding/formative-
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag)
for <amplituding/formative> wooden-language–{imbued–averaging-of-thought–<as-to-
leveling/ressentiment/closed-construct– meaningfullness-and-teleology –as-of–
‘nondescript/ignoreable–void ‘–with-regards-to-prospective-apriorising-implications>}
as to
prospective social-stake-contention-or-confliction) and ‘prospectively conceptualisable
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is
disinclined to face up to’ (reflecting its <amplituding/formative> wooden-language–{imbued–
temporal–mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-
dementing –narratives–of-the– reference-of-thought– categorical-
imperatives/axioms/registry-teleology }), so-reflected as to ‘human consciousness tenuous
self-surpassing shift in its apriorising/axiomatising/referencing appraisal’; and so contrastively
as of human underlying dimensionality-of-sublimating
{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvalvative-rationalising/transepistemicity/anamnestic-residuality/spirit–
drivenness–equalisation} by lack-of-dimensionality-of-sublimating

963
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 \(<\text{amplituding/formative} \supercaligra\text{mentative}/\text{epistemic-growth-or-conflatedness} / \text{transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\) / desublimating-or-gimmickiness-untoughtfulness / historicity-tracing—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-<\text{conjugatively-and-transfusively}> the ontological-contiguity—of-the-human-institutionalisation-process rather as of such a ‘human consciousness defensive-driven/unhinging/unbalancing improvising/uncontrolled potentiative-transforming-process so-constrained existentially on the basis of human supposedly coherent ontological-commitment \(<\text{implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality}>’ (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 with regards to overall 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⟩ (underlying human construction—of-the-Self) the human prospective capacity to serenely come to terms with 'prospectively conceptualisable aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’ as so induced by the latter’s existentially constraining implications of ontological-veracity, is not necessarily forever bound to be as of the 'human consciousness defensive-driven/unhinging/unbalancing improvising/uncontrolled potentiative-transforming-process so-constrained existentially on the basis of human supposedly coherent ontological-commitment' ⟨implies—self-assuredness-of-
ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming—
as-being-as-of-existential-reality>” that undermines the possibility for such prospective
notional–deprocrypticism conceptualisation of ‘boundless human aestheticisation—and–
aestheticisation-towards-ontology’ (as to the potential for a full human psychological
uninhibitedness/decomplexification in superseding the ‘underlying human formative
decoherencing-structure—of—’meaningfulness-and-teleology’—for-institutionalisation’). But
then such overcoming of ‘human consciousness tenuous self-surpassing shift in its
apriorising/axiomatising/referencing appraisal’ still has to be effectively achieved as to the
requisite human prospective development of protensive–self-consciousness in the face of the
ever present manifestations of desublimating/gimmicky sophistry and eliciting of human
temporality/shortness <amplituding/formative> wooden-language ⟨imbued—averaging-of-
thought—as-to-leveling/ressentiment/closed-construct—meaningfulness-and-teleology—
as-of—‘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—
enenframed-conceptualisation. The very forward-facedness of human consciousness as it
defines human social-stake-contention-or-confliction is in many ways architectonically
determinative and defining (as it projects postconverging/dialectical-thinking—qualia-schema
over preconverging/dementing—qualia-schema), with regards to the de-
mentative/structural/paradigmatic circular recurrence of ‘potentiative-paradox of human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—‘notional—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 ‘human consciousness defensive-
inducing,-profound-and-creative

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—for-
conceptualisation’ (as to implied ‘conceptualising implications about existential-reality’ in
reflecting the ‘relevant-level human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint’ to be surpassed/superseded/overcome for
prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity); as of
‘11-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-
‘<amplituding/formative–epistemicity>totalising–pseudoconflation/conflation —of-human-
limited-mentation-capacity’—as-to-corrrespondingly-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’). This speaks to human limited-
mentation-capacity-deepening —enabled by the ‘conceptivity/epistemic-reflexivity as of both
reproducibility—mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation
as-panintelligibility—(imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-
educing’—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif—and—re-apriorising/re-axiomatising/re-referencing—conceptualisation). This
conceptivity/epistemic-reflexivity—(as—<amplituding/formative—
epistemicity>—totalising—‘effusing/ecstatic—inlining’;-
(hermeneutically/reprojectively/supererogatingly/zeroingly-educing)—as—‘(supererogatory—de-
mentative—amplituding—as—mental—aestheticising—attuning)—
interlay/organicalism/aestheticising-handle’—(imbued—supererogatory—projective-
arbitrariness/waywardness-of—transversalisation/tandemisation/abstractive-
conjugation/perspectivation/depthing—for—‘aestheticising—re-margining/re-edging/re-acuity—
as—postconverging—circumscripitive/totalitative—restructuring’)—educing—
sublimation/desublimation>) (mental-aestheticising—becoming—manifestation as consciousness)
eliciting of desublimation/gimmickiness or transcendence—and-
sublimity/sublimation/supererogatory—de-mentativity, is respectively and intimately tied to its
implied—beholdening-becoming—distortive-originariness/distortive-origination—as-to—
historicity-tracing—inhhibited—mental—aestheticising desublimation/gimmickiness or
bechancing-becoming—originariness/origination—as-to—historicality/ontological-
eventfulness—and/ontological-aesthetic-tracing—<perspective—ontological-
normalcy/postconvergence—reflected—‘epistemicity—relativism’>—disinhibited—mental-
aestheticising—transcendence—and—sublimity/sublimation/supererogatory—de-mentativity. This
speaks to human desublimating—or—sublimating—mental—aestheticisation—representation of the
possibility of existence; with the ‘full-potency of existence withheld as from ontological-
normalcy/postconvergence epistemic projection-perspective’ as to the ‘epistemic/notional
sublimating-capacity-as—of—historicality/ontological-eventfulness—and/ontological-aesthetic-
tracing—<perspective—ontological-normalcy/postconvergence—reflected—‘epistemicity—
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{as-
<amplituding/formative–epistemicity>totalising–‘effusing/ecstatic–inlining’;-
(hermeneutically/reproductively/supererogatingly/zeroingly-educing)–(supererogatory–de-mentative–amplituding—as-mental-aestheticising-attuning);
as-postconverging_circumscriptive/totalitative–restructuring’)–educing–

984
knowledge-reification"; and so as to ‘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–superseding-logical-basis-of–dialogical-equivalence–as–to-
psychologismic–apriorising/axiomatising/referencing–(of-existential-contextualising-
nascence,-disclosed-from-prospective-epistemic-digression). The de-
mentative/structural/paradigmatic implications of ‘human notional–firstnaturedness—temporal-
to-intemporal-dispositions–so-construed-as-from-perspective–ontological-
normalcy/postconvergence> accordionings–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’ for prospective
knowledge-reification, for instance means that with respect to social-stake-contention-or-
confliction the Socrates/Platos/Aristotles (nor the succession of other prospective-
apriorising/axiomatising/referencing–superseding-logical-basis-of–dialogical-equivalence–as–to-
psychologismic–apriorising/axiomatising/referencing–(of-existential-contextualising-
contiguity)—conflatedness ,-in-self-becoming/self-conflatedness /formative–supererogating> thinkers in reflecting holographically–conjugatively-and-transfusively> the
ontological-contiguity—of-the-human-institutionalisation-process) ‘are not engaged in an exercise of convincing the whole of humankind-as-to-human-mortal-subpotency but rather aligning to existence-potency—sublimating–nascence, disclosed from prospective epistemic-digression as to prospective transcendence and sublimity/sublimation/supererogatory–de-mentativity implications’; and what is critical at the intemporal firstnatureness reasoning-through/messianic-reasoning level is the inducing of ‘the requisite intemporal accordioning–as-of-varying-individuations-contextually-transverse-desublimation/sublimation, as to the redounding/wavering/waveforming–of-their-referencing and their devolved referencing–imbued-ontological-performance <including-virtue-as-ontology> dynamics of such reasoning-through/messianic-reasoning for prospective deferential-formalisation-transference as to the social-construct underlying supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality> such that such prospective transcendence and sublimity/sublimation/supererogatory–de-mentativity prospectively put in question sophistic-pretences-of-playing-an-intellectual-and-moral-function as to when the social-construct is ultimately concerned with the prospective transcendence and sublimity/sublimation/supererogatory–de-mentativity intellectual–function/posture to which such sophistic/pedantic pretences paradoxically rather adopt a tempering/discouraging penchant in a social disenfranchisement/swindling/corruption/dispossession inclination’ (and further as to the sophistic/pedantic pretence that no human idealisation is warranted failing to factor in that all human meaningfulness-and-teleology is already idealisation that has already selected-and-deselected what is idealiseable and unidealiseable as of social-stake-contention-or-confliction, such that from the ontological perspective the issue is not about no idealisation but rather the ontologically appropriate idealisation and appropriate human contemplation and execution as ‘postures of no idealisation’ carry with them poor contemplations and executions
already ‘ignoring-and-devaluing’ human existential-contextualising-contiguity\textsuperscript{70} epistem-situations of relative-ontological-incompleteness\textsuperscript{72} associated with vices-and-impediments\textsuperscript{70}). Thus the point in reflecting holographically\textsuperscript{<conjugatively-and-transfusively>} the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} has never been a direct convincing process (as to the shallowness of contemplation projected by sophistic/pedantic thought in eliciting human temporality\textsuperscript{99}/shortness \textsuperscript{8} wooden-language\textsuperscript{imibued—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 is rather reflected in an exercise conveying ‘profound human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity enabling conceptualisations’ at the ‘varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming—frames-as-from-living,—institutionalising,—and-Being-ontologising/infrastructure-of—meaningfulness-and-teleology\textsuperscript{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\textsuperscript{7}} (with regards to human living-development—as-to-personality-development or institutional-development—as-to-social-function-development or Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{100} in reflecting holographically\textsuperscript{<conjugatively-and-transfusively>} the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{68} successive registry-worldviews/dimensions). Such a profound conceptualisation as herein contemplated is ‘not at all concerned with satisfying the shallower perspectives elicited from sophistry as to our \textsuperscript{50} presencing—absolutising-identitive-constitutedness human \textsuperscript{4} totalising—self-referencing-
synergy/circularity/interiorisation/akrasiatic-drag \(^7\) social-stake-contention-or-confliction state, but rather targets the bigger picture to which sophistry poorly contemplate of; as to the fact that such sophistry ‘fails to even display a prior-and-basic curiosity-and-enlightening-attitude about inherent/authentic knowledge itself’ before even moving to the next stage of contemplating the validity/invalidity of knowledge argumentations. The fact that prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint means prospective meaningfulness-and-teleology \(^{10}\) 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/waverering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance —including-virtue-as-ontology> at uninstitutionalised-threshold \(^{10}\) 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 \(^{11}\) 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—meaningfulness-and-teleology —
sophistic/pedantic implicitation of no ‘requisite human dimensionality-of-sublimating’
\[\langle\text{amplituding/formative}\rangle\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\]
is often articulated sophistically in terms of
\[\langle\text{amplituding/formative}\rangle\text{wooden-language-}\{\text{imbued–temporal–mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing}\}-\text{narratives–of-the–reference-of-thought–categorical-imperatives/axioms/registry-teleology}\},\] 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’
\[\langle\text{amplituding/formative}\rangle\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\]
involving human limited-mentation-capacity-deepening as to the ‘conflating’
\[\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising/circumscribing/delineating re-originariness/reorigination of re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting underlying human conceptualisation and then the devolving existential-instantiation implications as to aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology\}^{100}\]
syncretising/circularity/interiorising/akrasiatic-drag as to the elicited wooden-language-{imbued—averaging-of-thought}<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}>. At the root of this undermining of prospective ‘requisite human dimensionality-of-sublimating ⟨amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩’ is the social dilution/enfeeblement of value-construction/value-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
epistemicity>totalising/circumscribing/delineating operant considerations for equanimity/balance with regards to the social, political and media landscapes decision-making/editorialising processes’, as the often sparing instantiating existential frames of day-to-day social, political and media landscapes decision-making/editorialising processes are poorly amenable naturally to such ‘amplituding/formative–
epistemicity>totalising/circumscribing/delineating operant considerations for equanimity/balance’ and end up assuming social-vestedness/normativity-discretely-implied-functionalism> defaulting postures with occasional clamours for equanimity/balance of the decision-making/editorialising processes quite often the niggling exceptions to entrenched and existentially-unthought reflex. Such that beyond ‘gimmickiness/desublimation frameworks of aestheticisation’ in many ways the social-construct’s intellectual–function/posture itself (as of aestheticisation-towards-ontology with respect to prospective human emancipation) becomes capitalistically-captured-at-the-exclusion/denaturing-of-reifying-and-empowering-intellectual-reflection as to the precedence of media-business-relevant-aestheticisation, underhanded-media-capitalist-direct-ownership-and-indirect-sponsorship-distortive-influence, blatant-intellectual-misanalyses-and-sophistry, public-influence-and-lobbying-overtaking-inherent-intellectual-veracity, politicised-institutional-stakes-overtaking-inherently-objective-social-knowledge-production-in-higher-academia, a-consciously-aware-intellectual–function/posture-impotence-that-cynically-construes-of-the-possibility-for-prospective-sublimating-social-knowledge-as-the-opportunity-for-its pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation and archiving, etc. These all contribute in making-more-and-more-of-an-empty-shell the supposed intellectual transparency and sovereign independence of the social-construct in modern-day democracies. But then more than just the more consciously immediate emancipation possibilities for momentous human prospective historiality/ontological-eventfulness>ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflected-'epistemicity-relativism' with regards to ‘present-day social and human emancipation concerns’ floundering/wallowing as to our present historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition induced psychological entrapment as undermining the prospective ‘requisite human dimensionality-of-sublimating’

\(\langle\text{amplituding/formative}\rangle\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\); the more potently existential-unthinking (as to human aestheticisation-towards-ontology) is in the overall historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition induced paralysis/disenabling of abstract contemplation about the ‘requisite human dimensionality-of-sublimating’

\(\langle\text{amplituding/formative}\rangle\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\) implications underlying the overall ontological-contiguity—of-the-human-institutionalisation-process (as of a defaulting social-vestedness/normativity

\(\langle\text{discretely-implied-functionalism}\rangle\) posture clouded in its presencing—absolutising-identitive-constitutedness \(\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\), and specifically so with regards to the ‘requisite human dimensionality-of-sublimating

\(\langle\text{amplituding/formative}\rangle\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\) implications for prospective deprocripticism—or—preempting—disjointedness-as-of-reference-of-thought. This existential-extrication-as-of-existential-unthought as to dimensionality-of-desublimating-lack-of

\(\langle\text{amplituding/formative}\rangle\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\) very
much reflects the fact that all \[\text{presencing—absolutising-identitive-constitutedness}^{12}\] are effectively manifestations of underlying ontological-bad-faith/inauthenticity\[10\] with regards to their prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\[10\]; as all such \[\text{presencing—absolutising-identitive-constitutedness}^{11}\] fail to account for their ‘prior and prospective becoming’ which ontologically-veridical rationalisation effectively lies with the nonextricatory-existential-preempting-of-existential-unthought human emancipatory disposition associated with dimensionality-of-sublimating—\{<\text{amplituding/formative}>\text{supererogatory—de-mentativeness/epistemic-growth-or-conflatedness } /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}\}. Similarly with respect to the ‘requisite human dimensionality-of-sublimating—\{<\text{amplituding/formative}>\text{supererogatory—de-mentativeness/epistemic-growth-or-conflatedness } /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}\}’ dispensing-with-immediacy-for-relative-ontological-completeness\[10\]-by-reification\[10\]/contemplative-distension\[26\], in many ways just as prior human scientific and technological sublimation momentously induced \[46\]historiality/ontological-eventfulness\[17\]/ontological-aesthetic-tracing—\{<\text{perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism}>\} inevitably required its accompanying social sublimation (as the manifestations of failing social sublimation were in many ways the reason for conflictual and exploitative encounters associated with budding-positivism), and so as of the contiguity of both human techno-scientific and social sublimations giving their mutually for-human-studies sublimating nature; it is inevitably the case that a naïve construal of prospective science and technological development that seem to imply the requisite prospective sublimation of the overall human as to its prospective construction-of-the-Self is not critical, will inevitably lead to conundrums of prospective science and technology
development as to the very possibility for developing the full human potential of science and
technology as well as with respect to the underdevelopment of the human as to its shiftiness-of-the-Self in the capacity to handle and deal with prospective science and technology in such a manner that doesn’t imperil mankind’s very own survival (departing as from the larger conception of survival, beyond ‘reactionary construal’ of them-and-us in ‘presencing—absolutising-identitive-constitutedness’
performance⁷²-<including-virtue-as-ontology> capacity as to the full-potency of existence’.
reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’

<amplituding/formative–epistemicity>totalising–self-referencing–
synecretising/circularity/interiorising/akrasiatic-drag 7 of human 5 meaningfulness-and-
teleology 103 when not subjected to ‘prospective predicative-effectivity–sublimation–(as-to-
underlying,-ontological-commitment 4<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-
extential-reality>⟩) constraining that prospectively transforms human ontological-
performance 72–<including-virtue-as-ontology> capacity’. Critically, 1 deprocrypticism—or–
preempting—disjointedness-as-of 0 reference-of-thought as converging to the ‘supposed
human-subpotency abstract self-determinative ontological-performance 72–<including-virtue-as-
ontology> capacity as to the full-potency of existence’ effectively implies the converging of
prior ‘social-construct

<amplituding/formative–
epistemicity>totalising/circumscribing/delineating given institutionalisation-threshold-and-
uninstitutionalised-threshold 03 imbued secondnatured reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ towards
deprocrypticism’s ‘prospective predicative-effectivity–sublimation–(as-to-underlying,-
ontological-commitment 4<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-
extential-reality>⟩) constraining that prospectively transforms human ontological-
performance 72–<including-virtue-as-ontology> capacity’. Such a ‘notional–deprocrypticism
predicative-effectivity–sublimation–(as-to-underlying,-ontological-commitment 4<implied—
self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality>⟩) protension’ is
encapsulated herein with the projected human-subpotency protensivity in reflecting
holographically–<conjugatively-and-transfusively> the ontological-contiguity 7 —of-the-
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’ capacity as to the full-potency of existence’ in their presencing—absolutising-identitive-constitutedness ) are respectively intellectually-and-morally incompetent with regards to articulating prospective sublimating value-construction as of prospective base-institutionalisation, universalisation, positivism/rational-empiricism and deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought respectively. This insight points to the fundamental deficiency of all frameworks supposedly involved in articulating human prospective transcendence-and-sublimating meaninglessness-and-teleology whereas there are as of presencing—absolutising-identitive-constitutedness prior-apriorising/axiomatising/referencing—superseded-logical-basis-of—dialogical-equivalence-as-to-psychologismic—apriorising/axiomatising/referencing—of-existential-contextualising-contiguity—conflatedness—in-self-becoming/self-conflatedness/formative—supererogating ; as to the fact that with regards to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression, the ‘supposed human-subpotency abstract self-determinative ontological-performance’ capacity as to the full-potency of existence’ (as reflected by its given reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation) is prospectively underdetermined for articulating prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity—meaningfulness-and-teleology. Thus the ‘supposed human-subpotency abstract self-determinative ontological-performance’ capacity as to the full-potency of existence’ can only be
construed in terms of notional–deprocrypticism imbued dimensionality-of-sublimating
inducing,-profound-and-creative
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument–for–
conceptualisation’ (that create/invent methods/methodologies/approaches as to prospective-
apriorising/axiomatising/referencing–superseding-logical-basis-of–dialogical-equivalence–<as-
to-psychologismic~apriorising/axiomatising/referencing–(of-existential-contextualising-
contiguity )—conflatedness ,–in-self-becoming/self-confatedness /formative–
supererogating> organic-knowledge in ontological-good-faith/authenticity~postconverging–
de-mentating/structuring/paradigming so-constrained by existence-potency~sublimating–
nascence,-disclosed-from-prospective-epistemic-digression) so-construed as originariness-
parrhesia,—as–spontaneity-of-aestheticisation (which is actually constrained to
‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating existential-
contextualising-contiguity~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) in elucidating ontological-contiguity~7 ,<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–superseded-logical-basis-of–dialogical-equivalence–<as-
to-psychologismic~apriorising/axiomatising/referencing–(of-existential-contextualising-
contiguity )—conflatedness ,–in-self-becoming/self-confatedness /formative–
supererogating>3 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-
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-mediactivity-and-deferentialism>-of-
meaningfulness-and-teleology of desublimating 4 historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition and sublimating 4 historiality/ontological-
eventfulness 37/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 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 1 ). 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> presencing—absolutising-identitive-constitutedness 9 <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag 3 that fails to factor in their prospective
desublimation as to their given notional–procrypticism/notional–disjointedness-as-of-
reference-of-thought and that notional–depocrypticism prospective sublimation will de-
mentatively/structurally/paradigmatically ‘dismiss fundamentally’ the registry-
worldviews/dimensions very 8 presencing—absolutising-identitive-constitutedness 13 prior-
apriorising/axiomatising/referencing–superseded-logical-basis-of–dialogical-equivalence＜as-
to-psychologistic-apriorising/axiomatising/referencing–of-existential-contextualising-
contiguity＞—conflatedness, -in-self-becoming/self-conflatedness /formative–
supererogating＞3 pretence of being involved in prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity meaningfulness-and-teleology60, and
so as to the notional–deprocrypticism projected prospective-
apriorising/axiomatising/referencing–superseding-logical-basis-of–dialogical-equivalence＜as-
to-psychologistic-apriorising/axiomatising/referencing–of-existential-contextualising-
contiguity＞—conflatedness, -in-self-becoming/self-conflatedness /formative–
supererogating＞2 as to existence-potency ~sublimating–nascence, -disclosed-from-
prospective-epistemic-digression. But then 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-
threshold63 as reflecting both desublimating 4 historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition and sublimating 46 historiality/ontological-
eventfulness7/ontological-aesthetic-tracing＜perspective–ontological-
normalcy/postconvergence-reflected–epistemicity-relativism＞ possibilities’ implies that the
mere eliciting of prospective sublimation as of notional–deprocrypticism ‘is not de-
mentatively/structurally/paradigmatically transformative of human notional–firstnaturedness—
temporal-to-intemporal-dispositions＜so-construed-as-from-perspective–ontological-
normalcy/postconvergence＞’ as to the fact that ‘prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity meaningfulness-and-teleology...
doesn’t transform the underlying reality of human notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> ontological-performance\textsuperscript{72}<-<including-virtue-as-ontology> with regards to social-stake-contention-or-confliction as of the ever-present precedence of human ontological-good-faith/authenticity or ontological-bad-faith/inauthenticity\textsuperscript{7} as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality associated with human limited-mentation-capacity with regards to social-stake-contention-or-confliction’ (so-construed as from the ontological-normalcy/postconvergence epistemic projective-perspective). But rather the mere eliciting of prospective sublimation as of notional–deprocrypticism ‘can only undermine the prior uninstitutionalised-threshold\textsuperscript{103} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–as-reflecting-its–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100} in rendering ontological-bad-faith/inauthenticity ridiculous-and-untenable’ as to the crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, such that with regards to the succession of registry-worldviews/dimensions as to their notional–procrypticism uninstitutionalised-threshold\textsuperscript{103} in prospective desublimation there is ever this underlying reality of human notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> ontological-performance\textsuperscript{72}<-<including-virtue-as-ontology> requiring ‘the prospective undermining of the prior uninstitutionalised-threshold\textsuperscript{103} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–as-reflecting-its–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100}
in rendering ontological-bad-faith/inauthenticity ‘ridiculous-and- untenable’ (so-construed as ‘the reference-of-thought human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint for prospective sublimation’ or ‘messianic-structure of intemporality’). The possibility for prospective human sublimation as to the very essence of human knowledge-reification exercise as underlined by ‘messianic-structure of intemporality’ is: human-subpotency  
existence-potency ~sublimating–nascence–disclosed-from-prospective-epistemic-digression


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

\(<\text{amplituding/formative}>\text{supererogatory}>\text{de-mentativeness/epistemic-growth-or-
conflatedness } /\text{transvaluative-rationalising/\text{transepistemicity/\text{anamnestic-residuality/\text{spirit-
drivenness–equalisation}}}_ontological-good-faith/authenticity^-\text{postconverging–de-
mentating/structuring/paradigming }^\text{eliciting of prospective ‘human corresponding-
sublimation-inducing,-profound-and-creative

\text{supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument }_\text{–for–conceptualisation’ (that create/invent methods/methodologies/approaches as to prospective-
apriorising/axiomatising/referencing–superseding-logical-basis-of–dialogical-equivalence–<as-
to-psychoanalytic–apriorising/axiomatising/referencing–(of-existential-contextualising-
contiguity )–conflatedness ,-in-self-becoming/self-conflatedness } /\text{formative–
supererogating}\text{organic-knowledge in ontological-good-faith/authenticity^-\text{postconverging–de-
mentating/structuring/paradigming }^\text{so-constrained by existence-potency }\sim\text{sublimating–nascence,}-\text{disclosed-from-prospective-epistemic-digression) so-construed as originariness-
parrhesia,–as–spontaneity-of-aestheticisation (which is actually constrained to
‘<\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating existential-
contextualising-contiguity }^\text{4.foregrounding—entailment}{\text{postconverging–narrowing-"}

1013

Critically, social-vestedness/normativity—discretely-implied-functionalism presencing—absolutising-identitive-constitutedness


<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
subpotency as enabling prospective sublimation-over-desublimation’. In this regards, we can appreciate that ‘supposed knowledge-reification’ framework of human-subpotency determination as to a temporal mere-formulaic–methodologising/mutualising/organising/institutionalising human-subpotency
‘preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing’–existentialising—
enframing/imprintedness as-to–historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) as desublimating’ tend to eliciting ‘the breadth of human notional~firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence> not de
mentatively/structurally/paradigmatically a competent intellectual-and-moral framework for instigating prospective human sublimation’ while ‘genuine knowledge-reification’ framework involving a detour to existence-potency~sublimating—nascence—disclosed-from-prospective-epistemic-digression induced prospective determination which then is de
mentatively/structurally/paradigmatically preceding-and-constraining to human-subpotency as enabling prospective sublimation-over-desublimation’ tends to be rather constrained to both the ‘messianic-structure of intemporality’ and its derived deferential-formalisation-transference secondnaturing. The possibility of such a transformation critically constrained to ‘<amplituding/formative—epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity forgrounding—entailment (postconverging—narrowing—down—sublimation-as-to—existence—as—sublimating—withdrawal—eliciting—of—prospective—supererogation—in—reflecting—immanent—ontological—contiguity ;—as—operative—notional—deprocrypticism) in elucidating ontological-contiguity
<as—from—prospective—ontological—normalcy/postconvergence—epistemic/notional—projective—perspective>’ underlying notional—deprocrypticism is only possible because of the tight-and-entwined relationship between the overall human ontological-commitment

implied—self—assuredness—of-
basis-of-dialogical-equivalence-as-to-psychologism-apriorising/axiomatising/referencing-
(of-existential-contextualising-contiguity)—conflatedness, in-self-becoming/self-
conflatedness/formative-supererogating-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 historiality/ontological-
eventfulness/ontological-aesthetic-tracing—perspective—ontological-
normalcy/postconvergence-reflected—epistemicity-relativism′ at the very center of Foucault
and Derrida contentions). foregrounding—entailment(postconverging—narrowing-
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—as—to—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–
superseded-logical-basis-of~dialogical-equivalence<as-to-
psychologismic~apriorising/axiomatising/referencing-(of-existential-contextualising-
contiguity )—conflatedness ,-in-self-becoming/self-conflatedness /formative–
supererogating> 1 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—superseding-logical-basis-of~dialogical-equivalence<as-
to-psychologismic~apriorising/axiomatising/referencing-(of-existential-contextualising-
contiguity )—conflatedness ,-in-self-becoming/self-conflatedness /formative–
supererogating> 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 19 sublimating–
nascence, disclosed from prospective-epistemic-digression induced prospective determination
which then is de-mentatively/structurally/paradigmatically preceding-and-constraining to
human-subpotency as enabling prospective sublimation-over-desublimation’. It is interesting to
appreciate that given the prior enculturation of an underlying ‘scientific—
apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-
framing-of—predicative-effectivity–sublimation-{as-to-underlying,-ontological-commitment
<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications> with regards to prospective social-stake-contention-or-confliction. Interestingly as well, we can appreciate the more or less socially enculturated disposition in our positivism/rational-empiricism registry-worldview/dimension (with regards to the ‘profoundly sublimating natural sciences’) of human appreciation of the ‘messianic-structure of intemporality’ and its derived deferential-formalisation-transference secondnaturing, with regards to such sciences foregrounding—entailment⟨postconverging–narrowing-down—sublimation—as—to—‘existence—as—sublimating—withdrawal,—eliciting—of—prospective—supererogation ’–in—reflecting—‘immanent—ontological—contiguity ’;—as—operative—notional—deprocrypticism⟩ as to the tight-and-entwined relationship between the overall human ontological-commitment (<implied—self—assuredness—of—ontological—good—faith/authenticity ~postconverging—de-mentating/structuring/paradigming—as—being—as—of—existential-reality>) (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity—sublimation—⟨as—to—underlying,—ontological-commitment <implied—self—assuredness—of—ontological—good—faith/authenticity ~postconverging—de-mentating/structuring/paradigming—as—being—as—of—existential-reality>) as critically enabling prospective sublimation. foregrounding—entailment⟨postconverging—narrowing-down—sublimation—as—to—‘existence—as—sublimating—withdrawal,—eliciting—of—prospective—supererogation ’–in—reflecting—‘immanent—ontological—contiguity ’;—as—operative—notional—deprocrypticism⟩ as such induces the requisite ontological-faith-notion/ontological-good-faith/authenticity and discipline both among natural scientists and any contending interlocutors as to the constraining implications of prospective sublimation thus allowing for ‘genuine knowledge-reification framework involving a detour to existence-potency~sublimating—nascence,—disclosed—from—prospective—epistemic—digression induced prospective determination which then is de-mentatively/structurally/paradigmatically
overall human ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality> (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity–sublimation-(as-to-underlying-,ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality>) as critically enabling prospective sublimation. In effect, such a controversy of ontological-bad-faith/inauthenticity never arose (as explained by the prior enculturation of an underlying ‘scientific—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying-,ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality>)’ induced by budding-positivists and associated with their persecution), and further because of the very high predicative-effectivity–sublimation-(as-to-underlying-,ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality>) 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 <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality>)’ with the result that such a ‘purist ontological and scientific framing of supposedly knowledge-reification issues as to prospective sublimating historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’‘ is either indirectly or directly undermined with social-vestedness/normativity-<discretely-implied-functionalism> ideas which ‘de-mentatively/structurally/paradigmatically speak to an underlying disengagement with the deeper notion of veracity/truth supposedly projected as pure scientific and pure ontological analysis in the relevant domains’, as to the ‘social-stake-contention-or-confliction relative privileging of human methodologising/mutualising/organising/institutionalising epistemic gadgetry’ (surreptitiously associated with <amplituding/formative> wooden-language) (imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing —narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology) over existence-potency ~sublimating—nascence,-disclosed-from-prospective-epistemic-digression. This difference between a ‘purist science/ontology epistemic-conception of veracity/truth’ and the conception of veracity/truth as from the latitude of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social—value-construction’ is critically reflected in the fact that the former orientation is priorly-and-ultimately concerned with existence’s foregrounding—entailment—postconverging—narrowing-down—sublimation-as-to—existence—as-sublimating-withdrawal,—eliciting-of—prospective-supererogation ’-in-reflecting—‘immanent-ontological-contiguity ’;—as-operative—notional—deprocrypticism) imbibed sublimation whereas the latter is critically concerned with ‘conceptions of human abstract interpositions as of elaboration-as-to—merel-extrapolating/constituting/abstracting/deducing/inferring—outside—existential-contextualising-contiguity’ that are not necessarily subject to phenomenal/manifest existence’s foregrounding—entailment—(postconverging—narrowing-down—sublimation-as-to—existence—as-sublimating-withdrawal,—eliciting-of—prospective-supererogation ’-in-reflecting—‘immanent-ontological-contiguity ’;—as-operative—notional—deprocrypticism)’; and
so-peculiarly implied with the ‘importing/exporting of reductionisms’ (as to the fact that there is no physics reductionism of physics or say mathematics reductionism of mathematics or biology reductionism of biology as to being the real and natural orientation for the specific physics, mathematics and biology epistemic-conceptions of their respective epistem-conceptions phenomenal/manifest-subpotencies-(in-transitive-conflatedness-reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence)) to explain human psychological and social phenomena that ‘end up implicitly denying the very obvious reality of the psychological and social subpotencies-(in-transitive-conflatedness-reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence)’. In many ways taking such ontologically-flawed interpretations seriously induces human impotency and desublimation (as to the implicated contention that the human ‘supposedly has no profound sublimating social and socio-psychological phenomenal/manifest-subpotencies-(in-transitive-conflatedness-reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence)’ with the ‘supposedly profound phenomenal/manifest-subpotencies-(in-transitive-conflatedness-reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence)’ construed rather in reductionist terms of biology/neurology or physicalism) as is often also associated with social-vestedness/normativity-discretely-implied-functionalism disparateness-of-conceptualisation-unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’; thus ‘actually denying the metaphysical nature and thus ontological nature of the sublimating social and socio-psychological’ such that existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression sublimation implications with regards to the social and socio-psychological are hardly contemplated and recognised as so-projected herein as to the ontological-contiguity—of-the-human-institutionalisation-process. But then such reductionism actually fails the ‘necessitation test of any science/ontology’ as in reality it is a gimmicky exploitation of the sublimation of the natural sciences as to their inherent
phenomenal/manifest–subpotencies\{(in-transitive-conflatedness –reflexivity,-in-the-full-
potency-of-existence’s–sublimating–nascence) to then ‘utilise the clout to falsely imply
substitutive/reductionist sublimation over the social and socio-psychological
phenomenal/manifest–subpotencies\{(in-transitive-conflatedness –reflexivity,-in-the-full-
potency-of-existence’s–sublimating–nascence)’ (as so-reflected with practices of science-
ideology associated with biological/neurological and evolutionary substitutive/reductionist
interpretations of the social and socio-psychological). But then the giveaway of such a flawed
conception of science/ontology lies in the fact that such approaches do not project any
‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
necessitation frame–of–ontological-contiguity’ as all pretences of science/ontology must demonstrate and
aspire to (consider in this regards the ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating
necessitation frame–of–ontological-
contiguity\textsuperscript{67}’ of physics, chemistry, biological, genetic theories as to the ontological-
contiguity\textsuperscript{67} imbued
foregrounding—entailment\{postconverging–narrowing-
down–sublimation-as-to–existence—as-sublimating-withdrawal,—eliciting-of-prospective-
supererogation ’-in-reflecting–‘immanent-ontological-contiguity ’;–as-operative-
notional–deprocrypticism) of their respective inherent sublimating
phenomenal/manifest–subpotencies\{(in-transitive-conflatedness –reflexivity,-in-the-full-
potency-of-existence’s–sublimating–nascence) wherein for instance with the physics frame–of–
ontological-contiguity\textsuperscript{67} succession of theories are developed aspiring cogently for ontological-
contiguity\textsuperscript{67} of the whole physics epistemic-conception phenomenal/manifest–subpotency–\{in-
transitive-conflatedness –reflexivity,-in-the-full-potency-of-existence’s–sublimating–
nascence\} as from say Galilean/Cartesian/Newtonian/Leibnizian physics to modern-day string-
theyory/loop-quantum-gravity/etc. which all profess ontological-contiguity\textsuperscript{67}). In other words,
such biological/neurological and evolutionary substitutive/reductionist interpretations of the
social and socio-psychological shouldn’t epistemically be selective in totalisingly-
disentailing—discretion/whim-of-thought (if truly of science/ontology as to
‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating necessitation
frame–of–ontological-contiguity’
) but should rather go on to effectively explain away the
entire social and socio-psychological phenomenal/manifest–subpotencies–(in-transitive-
conflatedness –reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence) (as to
human living-development–as-to-personality-development, institutional-development–as-to-
social-function-development and Being-development/ontological-framework-expansion–as-to-
),
and so comprehensively articulating human organisational and institutional driven/potent
sociocultural, economic, political, legal, etc. manifestations on such biological/neurological and
evolutionary substitutive/reductionist basis of supposed sublimation as to their
‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating existential-
contextualising-contiguity
foregrounding—entailment–(postconverging–narrowing-
down–sublimation–as–to–existance—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
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-reification7 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-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity, and thus in many ways further undermine/distract-from the social ‘amplituding/formative–epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity’ conception of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint in dealing with direct social and institutional issues, crises and failures. A ‘purist science/ontology epistemic-conception of veracity/truth’ equally differs from the conception of veracity/truth as from the latitude of ‘human social-vestedness/normativity<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ with the former construing of ‘knowledge as to existential knowledge-reification’7 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-
aporia/undecidability/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—devolving—meaningfulness-and-
teleology so-construed as ‘generating varying human sublimating-over-desublimating social-
and-institutional-constructs—of—meaningfulness-and-teleology—in-
cumulation/recomposuring
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as to their pre-
eminence as of their ‘prospectively projected relative-ontological-completeness’
dimensionality-of-sublimating—{amplituding/formative>supererogatory—
dementativeness/epistemic-growth-or-conflatedness/transvaluative—
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation
}. This
latter insight is critical for all prospective human sublimation as ‘a false sense of a
categorically/absolutely sublimated social-construct ordinariness/commensicality and social-
vestedness/normativity<discretely-implied-functionalism>’ effectively renders any prospective
human emancipation and construction-of-the-Self pointless-and-contradictory; as to the fact
that even such advocates turn out to be incoherently muted-and-muddled with regards to such
an argument about ‘a false sense of a categorically/absolutely sublimated social-construct
ordinariness/commensicality and social-vestedness/normativity<discretely-implied-functionalism>’, revealing their true motives rather as status quo preserving with regards to such
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\textsuperscript{\textregistered}~sublimating–nascence, disclosed-from-prospective-epistemic-digression and dementatively/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\textless discretely-implied-functionalism\textgreater 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\textsuperscript{\textregistered}~sublimating–nascence, disclosed-from-prospective-epistemic-digression are vague disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity\textless \textgreater>, 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-\textless amplituding/formative–epistemicity\textgreater totalising~in-relative-ontological-completeness \} as well as intellectually-distortive practices such as blind institutionalised priming/funnelling/staking of specific theoretical postures over genuine and profound ontological elucidation as to existential contextualisation with the associated academic careerism at the very antipode of genuine sublimating intellection) and so as reflecting the modern-day intellection relevant prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. Interestingly, the ‘purist science/ontology epistemic-conception of veracity/truth’ projects prospective sublimating existence’s necessitating implications and consequences to implicitly
underscore ‘interlocutory humility’ induced as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression; as to the fact that humility was rather imbued with the Einsteinian/theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs perspective over the prior institutionalised/classical-mechanics—axiomatic-constructs with the latter never assuming any arrogance as to its prior methodologising/mutualising/organising/institutionalising conception of physics. Critically, with regards to the blurriness of meaningfulness-and-teleology in the social that exposes prospective transcendental dispositions (as to dimensionality-of-sublimating
\{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\}) ontological-bad-faith/inauthenticity~preconverging–de-mentating/structuring/paradigming” as part and parcel of the prospective sublimating ”meaningfulness-and-teleology”, and not wrongly imply the desublimation is in apriorising-
teleological-elevation-in-ontological-contiguity as to the transcendence-and-
sublimity/sublimation/supererogatory de-mentativity attitude/mental-disposition/care-and-
episteme (in this case reflecting sophistic/pedantic procrypticism—or–disjointedness-as-of-
reference-of-thought); and as so articulated elsewhere with the case of the Socratic-
philosophers and budding-positivists it is always the case that the sophistic/pedantic
dispositions will fathom that in relation to prospectively sublimating base-institutionalisation,
universalisation, positivism and notional–deprocrypticism the effective ‘world that exists to
the majority people (as of ‘human notional–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 uninstitutionalised-threshold as reflecting both desublimating historicity-
tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating
historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflected—epistemicity-relativism> possibilities’) respectively is
recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and
procrypticism—or–disjointedness-as-of–reference-of-thought to go on cynically eliciting
<amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology —as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} as of the
latter. Ultimately, there is a ‘social underlying sublimating intellection proficiency’ to which all
specific domains of study need to account for their sublimating pertinence; and the possibility
of putting into question all ‘Establishment intellection as of their given ‘presencing—
absolutising-identitive-constitutedness’ (from across the most ancient civilisations to modern
times and so as instigated by the Socrates, Galileos, Descartes, Diderots, etc.) has always arisen within-or-without such epochal Establishment intellecution by the prompting of their ‘social underlying sublimating intellecution 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\(^8\) 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 \(^9\) procrypticism—or—disjointedness-as-of—\(^9\) reference-of-thought respectively are intellectually-and-morally wanting with respect to prospective base-institutionalisation, \(^10\) universalisation, positivism/rational-empiricism and \(^11\) deprocrypticism—or—preempting—disjointedness-as-of—\(^9\) reference-of-thought value-construction respectively; pretences of profound intellecution 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\(^8\) has to occupy the intellectual-and-moral ground imbued by such relative-ontological-completeness\(^8\). Vague notions of arrogance and wretchedness are nothing but the ontological-veracity of the state of relative-ontological-incompleteness\(^8\), arrogance and wretchedness of thought (as from the ontological-normalcy/postconvergence epistemic/notional~projective-perspective) as to an epistemically-decadent \(<\text{amplituding/formative}>\) wooden-language\(^8\) \{imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing –narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^10\)}; and so as to the fact that the magnanimity of dispensing-with-immediacy-for-relative-ontological-completeness -by-reification\(^7\)/contemplative-distension\(^7\) out of concern about human prospective Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology ‘is the most important human and humanity-producing enterprise’ notwithstanding the paradox that the prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism—or—disjointedness-as-of-reference-of-thought respectively are intellectually-and-morally undeveloped to be the framework for appraising value-construction as of prospective base-institutionalisation, universalisation, positivism/rational-empiricism and deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought respectively in many ways explaining the underlying implications of human registry-worldview’s/dimension’s institutionalisation as involving crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. This affirmation is not articulated idly as to the fact that part and parcel of human knowledge-reification is not to allow desublimating thought to occupy the ground of sublimating thought (as the latter has to include a challenge to the knowledge-destroying desublimating thought arrogance and wretchedness), however the subterfuges available to such desublimation whether as of sophistry and mere-institutional-appendaging as reflecting the veridical prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint; taking hint that it is fundamentally a question about existence-potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression and no amount of human mortals methodologising/mutualising/organising/institutionalising can supersede prospective sublimating existence’s necessitating implications and consequences as otherwise the very idea of ontology/science then collapses and the supposed knowledge-reification exercise becomes pointless but as for institutional parading value. There is simply no knowledge without the effective demonstrated knowledge-reification implications and pretending otherwise as to ‘virtual wisdoms’ is nothing more than
referencing-syncretising/circularity/interiorising/akrasiatic-drag 1. 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 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–meaningfulness-and-teleology 1 ). 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 13<amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag 33 ) is ‘a non-scalar conception that induces prospective human desublimation aestheticisation’. The ‘scalarity/immanency of existence’s ontological-normalecy/postconvergence’ as such is reflected with regards to prospectively implied ontological-normalecy/postconvergence construed as of maximalising-recomposuring-for-relative-ontological-completeness 8—unenframed-conceptualisation epistemic-projection perspective while ‘human-subpotency non-scalarity/beholding-as-to-what-has-gone-before—aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation’ 9 is reflected with regards to its prospectively implied epistemic-abnormalcy/preconvergence 10 construed as of incrementalism-in-relative-ontological-incompleteness 89—enframed-conceptualisation epistemic-projection perspective. Basically,
‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ and ‘human-subpotency non-scalarity/behavioring-as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation’ thus speak to the fact that human prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity implied limited-mentation-capacity-deepening (as to dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension) is actually induced as from human uncontemplative-distension so-construed as ‘dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension’ imbued prospectively of both sublimating historicity/ontological-eventfulness/ontological-aesthetic-trace and desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition; as to prospective sublimating historicity/ontological-eventfulness/ontological-aesthetic-trace ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ as prospectively preserving ontology/ontological-veracity and ‘human-subpotency non-scalarity/behavioring-as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation’ prospective desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as prospectively obviating ontology/ontological-veracity. This insightful grasp of the implications of human limited-mentation-capacity-deepening (construed as from ontological-normalcy/postconvergence epistemic-projection perspective): ‘as rather occurring as from an ontologically deficient grounding’ of relative human limited-mentation-capacity (however ‘the better relative ontological-deficiency’ implied as of relative-ontological-completeness’), emphasises the necessity for the bifurcation of the construal of prospective human ontological-performance—<including-virtue-as-ontology> (associated with prospective human sublimation) into: ‘a scalarity/immanency perspective (as to a scalarity/immanency that will arise if the human had
absolute-mentation-capacity so-construed as ontological-normalcy/postconvergence) of
historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective–ontological-normalcy/postconvergence-reflected-epistemicity-relativism’ and ‘a non-scalarity/behavioring-as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation-
perspective (with regards to residual human ontological-deficiency implications as to relative
human limited-mentation-capacity notwithstanding ‘the better relative ontological-deficiency’) of
historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition’. Uncontemplative-distension is thus rather the recognition that human dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension doesn’t achieve absolute ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence (as dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension rather reflects the epistemic perspective towards ontological-normalcy/postconvergence and not ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’); with the effective ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ as of the absolute distension (beyond just relative-ontological-completeness) underlying the overall existential dimensionality-of-sublimating-amplituding/formative-superoerogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation as the inherent ontological-good-faith/authenticity–postconverging-de-mentating/structuring/paradigming effectively reflected as of notional–deprocrypticism. notional–deprocrypticism as such by its ontologically-uncompromised nature ‘technically entails’: prospective human ontological-performance-including-virtue-as-ontology as to sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective–ontological-normalcy/postconvergence-reflected-epistemicity-relativism’ as of
‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ in overcoming the desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition of ‘human-subpotency non-scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-
mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ in
-presencing—absolutising-identitive-constitutedness. Translated, this ‘scalarity/immanency 
of existence’s ontological-normalcy/postconvergence’ and ‘human-subpotency non-
scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-
mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’
underlying prospective human ontological-performance<-including-virtue-as-ontology> with
regards to human meaningfulness-and-teleology speaks to the fact that prospectively induced human sublimation is bound to paradoxically distort-and-desublimate the ontological-veracity appraisal for inducing further and concomitant human sublimation (and so because of the de-mentative/structural/paradigmatic effect of relative limited-mentation-capacity-
deepening in contrast to what will prevail in case of ‘absolute-mentation-capacity of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’). But then such effect critically varies as to both ‘purist science/ontology epistemic-conception of veracity/truth’ and ‘social-vestedness/normativity<discretely-implied-functionalism> epistemic-conception of veracity/truth’; in the sense that the latter poorly constrained to high predicative-effectivity–sublimation{-as-to-underlying,-ontological-commitment<-implied—
self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming −as-being-as-of-existential-reality>} is strongly prone to
desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition of
‘human-subpotency non-scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-
mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ in
-presencing—absolutising-identitive-constitutedness, while the former strongly constrained
to high predicative-effectivity–sublimation-⟨as-to-underlying,-ontological-commitment⟩
⟨implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality⟩ is rather relatively
amenable 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’. That said, human
sublimation increasingly implies a ‘generalised background cultural,-organisation-and-
institutional framework’ that itself needs to be sublimating, and it is here as well that even the
propensity for sublimation of ‘purist science/ontology epistemic-conception of veracity/truth’
can be desublimated by an ontologically-impertinent ‘generalised background cultural,-
organisation-and-institutional framework’ adopting ‘social-vestedness/normativity<discretely-
implied-functionalism> epistemic-conception of veracity/truth’. In many ways with regards to
the overall social framework, the usurpation of the intellectual–function/posture arising as of
‘social-vestedness/normativity<discretely-implied-functionalism> epistemic-conception of
veracity/truth’ is often associated with vague-and-surreptitious conceptualisations of business
success and media-and-social influence (in desublimating ‘historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition) as superseding social intellection itself as an inherent
exercise for the social domain’s ‘purist science/ontology epistemic-conception of veracity/truth’
(as to the latter’s prospective sublimating ‘historiality/ontological-eventfulness’/ontological-
aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-
relativism’⟩). Critically such a ‘purist science/ontology epistemic-conception of veracity/truth’
analysis very much point out that the social-construct is riddled with narratives of ‘supposedly
veridical ontological justifications/grounds’ but which on closer examination as of ‘purist
science/ontology epistemic-conception of veracity/truth’ turn out to be at the least sub-
onontological-⟨as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-

1046
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 ~<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-
existential-reality> (across all registry-worldviews/dimensions) and (corresponding registry-
worldviews/dimensions) predicative-effectivity–sublimation–{as-to-underlying-,ontological-
commitment ~<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-
existential-reality>}) (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-
rebounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-
imbued-ontological-performance ~<including-virtue-as-ontology>}} at uninstitutionalised-
threshold 03 as reflecting both desublimating 4 historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition and sublimating 4 historiality/ontological-
eventfulness 7/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 87 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-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity\(^9\) 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\(^8\) as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity\(^9\), whereas in reality such grounds are recurrently rede-mentated/restructured/reparadigmed for relative-ontological-completeness\(^3\) 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-\(<\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism}>\) at any uninstitutionalised-threshold\(^0\) is necessarily imbued with prospective originariness– Parrhesia,—as–spontaneity–of–aestheticisation ‘messianic-structure of intemporality\(^2\)’ and its derived deferential-formalisation-transference secondnaturing. We can appreciate in this regards that budding-positivists\(^5\) meaningfulness–and–teleology\(^10\) however relatively intelligible to us today, wouldn’t make sense to the ‘ordinariness/commonsensicality of the non-positivism/medievalism prior institutionalisation secondnatured apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as to elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity\(^1\) but the fact is that such budding-positivism in its rede-mentating/restructuring/reparadigming for relative-ontological-completeness\(^8\) 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
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring equally applies
with respect to prospective deprocrypticism—or—preempting—disjointedness-as-of-
reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. In this regards,
just as the requisite dispensing-with-immediacy-for-relative-ontological-completeness by-
reification/contemplative-distension that projected of an underlying ‘scientific—
apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-
framing-of—predicative-effectivity—sublimation—(as-to-underlying—ontological-commitment
<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming —as-being-as-of-existential-reality>’ 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—
ming-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-normality/postconvergence-epistemic/notional—projective-perspective as to
imbued positivism/rational-empiricism sublation over non-po1itivism desublimation (and so
over a long-and-sustained period of crossgenerational psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring) inducing the strongly enculturated predicative-

{}<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness-{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness >}. What is central to all such sophistry is their emphasis on the notion that prospective knowledge is attained as to the sensibility/decorum as of presencing—absolutising-identitive-constitutedness<amplituding/formative–epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag; explaining their pedantic obsession. On the other hand, what is central with prospective genuine knowledge is ever always the emphasis on the fact that knowledge-reification is fundamentally about sublimation-over-desublimation as to the implications of the ‘tight-and-entwined relationship between the overall human ontological-commitment<implied—self-assuredness-of-ontological-good-faith/authenticity —postconverging–de-mentating/structuring/paradigming—as-being-as-of—existential-reality> (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity—sublimation—(as-to-underlying,—ontological-commitment<implied—self-assuredness-of-ontological-good-faith/authenticity —postconverging–de-mentating/structuring/paradigming—as-being-as-of—existential-reality>) as critically enabling prospective sublimation’ so-implied as to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression. The
strategic problem faced by the Ancient-sophists and medievalism-scholastics in this respect (beyond-the-consciousness-awareness-teleology\textsuperscript{104} <\textsuperscript{in-existential-extrication-as-of-existential-unthought}\textsuperscript{105}> ) is how to exploit the fact that there is no ‘\textsuperscript{104}\textsuperscript{universalising-idealisation—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—}\langle\textsuperscript{as-to-underlying,-ontological-commitment}<\textsuperscript{implied—self-assuredness-of-ontological-good-faith/authenticity —postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality}\rangle’ and no ‘\textsuperscript{positivism/rational-empiricism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—}\langle\textsuperscript{as-to-underlying,-ontological-commitment}<\textsuperscript{implied—self-assuredness-of-ontological-good-faith/authenticity —postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality}\rangle’ to de-mentatively/structurally/paradigmatically undermine respectively the possibility for both Socratic-philosophers \textsuperscript{104} universalising-idealisation and positivism/rational-empiricism implied transcendence-and-sublimity/sublimation/suprerogatory—de-mentativity <meaningfulness-and-teleology\textsuperscript{100}> by eliciting presencing—absolutising-identitive-constitutedness\textsuperscript{13} sensibility/decorum as of non-universalising Ancient-sophistry and non-positivism medieval-scholasticism <meaningfulness-and-teleology\textsuperscript{100}> respectively. Likewise, it is herein contended that a tradition of philosophy introduced and propped up after the second-world-war and a general social science and humanities attitude and practices closely associated with this orientation (as to perceived geostrategic reasons for undermining the possibility of unfettered thought paradoxically uncritical/thoughtless about the social implications associated with poor/usurped social critique) is fundamentally grounded on an actively surreptitious exercise of presencing—absolutising-identitive-constitutedness\textsuperscript{13} <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \textsuperscript{3} that in many ways (given the inherent impotency it induces as recognised explicitly and
implicitly by even its very own leading figures) has had the consequence of ‘undermining the natural social critical thinking that should enable the proper intellectual framing and addressing of human and social issues leading to a rather subservient intellectual posturing to socially dominant vested-interests/actors’ as so-reflected in the current impotence of the political exercise with mediating institutions failing sovereign-equanimity as political, economic and social stakes cumulatively default to vested-interests as to their \[\text{presencing—absolutising-identitive-constitutedness} \langle \text{imbuing—existentialising—enframing/imprintedness—}\langle \text{as-to—}\text{historicity-tracing—in—}\text{presencing—hyperrealisation/hyperreal-transposition}\rangle\]. 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—\langle \text{as-to-underlying,—ontological-commitment} \langle \text{implied—self-assuredness-of-ontological-good-faith/authenticity} \rangle \rangle\]’ (notwithstanding a natural scientific culture that points out that substantive issues are analysed on the basis of their relevant and operant substantive pertinence) as to the overriding possibility of ‘projecting such a \[\text{presencing—absolutising-identitive-constitutedness} \langle \text{sensibility/decorum of institutional imprimatur}\rangle\] 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 ~implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming—as-being-as-of-existential-reality)’ and ‘positivism/rational-empricism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation–(as-to-underlying,-ontological-commitment ~implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming—as-being-as-of-existential-reality)’ constraining in the face of ‘human notional~firstnaturedness—temporal-to-intemporal-dispositions~<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordin...
sensibility/decorum preemptively ‘shuts-off the possibilities of relative-ontological-completeness’ interpretations’ and arbitrarily defines ‘human social-vestedness/normativity’ implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ as imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable with regards to social-stake-contention-or-confliction; such that effectively the social is interpreted (as of surreptitious disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’>) as non-ontological thus implying not it is subject to analyses as of social and socio-psychological phenomenal/manifest–subpotencies{(in-transitive-conflatedness –reflexivity, in-the-full-potency-of-existence’s–sublimating–nascence). But then human sublimation in existence effectively speaks of the notional–symmetrisation<as-to-symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-dialectical-thinking>–by–preconverging-or-dementing-perspectives-of-human–meaningfulness-and-teleology> underlying human ontological-performance<including-virtue-as-ontology> as to the ontological-contiguity—of-the-human-institutionalisation-process succession of registry-worldviews/dimensions, and such a presencing—absolutising-identitive-constitutedness sensibility/decorum strategy as to its implicated denial of such an ontological-contiguity—of-the-human-institutionalisation-process of human ontological-performance<including-virtue-as-ontology> underlined by human “historiality/ontological-eventfulness” ontological-aesthetic-tracing<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>, effectively reveals its non-scientific nature notwithstanding the confusion of vague academicism proceduralism with true sublimating science/ontology. All the knowledge-reification that effectively can be is of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation having to do with human limited-mentation-capacity-deepening as enabling human-subpotency
epistemic-projection towards the full-potency of existence so-construed as intemporality, and not a presencing—absolutising-identitive-constitutedness human-subpotency epistemic-projection in <amplitunding/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 \(<\text{implied—self-}\) assuredness-of-ontological-good-faith/authenticity \(~\text{postconverging—de-}\) mentating/structuring/paradigming \(~\text{as-being-as-of-existential-reality}\)> 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 \(<\text{implied—self-assuredness-of-ontological-good-}\) faith/authenticity \(~\text{postconverging—de-}\) mentating/structuring/paradigming \(~\text{as-being-as-of-existential-reality}\)>’). 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 \(<\text{implied—self-assuredness-of-ontological-good-}\) faith/authenticity \(~\text{postconverging—de-}\) mentating/structuring/paradigming \(~\text{as-being-as-of-existential-reality}\)>’ (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.

Sublimation in existence as such is rather as of originariness-parrhesia,—as—spontaneity-of-aestheticisation—supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness that doesn’t adhere to professed naiveties implied with—presenting—absolutising-identitive-constitutedness sensibility/decorum supposed projections of candour that tend to arise with social lack of universal-transparency—{transparency-of-totalising-entailing.—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness }
associated with blurriness\(^7\) of meaningfulness-and-teleology\(^5\) poorly amenable to predicative-effectivity–sublimation–(as-to-underlying,-ontological-commitment \(<\text{implied—self-assuredness-of-ontological-good-faith/authenticity—\text{\textasciitilde}postconverging—de-mentating/structuring/paradigming—as-being-as-of-existing-reality}>\)); and reflect the idea that there is no knowledge without sublimating knowledge in the very first place and such pretences often thrive on exploiting ‘a false sense of a categorically/absolutely sublimated social-construct ordinariness/commensicality and social-vestedness/normativity\(<\text{discretely—implied-functionalism}>\)’, but then such an ontologically-flawed conception can be divulged when we contemplate of prospective transcendence-and-sublimity/sublimation/supererogation—de-mentativity reflection of the relative-ontological-incompleteness\(^9\) of the succession of registry-worldviews/dimensions rather pointing out that the latter are ever always involved in an exercise of presencing—absolutising-identitive-constitutedness\(^4\) \(<\text{amplituding/formative—epistemicity—totalising—self-referencing—synergising/circularity/interiorising/akrasiatic-drag}>\) when analysed as from originariness/origination-(so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence) perspective of notional—deprocrypticism. Insightfully it can be garnered that blurriness of meaningfulness-and-teleology\(^10\) (as leading to disparateness-of-conceptualisation—unforegrounding-disentailment,—failing-to-reflect—immanent-ontological-contiguity\(^6\)) due to lack of the universal-transparency\(^10\) (transparency-of-totalising-entailing,—as-to-entailing—\(<\text{amplituding/formative—epistemicity—totalising—in-relative-ontological-completeness}>\) of sublimating-over—desublimating \(<\text{amplituding/formative—epistemicity—totalising/circumscribing/delineating existential-contextualising-contiguity}>\) of sublimating-over—narrowing-down—sublimation-as-to—existence—as-sublimating-withdrawal,—eliciting-of—prospective-supererogation—\(<\text{in-reflecting—immanent-ontological-contiguity}>\)—as-operative—
notional-deprocrypticism) in elucidating ontological-contiguity \( ^{\prime}-\langle \text{as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective}\rangle ^{\prime} \) is intimately linked with the successive registry-worldviews/dimensions uninstitutionalised-threshold \( ^{03} \); as to the lack of ‘relative-ontological-completeness’—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying,-ontological-commitment \( ^{66} \)-<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming –as-being-as-of-existential-reality>\)’. In this regards, blurriness \( ^{07} \) of ‘meaningfulness-and-teleology’\(^{100} \) with regards to the respective uninstitutionalised-threshold \( ^{03} \) 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 \( ^{104} \) universal-transparency \( ^{\langle \text{transparency-of-totalising-entailing,-as-to-entailing-} \langle \text{amplituding/formative–epistemicity}\rangle \text{totalising—in-relative-ontological-completeness } \rangle \) of: - base-institutionalisation—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying,-ontological-commitment \( ^{\langle \text{implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming –as-being-as-of-existential-reality>\rangle } \) construed as ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’ given ‘relative’ \( ^{\langle \text{amplituding/formative–epistemicity}\rangle \text{totalising/circumscribing/delineating existential-contextualising-contiguity } \rangle \)
foregrounding—entailment—postconverging—narrowing-down—sublimation—as-to—
existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation —in—
reflecting—immanent-ontological-contiguity —as-operative-notional—deprocrypticism) in
elucidating ontological-contiguity<—as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional—projective-perspective> as to its prospectively
induced scalarising as of human supererogatory/messianic intemporal and secondnatured
socially-optimal instigative potency’ at its given/defined institutionalisation ontologically-
pertinent epistemic-conception of ‘the very same overall phenomenality/manifestation of
existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation’, (and so over
prior recurrent-utter-uninstitutionalisation—apriorising/axiomatising/referencing—psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—
(as-to-underlying,—ontological-commitment —implied—self-assuredness-of-ontological-good-
faith/authenticity —postconverging—de-mentating/structuring/paradigming —as-being-as-of-
existential-reality>) 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 03 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
<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming—
as-being-as-of-existential-reality>) construed-as ‘universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’ given ‘relative
<amplituding/formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity
<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming—
as-being-as-of-existential-reality>) construed-as ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-that-is-not-universalisation-directed apriorising/axiomatising/referencing—psychologism’ given ‘relative
disparateness-of-conceptualisation<-unforegrounding-disentailment,-failing-to-reflect-
prospective-supererogation’ ‘-in-reflecting-‘immanent-ontological-contiguity ‘; as-operative-notional–deprocrypticism’)’ thus speaking to deprocrypticm requisite de-mentative/structural/paradigmatic delineation of both the existentially contextualised ‘sublimating ontological-good-faith/authenticity’ ‘-postconverging–de-mentating/structuring/paradiging underlying intemporal ontological-performance’ ‘-<including-virtue-as-ontology> (as of dimensionality-of-sublimating)


prospective-supererogation (as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’) (with the critical insight here for instance that the Socratic-philosophers' meaningfulness-and-teleology as of universalising-idealisation ‘is not a relic of thought’ and it is very much ‘historically alive/living’ as to being pertinent to modern-day universalising implications of thought but for when prospective 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 notion—depocrypticism—apriorising/axiomatising/referencing—psychologisms ‘enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying—ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming—as-being-as-of—existential-reality>) 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—
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’ for ‘prospective notional–deprocrypticism \(^5\) meaningfulness-and-teleology\(^{100}\) induced sublimation as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^7\). The implication here is that there is no logical-basis/logic-\(<\text{as-to—transversality}\<\text{for-sublimating–existential-eventuating/denouement}>\<\text{of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing}\>\> as of our positivism–procrypticism \(^8\) presencing—absolutising-identitive-constitutedness \(^3\) for the so-projected prospective notional–deprocrypticism \(^5\) meaningfulness-and-teleology \(^{100}\) but rather its prospectively induced sublimation as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^7\) (as the logical-basis/logic-\(<\text{as-to—transversality}\<\text{for-sublimating–existential-eventuating/denouement}>\<\text{of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing}\>\> of prospective notional–deprocrypticism \(^5\) meaningfulness-and-teleology \(^{100}\) is rather the inner working coherence/contiguity of its apriorising/axiomatising/referencing construct such that our positivism–procrypticism \(^5\) meaningfulness-and-teleology \(^{100}\) logical-basis/logic-\(<\text{as-to—transversality}\<\text{for-sublimating–existential-eventuating/denouement}>\<\text{of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing}\>\> is de-mentatively/structurally/paradigmatically incompetent-and-irrelevant but for our projective-insights capacity for grasping prospective notional–deprocrypticism \(^5\) meaningfulness-and-teleology \(^{100}\) sublimation as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^7\)). This further points out that the successive registry-worldviews/dimensions ‘relative-ontological-completeness’—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying,-ontological-commitment-\(<\text{implied—self-assuredness-of-ontological-good-faith/authenticity}<\text{postconverging–de-mentating/structuring/paradigming}<\text{as-being-as-of-
existential-reality>’ are rather ‘existence sublimation imbibed cut-off points of logical
engagement as transversality<for-sublimating—existential-eventuating/denouement>~of-
affirmative-and-unaffirmative—disambiguated—‘motif-and-
apriorising/axiomatising/referencing’ wherein for example there is no common logical-
basis/logic<as-to—transversality<for-sublimating—existential-eventuating/denouement>~of-
affirmative-and-unaffirmative—disambiguated—‘motif-and-
apriorising/axiomatising/referencing’ > between non-universalising sophistry and
universalising-idealisation of Socratic-philosophers and likewise between budding-positivists
and non-positivising medieval scholasticism and this author claims as well between modern-
day institutional-being-and-craft pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation{(blurring/undermining—of-prospective—totalising—entailing—
as-to—entailing—<amplituding/formative—epistemicity>—totalising—in-relative—ontological-
completeness } and prospective { deprocrypticism—or—preempting—disjointedness—as-of-
reference-of-thought as already being manifested in the patently non-intellectual and
ontologically-decadent populism and media-driven campaigning against postmodern-thought
that is wary of genuine intellectual engagement as to the sublimating veracity of postmodern-
thought; and thus rather requiring the sublimating affirmation/projection/assertion/dueness-
validating-logicising/suitable-measuringinstrument—validating-measuring<as-to—
postconverging—or-dialectical-thinking—apriorising—psychologism> of the prospective
‘relative-ontological-completeness’—apriorising/axiomatising/referencing—psychologism
enculturated/constructed social-pragmatics-framing—of—predicative-effectivity—sublimation—
(as-to—underlying—ontological-commitment <implied—self-assuredness—of—ontological—good-
faith/authenticity <postconverging—de-mentating/structuring/paradigming —as-being—of—
existential-reality>’)’ imbued {foregrounding—entailment{(postconverging—narrowing-
down—sublimation—as—to—‘existence—as—sublimating—withdrawal—eliciting—of—prospective—

1074
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality; as the ontological-good-faith/authenticity~postconverging—dementating/structuring/paradigming) (as of dimensionality-of-sublimating


{*amplituding/formative*supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/or-transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} as to its lack-of/shallow dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension) is besotted in temporality upon the logical-basis/logic—transversality—for-sublimating—existential-eventuating/denouement}—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing of relative-ontological-incompleteness

*amplituding/formative* wooden-language—{imbued—temporal—mere—
conceptualisation in implying that ‘the sublimating apriorising/axiomatising/referencing–psychologism is the valid logical-basis’ and ‘the desublimating apriorising/axiomatising/referencing–psychologism is the invalid logical-basis’. This point out that the successive relative-ontological-completeness\textsuperscript{28} as base-institutionalisation, universalisation, positivism/rational-empiricism and notional–deprocripticism 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\textsuperscript{28} 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\textsuperscript{27} as so-induced by notional–asceticism reasoning-through/messianic-reasoning’ that affirmatively validates any of the respective relative-ontological-completeness\textsuperscript{28} 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 secondnaturizing institutionalisation purpose ‘is overrated with regards to the challenge of human aporeticism at prospective uninstitutionalised-threshold\textsuperscript{103} and shouldn’t be the threshold/limit for determining the possibility for prospective human emancipation (since it is relatively of poor responsiveness to prospective human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{101}) which rather requires instigative notional–asceticism\textsuperscript{4} reasoning-through/messianic-reasoning (as to the fact that for instance it is
naïve to conceive that it was the ‘pure articulation of positivism/rational-empiricism logic that convinced/converted the non-positivism/medieval world into our positivism world’ but rather decisive in the second naturing 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-for-sublimating—existential-eventuating/denouement—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ is in transversality—<for-sublimating—existential-eventuating/denouement—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’> with the relative-ontological-incompleteness logical-basis/logic-as-to—transversality—<for-sublimating—existential-eventuating/denouement—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—<implied—self-assuredness-of—ontological-good-faith/authenticity—~postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality>). In other words, genuinely projected knowledge as of
ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming is more than just the mechanical construct but speaks of the ‘ontological-good-faith/authenticity~postconverging–de-mentating/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–de-mentating/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–dementating/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 ~<shallow-supererogation of mentally-
aestheticised-preconverging/dementing—notia-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}—<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality>}’ imbued foregrounding—entailment—{postconverging—narrowing-down—sublimation-as-to—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation”—in—reflecting—‘immanent-ontological-contiguity’;—as-operative-notional—deprocrypticism) that can instill such a prospective sublimating knowledge ‘ontological-good-faith/authenticity’—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’ existential-condescension—<of-apriorising/axiomatising/referencing—psychologism>’ and naïve modern-day presencing—absolutising-identitive-constitutedness interpretations in terms of the supposed arrogance of
the Socrates, Galileos, Descartes, Diderots, etc. is nothing more but a manifestation of dimensionality-of-desublimating-lack-of supererogatory–de-
mentativeness/epistemic-growth-or-conflicatedness /transvalutative-
ralionalising/transepiistemicity/anamnestic-residuality/spirit-drivenness–equalisation) (as to the failure to appreciate that the surpassing of human-subpotency aporeticism is all about originariness-parrhesia,—as–spontaneity-of-aestheticisation—
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of:
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation that only arises as of ‘sublimation affirmation/projection/assertion/dueness-
validating-logicising/suitable-measuringinstrument-validating-measuring–<as-to-
postconverging-or-dialectical-thinking –apriorising-psychologism>’ over ‘desublimation
unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
measuringinstrument-invalidating-measuring–<as-to-preconverging-or-dementing –
apriorising-psychologism>’). Indeed, as to when such ‘relative-ontological-completeness —
apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-
framing-of—predicative-effectivity–sublimation–(as-to-underlying–ontological-commitment –
<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality>)’ is institutionalised
say with modern-day positivism/rational-empiricism the requisite ‘ontological-good-
faith/authenticity existential-condescension–<of-apriorising/axiomatising/referencing–
psychologism>’ of modern-day scientific breakthrougths sublimation projected knowledge
hardly put into question. Likewise, this insight about the requisite ‘ontological-good-
faith/authenticity existential-condescension–<of-apriorising/axiomatising/referencing–
psychologism>’ for organic-knowledge needs to be explicit with regards to the blurriness of
meaningfulness-and-teleology associated with today’s institutional-being-and-craft
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation
{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness
} with cynical, ridiculous and paradoxical pretenses of humility and sensibility/decorum that by that
token (not unlike Ancient-sophistry and medieval-scholasticism) go on to induce ‘existentially
invalid condescension’ as to their veridical desublimating presents—absolutising-
identitive-constitutedness
<amplituding/formative–epistemicity>totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag’ as of ontological-bad-
faith/inauthenticity—preconverging—de-mentating/structuring/paradigming”. The fact is where
such pretenses are nowhere found in the terrain of knowledge-reification but rather
surreptitious enterprises of <amplituding/formative> wooden-language
{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-
teleology—as-of—‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-
implications>} this signals their emperor has no clothes moment. In this regards, as to
‘sublimation affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuringinstrument-validating-measuring—<as-to-postconverging-or-dialectical-thinking—
apriorising-psychologism>’ over ‘desublimation unaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
measuring—<as-to-preconverging-or-dementing—apriorising-psychologism>’, the requisite
‘ontological-good-faith/authenticity’—existing-condescension—<of-
apriorising/axiomatising/referencing—psychologism>’ for organic-knowledge ‘speaks to an
intellectual-and-moral responsibility associated with knowledge as of the requisite dispensing-
with-immediacy-for-relative-ontological-completeness—by-reification—/contemplative-
distension for its elucidation and appropriate secondnatured institutionalisation that is not
dissociated from the very construction-of-the-Self”, and knowledge cannot thus be construed as
‘a minor and side thing of mere influencing and stature’ that is dissociated with veridical human mental-development and emancipation in order to rather surreptitiously serve human-subpotency as mortal methodologising/mutualising/organising/institutionalising perverted purposes (as so-of-ten implicitly construed by many a social dominance/vested-interest actor and sycophantic-sophistry throughout human history in eliciting wooden-language-{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> 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 presencing—absolutising-identitive-constitutedness methodologising/mutualising/organising/institutionalising enterprise as to the fact that ‘all given registry-worldviews/dimensions as presencing—absolutising-identitive-
constitutedness underpinning-suprasocial-construct relate to their given meaningfulness-and-teleology in absolute terms whereas in reality there are veridically relative subontologisation/subpotentiation of ontology as metaphysics-of-presence \( \text{\{implicated-'nondescript/ignoreable-void 'as-to-presencing—absolutising-identitive-constitutedness \}} \); 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\(<\text{including-virtue-as-ontology}>\) for the possibility for its prospective scalarisation-as-to-rescalarisation-as–re-ontologisation/supererogatory–involuting-or-guilding-or-amplifying–scalarisation\(<\text{as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation}>\), and the genuine social intellectual–function/posture as such is not about a naivist social-vestedness/normativity\( <\text{discretely-implied-functionalism}>\) as otherwise the possibility for the succession of registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory–de-mentativity right up to our present wouldn’t have availed speaking to our very own intellectual-and-moral responsibility for prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\( ^{100} \). The genuine social intellectual–function/posture means that human thought can project beyond, overlook and override presencing—absolutising-identitive-constitutedness\( ^{13} \)\(<\text{preconverging—'motif-and-apriorising/axiomatising/referencing’–imbuing—existentialising—enframing/imprintedness—(as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)}\) conception of sublimating value and ontological-veracity disposition; and so as to the fact that presencing—absolutising-identitive-constitutedness\( ^{13} \)\(<\text{preconverging—'motif-and-apriorising/axiomatising/referencing’–imbuing—existentialising—enframing/imprintedness—(as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)}\) actually tend to be skewed towards ‘immediacy supposed absolute sublimating value and ontological-
veracity disposition’ (as to the beyond-the-consciousness-awareness-teleology\textsuperscript{100} -<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6} positive-opportunism\textsuperscript{7} of living-development–as-to-personality-development and institutional-development–as-to-social-function-development) over ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ (with regards to its supererogation -profundity~postconverging–dementating/structuring/paradigming requisite dispensing-with-immediacy-for-relative-ontological-completeness -by-reification /contemplative-distension\textsuperscript{26} for Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textsuperscript{25}meaningfulness-and-teleology\textsuperscript{100}), and in fact in many ways individuals intersolipsistic actions in society implicitly recognise this reality even as the overall underpinning–suprasocial-construct tends to be abstractly preconvergingly–dementated/structured/paradigmed to skew towards ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (as for instance professional choices and callings made well beyond just a question of their remunerative or supposed incidental social prestige worth). Part and parcel of the genuine social intellectual–function/posture is to undermine this skewing towards ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (as to the beyond-the-consciousness-awareness-teleology\textsuperscript{100} -<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6} positive-opportunism\textsuperscript{7} 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 \textsuperscript{80}presencing—absolutising-identitive-constitutedness\textsuperscript{11} ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ but instead optimising their effort for ‘non-immediacy prospective sublimating
value and ontological-veracity disposition’ then the possibility will not arise for the very backbone of human value and ontological-veracity sublimation (reflecting the ‘non-immediacy prospective sublimating value and ontological-veracity disposition’) upon which ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ is grounded. History knows that the ‘contorted human presencing—absolutising-identitive-constitutedness mentality of registry-worldviews/dimensions’ as of ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ do not truly pay their dues to the Socrates, Descartes, Kants, Newtons, Leibniz, Pasteurs, Rousseaux, Diderots, Einsteins, Teslas, etc. upon whose ‘meaningfulness-and-teleology infrastructure building ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ arise and outlandishly skew human meaningfullness-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 preconvergently—de-mentated/structured/paradigmed ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ cannot be construed as absolute as in effect it will ultimately prospectively stultifying the requisite ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ that acts as the backbone for human value and ontological-veracity sublimation (as has always been the manifest case for surpassing the uninstitutionalised-threshold of registry-worldviews/dimensions). The fact is ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ as underlying presencing—absolutising-identitive-constitutedness end up as the registry-
Establishments underpinning suprasocial-construct 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> of <\presencing—absolutising-
identitive-constitutedness>

<\preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing~exis-
tentialising—enframing/imprintedness—\{as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-
transposition\} of social-vestedness/normativity
<\discretely-implied-functionalism> and social-stake-contention-or-confliction. It is the ‘non-
immediacy prospective sublimating value and ontological-veracity disposition’ (so-reflected in
human 'historiality/ontological-eventfulness' /ontological-aesthetic-tracing<\perspective–
ontological-normalcy/postconvergence-reflected‘epistemicity-relativism’>) that goes beyond
\presencing—absolutising-identitive-constitutedness and generate the requisite de-
mentative/structural/paradigmatic sublimation-over-desublimation as reflected with the
ontological-contiguity—of-the-human-institutionalisation-process while superseding
‘human-subpotency non-scalarity/beholdening<\as-to-what-has-gone-before-aesthetically-de-
mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’
disposition of ‘immediacy supposed absolute sublimating value and ontological-veracity
disposition’ as the latter at best construes of social reformation (and so across all the registry-
worldviews/dimensions) in \presencing—absolutising-identitive-constitutedness

<\preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing~exis-
tentialising—enframing/imprintedness—\{as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition\} subontologising palliative terms that as to their
specifically defined ‘human social-vestedness/normativity<\discretely-implied-functionalism>
implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-
construction’ are very much integrative of collateral aspects as
imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
surmountable/unovercomable with regards to social-stake-contention-or-confliction and thus by
dulling the social-construct’s conscience in this way rather distracts from the realisation and
contemplation of the full possibilities for profound de-mentative/structural/paradigmatic
transformation of ‘non-immediacy prospective sublimating value and ontological-veracity
disposition’. The subtle manifestation of the social implications of ‘immediacy supposed
absolute sublimating value and ontological-veracity disposition’ (as to the beyond-the-
consciousness-awareness-teleology<in-existential-extrication-as-of-existential-unthought>6
positive-opportunism7 of living-development–as-to-personality-development and institutional-
development–as-to-social-function-development) with regards to our positivism–procrypticism
registry-worldview/dimension can be appreciated in modern-day sycophantic-sophistry and
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—
(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing—
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness ),
media-driven disenfranchising narrative <preconverging~’motif-and-
apriorising/axiomatising/referencing’–imbuing>—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
<amplituding/formative> wooden-language—{imbued—temporal–mere-
form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing —
narratives—of-the- reference-of-thought–categorical-imperatives/axioms/registry-
teleology }. In many ways this presencing—absolutising-identitive-constitutedness
<preconverging~’motif-and-apriorising/axiomatising/referencing’–imbuing>—existentialising—
enframing/imprintedness—{as-to- historicity-tracing—in-presencing—
aestheticisation–and–aestheticisation-towards-ontology (as to dimensionality-of-sublimating

\langle\text{amplituding/formative}\rangle\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\text{unenframed/unbeholdening/bechancing–supererogation}^{27}

‘bechancing-backdrop of nonpresencing-\langle\text{perspective–ontological-normalcy/postconvergence}\rangle’ as to ‘bechancing-becoming—originariness/origination—as-to-\langle\text{historiality/ontological-eventfulness /ontological-aesthetic-tracing}\rangle\text{<perspective–ontological-normalcy/postconvergence-reflected–\text{epistemicity-relativism}>–disinhibited-mental-aestheticising sublimation reclamation/recovery from beholdening-becoming—distortive-originariness/distortive-origination—as-to–\langle\text{historicity-tracing~inhibited-mental-aestheticising}\rangle (so-construed as ‘reclamation/recovery of \langle\text{maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation}\rangle’). Such a deprocrypticism–or–preempting—disjointedness-as-of reference-of-thought ontological-performance\langle\text{<including-virtue-as-ontology>}\rangle\text{(as to its fundamental ontology aspiration) is not oblivious to the \langle\text{notional~symmetrisation-\langle\text{as-to-symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-dialectical-thinking}\rangle–by–preconverging-or-dementing}\rangle\text{-perspectives-of-human–\langle\text{meaningfulness-and-teleology}\rangle\text{underlying human ontological-performance}\langle\text{<including-virtue-as-ontology> as to the ontological-contiguity—of-the-human-institutionalisation-process\langle\text{succession of registry-worldviews/dimensions}’ and \text{‘the facet of the existentially-withdrawn-\langle\text{as–‘unaccounted-for’-leftover-or-residuality-or-spirit-of–meaningfulness-and-teleology}\rangle\text{so-construed-as-metaphoricity , informing-prospective-supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness, so-reflected-and-compensated-with-the-notion-of-dimensionality-of-sublimating} \rangle\text{<amplituding/formative}\rangle\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit}''
unenframed/unbeholdening/bechancing–supererogation\textsuperscript{72} possibility of all prospective human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textsuperscript{54} meaningfulness-and-teleology\textsuperscript{30} enabling the succession of registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory—dementativity reflecting the fact that their underpinning-suprasocial-constructs as to 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} are otherwise hardly transcendental with regards to prospective construction-of-the-Self implications given their beholdening-becoming—distortive-originariness/distortive-origination–as-to–\textsuperscript{7} historicity-tracing–inhibited-mental-aestheticising. It is for the sake of preserving the full possibilities of prospective human value and ontological-veracity sublimation beyond \textsuperscript{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} that the genuine social intellectual–function/posture must ever always remain independent and not be usurped by dominance/vested-interest actors and sycophantic-sophistry. Ultimately as with all human uninstitutionalised-threshold \textsuperscript{72} the prospective deprocrypticism–or–preempting—disjointedness-as-of– reference-of-thought ‘ontological-good-faith/authenticity\textsuperscript{49}–postconverging–de-mentating/structuring/paradigming\textsuperscript{70} existential-condescension<of-apriorising/axiomatising/referencing–psychologism>’ urges the human along beyond its limit of contemplation at which point such a taxingness-of-originariness upon human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality is more appropriately construed not as \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100}
but metaphoricity\textsuperscript{57} as merely the setup for prospective human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring possibility for prospective transcendence-and-sublimity/sublimation/supererogatory\textsuperscript{de-mentativity}; and this reality is what avails across the successive registry-worldviews/dimensions instigated transcendence-and-sublimity/sublimation/supererogatory\textsuperscript{de-mentativity} for their respective prospective Being-development/ontological-framework-expansion\textsuperscript{as-to-depth-of-ontologising-development-as-infrastructure-of—\textsuperscript{meaningfulness-and-teleology}\textsuperscript{100}} as to the fact that the intemporal messianic-reasoning/reasoning-through instigation respectively of prospective base-institutionalisation,\textsuperscript{104} universalisation, positivism/rational-empiricism and notional\textsuperscript{deprocrypticism} are not actually as of \textsuperscript{meaningfulness-and-teleology}\textsuperscript{100} but rather are as of metaphoricity\textsuperscript{57} with regards respectively to prior recurrent-uninstitutionalisation, base-institutionalisation–ununiversalisation,\textsuperscript{104} universalisation–non-positivism/medievalism and our positivism–procrypticism, and so as to the fact that the latter (as to existence—as-assublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{97}) are ever always urged along beyond their uninstitutionalised-threshold\textsuperscript{63} given ‘taxingness-of-originariness upon human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ in the face of their ‘specifically given \textsuperscript{34} reference-of-thought—and—\textsuperscript{34} reference-of-thought-‘ devolving–meaningfulness-and-teleology\textsuperscript{100} 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’ for the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring possibility enabling prospective transcendence-and-sublimity/sublimation/supererogatory\textsuperscript{de-mentativity} as effectively involving the veridically uninhibited/decomplexified dimensionality-of-

This insight can be illustrated as follows: supposed say in 5000 BC an asteroid or virus could bring about a human cataclysm, such a ‘potential manifestation of existence is not beholdening to human appreciation of the existential implications of the notion and science behind the asteroid or virus’ and in this regard suppose extraterrestrials living in a ‘supposedly habitable Mars’ had achieved our 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
pretense to being of a ‘neutrally/objectively sound human ontological-performance-
<including-virtue-as-ontology> state failing to factor in human specific
apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity )—ontological-
deficiency arising from its specifically given <amplituding/formative–
epistemicity>totalising–thrownness-in-existence but together with the extraterrestrials is
rather de-mentatively/structurally/paradigmatically in existential-discursivity—implicated-
sublimation-over-desublimation relation as to the primacy of the full-potency of existence over
any subpotency (speaking fundamentally to prior human ontological-commitment ~<implied—
self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality>) with regards to the
fact that the ontological-veracity of all humans as human-subpotency is priorily of existential-
discursivity—implicated-sublimation-over-desublimation superseding pretenses of mere-
formulaic methodologising/mutualising/organising/institutionalising prescences as to
entitlements of presencing—absolutising-identitive-constitutedness articulated induced elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside—existential-contextualising-contiguity. Speaking of the requisite ‘owning-up’ as to
when relative-ontological-completeness avails rather than ontological-bad-
faith/inauthenticity in upholding relative-ontological-incompleteness (given that
immortality/existence-perspective as to intemporality cannot be construed as arising from our
prior mortals whims superseding of existential sublimation entailment and such presumption
rather speaks to preconverging-or-dementing—apriorising-psychologism and not postconverging-or-dialectical-thinking—apriorising-psychologism). It is this pre-eminence of existential-discursivity—implicit-sublimation-over-desublimation that explains why the availing of relative-ontological-completeness as to dimensionality-of-sublimating (\langle\text{amplituding/formative}\rangle\text{supererogatory–de-mentativeness/epistemic-growth-or-conflicatedness}/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle) takes precedence in defining human intellectual-and-moral ontological-performance—<including-virtue-as-ontology> and so as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation. This implied existential-discursivity—implicit-sublimation-over-desublimation as to ‘ontological-good-faith/authenticity—postconverging–de-mentating/structuring/paradigming existential-condescension—<of-apriorising/axiomatising/referencing–psychologism>’ effectively underlies the ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’, as the preformulating/preframing/premeaningfulness—<metaphoricity—disposition—as-to-psyche-induced-psychologism-of-existential-stake> from which human meaningfulness-and-teleology veridically arises. Thus existential-discursivity—implicit-sublimation-over-desublimation implies that the human is already ‘de-mentatively/structurally/paradigmatically intellectually-and-morally existentially engaged as to its limited-mentation-capacity’ without any ‘neutrally/objectively sound human ontological-performance—<including-virtue-as-ontology> state failing to factor in human specific apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity)—ontological-deficiency arising from its specifically given \langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–thrownness-in-existence}\rangle’. This insight puts into perspective our
presencing—absolutising-identitive-constitutedness conception of intellectual-and-moral responsibility wherein supposedly failed/unsucessful/ineffective initiatives undertaken as to relative-ontological-completeness (for instance with regards to some public engagement aspiratory dispositions of such intellectuals like Sartre, Foucault, etc. and in the scientific domain for instance controversies associated with Louis Pasteur breakthroughs in microbial science) seem to be wrongly analysed from the posture of a supposedly neutral/objective social-setup conception of intellectual-and-moral responsibility (that ducks/ignores such relative-ontological-completeness aetiologisation/ontological-escalation posturing) without factoring in that ‘the social-setup’s relative-ontological-incompleteness specific apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—ontological-deficiency arising from its specifically given <amplituding/formative-epistemicity>totalising–thrownness-in-existence’ is not of neutrally/objectively sound ontological-performance,<including-virtue-as-ontology>; as to the fact that for instance the incidence of modern-day wars and their man-made catastrophies do not speak of neutral/objective individuals and social intellectual-and-moral responsibility as to their existence within the meaningful sovereign frameworks that de-mentatively/structurally/paradigmatically directly/indirectly validate such calamities. In other words, our intellectual-and-moral responsibility is already engaged as to our <amplituding/formative-epistemicity>totalising–thrownness-in-existence and the idea that any attitude of unconcern/indifference is intellectually-and-morally neutral/objective is bogus; and human intellectual-and-moral responsibility starts at the very least with an orientation to relative-ontological-completeness as to overall existential dimensionality-of-sublimating (<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation). Besides such a more stark elucidation as to Being-

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—of—existential—contextualising-contiguity—ontological-deficiency arising from its specifically given totalising—thrownness-in-existence with regards to the fact that human is already engaged in existential-discursivity—implicit-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 wooden-language—imbued—
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—implicated-sublimation-over-desublimation as to ‘ontological-good-faith/authenticity-postconverging–de-mentating/structuring/paradigming existential-condescension-of-apriorising/axiomatising/referencing–psychologism’ implies that as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’, the respective state of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism cannot be construed as of ‘neutrally/objectively sound human ontological-performance-including-virtue-as-ontology state failing to factor in human specific apriorising/axiomatising/referencing-of-existential-contextualising-contiguity—ontological-deficiency arising from its specifically given \(<amplituding/formative–epistemicity>totalising–thrownness-in-existence with respect to prospective base-institutionalisation, universalisation, positivism/rational-empiricism and notional–deprocrypticism respectively; and as relative-ontological-completeness avails intellectual-and-moral responsibility is rather reflected as of dimensionality-of-sublimating \(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation). Unlike it is often assumed from a sloppy conception of human sublimation in existence (caught up in any given presencing—absolutising-identititive-constitutedness self-justification of uncertainty of prospective human sublimation), the comprehensive coherence of human sublimation in existence as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation is effectively highly regular and consistent (and this can only be fully appreciated from an ontologically sound conception of
existence as of its immanently tautologuous coherence speaking to its ontological-contiguity\(^7\) as to the possibility for intelligibility to arise as so-reflected with the overall ontological-contiguity\(^7\)—of-the-human-institutionalisation-process\(^8\), so-associated with human limited-mentation-capacity-deepening\(^6\)). This conflict in the perception and relation to human sublimation in existence between metaphysics-of-presence\(\langle\text{implicit}-\text{`nondescript/ignoreable–void ‘as-to-presencing—absolutising-identitive-constitutedness}\rangle\) and human teleology\(^10\) speaking of ‘human phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological (so-reflecting \(\langle\text{amplituding/formative} \text{–disposedness–⟨as-to-orientation/value-construct/valuation–and–derived-parameterising}\rangle\) and \(\langle\text{amplituding/formative} \text{–entailment–⟨as-to-totalising-contiguous/coherent–factuality-of-variability}\rangle\)’, as reflecting the implications of human limited-mentation-capacity-deepening\(^6\) underlying the ontological-contiguity\(^7\)—of-the-human-institutionalisation-process\(^8\); such that human sublimation is hardly ‘purist’ and rather occurring as from successive human registry-worldviews/dimensions projections of their specifically flawed \(\langle\text{presencing—absolutising-identitive-constitutedness}\rangle\) given apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–
conceptualisation reproducibility—mathesis/motif/thrownness-disposition—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

‘entangling/enmeshing of effectively-purist-sublimation’{reflecting-prospective-
historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’>}

and overall relative-
ontological-incompleteness —presublimation-construct–of—meaningfulness-and-teleology
induced desublimating of the effectively-purist-sublimation’{reflecting-prospective-
historiality/ontological-eventfulness /ontological-aesthetic-tracing-<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—de-
mentating/structuring/paradigming of human sublimation in existence as such is not always
coherent as to the discrepancy in the occurrence of specific sublimations and desublimations
say material and technical sublimation pointing to relative-ontological-completeness and
‘immaterial/social overall relative-ontological-incompleteness —presublimation-construct–of—
meaningfulness-and-teleology instigating the referencing/registering/decisioning
desublimation of the nascent-particular/incipient-and-material/technical-sublimations
<blinded-to-their-relative-ontological-completeness — reference-of-thought-devolving>’. In this
regards, we can appreciate how the subsequent immaterial/social sublimation required for prospective positivism/rational-empiricism came to be appreciated by such thinkers like the Rousseaux, Diderots, etc. as to the fact that the material possibilities of their epoch associated with the printing press and increasing technical knowhow rendered the immaterial/social overall relative-ontological-incompleteness\(^{89}\)–presublimation-construct–of–‘meaningfulness-and-teleology\(^{100}\) 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\(^{10}\)–apriorising-psychologism. In this regards even budding-positivists like Galileo, Descartes, etc. just as well implicitly recognised this discrepancy of prospective material and technical sublimation positivistic science in relative-ontological-completeness\(^{7}\) and the immaterial/social overall relative-ontological-incompleteness\(^{89}\)–presublimation-construct–of–‘meaningfulness-and-teleology\(^{100}\) 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—<implied—self-assuredness-of-ontological-good-faith/authenticity—postconverging–de-mentating/structuring/paradigming—as-being-as-of—existential-reality>)’ 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-opportunism driving the secondnatured institutionalisation of human sublimation induces discrepancy as to immediate material and technical possibilities of sublimation and the requisite dispensing-with-immediacy-for-relative-ontological-completeness—by-reification*/contemplative-distension*/immaterial/social sublimation considerations that rise to the aporeticism overcoming/unovercoming challenge of the immediate material and technical possibilities of sublimation. In many ways this discrepancy of material and technical sublimation and immediate distortive immaterial/social desublimation is reflected in the ‘historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition gimmickiness/desublimation relation with meaningfulness-and-teleology* of our positivism–procrypticism, for instance as associated with an ‘underlying dumbing-down public intellec­tion and media industry’; as media-access and its commercialisation function in many ways rather adhocly substitutes-for/undermines a profound genuine social intellectual—function/posture as to social-stake-contention-or-confliction implications. The further implication of this discrepancy is in
highlighting that the supposed equanimity/balance of the overall politico-institutional system as to sublimating notions of sovereignty, democracy, free-will, etc. is only veridically effective as to the originariness/origination—{so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence}—perspective of notional—deprocrypticism given the perpetual challenge of material sublimation upon human immaterial/social overall relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology—as-of—meaningfulness-and-teleology instigating the referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving>—that goes on as of presencing—absolutising-identitive-constitutedness to render the supposed equanimity/balance of the overall politico-institutional system as to sublimating notions of sovereignty, democracy, free-will, etc. increasingly of relic/artifactual human ontological-performance—<including-virtue-as-ontology> reflected in their failing effective outcomes of equanimity/balance; wherein their practice increasingly tends to dominance/vested-interest actors and sycophantic-sophistry induced desublimating narratives as to the <amplituding/formative> wooden-language—{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct—meaningfulness-and-teleology—as-of—'nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications>} displayed in the public domain (caught-up/entrapped in ‘a politico-institutional beholdening relic/artefactual disenfranchising notion of both-sides’ as psyching-subterfuge that renders the common concrete pragmatic aspirations of sovereign individuals increasingly politically irrelevant as to the paradox for instance that the healthier political framework in the years following the second world-war, as hardly subject to closed-circles of effective direct/indirect
politico-institutional influence rampant today, notwithstanding the even greater social prejudice/bigotry/closed-mindedness was able to induce critical progressive social transformations that in many ways the 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 beholdening narratives of identity as a divide-and-conquer strategy for undermining the real and concrete common sovereign narrative of social transformation possibilities’ as so-reflected with commonly held objective sovereign aspirations that cut across party/ideological affiliations when not subjected to the disenfranchising effects of crafty politicised beholdening narratives of identity with their ‘ad-hoc/arbitrary popping-up in the media at critical electoral moments involving high emotional charge quelling cerebral thinking as of the modern-day efficient disenfranchising technique of flawed apriorising deception involving arbitrarily-skewing-or-debasing-the-terms-of-supposedly-constructively-opened-public-debate’ (as to the wrong mental enculturation of the notion that the ‘political game’ in-of-itself precedes individuals and social sovereign aspirations as if the latter were just ‘paying fans to a sports encounter’ rather than a political process meant to serve them as so reflected with an enculturated media political narrative hardly/poorly making room for direct individual and social sovereign aspirations as centrally defining with the consequence that substance is increasingly overwhelmed by a political characters portrayal of the political debate with political actors then effectively turning over rather towards the levers of their potential power which is paradoxically not necessarily/deterministically social sovereign aspirations as to a relic/artifactual conception-and-projection in the public domain but rather surreptitious/private closed-circles of effective direct/indirect politico-institutional
influence as so-plainly exposed by the fact that long-term consequences of public policies recurrently ‘default for dominance/vested-interest actors’). Even in the purely intellectual sense, modern-day scientific advancements and achievements have correspondingly given rise to a distorted manifestation of science-ideology as a usurpatory mouthpiece of veridical science-in-practice that effectively rides the wave of natural sciences accomplishments and in so doing projects of a naïve presencing—absolutising-identitive-constitutedness epistemic conception of science that in many cases poorly reflects upon effective scientific practices and craft as it poorly appreciates the dynamics of the overall human knowledge and scientific enterprise as to the aestheticisation—and—aestheticisation-towards-ontology underlying the overall ontological-contiguity—of-the-human-institutionalisation-process, so-reflected from such science-ideology poor appreciation of the implications of the historiality/ontological-eventfulness /ontological-aesthetic-tracing rendering the scientific adventure as of a living existential-contextualising-contiguity exercise. Such that by this token science-ideology conception of science the requisite dispensing-with-immediacy-for-relative-ontological-completeness—by-reification /contemplative-distension as to human limited-mentation-capacity-deepening implications in fully appreciating human underlying aestheticisation scheming in conceptualising existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation behind the ultimate development of human knowledge and science is lost to a flatminded interpretation of human progress based on the mere elaboration—as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity conception of methods/methodologies/approaches as to mere reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation with a poor appreciation for the prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation—
Supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—for-
conceptualisation behind the supererogatory invention and validation of any such
methods/methodologies/approaches. Further science-ideology as to its dimensionality-of-
desublimating-lack-of—{<amplituding/formative>supererogatory—de-mentativeness/epistemic-
growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-
residuality/spirit-drivenness—equalisation} equally fails to appreciate how prior human
aestheticisation scheming including human superstitions, belief systems and religions were a
necessary pathway to the present even as modern science demonstrates their limits (given that
we are an animal of limited-mentation-capacity reflected as to our human-subpotency
ontological-faith/notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality to which the notion of
institutional-cumulation/institutional-recomposure—{as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing—<perspective—ontological-
normalcy/postconvergence-reflected—‘epistemicity-relativism’>} in supererogation ✦ is vital for
perpetually enhancing that limited-mentation-capacity as of our aestheticisation—and–
aestheticisation-towards-ontology); as such mystical/spiritual narratives were veridically
‘trialing’ aestheticisation frameworks of human
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—for–
conceptualisation as of the affirmatory sublimating possibilities inducible as to existence—as-
sublimating-withdrawal,—eliciting-of-prospective-supererogation ✦’ that ultimately enabled and
propulsed human limited-mentation-capacity-deepening ✦ (so-associated with such affirmatory
sublimating possibilities strong selective cultural diffusion as to the sublimating strengthening
and anchoring upon the social-setup that such mystical/spiritual narratives enabled), and so-
construable as from the institutional-cumulation/institutional-recomposure—{as-to—

1112
historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflect-"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\textsuperscript{10} as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{17}, 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{90} 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{10} universalising-idealisation inventing/creating\textsuperscript{10} universalising-idealisation sublimating methods/methodologies/approaches superseding non-universalising sophists desublimating methods/methodologies/approaches), as otherwise we’ll merely sanctify as absolute our present positivism–procrypticism level of Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology and its corresponding methods/methodologies/approaches associated with its living-development—as-to-personality-development and institutional-development—as-to-social-function-development as to wrongly imply ours is the human generation that don’t face any prospective aporeticism-overcoming/unovercoming. Along the same line of intellectual appreciation of prospective sublimation implications as to the fact that nascent-particular/incipient-and-material/technical-sublimations—blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving ‘critically points to an overall nascent knowledge-reification gesturing directly or indirectly prescient of a comprehensive sublimating meaningfulness-and-teleology conception of the given prospective relative-ontological-completeness registry-worldview/dimension’; the possibility for ontology/science is effectively ‘an ontological-contiguity projection as to an all-englobing/all-encompassing construction’ (notwithstanding the epistemic limitation inherent to human limited-mentation-capacity) that captures relative-ontological-completeness induced sublimation as reflected in any subject-matter (as to its phenomenal/manifest—subpotency—(in-transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence)) and so as to the subject-matter underlying existential-discursivity—implicated-sublimation-over-desublimation as to ‘ontological-good-faith/authenticity—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—implied—self-assuredness-of-ontological-good-faith/authenticity —postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality)’). 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
<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness<as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>’ over inherent ontological-veracity as manifested in many a social domain (while equally relevant in the natural sciences especially when ‘mere-formulaic–methodologising/mutualising/organising/institutionalising human-subpotency
<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness<as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>’ increasingly undermine the organisation behind the natural conduct of the natural sciences) go on to undermine their pretenses to a status of profound ontological-veracity as reflected of an ontology/science as to aestheticisation-towards-ontology. In this regard, relic/artifactual conception of veridical human
historiality/ontological-eventfulness/ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> rather speaks to deficient knowledge-reification gesturing caught up in presenting—absolutising-identitive-constitutedness as of beholdening-becoming—distortive-originariness/distortive-origination—as-to—historicity-tracing—inhibited-mental-aestheticising. Likewise, deliberate intellectual decisions emphasising institutional self-preservation and rendering veridical knowledge elucidation secondary to such institutional self-preservation decisions, in many ways wrest away from such supposed intellectual institutions their status as veridically knowledge producing as these increasingly become political as to their emphasising of a political motive ready to forego veridical knowledge-reification for its institutional self-preservation; with the consequence of increasing sycophantic-sophistry and genuine social intellectual—function/posture indifference or betrayal to dominance/vested-interest actors. This issue of institutional self-preservation is in many ways at the very root of the non-intellectual, media-driven and dishonest criticisms levied against postmodern-thought as to the latter obvious conclusive emancipatory implications; so-reflected in a practice of ‘clouded thought’ that has no true intellectual elucidation purpose but rather an extension of the political over veridical knowledge-reification (such that arguments about the accommodation of different intellectual practices tend to be articulated wrongly as to imply that ‘the true ontological-veracity as to sublimation-over-desublimation of intellectual practices’ are irrelevant and secondary to the mere purpose of institutional accommodation of different intellectual practices). It is herein contended that just as the prior successive registry-worldviews/dimensions required their specific ‘relative-ontological-completeness’—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-{as-to-underlying,-ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming —
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-
on-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; as it dynamically induces (as of ‘varying
magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming–
frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of—
meaningfulness-and-teleology of prospective human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
notional~firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-
perspective—ontological-normalcy/postconvergence—’—existentialism-form-factor) successive
prospective reasoning-through/messianic-reasoning for reasoning-from-results/afterthought as
the secondnatured-institutionalisation of successive registry-worldviews/dimensions
reference-of-thought—ref − reference-of-thought—devolving—meaningfulness-and-
teleology so-construed as ‘generating varying human sublimating-over-desublimating social-
and-institutional-constructs—of—meaningfulness-and-teleology—in-
cumulation/recomposuring
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as to their pre-
eminence as of their ‘prospectively projected relative-ontological-completeness\textsuperscript{85} dimensionality-of-sublimating \{-<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\}. 
Critically thus the veracity of human sublimation is rather as to the originariness/origination
(so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-
of-existence) perspective of notional–deprocrypticism as effectively reflecting existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{87}, 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{87}, is not ‘beholding wrongly upon the overall relative-ontological-
incompleteness\textsuperscript{89}—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–and–reference-of-
thought–devolving–meaningfulness-and-teleology\textsuperscript{100} comprehensiveness of prospective
sublimating–nascence (as to their instigating relative-ontological-completeness\textsuperscript{85}—
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{96} > of the overall ontological-contiguity \textsuperscript{7}—of-the-
human-institutionalisation-process\textsuperscript{68}. This further highlights that the prospectively defining
possibilities for unleashing further human sublimation (and so over ‘beholding wrongly upon
the overall relative-ontological-incompleteness\textsuperscript{89}—presublimation-construct—of—
meaningfulness-and-teleology\textsuperscript{100}’) will stall without the appropriate reconciling of the overall
relative-ontological-incompleteness\textsuperscript{89}—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\textsuperscript{}</reflecting-prospective—historiality/ontological-eventfulness /ontological-
aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflecteed—epistemicity—
relativism’>, and so as to ‘reference-of-thought—and—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{</amplituding/formative—supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness /transvalutative—
rationalising/transepistemic/anamnestic-residuality/spirit-drivenness—equalisation>} inducing
the nascent-particular/incipient-and-material/technical-sublimations\textsuperscript{<blinded-to-their-relative-
ontological-completeness—reference-of-thought—devolving> is lost to the prior overall
relative-ontological-incompleteness\textsuperscript{89}—presublimation-construct—of—meaningfulness-and-
teleology\textsuperscript{100} as to a narrow-minded positive-opportunism\textsuperscript{76} driven exploitation of such nascent-
particular/incipient-and-material/technical-sublimations\textsuperscript{<blinded-to-their-relative-ontological-
completeness—reference-of-thought—devolving> while failing to come to terms as to
construing the \textsuperscript{</amplituding/formative—epistemicity>totalising/circumscribing/delineating
‘relative-ontological-incompleteness\textsuperscript{89}/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-

normality/postconvergence⟩ as to human-and-social—expectations/anticipations—

metaphoricity —as-rede-mentating/restructuring/reparadigming—psychologism°° with regards to ‘reference-of-thought—devolving—meaningfulness-and-

teleology comprehensiveness of prospective sublimating—nascence (as to the instigating relative-ontological-completeness—apriorising/axiomatising/referencing—psychologism)’;

thus inducing the discrepant ‘immaterial/social overall relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology instigating the

referring/registering/decisioning desublimation of the nascent-particular/incipient-and-

material/technical-sublimations—blinded-to-their-relative-ontological-completeness —

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 — reference-of-thought—devolving⟩. This insight underlines the

fact that instigated nascent-particular/incipient-and-material/technical-sublimations—blinded-
to-their-relative-ontological-completeness — reference-of-thought—devolving⟩ ‘critically

points to an overall nascent knowledge-reification gesturing directly or indirectly prescient of

a comprehensive sublimating meaningfulness-and-teleology conception of the given

prospective relative-ontological-completeness registry-worldview/dimension’ as so-reflected

with the successive registry-worldviews/dimensions given ‘reference-of-thought—devolving—meaningfulness-and-teleology comprehensiveness of

prospective sublimating—nascence (as to the instigative relative-ontological-completeness —
apriorising/axiomatising/referencing—psychologism)’ underlying specific overall-knowledge-

reification —gesturings as so-manifested with any such relative-ontological-completeness

registry-worldview/dimension ‘specific overall-knowledge-reification—gesturing—of-

variously-devolving—axiomatising-conjugations’—so-reflectedin-its-nascent-particular—

1121
thought\textsuperscript{85} devolving--\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} comprehensiveness of prospective sublimating–nascence’), and prospectively notional–deprocripticism ‘preempting--disjointedness-as-of-- reference-of-thought,--as-to--\textsuperscript{45} <amplituding/formative-epistemicity> growth-or-conflatedness\textsuperscript{12}/transvaliative-rationalising/transepistemic/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism overall-knowledge-reification\textsuperscript{87} -gesturing-<of-variously-devolving--‘axiomatising-conjugations’-so-reflected-in-its-nascent-particular-sublimations>’ (as notional–deprocripticism \textsuperscript{45} reference-of-thought–and--reference-of-thought- devolving-- meaningfullness-and-teleology\textsuperscript{100} comprehensiveness of prospective sublimating–nascence’). This comprehensive elucidation highlights that human sublimation is not inherently haphazard as the wrong perception of haphazardness arises as from the varying \textsuperscript{90} presencing—absolutising-identitive-constitutedness\textsuperscript{13} epistemic-projection perspectives whereas from a comprehensive notional–deprocripticism epistemic-projection perspective in ontological-normalcy/postconvergence human sublimation is rather wrongly apparently haphazard because of human limited-mentation-capacity epistemic-projection perspectives of apprehension of prospective sublimation with ‘the ontological-veracity of notional–deprocripticism epistemic-projection perspective associated with comprehensive human limited-mentation-capacity-deepening\textsuperscript{3} rather reflecting the overall ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} de-mentative/structural/paradigmatic coherence of human sublimation as of successive \textsuperscript{7} reference-of-thought–and--reference-of-thought- devolving-- meaningfullness-and-teleology\textsuperscript{100} comprehensiveness of prospective sublimating–nascence’. Thus such a notional–deprocripticism ontological-normalcy/postconvergence perspective warrants the requisite \textsuperscript{45} <amplituding/formative-epistemicity> totalising/circumscribing/delineating relative-ontological-completeness\textsuperscript{88}
appraisal of singularly induced prospective sublimations as to projected overall human
imbued
<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-
normaley/postconvergence>) as to human-and-social–expectations/anticipations–
metaphoricity as-rede-mentating/restructuring/reparadigming–psychologism” (as of
teleology comprehensiveness of prospective sublimating–nascence’). Critically this
discrepancy between nascent-particular/incipient-and-material/technical-sublimations–
<blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving> and
overall relative-ontological-incompleteness – presublimation-construct–of–meaningfulness-
and-teleology (as involving ‘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>’ and so as to human social subontologising of nascent-
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 their

<amplituding/formative–epistemicity>totalising/circumscribing/delineating 'relative-ontological-
incompleteness /relative-ontological-completeness
‘unenframed/unbeholdening/bechancing—supererogation’ parameterisation/reparameterisation
(reflecting—a—supererogatory—decisionality—of—socioinstitutional—notions—as—to—‘their—nascent-sublimations—dynamic—preempting—of—presublimatory—decisionality—numbing—traction—desublimation’)—as-so-operationalising—‘scalarisation—as-to—rescalarisation—as—re-ontologisation’
supererogation of notional-deprocrypticism institutionalisation’s parameterisation/reparameterisation (reflecting a supererogatory decisionality of socioinstitutional-conceptions-as-to-‘their-nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality-numbing-traction-desublimation’) as so operationalising ‘scalarisation-as-to-rescalarisation-as-re-ontologisation’ for prospective aestheticisation—and-aestheticisation-towards-ontology/meaningfulness-and-teleology (as to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology) will call into question as of pure-ontology the very apriorising/axiomatising/referencing—of-existent-contextualising-contiguity—psychologism defining overall human social-stake-contention-or-confliction associated with such notions like tribes, nations, races, regions, etc. (and any other notions) as of their preconvergingly—de-mentated/structured/paradigmed dehumanising implications (and so rather as of their degeneracy/breaking-down/distortion of human ontological-performance—including-virtue-as-ontology> from the more apt ontological-normalcy/postconvergence conception of the human as to humanity); so-reflected by a beholdening 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—thrownness-in-existence as to any such presencing—absolutising-identitive-constitutedness <preconverging—‘motif-and-
apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness
(as-to- historicity-tracking—en-presencing–hyperrealisation/hyperreal-transposition) speaking to such a <amplituding/formative–epistemicity>totalising–thrownness-in-existence{'unenframed/unbeholdening/bechancing–supererogation
is more immediately-and-constructively bound to ‘appraise the conception of sovereign equanimity/balance driving human agency imbued sublimation as to
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\textsuperscript{100} will enhance such an animistic social-setup as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{5}, the fact remains that our $\text<amplituding/formative–epistemicity>\text{totalising–thrownness-in-existence}$\textsuperscript{34} in the animistic social-setup requires at least a basic engagement tolerable to its meaningfulness-and-teleology\textsuperscript{100} before any pretense to a projection of positivistic meaningfulness-and-teleology\textsuperscript{100} (as can so be appreciated with the cultural diffusion encounters throughout human history). In this regards as to a decisively globalising world we can’t conceive that ours will be the human generation bereft of ‘profound diffusionary/non-diffusionary aestheticisation prospective insight as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{5}’ given the increasingly relic/artifactual nature of traditional cultures in our modern age as to the potent lack of prospective creative aestheticisation off-the-beaten-path of an increasing convergence deadening of the possibility prospective reappraisals of human meaningfulness-and-teleology\textsuperscript{100} (as so-construed as of dimensionality-of-sublimating\textsuperscript{5} $\langle\text<amplituding/formative–supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle$), as to the fact that overall human beholdening inclination (as to any defining overall relative-ontological-incompleteness\textsuperscript{89}–presublimation-construct–of–meaningfulness-and-teleology\textsuperscript{100} concerned mostly with human living-development–as-to-personality-development and institutional-development–as-to-social-function-development in the priorly achieved Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100}) rather tends to reconverge to shallow $\text<amplituding/formative–epistemicity>\text{totalising–thrownness-in-}$
existence concreteness/concretism\(<\text{preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing~‘existentia}lising—enframing/imprintedness~‘\langle\text{as-to~historicity-tracing—in-presencing~hyperrealisation/hyperreal-transposition}\rangle\text{of-human-ontological-performance}\)\(<\text{including-virtue-as-ontology}\) as reflected by the successive registry-worldviews/dimensions\(<\text{presencing—absolutising-identitive-constitutedness}\)\(<\text{preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing~‘existentia}lising—enframing/imprintedness~‘\langle\text{as-to~historicity-tracing—in-presencing~hyperrealisation/hyperreal-transposition}\rangle\) (when it comes to overall human ‘aestheticisation as reflecting the extensive manifest outcomes/outfits/shells—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating,—so-reflected-as-institutional-manifestations of human meaningfulness-and-teleology\(<\text{expressive}\text{-}\text{ontological-normalcy/postconvergence-reflected~‘epistemicity-relativism’}\)>); thus as not necessarily speaking of the absolute possibility of human consciousness projection in want for its recurrent parameterisation/reparameterisation\(<\text{reflecting-a-supererogatory~decisionality-of-socioinstitutional-conceptions-as-to~‘their-nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality~numbing-traction-desublimation’}\) as-so-operationalising ‘scalarisation-as-to-rescalarisation-as—re-ontologisation’ in optimising human ontological-performance\(<\text{including-virtue-as-ontology}\) (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\(<\text{as-to~historicity/ontological-eventfulness~ontology-aesthetic-tracing~‘perspective~ontological-normalcy/postconvergence-reflected~‘epistemicity-relativism’}\)>). But then just like with all prior registry-worldviews/dimensions, our positivism–procrypticism\(<\text{presencing—absolutising-identitive-constitutedness}\)\(<\text{preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing~‘existentia}lising—enframing/imprintedness~‘\langle\text{as-to~historicity-tracing—in-presencing~hyperrealisation/hyperreal-transposition}\rangle\) effectively
projects a hurdle to any such de-mentative/structural/paradigmatic notional-deprocrypticism concretion of re-ontologisation as to its inherent \(<\text{amplituding/formative-epistemicity}>\text{totalising-self-referencing-syncetising/circularity/interiorising/akrasiatic-drag}\)
poorly amenable to profound alternative institutional aestheticising contemplation ‘given its calamititous 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\(<\text{including-virtue-as-ontology}>\) 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 \(<\text{preconverging-’motif-and-apriorising/axiomatising/referencing’-imbuing’-existentialising—enframing/imprintedness—(as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)}\)’ (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 ascendance. Such a beholding \(<\text{preconverging-’motif-and-apriorising/axiomatising/referencing’-imbuing’-existentialising—}\)
enframing/imprintedness-{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} skews the fundamental ontology question by its inherent
<amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag” gatekeeping stifling of the possibility for inquiring on the ontological-veracity of its practice as to a reflex for advancing the quietude of social-vestedness/normativity-{discretely-implied-functionalism}. This latter issue is the ultimate challenge to prospective notional—deprocrypticism institutionalisation ‘unenframed/unbeholdening/bechancing—supererogation’ parameterisation/reparameterisation
(reflecting-a-supererogatory—decisionality-of-socioinstitutional-conceptions-as-to—‘their—nascent-sublimations-dynamic-preempting-of-presublimatorydecisionality—numbing-traction—desublimation’)–as-so-operationalising—‘scalarisation-as-to-rescalarisation—as—re-ontologisation’ for prospective aestheticisation—and—aestheticisation-towards-ontology/meaningfulness-and-teleology[10]; as of the paradox that a social-setup as to its <amplituding/formative—epistemicity>totalising—thrownness-in-existence[14] is so pragmatically self-focussed that its aestheticisation and hence aestheticisation-towards-ontolgy 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-{as-to—historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’}> as can be appreciated throughout human history). This is explained by the fact that the human can relatively easily appreciate the ontological-pertinence of new practices arising as from outside cultural diffusion but it is very much difficult to reconstrue of such practices as from the taxingness-of-
as-habit/practice/belief/culture (when it comes to overall human ‘aestheticisation as reflecting the extensive manifest outcomes/outfits/shells—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations of human meaningfulness-and-teleology\(^{10}\)). The underlying insight here is that ‘the human apriorising/axiomatising/referencing process of \[^{1}\]<amplituding/formative–epistemicity>totalising/circumscribing/delineating conceptualisation’ is effectively a ‘formative thrownness in existence imbued projective-arbitrariness/waywardness’ as of manifestly induced sublimation or desublimation with regards to the aestheticisation–and–aestheticisation-towards-ontology of cultivated/beholdening-construct-of—meaningfulness-and-teleology\(^{10}\),-ultimately-construed-as-habit/practice/belief/culture’. Human <amplituding/formative–epistemicity>totalising–thrownness-in-existence\(^{3}\),-imbued-projective-arbitrariness/waywardness¬(as-to-the-human–projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing-process-of—\[^{1}\]<amplituding/formative–epistemicity>totalising–conceptualisation\(^{3}\)) is what effectively captures all the possibilities of human sublimation or desublimation in existence and so reflecting overall human ‘aestheticisation as to the extensive manifest outcomes/outfits/shells—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations of human meaningfulness-and-teleology\(^{10}\)’. Critically, this human <amplituding/formative–epistemicity>totalising–thrownness-in-existence\(^{3}\),-imbued-projective-arbitrariness/waywardness¬(as-to-the-human–projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing-process-of—\[^{1}\]<amplituding/formative–epistemicity>totalising–conceptualisation\(^{3}\)), as to when it converges to sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^{97}\), goes on to prospectively reflect the relative-ontological-completeness ‘specific overall-knowledge-reification\(^{87}\)-gesturing-<of-variously-devolving–‘axiomatising-
conjugations’-so-reflected-in-its-nascent-particular-sublimations>’ (while as to when it converges to desublimation as failing existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation), it goes on to priorly reflect the overall relative-ontological-incompleteness—presublimation-construct-of—meaningfulness-and-teleology as to its presencing—absolutising-identitive-constitutedness

prospective–historiality/ontological-eventfulness/ontological-aesthetic-tracing

meaningfulness-and-teleology is underlined 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’ (reflected historically as of a sacral, monasterial, pastoral, hippocratic, etc. aestheticisation–and–aestheticisation-towards-ontology and inconsistently echoed in modern-day deonto-professional institutional practices); and so as to the ‘instigative–askesis-or-acumen projected perception’ that the disposedness of the generalised social-construct wooden-language-{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology—as-of-nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} is ‘de-mentatively/structurally/paradigmatically relatively of inept/poorly-amenable ontological-performance-<including-virtue-as-ontology>’ for the prospective requisite existential dispensing-with-immediacy-for-relative-ontological-completeness–by-reification/contemplative-distension in the contemplation-and/or-fulfilling of the ‘instigative–askesis-or-acumen 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’ associated with prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology. This is the case even as with regards to the instigative–askesis-or-acumen for prospective sublimating genuine social intellectual–function/posture for instance, ‘the 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-referring-syncretising/circularity/interiorising/akrasiatic-drag ’ will hardly cognise the ‘prospective aporeticism-overcoming/unovercoming-overcoming merits’ respectively of projected Socratic-philosophers’ universalising-idealisation, budding-positivists positivism/rational-empiricism and prospective postmodern-thought as herein projected with notional–deprocrypticism conceptualisation and so as to the latter skirting/peripheral initiation within the presencing—absolutising-identitive-constitutedness[13]

<preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>existentialising—enframing/imprintedness[\(\text{as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition}\)] 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-{\{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-

<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness\} will falsely pretend that their respective presencing—absolutising-identitive-constitutedness[13]

<preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>existentialising—enframing/imprintedness[\(\text{as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition}\)] associated with the eliciting of their respective <amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-

leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-

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

1141
‘existential and contemplative internal adequation’ respectively for the nascent contemplation of such universalising-idealisation, positivism/rational-empiricism and prospective postmodern-thought as herein projected with notional-deprocrypticism conceptualisation whereas the skirting/peripheral initiation within such respective presencing—absolutising-identitive-constitutedness

<br>

<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-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-notion-or-ontological-
fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-
being-as-of-existential-reality as to its implied ontological-good-
faith/authenticity and ontological-
bad-faith/inauthenticity that are respectively instigative or forestalling of the possibility for prospective human aporeticism-
overcoming/unovercoming sublimation). This is further reflected in ‘the very postconverging-
as-to-ontological-normalcy/postconvergence over preconverging-as-to-epistemic-abnormalcy
conception of human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity’
with regards to the fact that the state of recurrent-utter-uninstitutionalisation, base-
institutionalisation-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-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
‘nondescript/ignorable–void ’—with-regards-to-prospective-apriorising-implications} narratives increasingly ignoring-and-failing to engage with inherent veridical knowledge-
reification. In this respect the possibility of human prospective reasoning-through/messianic-
reasoning that goes on to induce prospective reasoning-from-results/afterthought as secondnatured-institutionalisation is ever always accompanied/framed by its ‘instigative–
drivenness–equalisation). However, the ontological-veracity of human temporal-to-intemporal ontological-performance\(^{103}\)\^{-}\langle\text{including-virtue-as-ontology}\rangle as at uninstitutionalised-threshold\(^{103}\) (so-underlined by human limited-mentation-capacity) speaks to the fact that even the ‘instigative–asks-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 bound to manifest its socio-institutional conceptions/constructs/models very prospective aporeticism-overcoming/unovercoming, as so-manifested as of incipient/incidental overall relative-ontological-incompleteness\(^8\)\^{-}\langle\text{presublimation-construct–of–meaningfulness-and-teleology}\rangle usurping of nascent-particular/incipient-and-material/technical-sublimations\^{-}\langle\text{blinded-to-their-relative-ontological-completeness–reference-of-thought–devolving}\rangle; as the nascent-particular/incipient-and-material/technical-sublimations\^{-}\langle\text{blinded-to-their-relative-ontological-completeness–reference-of-thought–devolving}\rangle given ‘conceptualisation incompleteness as to ontological-contiguity’ \(\) elicits the manifestation of such overall relative-ontological-incompleteness\(^8\)\^{-}\langle\text{presublimation-construct–of–meaningfulness-and-teleology}\rangle as defect of beholding apriorising aestheticisation (as of overall relative-ontological-incompleteness\(^8\)\^{-}\langle\text{presublimation-construct–of–meaningfulness-and-teleology}\rangle wrong 4 historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition as being of nascent-particular/incipient-and-material/technical-sublimations\^{-}\langle\text{blinded-to-their-relative-ontological-completeness–reference-of-thought–devolving}\rangle, underlined by its preconverging-or-dementing\(^9\)–apriorising-psychologism wrong construal as being of postconverging-or-dialectical-thinking\(^9\)–apriorising-psychologism). Such a 4 historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition as to the desublimating manifestation of ‘effectively underlying human beholding—inchng,-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 so-inherent to human <amplituding/formative–epistemicity>totalising–thrownness-in-
existence<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)}) which goes on to
instill (beyond-the-consciousness-awareness-teleology<in-existential-extrication-as-of-
existential-unthought>) a social agency all of its own associated with inducing prospective
desublimating and dereifying of socio-institutional conceptions/constructs/models. Such a
historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition numbing-
traction—of-desublimating– meaningfulness-and-teleology
{as-perspective-lost-of-
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/avoidable/inevitable/inescapable/unpreventable/unchangeable/in
surmountable/unovercomable

prekening—absolutising-identitive-constitutedness

<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing ~> existentialising—
enframing/imprintedness {as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition}) of a human rationalising closedness that
structures/paradigms directly or indirectly the ‘patronising/disfranchising/disqualifying
acceptability/seemliness’ of the given human

prekening—absolutising-identitive-constitutedness

<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing ~> existentialising—
enframing/imprintedness {as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition}) imbued preconverging—de-
mentating/structuring/paradigming vices-and-impediments, and so as to dimensionality-of-
desublimating-lack-of

{<amplituding/formative> supererogatory—de-mentativeness/epistemic-
growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-
residuality/spirit-drivenness—equalisation} (thus undermining the challenge of the double
epistemic orientation to notional—deprocrypticism institutionalisation
‘unenframed/unbeholdening/bechancing—supererogation’ parameterisation/reparameterisation
(reflecting a supererogatory—decisionality-of-socioinstitutional-conceptions-as-to—‘their-
nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality—numbing-traction-
desublimation’) as-so-operationalising—‘scalarisation-as-to-rescalarisation-as—re-ontologisation’
for prospective aestheticisation—and—aestheticisation-towards-ontology/meaningfulness-and-
teleology as highlighted above, and so with regards to superseding our positivism—
procrypticism occlusivity). This historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition numbing-traction—of-desublimating—
meaningfulness-and-teleology (as-perspective-lost-of-

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-postconverging/dialectical-thinking -of-notional—deprocrypticism-(in-dimensionality-of-

sublimating — <amplituding/formative—epistemicity—growth-or-

confatedness /scalarisation-as-to-rec scalarisation-as—re-ontologisation)> reflects the implications of the ‘effectively underlying human beholdening—inch-ing,—apprehending,—and-
taming—drive or aestheticising—’ surrealising/supererogating—drive for <postconverging—‘motif-and-apriorising/axiomatising/referencing—imbuing’—
extistentialising—framing/imprinting-(as-to-prospective—historiality/ontological-

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

normalcy/postconvergence-reflected—‘epistemicity-relativism’>’ (as to manifestly cultivated/beholdening-construct-of—‘meaningfulness-and-teleology’—ultimately-construed-as-habit/practice/belief/culture so-reflected as <preconverging—‘motif-and-
apriorising/axiomatising/referencing—imbuing’—existentialising—enframing/imprintedness—

(as-to— historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition), and so with regards to human living-development—as-to-personality-development, institutional-
development—as-to-social-function-development and Being-development/ontological-

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

meaningfulness-and-teleology ) and speaks to the fact that the overall development of human 56 meaningfulness-and-teleology 100 in reflecting holographically—<conjugatively-and-
transfusively> the ontological-contiguity —of-the-human-institutionalisation-process involves a ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-
referencing-imbued-ontological-performance—<including-virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-
referencing’. This ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-
their nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological-completeness — reference-of-thought-developing> positivistic/rational-empiricism conceptions (as reflected with Newton’s interest in alchemy and the occult in association with his positivistic natural philosophy as well as Descartes’ underlying deistic interest in association with his incipient positivistic mathesis universalis schema/disseminative metaphoricity explicited with his thinking proposition and scepticism exercise engendering as to its dimensionality-of-sublimating

(<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) our positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme ). Along the same lines, it is interesting to note how Plato’s Socrates and Plato as to their dimensionality-of-sublimating

(<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) universalising-idealisation instigation were in many ways rather beholden to a pre-universalising Delphian spirituality conception (as so-reflected particularly by the Delphian motto know thyself) with regards to their universalising-idealisation approach mostly emphasising human and social virtue (as underlined with Socrates’ maieutics and Plato’s theory of Forms) and so very much in contrast to the latter Aristotelian approach in an all-expansive perspective of universalising-idealisation particularly so by its emphasis on overall universalising-idealisation pragmatic knowledge including practical and natural phenomena universalising-idealisation implications. This ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance—<including-virtue-as-ontology> as to presublimation and
The further implication is that ours cannot pretend to be
the human generation that shuts-off from prospective knowledge-reification the analysis and
(}\hfill <amplituding/formative–epistemicity>totalising~in-
{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} (as to
{relative-ontological-completeness } ). The further implication is that ours cannot pretend to be
the human generation that shuts-off from prospective knowledge-reification the analysis and
criticism of its methodologising/mutualising/organising/institutionalising as of its
presencing—absolutising-identitive-constitutedness <preconverging—‘motif-and-
apriorising/axiomatising/referencing’–imbuing> existentialising—enframing/imprintedness—
(as to historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) (as to
‘human social-vestedness/normativity <discretely-implied-functionalism> implied
contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’
without grasping the ontological-veracity of overall human ‘formativeness)<as-to-
tersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-
deferralism>–of—meaningfulness-and-teleology and so as to human inherently
embodied–vitality/survival/subsistence in existential becoming with regards to human living-
development–as-to-personality-development, institutional-development–as-to-social-function-
development and Being-development/ontological-framework-expansion–as-to-depth-of-
onologising-development-as-infrastructure-of—meaningfulness-and-teleology as so-
defining the-social or human-social-potency’). This is necessary for fundamental ontology
speaking of notional–deprocrypticism enabled fundamental ontology-driven ‘postconverging-
or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’ for inducing prospective human historiality/ontological-
eventfulness /ontological-aesthetic-tracing—perspective–ontological-
normalcy/postconvergence-reflected—epistemicity-relativism’). Basically, notional–asceticism
is ever always associated with the successive relative-ontological-completeness registry-
worldviews/dimensions possibility for prospective transcendence-and-
sublimity/sublimation/superegotary-de-mentativity to arise (as to the notional–asceticism)}
with such notional–asceticism associated with notional–deprocrypticism factoring in that the projective-insights ‘out of thin air’ (as of reasoning-through/messianic-reasoning) that go on to contemplate of prospective relative-ontological-completeness \(^1\) sublimation is potentially a universal human capacity as of discretionary human disposition (as to when relative-ontological-completeness \(^3\) avails) for opting for sublimating ontological-good-faith/authenticity \(^9\)–postconverging–de-mentating/structuring/paradigming \(^70\) or opting for desublimating ontological-bad-faith/inauthenticity \(^7\)–preconverging–de-mentating/structuring/paradigming \(^8\), 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 \(^4\) 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 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–{<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-confalteredness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)

underlying notional–asceticism. This very notional–asceticism insight (speaking of dimensionality-of-sublimating –(<amplituding/formative>supererogatory–de-
their presencing—absolutising-identitive-constitutedness, 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) 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)’ 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-
sophists do not find any metaphysical/ideological advocacy issues with rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism but for when it prospectively comes to

universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’, medieval-scholastics do not find any metaphysical/ideological advocacy issues with


approportioning, to the very natural-order-of-things conception of approportioning and to our subtle modern-day institutionally-distorted/disjointed conception of approportioning as particularly the target as to Lyotard’s critique of such institutionally-distorted implied metanarratives especially with regards to their poor/sheepish/dubious/ineffectual social/institutional devolving parameterised equanimity/balance as putting in question their theoretical, conceptual and operative veracity, and speaking in all the above epochal instances of ‘ontological-bad-faith/inauthenticity’—and—lack-of-equanimity of social/institutional process towards de-mentative/structural/paradigmatic priorly-defaulted/usurped social/institutional outcome as reflecting manifest lack of dispensing-with-immediacy-for-relative-ontological-completeness-by-reification /contemplative-distension'). But then such a presencing-distorted–meritocracy/totalising–sovereign-approportioning—of-human-ontological-performance—including-virtue-as-ontology> conception of sublimating meaningfullness-and-teleology as so-construed fundamentally as to the underpinning–suprasocial-construct conception that mostly defines human meaningfullness-and-teleology as of the constraint of ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (as to the beyond-the-consciousness-awareness-teleology<in-existential-extrication-as-of-existential-unthought> positive-opportunism of living-development—as-to-personality-development and institutional-development—as-to-social-function-development), is rather predisposed to overlook the supererogation -profundity~postconverging–de-mentating/structuring/paradigming (with regards to the requisite dispensing-with-immediacy-for-relative-ontological-completeness-by-reification /contemplative-distension of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfullness-and-teleology> as to underlying ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ (so-construed as to the ‘re-originary-as-unenframed/unbeholdening/outlier-conceptualisation{imbued-
mentating/structuring/paradigming without the requisite comprehensive abstract-appraisal of the de-mentative/structural/paradigmatic implications of the ‘supererogation’

value and ontological-veracity disposition’ implied presencing-distorted–
<including-virtue-as-ontology> historically involving ‘dominance/vested-interest structure in
relative-ontological-incompleteness’—presublimation-construct—of—meaningfulness-and-
teleology desublimating—existentialising—decisionality’ as from blantant brutish
conquest/subjugation conception of approportioning, dominion protection conception of
approportioning, to the very natural-order-of-things conception of approportioning and to our
subtle modern-day institutionally-distorted/disjointed conception of approportioning as so-
underlying their 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”) developed (so-construed as to the ‘re-originary—as-
unenframed/unbeholding/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} imbued ‘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 ’), that underlies the ontological-veracity of human
prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-

(\langle\text{amplituding/formative}\text{–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle). This fundamental ontological-deficiency of registry-worldviews/dimensions ‘prior

reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning presublimation-drivenness’ underpinning–suprasocial-construct conception of ‘meaningfulness-and-teleology is reflected in the fact of their absconding/abandonment relationship with the possibility of their very own prospective aporeticism-overcoming/unovercoming as to the implications of ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ (with regards to its supererogation

reflecting manifest dispensing-with-immediacy-for-relative-ontological-completeness \( \text{by-reification}^{[7]/\text{contemplative-distension}^{[7]} \} \); as left to the non-universalising ancient-sophists, non-positivising medieval-scholastics and our modern-day \(^{8}\) procrypticism–or–disjointedness-as-of\(^{8}\) reference-of-thought, the notion of any supererogation\(^{9}\) as to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\(^{56}\) meaningfulness-and-teleology\(^{100}\) (as advanced by Socratic-philosophers \(^{10}\) universalising-idealisation, budding-positivists and postmodern-thought implications for prospective human construction-of-the-Self) is rather unintelligible/superfluous but for their respective \(^{8}\) presencing—absolutising-identitive-constitutedness\(^{13}\) \( \text{preconverging}^{\preconverging} \text{‘motif-and-}\) apriorising/axiomatising/referencing’–imbuing\(^{7}\)–existentialising—enframing/imprintedness\(^{\langle \text{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} \rangle \) given presencing-distorted–meritocracy/totalising–sovereign-approporioning—of-human-ontological-performance\(^{72}\) \( \text{including-virtue-as-ontology} \) (historically involving ‘dominance/vested-interest structure in relative-ontological-incompleteness’–presublimation-construct–of–\(^{7}\) meaningfulness-and-teleology\(^{100}\) desublimating–existentialising–decisionality’ as from blantant brutish conquest/subjugation conception of approporioning, dominion protection conception of approporioning, to the very natural-order-of-things conception of approporioning and to our subtle modern-day institutionally-distorted/disjointed conception of approporioning). Again, as to the successive registry-worldviews/dimensions decadent wariness to ‘break-away from prospective ontological-contiguity’\(^{7}\) conception of relative-ontological-completeness\(^{73}\) as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^{7}\) for knowledge-reification’ (hence inducing a flawed imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/insurmountable/unovercomable epistemic-projection perspective that undermines prospective re-ontologisation and value-construction) as to wrongly construing of any such prospective insight
supererogatory—unbeholding-conflectedness  

Notional—deprocrypticism' as underlying the overall: human-subpotency 'fatedness-of-
sublimation-over-desublimation, to existence-potency ～sublimating—nascentness, 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'; the successive registry-worldviews/dimensions
reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning
as of their relative-ontological-incompleteness\(^{10}\) destructuring-threshold{uninstitutionalised-
threshold \(/\text{presublimating—desublimating—decisionality})\) ～of-ontological-performance\(^{12}\),
～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-appropportioning—of-human-ontological-performance\(^{12}\)}<including-virtue-as-
meaningfulness-and-teleology\(^{100}\) infrastructure thus effectively superseding any such given registry-worldview/dimension underpinning-suprasocial-construct prior conception of ontologisation and value-construction’ and so as to the underlying ‘tight-and-entwined relationship between the overall human ontological-commitment\(^{66}\) </implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality> (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity—sublimation—(as-to-underlying-,ontological-commitment\(^{67}\) </implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality>) inherent in the ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ perspective that such re-originary—as-unenframed/unbeholdening/outlier-conceptualisation—(imbued-postconverging/dialectical-thinking —’projective-insights’/’epistemic-projection-in-conflatedness ’—of-notional—deprocrypticism-prospective-sublimation)\(^{91}\) intemporal-disposition can induce, and with such re-originary—as-unenframed/unbeholdening/outlier-conceptualisation—(imbued-postconverging/dialectical-thinking —’projective-insights’/’epistemic-projection-in-conflatedness ’—of-notional—deprocrypticism-prospective-sublimation)\(^{91}\) intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction induced sublimation-over-desublimation —meaningfulness-and-teleology\(^{100}\) infrastructure’ de-mentatively/structurally/paradigmatically explaining the possibility for the succession of registry-worldviews/dimensions as to their induced living-development—as-to-personality-development and institutional-development—as-to-social-function-development social-stake-contention-or-confliction. Inherently, unlike the flawed intuitive human projection of meaningfulness-and-teleology\(^{100}\) in apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity )—constitutedness\(^{11}\) terms inducing presencing—absolutising—
identitive-constitutedness  


and—re-apriorising/re-axiomatising/re-referencing-process-of—<amplituding/formative—epistemicity> totalising—conceptualisation” (speaking of varying temporal-to-intemporal human ontological-performance —<including-virtue-as-ontology>) fundamental subjection to prospective existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation implications in a narrowing-down selection of the intemporal-disposition as being of ontological-veracity thus reflecting its sublimating inducing supererogation (97)
profundity–postconverging–de-mentating/structuring/paradigming, and as this in turn underlies
the narrowing-down secondnaturering of the successive registry-worldviews/dimensions (while
excluding human temporal-dispositions of ontological-performance\textsuperscript{2}\textsuperscript{<including-virtue-as-ontology>} as to the secondnatured level of projective-insights attained). Thus inherently
‘human notional–firstnaturedness—temporal-to-intemporal-dispositions\textsuperscript{<so-construed-as-from-perspective–ontological-normalcy/postconvergence>} accordioning\textsuperscript{(as-of-varying-individuations-contextually-transverse-desublimation/sublimation, as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-
imbued-ontological-performance \textsuperscript{-<including-virtue-as-ontology>} as to living-development–as-to-personality-development is de-mentatively/structurally/paradigmatically reflected in the
overall ontological-contiguity\textsuperscript{2}\textsuperscript{-of-the-human-institutionalisation-process\textsuperscript{2}\textsuperscript{<uninstitutionalised-threshold /presublimating–desublimating-decisionality>–of-ontological-
performance\textsuperscript{-<including-virtue-as-ontology>} reflect human notional–firstnaturedness—temporal-to-intemporal-dispositions\textsuperscript{<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>} in want for the same narrowing-down selection of the intemporal-
disposition as to ‘human\textsuperscript{4}\textsuperscript{-<amplituding/formative–epistemicity>totalising–thrownness-in-
existence }, imbued-projective-arbitrariness/waywardness\textsuperscript{(as-to-the-human–
projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing-process-of\textsuperscript{-<amplituding/formative–epistemicity>totalising–conceptualisation)}
(speaking of varying temporal-to-intemporal human ontological-performance\textsuperscript{-<including-virtue-as-ontology>}) fundamental subjection to prospective existence—as-sublimating-
the idea of ‘prelogism’-as-of-conviction,-in-profound-supererogation
<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical
outcome-arrived-at> cognisance-and-integration in presublimation
reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning
<amplituding/formative>disposedness-(as-to-orientation/value-construct/valuation–and–derived-parameterising)’ speaks to the fact that more fundamentally postlogism and social-postlogism implications are ontologically escalating
beyond just any particular/specific existential manifestation of postlogism and that inherently
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) rather than to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^7\) (as re-ontologising prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) and thus undermining the prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring induced re-motif-and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting as conflating towards the possibility of ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’. The psychologistic and apriorising implications here is that with regards to say a God of plane proposition in an animistic social-setup, an engagement striving to elucidate the notion of plane involving any existential-instantiation aposteriorising/logicising/deriving/intelligising/measuring in terms of the animistic social-setup non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation, is de-mentatively/structurally/paradigmatically already validating the animistic social-setup non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation as paradoxically valid for all instances of aposteriorising/logicising/deriving/intelligising/measuring warranting positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation (thus inducing the animistic social-setup ‘incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation and its non-positivistic complexification); as to the fact that it is a positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation adopting rather a relation of ‘non-aposteriorising/non-logicising/non deriveing/non-intelligising/non-measuring as from the non-positivistic
unenframed-conceptualisation postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism conception in ontological-normalcy/postconvergence epistemic-projection perspective). As of practical existential implications \textsuperscript{55} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation means that the positivistic <amplituding/formative>disposedness\{as-to-orientation/value-construct/valuation–and–derived-parameterising\} cannot be responsive to the social-stake-contention-or-confliction projected as of such a non-positivistic meaningfulness-and-teleology\textsuperscript{100}, as to a fundamental positivistic disavowal of its non-positivistic <amplituding/formative>disposedness\{as-to-orientation/value-construct/valuation–and–derived-parameterising\} as non-aposteriorising/non-logicising/non-deriving/non-intelligising/non-measuring (as from the holding-forth of its non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation). By extension, \textsuperscript{5} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation psychologistic and apriorising implications (so-construed as from the technical ontological-veracity of originariness/origination\{so-construed–as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence\} perspective of notional–deprocrypticism), speaks to the fact that the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the respective registry-worldviews/dimensions in relative-ontological-completeness\textsuperscript{87} (base-institutionalisation, \textsuperscript{104}universalisation, positivism and deprocrypticismrespectively) are projected in disavowal of their respective prior registry-worldviews/dimensions in relative-ontological-incompleteness\textsuperscript{89} (recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism respectively) destructuring-threshold\{uninstitutionalised-threshold /presublimating–desublimating-decisionality\} of-ontological-performance\textsuperscript{72}–<including-virtue-as-ontology> of ontological-performance\textsuperscript{72}–<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-constitutedness\(^1\), \(<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag , all relative-ontological-incompleteness\(^2\) registry-worldviews/dimensions as of their preconverging-or-dementing\(^3\)—apriorising-psychologism pretend to articulate what can prospectively be possible and impossible (in such a way that ‘conveniently’ imply that theirs is the registry-worldview/dimension that ‘thinks right’ while ignoring projective-insights as of the overall ontological-contiguity—of-the-human-institutionalisation-process\(^4\) implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^5\) with respect to all corresponding prospective relative-ontological-completeness\(^6\) projective-insights implications of transcendence-and-sublimity/sublimation/supererogatory~de-mentativity; failing to factor in that their paradoxical contemplation in relative-ontological-incompleteness\(^7\) 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\(^8\) avails) as of ontological-bad-faith/inauthenticity\(^9\) to the notion that afterall all the world that exists is-as-of-their-given-registry-worldview/dimension however its preconverging–de-mentating/structuring/paradigming vices-and-impediments\(^10\) (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\(^11\) ). In a further elucidation, the ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance\(^12\)\(<including-virtue-as-ontology> as to
presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’ associated with human temporal inclination to \[\text{historicity-tracing—}\in\text{presencing—hyperrealisation/hyperreal-transposition}\] 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—\text{as-unenframed/unbeholdening/outlier-conceptualisation}\{	ext{imbued-postconverging/dialectical-thinking—projective—insights\}'/\text{epistemic-projection-in-conflatedness—of-notional—deprocrypticism-prospective-sublimation}\} \text{intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry-worldview/dimension\}}\text{presencing—absolutising-identitive-constitutedness}\text{\langle preconverging—\text{motif-and-}\text{apriorising/axiomatising/referencing—imbuing—existentia}\text{lising—enframing/imprintedness—(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\}]) inducing prospective sublimation-over-desublimation \text{meaningfulness-and-teleology}\text{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 \text{meaningfulness-and-teleology)} and as human aestheticisation—and—aestheticisation-towards-ontology translates into defining human living-development—as-to-
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—


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’. This elucidation of human-decisionality-<as-to-play-of-
valid/invalid-decisionality-imbued-sublimation/desublimation> and effectively-manifest-
sublimation/sublime as underlying human sublimation-construct is very much insightful for
grasping-and-analysing the issues involved with prospective human aporeticism (human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint) as to prospective desublimation, so-reflect
t with the ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-
referencing-imbued-ontological-performance“-<including-virtue-as-ontology> as to
presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-
referencing’; and so in the sense that effectively-manifest-sublimation/sublime as strongly
associated with nascent-sublimations (nascent-particular/incipient-and-material/technical-
sublimations←<blinded-to-their-relative-ontological-completeness ← reference-of-thought-
devolving>) induced as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation”, do not necessarily imply holding-forth referencing/registering/decisioning as
from such nascent–human-decisionality-induced-sublimation←<of-blinded-relative-ontological-
completeness”-imbued—supererogatory→ reference-of-thought/grandest-axiomatic-construct—
as-to-referencing/registering/decisioning> but are rather instigatively
referenced/registered/decisioned by the overall underpinning—suprasocial-construct as to the

1197
preconverging~’motif-and-apriorising/axiomatising/referencing’–imbuining—
enframing/imprintedness—as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition)) inducing prospective sublimation-over-desublimation
meaningfulness-and-teleology infrastructure thus effectively superseding any such given
registry-worldview/dimension underpinning–suprasocial-construct prior conception of
ontologisation and value-construction’. This opened and unaccounted nature of nascent–
human-decisionality-induced-sublimation-<of-blinded-relative-ontological-completeness>–
imbued,-supererogatory~reference-of-thought/grandest-axiomatic-construct—as-to-
referencing/registering/decisioning> as underlying effectively-manifest-sublimation/sublime as
to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation, implies
that institutionalised human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-
sublimation/desublimation> is inevitably caught up with ‘(relative-ontological-
incompleteness presublimating reference-of-thought/grandest-axiomatic-construct—as-to-
referencing/registering/decisioning) presublimation–human-decisionality-induced-
desublimation’ when it strives prospectively to be reflective of ‘effectively-manifest-
sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation’; 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-
elicited 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—as-to-rescalarisation-as—to-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 —<implied—self-assuredness-of-ontological-
good-faith/authenticity—postconverging—de-mentating/structuring/paradigming—as-being-as-
of-existential-reality> as to the possibility for prospective sublimation-over-desublimation (so-
implicated 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 —<implied—self-
assuredness-of-ontological-good-faith/authenticity—postconverging—de-
mentating/structuring/paradigming—as-being-as-of-existential-reality>); such that all
presencing-distorted—meritocracy/totalising—sovereign-appropportioning—of-human-
ontological-performance —<including-virtue-as-ontology> terms—as-of-axiomatic-construct of
‘⟨amplituding/formative—disposedness—(as-to-orientation/value-construct/valuation—and-
derived-parameterising)⟩ and ontologisation’ as so-reflected by their underpinning—suprasocial-

However, human limited-mentation-capacity as it induces human notional~firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence> with respect to human ontological-performance–<including-virtue-as-ontology> is effectively the critical de-mentative/structural/paradigmatic impediment to human omnipotentiality but that said the possibility for human limited-mentation-capacity-deepening is equally what critically renders the elucidation of human omni-potential pertinent and vital (as herein undertaken beyond any presencing—absolutising-identitive-
constitutedness\textsuperscript{13} perspective in \textit{amplituding/formative–epistemicity}totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{12}, as to social-vestedness/normativity\textsuperscript{discretely-implied-functionalism} historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition but rather enabling the construing of the more ontologically-veridical perspective allowing for prospective \textit{future-ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{perspective–ontological-normalcy/postconvergence-reflect\textsuperscript{epistemicity-relativism}}}). From this insight what effectively underlies ‘human-decisionality\textsuperscript{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\textsuperscript{perspective–ontological-normalcy/postconvergence}’ as to ‘bechancing-becoming—originariness/origination—historiality/ontological-eventfulness”/ontological-aesthetic-tracing\textsuperscript{perspective–ontological-normalcy/postconvergence-reflect\textsuperscript{epistemicity-relativism}}—disinhibited-mental-aestheticising sublimation reclamation/recovery from beholdening-becoming—distortive-originariness/distortive-origination—as-to-historicity-tracing—inhobited-mental-aestheticising’) is in successive absolutely-disruptive hierarchical-ordering: the implications of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{as-to-orientation/value-construct/valuation—and–derived-parameterising} (as can be so-constrained as of \textit{amplituding/formative–epistemicity}totalising/circumscribing/delineating foregrounding—entailment\textsuperscript{postconverging–narrowing-down~sublimation-as-to–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation -in-reflecting–immanent-ontological-contiguity –as-operative-notional–deprocrypticism} so-reflecting \textit{amplituding/formative}disposedness (as-to-orientation/value-construct/valuation–and–derived-parameterising} and \textit{amplituding/formative}entailment\textsuperscript{as-to-totalising-contiguous/coherent–factuality-of-variability}), then \textsuperscript{presencing—absolutising-identitive-constitutedness}\textsuperscript{13}
existentialising—
enframing/imprintedness—
hyperrealisation/hyperreal-transposition

social-vestedness/normativity —discretely-implied-functionalism>, followed by dominance/vested-interest—drivenness—
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—
epistemicity>totalising—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

universal-transparency
—transparency-of-totalising-entailing—as-to-entailing—
epistemicity>totalising—relative-ontological-completeness
elucidated emancipatory/sublimating implications as from the ‘absolutely-

1203
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-<conjugatively-and-
transfusively> 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 —<including-virtue-as-ontology> terms–
as-of-axiomatic-construct of {<amplituding/formative>disposedness-(as-to-orientation/value-
construct/valuation—and–derived-parameterising) and ontologisation’ as so-reflected by their
underpinning–suprasocial-construct (historically involving ‘dominance/vested-interest structure
in relative-ontological-incompleteness—presublimation-construct–of–‘meaningfulness-and-
teleology’ 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<presencing—absolutising-
identitive-constitutedness<preconverging—’motif-and-apriorising/axiomatising/referencing’–
imbuing>existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition)’ and are incapable (as of their given
terms–as-of-axiomatic-construct of ‘<amplituding/formative>disposedness-(as-to-
orientation/value-construct/valuation–and–derived-parameterising) and ontologisation’
of ontologically accounting for the overall ontological-contiguity —of-the-human-
institutionalisation-process and its prospective emancipatory/sublimating possibilities as to
convergence towards omnipotentiality. Insightfully, we can thus construe of ‘our subtle
modern-day institutionally-distorted/disjointed conception of approportioning human-
decisionality–<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation>’
as of its \(^{13}\) presencing—absolutising-identitive-constitutedness <preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing–existentialising—enframing/imprintedness–(as-to- historicity-tracing—presencing–hyperrealisation/hyperreal-transposition)

given registry-worldview/dimension presencing—absolutising-identitive-constitutedness
<preconverging~‘motif-and-apriorising/axiomatising/referencing’—imbuing—
enframing/imprintedness-(as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition)) inducing prospective sublimation-over-desublimation
meaningfulness-and-teleology infrastructure thus effectively superseding any such given
registry-worldview/dimension underpinning—suprasocial-construct prior conception of
ontologisation and value-construction’. That said, human-subpotency reifying-and-
empowering-reflexivity-of-ecstatic-existence-as-panintelligibility
‘(imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human-subpotency—
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-
apriorising/re-axiomatising/re-referencing~conceptualisation) in reflecting the overall
ontological-contiguity—of-the-human-institutionalisation-process, underscores that the
effective mechanism for overcoming ‘relic/artifactual—beholdingen-constitutedness
‘historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition’ lies with the
human capacity for reframing (as of supererogatory—unbeholdingen-confledness
‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing<perspective—ontological-
normalcy/postconvergence-reflected—‘epistemicity-relativism’> so-implied as of
notional—deprocrypticism) whether as to mere aestheticisation reframing or aestheticisation–
and—aestheticisation-towards-ontology reframing (as to living-development—as-to-personality-
development, institutional-development—as-to-social-function-development and Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure—meaningfulness-and-teleology ). Inherently the requisite originariness-
parrhesia,—as—spontaneity-of-aestheticisation for human reframing given human limited-
mentation-capacity is rather more forthcoming with directly graspable contextually restricted
frameworks—of-conceptualisation with human reframing capacity increasingly of
apriorising/ axiomatising/ referencing-(of-existential-contextualising-contiguity) —re-originariness/re-origination impotence with frameworks-of-conceptualisation of overwhelming scale inducing increasing ‘sovereign-deference with lack of universal-transparency’


dementative/structural/paradigmatic domination/pre-eminence over social-stake-contention-or-confliction. The grander issue in this regards (as to optimal human reframing capacity with regards to the equanimity/balance of human theoretical-conceptual-operant institutionalised-conceptualisations) as of the present thus has to do with ‘generalised-and-representative human appreciation of its reifying and empowering reflexivity potential giving the perplexing/passivising modern-day scale of organisationally and institutionally preconvergingly–de-mentated/structured/paradigmed meaningfulness-and-teleology as to the fact that modern-day organisational and institutional structure and purposes (by their social-stakes-contention-or-confliction) in critical ways render the sovereign human increasingly more of a mere cog within systems that as of their technical, bureaucratic and socially-defining presencing—absolutising-identitive-constitutedness<preconverging—‘motif-and-apriorising/ axiomatising/referencing’—imbuing>existentialising—enframing/imprintedness-
(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) purposes are already in many ways decisively de-mentatively/structurally/paradigmatically predefined as imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable frameworks as not subject to prospective aporeticism-overcoming/unovercoming analysis, and thus increasingly undermining generalised-and-
representative human appreciation of deconstructive acuity and reappraisal (but for such institutional and organisational predetermined distorted conception of paucity/deficiency as to their very presencing—absolutising-identitive-constitutedness as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition conceptualisations), as well as more fundamentally undermining the capacity for human re-originary—as-unenframed/unbeholdening/outlier-conceptualisation- (imbued-postconverging/dialectical-thinking—‘projective-insights’/‘epistemic-projection-in-conflicatedness’-of-notional—deprocrypticism-prospective-sublimation) engagement with existence as to all-encompassing <amplituding/formative—epistemicity>totalising—renewing-realisation,—re-perception,—re-thought-in-epistemic-conflicatedness in the contemplation of omnipotentiality. Ultimately (as to human-subpotency ‘fatedness-of-sublimation-over-desublimation to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process'), omnipotentiality is ever always directly and truly contemplatable as from the ‘absolutely-disruptive hierarchical-order implied as to the implications of existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation’ (as can be so-constrained as of ‘<amplituding/formative—epistemicity>totalising/circumscribing/delineating foregrounding—entailment {postconverging—narrowing-down—sublimation-as-to—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation’—in-reflecting—‘immanent-ontological-contiguity’;—as-operative-notional—deprocrypticism)—so-reflecting <amplituding/formative—disposedness {as-to-orientation/value-construct/valuation—and—derived-parameterising} and <amplituding/formative—entailment {as-to-totalising-contiguous/coherent—factuality-of—variability}). Such that in many ways the overarching reframing for convergence towards...
incidentally/parenthetically wrongly purport to reflect ‘inherent immanent-existence overall withdrawn effectively-manifest-sUBLIMATION/SUBLIME or withdrawn subLIMATION-STRUCTURE’. It is this fundamental insight ‘about the inherent absolutising referencing/registering/decisioning ontological-deficiency necessarily arising from human limited-mentation-capacity’ (requiring ‘projective-insights’/‘epistemic-projection-in-conflatedness’ as to human limited-mentation-capacity-deepening) that underlies the notion of human de-mentation
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as factoring in the implications of human limited-mentation-capacity (by a ‘psychological-disposition for supererogatory–unbeholdening-conflatedness’
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/oulier-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’. Interestingly, this seedingly/incipiently fundamental
paradox of ‘prospective/nascent sublimating supererogatory–unbeholdening-conflatedness’
and ‘presublimating relic/artifactual–beholdening-constitutedness’ as to its perpetuative
encumberment of human intelligibility, correspondingly highlights the inherent disambiguation
of human meaningfulness-and-teleology ‘as of the seeding/incipient encumberment of its
momentous-unbeholdening–aestheticising-reflex with its merely-beholdening–aestheticising-
reflex’ (so-perpetuative as to human living-development–as-to-personality-development,
institutional-development–as-to-social-function-development and Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology ), as the more critical drawback to
overarching reframing of ‘human-decisionality–<as-to-play-of-valid/invalid-decisionality-
imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-
existence’s sublimation-structure’/omnipotentiality. This insight can be translated by the fact
that nascent-sublimations (nascent-particular/incipient-and-material/technical-sublimations\[\text{blind-to-their-relative-ontological-completeness} – \text{reference-of-thought-devolving}\]) 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 \text{meaningfulness-and-teleology}\[100\]’, and so for instance in the sense that human tools, other technical/material capabilities like electricity, etc. are rather of ‘de-mentative/structural/paradigmatic momentous-unbeholding–aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—\text{as-sublimating-withdrawal, eliciting-of-prospective-supererogation}\[97\]’ as to the inherent sublimating/emancipatory possibilities accruable to all humans and societies as to their underlying ontological-commitment <\text{implied—self-assuredness-of-ontological-good-faith/authenticity} \sim \text{postconverging-de-mentating/structuring/paradigming—as-being-as-of-existential-reality}\> of \text{meaningfulness-and-teleology}\[90\]; so-reflecting the fact that overall human civilisation (notwithstanding any given societies/cultures of naïve \text{presencing—absolutising-identitive-constitutedness} \text{as to presencing-distorted—meritocracy/totalising—sovereign-approporioning—of-human-ontological-performance}\[72\]-\text{<including-virtue-as-ontology}> ‘merely-beholdening–aestheticising-reflex of \text{meaningfulness-and-teleology}\[100\]’) could only be possible by the cumulating/recomposuring of all such ‘de-mentative/structural/paradigmatic momentous-unbeholding–aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—\text{as-sublimating-withdrawal, eliciting-of-prospective-supererogation}\[97\]’ 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-unbeholding–aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—\text{as-sublimating-withdrawal, eliciting-of-prospective-supererogation}\[97\]’ more fundamentally speak to ‘overall human momentous-unbeholding–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\(^{(10)}\) 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\(^{(46)}\) historiality/ontological-eventfulness\(^{(37)}\)/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\(^{(97)}\)’ (and so rather than a shallower point-of-departure as from a ‘human psychological-disposition for relic/artifactual–beholdening-constitutedness\(^{(13)}\) historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition of presublimating intelligibility’ of ‘merely-beholdening–aestheticising-reflex of meaningfulness-and-teleology\(^{(100)}\)’ caught up in complexes of ‘naïve presencing—absolutising-identitive-constitutedness\(^{(13)}\) as to presencing-
supererogatory—unbeholding-conflatedness
historiality/ontological-eventfulness
ontological-aesthetic-tracing
normalcy/postconvergence-reflected
epistemicity-relativism
of sublimating intelligibility;
so-construed
imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/insurmountable/unovercomable frameworks of de-mentative/structural/paradigmatic limits to abstract ‘human-decisionality-
<as-to-play-of-valid/invalid-decisionality-imbued-
sublimation/desublimation>

omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality. This paradox is analysable as from the ‘critical pure-ontology’ elucidation of 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-
apriorising/re-axiomatising/re-referencing~conceptualisation

so-underscored by ‘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

<perspective–ontological-normalcy/postconvergence-reflected
epistemicity-relativism’>’ (as of inherent imbuement of existence as of its ‘transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity and immanence differential conceptivity/epistemic-reflexivity integral-difference’ reflecting human teleology

or ‘phenomenal/manifest perspective conceptivity/epistemic-reflexivity in existence as ontological’);

wherein incipient/seeding ‘human supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—differential as of relative-
ontological-incompleteness /relative-ontological-completeness


1224
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 beholding—inchng,-
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-existence\(^4\) re-
aestheticising/re-motif–<in-postconverging–narrowing-down–‘sublimation-of-taste–
hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-
reflexivity-of– historiality/ontological-eventfulness /ontological-aestheticising-tracing’–as-to-
existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation/\(^7\)> and re-
procession/re-automatism–as-to-re-apriorising/re-axiomatising/re-referencing–<in-
postconverging–narrowing-down–‘sublimation-of-apriorising/axiomatising/referencing–
hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-
reflexivity-of– historiality/ontological-eventfulness /ontological-aestheticising-tracing’–as-to-
existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation/\(^7\)> 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
to their interlay/organicalism/aestheticising-handle’–(imbued–supererogatory–projective-

subontologisation/subpotentiation’ while sublimating-nascence is de-
mentatively/structurally/paradigmatically of ‘unbeholding ontologising-depth as to backdrop-
of-inherent-immanent-existence’s–sublimation-structure-<of-‘unsurrealistic-as-real’–
ontological-normalcy/postconvergence>’ (such that perspectively ‘to beholden-as-
sovereignising is to underly/organise/decision existentialising subpotentiation’ and so potently
constrained as from perspective ‘unbeholding sublimating–nascence ontologising-depth of
the full-potency of existence’); as to the fact that surrealisingly/supererogatorily
existentialising–decisionality is of ‘notional-presencing—absolutising-identitive-
constitutedness preconverging–de-mentating/structuring/paradigmig—beholdening-as-to-
effectuation’ and so potently constrained as from sublimating–nascence
‘notional nonpresencing-<perspective–ontological-normalcy/postconvergence> as to
backdrop-of-inherent-immanent-existence’s–sublimation-structure-<of-‘unsurrealistic-as-real’–
ontological-normalcy/postconvergence>’. This overall conception underlies the
conceptivity/epistemic-reflexivity of both ‘existentialising–decisionality and sublimating–
nascence’ with regards to induced sublimation/desublimation (beyond naïve ‘presencing—
absolutising-identitive-constitutedness

epistemic-projection

perspective just as so-reflected ‘between reproducibility—mathesis/motif/thrownness-
disposition,—as—reproducibility-of-aestheticisation and originariness-parrhesia,—as—spontaneity-
of-aestheticisation’ and so as of ‘relative-ontological-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-
easily appreciated/grasped in a short timeframe by their immediate sublimating–nascence but
the more profound notion of a positivistic registry-worldview/dimension (as to social-and-institutional-frameworks-of—referencing/registering/decisioning of positivistic
meaningfulness-and-teleology) reflecting a positivising referencing/registry/decisioning is
more problematically conceptualisable and mostly arises as of crossgenerational
appreciation/grasp (given the non-positivistic presencing—absolutising-identitive-
constitutedness existentialising–decisionality psychological-disposition of defaulting
individual and social ‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’); and this ‘human existentialising–decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in
inducing desublimation or sublimation’ applies in the succession of registry-worldviews/dimensions with regards to the possibility for their prospective sublimation/emancipation. Along the same lines of disambiguating ‘human existentialising–decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—
tonologising-depth in inducing desublimation or sublimation’ just as ‘a God of plane non-
positivistic proposition’ in an animistic social-setup implies priorly an ‘altogether superseding
positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation induced psychologism of reference-of-thought’ (over their non-positivistic
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–
conceptualisation psychologism of reference-of-thought) from whence aposteriorising/logicising/deriving/intelligising/measuring can then ensue in existential-
instantiations of conceptualising, and so as to the positivistic ‘meaningfulness-and-teleology
‘more profound reflection of existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation with regards to sublimating–nascence teleological-inflection–(as-to-more-
profound-nondisjointing</amplituding/formative>
epistemicity-totalising/circumscribing/delineating⟩, likewise prospectively with regards to nascent-particular/incipient-and-material/technical-sublimations⟩<blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving⟩ as underlying many a technical and natural sciences it is ever always the ‘more profound reflection of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ in the sense that the technician and natural scientist are unconcerned with ‘any social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality imbuiement’ 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\(^87\) as to the de-mentative/structural/paradigmatic upholding at all instances of the possibility for prospective genuine knowledge-reification\(^87\) inducing sublimation/emancipation as to sublimating–nascence is more than just the specific knowledge-reification\(^87\) 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\(^100\) of any given specific knowledge-reification\(^87\) gesturing for sublimation (as for instance there is little point articulating any given positivistic existentialising–decisionality specific knowledge-reification\(^87\) gesturing for sublimating–nascence as to positivistic nascent-particular/incipient-and-material/technical-sublimations\[^{<\text{blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving>}}\] 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

\[ \langle \text{amplituding/formative–epistemicity} \rangle \text{totalising–thrownness-in-existence} \text{,}\text{-,imbued-projective-arbitrariness/waywardness} \{ \text{as-to-the-human–projective/reprojective–} \]
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of-
\[ \langle \text{amplituding/formative–epistemicity} \rangle \text{totalising–conceptualisation} \rangle \] as to sublimating–nascence epistemic-conflatedness as of projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing, and it is contended as well that the conceptualisation herein is rather the more profound as to when its meaningfulness-and-teleology elucidates as to its deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought sublimating–existentialising–decisionality ‘the desublimating–existentialising–decisionality of such disjointing pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation–(blurring/undermining-of-prospective-totalising-entailing,–as-to-entailing–
\[ \langle \text{amplituding/formative–epistemicity} \rangle \text{totalising–in-relative-ontological-completeness} \] 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/intelligibilitysetup/measuringinstrument –for–conceptualisation with the off-the-shelf and made-to-measure projection of methods and statistics by itself considered as supposedly profound knowledge, and even then such an approach ends up losing out on vision while wrongly reinforcing knowledge as a self-serving
punctual/expeditious institutional enterprise rather than of overall prospective human existential
sublimation/emancipation). Overall the social-construct itself is reflexive of this ‘human
eexistentialising–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\(^\text{10}\) desublimating–existentialising–decisionality (and so as to
‘blurriness’ in existentialising–decisionality’). In many ways social undertones of
meaningfulness-and-teleology\(^\text{10}\) reflected as of \(<\text{amplituding/formative}>\) wooden-language
(imbued—averaging-of-thought—\<as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology as-of-‘nondescript/ignorable–void ’–with-regards-to-
prospective-apriorising-implications>\} 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 aetiology/onological-
escalation and so as to mediocre rationales of their very own 

presencing—absolutising-
identitive-constitutedness<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-dragnon-poorly projecting of prospective Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology (and rather constrained to their present
prospectively desublimating living-development–as-to-personality-development and
institutional-development–as-to-social-function-development); and especially as so-prodded
with social and intellectual pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation dispositions which paradoxically as to their pretense-of-
sublimation in defending such ‘beholdening as sovereignising–imbued-
subontologisation/subpotentiation’ do not correspondingly contend that such lax/sloppy
existentialising–decisionality should be the case with nascent-particular/incipient-and-
material/technical-sublimations<blinded-to-their-relative-ontological-completeness
reference-of-thought-devolving> (speaking rather of self-serving social-
vestedness/normativity<discretely-implied-functionalism> ‘institutionalised-wisdom-of-
irresponsibility’, as so-manifested across the successive registry-worldviews/dimensions, as to
when institutional frameworks in their underlying ontologically-deficient underpinning–
suprasocial-construct that poorly appreciate dimensionality-of-sublimating

<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equality> are naively construed ‘as inherently superseding prospective human
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
ontologising-depth of the full-potency of existence’ which

\{\text{transparency-of-totalising-entailing,-as-to-entailing-} \text{amplituding/formative-}

\text{epistemicity>totalising~in-relative-ontological-completeness} \} \text{(as herein articulated) is exactly}

what accounts for human-subpotency ‘fatedness-of-sublimation-over-desublimation to
existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression in
reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-
the-human-institutionalisation-process’, and so as to the possibility of ‘human-decisionality-
<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential
commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality.
Whereas we can critically appreciate sublimating–nascence with regards to nascent-
particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-
completeness – reference-of-thought- devolving> as to profound constraining to existence—
as-sublimating-withdrawal,-eliciting-of-prospective-supererogation/> as associated with
technical and scientific contexts of sublimation/desublimation thus inherently inducing/eliciting
a human deferential disposition when in ignorance/ineptitude/incompetence reflecting the
naturally arising corresponding notional–self-distantiation-<imbued—re-motif-and-re-
apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising–
frame as to transversality<for-sublimating–existential-eventuating/denouement>~of-
affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing’ so-implicated with nascent-particular/incipient-and-
material/technical-sublimations-<blinded-to-their-relative-ontological-completeness –
reference-of-thought- devolving> but this human deferential disposition when in
ignorance/ineptitude/incompetence often does not naturally arise with social-and-institutional-
frameworks-of—referencing/registering/decisioning as of ‘blurriness in existentialising–
decisionality’ and thus must be actively implied in social knowledge conceptualisation as to
setup between prospective positivistic knowledge and prior non-positivistic knowledge is exactly what can enable pedantic dispositions to cultivate non-positivistic meaningfulness-and-teleology in such a social-setup), and critically in this regards it principally involves pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–in-relative-ontological-completeness }\rangle\text{ as undermining the social-construct’s intellectually potent reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility }\text{(imbued-and-}
full-potency of existence’ associated with nascent-particular/incipient-and-material/technical-sublimations—blind-to-their-relative-ontological-completeness — reference-of-thought-devolving—is necessarily of totalising-entailing as to the immediate-potency of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation thus relatively undermining such ‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’ gesturing associated with social-and-institutional-frameworks-of—referencing/registering/decisioning as of ‘blurriness in existentialising—decisionality’ (that is, where the latter does not extensively intrude into the former as for instance in determining-and-demarcating the framework of natural sciences research). Hence in many ways prospective knowledge cannot elude the aporeticism overcoming/unovercoming of such ‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’ gesturing and so relatively to the given domain-of-study/domain-of-interest blurriness, wherein blurriness is reflected with desublimating—existentialising—decisionality supposedly taking precedence over inherent prospective knowledge-reification rather than ‘unbeholdening sublimating—nascence ontologising-depth of the full-potency of existence (implied as to the very inherent knowledge-reification gesturing as determining sublimating—existentialising—decisionality)’; with this conflicting of ‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’ and ‘unbeholdening sublimating—nascence ontologising-depth of the full-potency of existence’ so- reflected across the successive registry-worldviews/dimensions given human notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as—from-perspective—ontological-normalcy/postconvergence as to prospective social-stake-contention—or-confliction (beyond-the-consciousness-awareness-teleology—in-existential-extrication-as-of-existential-unthought). Thus such an aporeticism overcoming/unovercoming necessarily imply the integration of the analysis of pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation{blurring/undermining-of-prospective-totalising-entailing},
as-to-entailing-<amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness⟩ as part and parcel of prospective knowledge-reification as to knowledge-notionalisation, and especially as so-manifested increasingly with ‘extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge frameworks’ that on the baiting of imprimatur then switch on to propound ‘extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge constructs out-of and implicitly obviating the veracity of the universal-transparency-{transparency-of-totalising-entailing, as-to-entailing,<amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness⟩ of knowledge-reification’ (and so as to self-serving social-vestedness/normativity-{discretely-implied-functionalism}) and this must effectively be contested. Such lousiness and as broadly reflected in poor media editorialising in many ways increasingly turns media accessibility into intellectual pre-eminence as ‘intellection is no longer about depth of contemplation and knowledge-reification for sublimation but rather about gimmicky-and-flashy threads of mere communication performance’ with many such interlocutors openly admitting-and-manifesting their critical lack of relevant intellectual thematic competence as popularity then supposedly becomes the driving force of thought; the fact though remains (however the seemingly trivialising concern about such media driven pop-intellectualism as rather unimportant in some milieus of more profound intellectual contemplation) that unfortunately in many ways directly or indirectly (as to the social-and-institutional-frameworks-of—referencing/registering/decisioning susceptibility to ‘blurriness’ in existentialising–decisionality’ and as encouraged by dominance/vested-interest actors) such pop-intellectualism end up being elevated as the summum of intellection in the social while overlooking the requisite depth of sublimating universal-transparency-{transparency-of-totalising-entailing, as-to-entailing,<amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness⟩ of critical importance for effective social-and-institutional-
frameworks-of—referencing/registering/decisioning sublimating–existentialising–decisionality (and as the ‘mediatic framework of access and communication of sublimating thought’ is rather turned around into ‘a framework that supposedly inherently create sublimating thought by mere access and communication’ especially as to naive social feel-good banalities as supposedly sublimation actually of desublimating <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-performane (as to the backdrop of the notionalisation/notional-conception/amplitudding of knowledge in reflection of human notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>) while striving for totalising-entailing pertinence of thought’ and so projecting beyond any implications of personalising/particularising import but rather turning towards ‘ontological elucidation import as it then reifyingly-and-empoweringly enables human sublimation as to prospective operationalising construals’ and so-reflected in the idea that the fundamental stakes of prospective knowledge-reification is about prospective social-stake-contention-or-confliction and not prior social-stake-contention-or-confliction (as for instance prospective positivistic meaningfulness-and-teleology is not developed to go about articulating/relating-to
meaningfulness-and-teleology as to the prior social-stake-contention-or-confliction of non-positivistic meaningfulness-and-teleology, and so by the mere implications of dimensionality-of-sublimating \(\langle\text{amplituding/formative}\rangle\) supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation \(\rangle\) (even as such prospective meaningfulness-and-teleology tend to be rather desublimatingly related to as of dimensionality-of-desublimating-lack-of \(\langle\text{amplituding/formative}\rangle\) supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation \(\rangle\) by the prior presencing—absolutising-identitive-constitutedness \(\langle\text{preconverging—‘motif-and-}
\text{apriorising/axiomatising/referencing’—imbuing—existentialising—enframing/imprintedness—
\text{as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}\rangle\). But then as well the fact remains that the reality of human knowledge-reification especially (as speaking to prospective human destructuring-threshold \(\langle\text{uninstitutionalised-threshold}angle\) /presublimating–desublimating-decisionality \(\rangle\)-of-ontological-performance \(\langle\text{including-virtue-as-ontology} \rangle\) is inevitably infused with social-and-institutional-frameworks-of—referencing/registering/decisioning manifest politically-driven motives of desublimating–existentialising–decisionality beyond just ‘a purported baseline conception of neutral knowledge-reification’ with such frameworks projecting their \(\langle\text{preconverging—‘motif-and-}
\text{apriorising/axiomatising/referencing’—imbuing—existentialising—enframing/imprintedness—
\text{as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} \rangle\) 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\textsuperscript{96}, and this reality given human notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence> is reflected by an inherent human ‘referencing/registering/decisioning of shallow-supererogation —to—profound-supererogation\textsuperscript{97} conception of social-stake-contention-or-confliction’ with respect to prospective knowledge-reification\textsuperscript{87}. 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\textsuperscript{97}’ 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\textsuperscript{97} desublimating—existentialising—decisionality driven by mere institutional-ascendancy. In many ways thus the conceptualisation herein ‘is not caught-up/constrained to any such fooleries’ (as to the history of such ploy against postmodern thought) and is consciously articulated as to the profound-supererogation\textsuperscript{97} motive of human sublimation beyond/and-not-subjected-to the \textsuperscript{97}
\begin{itemize}
  \item \text{preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing—existentialising—enframing/imprintedness—}\textsuperscript{7}
  \item \text{(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)} \text{of any shallow-supererogation\textsuperscript{7} social-and-institutional-frameworks-of—}\textsuperscript{7}
  \item \text{referencing/registering/decisioning as to the 8.5 billion humans on planet Earth and as any party of interest of profound-supererogation\textsuperscript{97} 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—}
decisionality) lies with the firstnaturaed intemporal individuation relation to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation and the positive-opportunism arising thereof (as of a minimum) for human secondnaturing institutionalisation; and so as to the fact that the Socrates, Descartes, Kants, Newtons, Leibniz, Pasteurs, Rousseaux, Diderots, Einsteins, Teslas, etc. didn’t ask for any prior consent from the rest of the human species to undertake whatever sublimation they envisioned about humanity making nonsensical the idea that there is any ‘generalised human deterministically constraining contemplation of prospective sublimating’. Humanity as such has always been, is and will ever always be about intemporal individuations imagination-and-capacity-for-prospective-sublimation (as to living-development—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 <-implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality> as to prospective sublimation-over-desublimation (so-implied with the self-assuredness-of-ontological-good-
faith/authenticity^9^—postconverging—de-mentating/structuring/paradigming^70^—as-being-as-of-
existential-reality with respect to social-stake-contention-or-confliction underlying human
ontological-commitment^6^—<implied—self-assuredness-of-ontological-good-
faith/authenticity^9^—postconverging—de-mentating/structuring/paradigming^70^—as-being-as-of-
existential-reality>). 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^6^—<in-existential-extrication-as-of-existential-unthought> ) as to the simple fact that
human prospective destructuring-threshold—{uninstitutionalised-threshold^10^} /presublimating—
desublimating-decisionality)—of-ontological-performance^7^—<including-virtue-as-ontology>
means that human^56^ meaningfullness-and-teleology^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^97^—<as-to-perspective—ontological-
normality/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—^5^
{<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit—
as to requisite epistemic-conflatedness implied projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing induced ‘projective-insights for predicative-insight’. In this respect, pedantising/muddling/formulaic-hollowing-out—\(\text{in-subontologisation/subpotentiation}\) (blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—

\(<\text{amplituding/formative–epistemicity}>\text{totalising—in-relative-ontological-completeness}\> ) poor appreciation of notional–self-distantiation—\(<\text{imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing}>/’distantiation of contemplative existentialising–frame as to transversality—\(<\text{for-sublimating–existential-eventuating/denouement}>/’of-affirmative-and-unaffirmative–disambiguated—’motif-and-apriorising/axiomatising/referencing”\(\text{with regards to living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology}\) 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\(\text{on the basis of desublimating prior apriorising/axiomatising/referencing—psychologism in epistemic-abnormalcy/preconvergence}) failing to grasp the underlying dimensionality-of-sublimating\(\text{of the said prospective sublimating knowledge-reification ; as to imply that (say with regards to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology}) it is supposedly possible to understand the veracity of any specific positivistic \(\text{meaningfulness-and-teleology})\while remaining of non-positivistic mindset, which inevitably induces a
relative-ontological-incompleteness – presublimation-construct–of–meaningfulness-and-teleology desublimating–existentialising–decisionality. This ‘extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge paradox’ when it claims to co-opt/supersede prospective sublimating knowledge-reification can be further elucidated along the same lines (with regards to living-development–as-to-personality-development and institutional-development–as-to-social-function-development) wherein for instance the notion of say genius is supposed to imply the ‘supposed genius’ is exceptional/abnormal (by their ‘specifically given sublimating elucidation’ so-enabled as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation). But then actually the ‘supposed genius’ cannot be exceptional/abnormal for the simple reason that ‘existence (so sublimatingly elucidated) is nothing but just normal as to its ontological-normalcy/postconvergence’ reflecting the fact that the social-construct meaningfulness-and-teleology as from the moment of the sublimating elucidation is/has-been rather of epistemic-abnormalcy/preconvergence, with the notion of ‘supposed genius’ serving as to human presencing—absolutising-identitive-constitutedness <preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness-{as-to- historicity-tracing—ins-presencing—hyperrealisation/hyperreal-transposition} (beyond-the-consciousness-awareness-teleology - <in-existential-extrication-as-of-existential-unthought>) to render obstruse the veracity of this epistemic-abnormalcy/preconvergence of the social-construct meaningfulness-and-teleology that the ‘supposed genius’ is pointing out as ‘the very issue at stake warranting the social-construct’s prospective dimensionality-of-sublimating (<amplituding/formative> supererogatory–de-mentativeness.epistemic-growth-or-conflatedness /transvaluitive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)’ as the ‘supposed genius’ sublimating elucidation implies it has relatively achieved its own ‘prospective dimensionality-of-sublimating’.
supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation' and is of no inherent prospective issue in that respect. Such that in fact such a notion of genius thus as to wrongly implicated exceptionalism/abnormalcy is surreptitiously (beyond-the-consciousness-awareness-teleology —<in-existential-extrication—as-of-existential-unthought—> about substituting a different and desublimating—existentialising—decisionality (whether of pedantic incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation or wooden-language—imbued—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—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) deficient notion of genius’ in spheres of inherently sublimating—nascent as to nascent-particular/incipient-and-material/technical-sublimations/—blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving— practically of ‘insignificant import though technical ontological-impertinence’ and so ‘as to their very knowledge-reification’ gesturing as determining sublimating—existentialising—decisionality’ since the immediate/direct potency as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation will be highly challenging to any incompetent mind pretending to be technically/scientifically apt/of-sublimating—existentialising—decisionality in lieu of the truly apt/of-sublimating—existentialising—decisionality technician/scientist, and so unlike desublimating—existentialising—decisionality taking precedence over prospective
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence⟩ as to human-and-social–expectations/anticipations—metaphoricity –as-rede-mentating/restructuring/reparadigming–psychologism°° just as for instance the notion of length is already caught up in the notion of width in the ‘sublimating
supererogating—projective/reprojective—aestheticising—re-motif—and—re-apriorising/re-
axiomatising/re-referencing—in-perspective—ontological-normalcy/postconvergence—rather
than any nombrilistic presencing—absolutising-identitive-constitutedness conceptual
naiveties of ontological-performance—including-virtue-as-ontology/morality/ethics/etc.
wrongly construed as of human de-mentative/structural/paradigmatic flawed
desublimating—referenced/registered/decisioned self-presence/self-constitutedness—in-
perspective—epistemic-abnormalcy/preconvergence’). All the more profound and truer
notion of ontological-performance—including-virtue-as-ontology/morality/ethics/etc. rather
lies with prospective dimensionality-of-sublimating

"supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/"and this aporeticism overcoming/unovercoming ‘can’t be dodged’ and
then a pretense of prospective ontological-performance—including-virtue-as-
ontology/morality/ethics/etc. re-avails (explaining why what then arises is rather pedantic
incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and
associated wooden-language—imbued—averaging-of-thought-as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
nondescript/ignorable—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
of-ontological-performance—including-virtue-as-ontology—de-mentatively/structurally/paradigmatically speak to their
requisite prospective dimensionality-of-sublimating

\{<\text{amplituding/formative}\text{-supererogatory-de-mentativness/epistemic-growth-or-conflatedness} /\text{transvaluative-rationalising}/\text{transepistemicity}/\text{anamnestic-residuality}/\text{spirit-drivenness–equalisation}\}\text{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 \text{presencing—absolutising-identitive-constitutedness} conceptual naiveties of ontological-performance -<\text{including-virtue-as-ontology}>/\text{morality/ethics/etc.}

This ‘extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge paradox’ is exactly what underlies the flawed circular manifestation of ‘human \text{presencing—absolutising-identitive-constitutedness}’

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

\{<\text{amplituding/formative}\text{-supererogatory-de-mentativness/epistemic-growth-or-conflatedness} /\text{transvaluative-rationalising}/\text{transepistemicity}/\text{anamnestic-residuality}/\text{spirit-drivenness–equalisation}\}\text{in reflection of profound-supererogation with regards to human ‘sublimating–referencing/registering/decisioning self-becoming/self-conflatedness’ /formative–supererogating}<\text{projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence}>’ (and so over the mechanical-knowledge conception implication of knowledge as a mere vague thing
ready-at-hand ‘separate from human construction-of-the-Self’ thus wrongly implying
dimensionality-of-desublimating-lack-of - {<amplituding/formative>supererogatory-de-
dementativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} as to de-
mentative/structural/paradigmatic flawed ‘desublimating–referenced/registered/decisioned self-
presence/self-constitutedness}^{13} -<in-perspective–epistemic-abnormalcy/preconvergence^{39}>’).
Critically, in many ways the ‘projection that the social is necessarily/solely a framework of
knowledge as to knowledge-driven existentialising–decisionality’ is ontologically flawed given
human notional–firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-
perspective–ontological-normalcy/postconvergence> to arrive at
desublimating–existentialising–decisionality/sublimating–existentialising–decisionality
overlooking organic-knowledge implications (whether by ‘temporal beholding 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^{87} gesturing as determining sublimating–existentialising–decisionality’). Thus as to
critical pure-ontology (underlied as of overall reifying-and-empowering-reflexivity-of-ecstatic-
existence-as-panintelligibility –(imbued-and-
hermeneutically/reprojectively/supererogatingly/zeroingly-educing–human-subpotency–
etic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing~conceptualisation)} the fact is rather that inherent to
human temporality^{99} is its ‘ephemeral purpose beholding’ that ‘do not truly know-of/carry a
universal-transparency^{10} –(transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness }

1261
project’ as to its beyond-the-consciousness-awareness-teleology\textsuperscript{[10]}\textsuperscript{[10]}-, in existential-extrication-as-of-existential-unthought, existentialising-frame. This prospect of human temporality\textsuperscript{[9]} 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\textsuperscript{[12]}\textsuperscript{[12]} ) is a fundamental factor to be taken into consideration for ‘intemporal unbeholding sublimating-nascence ontologising-depth of the full-potency of existence (implied as to the very inherent knowledge-reification\textsuperscript{[8]} 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\textsuperscript{[8]}), 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\textsuperscript{[10]}\textsuperscript{[10]} (given the more profound ‘germinative intensification—amplituding of aestheticisation—beholding-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>’); 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\textsuperscript{[56]}\textsuperscript{[56]} meaningfulness-and-teleology\textsuperscript{[100]}\textsuperscript{[100]} 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/paradigmimg as the latter is nothing but a circular process that only ends up degrading knowledge into falsehoods as individual supererogatory—shallowness or supererogatory—profundness seemingly/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—referring/registering/decisioning existentialising—decisionality proned to presencing—absolutising-identitive-constitutedness<sup>1</sup> <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<sup>1</sup> of the ‘genuinely aspiring student of society and human-and-social-constructs’ (given a social-domain relatively undermined by ‘temporal beholdening as sovereignising—imbued-subontologisation/subpotentiation implied pretense-of-sublimation as to desublimating—existentialising—decisionality supposedly taking precedence over inherent prospective knowledge-reification ’), and so as the requisite aporeticism overcoming/unovercoming ‘for effectively conceptualising anything near a veridical ontology of the social’ along the same lines in the natural sciences (with ‘the very inherent knowledge-reification’ gesturing as determining sublimating—existentialising—decisionality’). Critically in this regards, human conceptivity/epistemic-reflexivity (as to reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—for—‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human-subpotency—
(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

firstnatureness—deferentialism-imbuing and secondnaturedness—deferentialism-deriving as of underlying human ontological-commitment

- <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality>

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

- <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality>

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 ~postconverging—de-mentating/structuring/paradigming ~over—
desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~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—existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation →<as-to-perspective–ontological-normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’> that is not subjected to human-subpotency; as to the fact that it is only a human limited-mentation-capacity maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation relation with existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation that can induce sublimation-over-desublimation. Such a veridical ontology (in relegating/doing-away-with/superseding the ‘extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge paradox’) is critically all about ‘a coherent totalising-entailing knowledge-reification gesturing’ exposed to existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation →<as-to-perspective–ontological-normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’>; with such a coherent totalising-entailing knowledge-reification gesturing accounting for overall knowledge historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’> as to human limited-mentation-capacity-deepening imbued conceptivity/epistemic-reflexivity (so-reflected in the ‘momentousness-driven coherence of knowledge-reification gesturing as to entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness’ so-associated with human limited-mentation-capacity-deepening ). It is important to note in this regards that ‘knowledge-reification gesturing historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’>’ is the more profound conception of ontology and science (as to human dimensionality-of-sublimating {<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\textsuperscript{\textcircled{12}}, 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\textsuperscript{\textcircled{12}}/formative–supererogating-<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence’ arising as of human limited-mentation-capacity-deepening \textsuperscript{\textcircled{12}}). This elucidation is important in the sense that pedantic science-ideology is driven by a conception of mere-manipulable formulaicity of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation that poorly appreciates the profound-supererogation\textsuperscript{\textcircled{97}} in the ‘invention/creation’ of true science and thus comes to relate to science as ‘off-the-shelf and made-to-measure contrivance of formulaicity devoid of profound-supererogation\textsuperscript{\textcircled{97}}’ in a soulless ‘temporal beholdening as sovereignising–imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating–existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification\textsuperscript{\textcircled{87}})’, with this shallow-supererogation\textsuperscript{\textcircled{97}} explaining naivist interpretations of the Newtons, Galileos, Pasteurs, etc. in their very formation and development of what we now call science; and in many ways this pedantic science-ideology construal of knowledge as of \textsuperscript{\textcircled{13}}presencing—absolutising-identitive-constitutedness\textsuperscript{\textcircled{13}} conception in desublimating–referenced/registered/decisioned self-presence/self-constitutedness \textsuperscript{\textcircled{13}}-<in-perspective–epistemic-abnormalcy/preconvergence\textsuperscript{\textcircled{30}} (without or poorly appreciating the profound-supererogation\textsuperscript{\textcircled{97}} involved in true science and ontology as to ‘sublimating–referencing/registering/decisioning self-becoming/self-conflatedness\textsuperscript{\textcircled{12}}/formative–supererogating-<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence’\textsuperscript{\textcircled{\textcircled{12}}}) 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—implied—‘prospective-aporeticism-overcoming/unovercoming’), as to the fact that ontology is absolutely bound to its course come-what-may ‘with such contrivances rather notionally integrated as herein into ontological-veracity as part-and-parcel of ontological-elucidation’ that allows no room for any pedantic ‘extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge paradox’ and not even when it elicits amplituding/formative wooden-language—{imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology} as of shortsighted social power play. Such ‘fraudulent conception of knowledge’ thrive not only as to punctual thematic issues like
climate change science and disenfranchisement/swindling/corruption/dispossession implications but even worst carry ideological dehumanising implications as to covertly/implicitly putting in question the humanity of other peoples/nations/cultures/races. It is herein contended that any pretense of a conception of humanity along those lines is nothing but mirrored-fascism as to the mere-token that all the human others are capable of ‘sublimating–referencing/registering/decisioning self-becoming/self-conflicatedness’ /formative–supererogating-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing—perspective–ontological-normalcy/postconvergence’ (as to inherent cultural growth and cultural diffusion capacity) thus rendering any lousy exclusionary conception of humanity along the lines of Western, non-Western, Oriental, Chinese, Arab, African, Russian, etc. of vague presencing—absolutising-identitive-constitutedness social-stake-contention-or-confliction beholding-becoming—distortive-originariness/distortive-origination—as-to—historicity-tracing—inhhibited-mental-aestheticising (speaking of shallow ‘germinative intensification—amplituding of aestheticisation—beholding-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 beholding as sovereignising—imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating–existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification’); so-reflected with dominion/statal—logic.
(preconverging/shallow-supererogating-'human-and-social–expectations/anticipations—de-
mentating/structuring/paradigming–psychologism’-as-to-its-specific–collateralising-
beholdening-six-whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-
consociated-domiance/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
de-mentatively/structurally/paradigmatically instigative of a ‘surreptitious-and-flawed claim in
desublimating–existentialising–decisionality upon human genuine social intellectual–
function/posture’ as to social-and-institutional-frames—of—
referencing/registering/decisioning existentialising–decisionality and so obviating genuine
social intellectual–function/posture ontological-veracity as to ‘intemporal unbeholding
sublimating–nascence ontologising-depth of the full-potency of existence (implied as to the
very inherent knowledge-reification” gesturing as determining sublimating–existentialising–
decisionality)’, but for when it comes to the sublimating–nascence of nascent-
particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological-
completeness—reference-of-thought-devolving> subordinated to social-and-institutional-
frames—of—referencing/registering/decisioning existentialising–decisionality; as so-
reflecting the overall dynamics of human <amplituding/formative> wooden-language
(imbued—temporal—mere-form/virtualities/dereification /akrasiatic-
drag/denatured/preconverging-or-dementing —narratives—of-the—reference-of-thought—
categorical-imperatives/axioms/registry-teleology¹⁰), social and intellectual pedantic
‘incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation as well
as dominance/vested-interest with this dynamic inducing ‘temporal beholdening as sovereignty-imbuement/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

<including-virtue-as-ontology>. This latter conceptualisation goes well beyond a point of just mere technical ontological-pertinence as to the fact that it operantly captures in a nutshell the prospectively requisite human aporeticism overcoming/unovercoming in upcoming years and decades, as to the capacity for the human to redefine humanity in the light of the societal and technological transformations of the past few decades and the resultant/developing geopolitical context. It is herein contended that the incapacity for such a collective reconstrual of humanity (as to ‘intemporal unbeholding sublimating–nascence ontologising-depth of the full-potency of existence implied as to the very inherent knowledge-reification gesturing as determining sublimating–existentialising–decisionality’) following the social and industrial transformation occurring by the end of the th century very much underlies the ‘temporal beholdening as sovereignty-imbuement-subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating–existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification ’) which could only end up in the human-made calamities of the 20th century so-critically attributable to dominion/statal–logic

(preconverging/shallow-supererogating–‘human-and-social–expectations/anticipations—de-
mentating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising-
beholdening–<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-
consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity-<discretely-implied-functionalism>}. In many ways, this highlights the subjection of the genuine social intellectual–function/posture by dominion/statal–logic
(preconverging/shallow-supererogating-‘human-and-social–expectations/anticipations–de-
mentating/structuring/paradigming–psychologism’-as-to-its-specific–collateralising-
beholdening-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>-and–its-
consociated-dominance/veled-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity-<discretely-implied-functionalism>}) (reflected as to the underpinning–
suprasocial-construct enclosing/hemming-in religiosity inculcated as defining the very notional/epistemic framework of human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology \textsuperscript{100} and so consciously/unconsciously as supposedly superseding pure-ontology); and so across all the various registry-
worldviews/dimensions whether so manifested in say the recurrent religio-political induced instability in Ancient Egypt despite its advanced technical and organisational development, Ancient Athenian political decadence associated with the Socratic-philosophers aspiration for enlightening-renewal of the political process or the medieval establishment politico-religious excesses underlying the reformation and renaissance and its prolongation into the enlightenment genuine social intellectual–function/posture strive for science, universal human rights and enlightened society and governance. Such a varying relation between the possibility for profound-supererogation \textsuperscript{97} inducible as from genuine social intellectual–function/posture and dominion/statal–logic
(preconverging/shallow-supererogating-‘human-
and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’-
as-to-its-specific–collateralising-beholdening-<whether–trepidatious-or-warped-or-preclusive-
or-occlusive>-and–its-consociated-dominance/veled-interest-subontologising-skewed-
or-occlusive>–and–its-consociated-domiance/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 5incrementalism-in-relative-ontological-incompleteness⟩—enframed-conceptualisation and a conception of the genuine social intellectual–function/posture as remote and directly irrelevant to social aporeticism overcoming/unovercoming. This flawed conception of the genuine social intellectual–function/posture is supposedly justified across human history on the basis of the hazardousness or superficiality of intellectual ideas (and this is the case in all societies even in many a premodern society when the traditional order of the day is put in question with cultural diffusion as to when for instance witchdoctors carry covert misinformation campaign against the perceived threat of modern medicine) while paradoxically ignoring the hazardouness of such desublimating–existentialising–decisionality apparently implying ontological-veracity can be achieved without any relative-ontological-completeness basis for such supposedly ontological insight so-critically provided by the veridical genuine social intellectual–function/posture. Critically, such dominion/statal–logic⟩{preconverging/shallow-supererogating-‘human-and-social–expectations/anticipations—dementating/structurating/paradigmig—psychologism’-as-to-its-specific–collateralising—beholdening-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>⟩ carry a ‘bogus reflex of attributing-and-blaming their socially cultivated <amplituding/formative> wooden-language⟩(imbued—temporal–mere-form/virtualities/dereification /akrasiative-drag/denatured/preconverging-or-dementing —narratives—of-the—reference-of-thought—
as well as pedantic incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation’ rather to the veridical genuine social intellectual—function/posture, and so in a Machiavellian perpetuation of dominion/statal—logic—(preconverging/shallow-supererogating—‘human-and-social—expectations/anticipations—de-mentating/structuring/paradigming—psychologism’—as-to-its-specific—collateralising-beholdening—<whether—trepidatious—or-warped—or-preclusive—or-oclusive>—and—its-consociated-dominance/vested-interest-subontologising-skewed-influence—as-to-social-vestedness/normativity—<discretely-implied-functionalism>⟩ which is in a ‘shallow relation with sublimating/desublimating knowledge-reification accountability’ as to a relative expropriating/estranging/constraining/limiting of public sovereignty representation as to its ‘temporal beholdening as sovereignising—imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating—existentialising—decisionality supposedly taking precedence over inherent prospective knowledge-reification’). The fact remains that the genuine social intellectual—function/posture (even as to when it is undermined with punctual pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation desublimatingly pandering to the powers of the day) remains the only human conduit to sublimating ontological-veracity that cannot be substituted but rather supererogated as to undermining such pedantic incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation, with the issue of manifest intellectual ineptness/incapacity not a de-mentative/structural/paradigmatic issue of intellectual irrelevance no less than punctual technical or scientific incompetence can be transformed into a de-mentative/structural/paradigmatic issue of technical or scientific irrelevance but rather requisite profound-supererogation over say pseudoscience and/or ‘distorted institutional science’ (as the fact is when it comes to social-stake-contention-or-confliction ‘knowledge-reification’ tends to be notionally/epistemically caught up between a desublimation/gimmickiness and
sublimation preconverging/postconverging–de-mentating/structuring/paradigming’ as reflected in the social reality of ‘a veil of knowledge associated with subterfuges’ reflected say in an ambiguous continuity between genuine-knowledge and chicanery, social/institutional intellectualism and social/institutional sycophantic-sophistry, treatment and placebo, alchemy and chemistry, quackery and medicine, technological-advancement and technical-mystification, flawed-industrial-analyses-and-certifications and disinterested-scientific-analyses-and-certifications, etc.); and in many ways dominion/statal–logic (preconverging/shallow-supererogating-'human-and-social–expectations/anticipations—de-
mentating/structuring/paradigming–psychologism’-as-to-its-specific—collateralising-
beholdening—whether—trepidatious—or-warped-or-preclusive-or-occlusive)—and–its-
consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity—<discretely-implied-functionalism>) pursuit of such vague
argumentations for subverting the genuine social intellectual–function/posture is rather all
about the ruthless adoption of a perambulatory course for institutional and political ascendency
rather than a question of genuine preoccupation as to the requisite dispensing-with-immediacy-
for-relative-ontological-completeness85-by-reification87/contemplative-distension26 associated
with veridically profound genuine social intellectual–function/posture and its sublimating
implications of ‘intemporal unbeholdening sublimating–nascence ontologising-depth of the
full-potency of existence (implied as to the very inherent knowledge-reification87 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–logic88 (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-domiance/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
ascendancy 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.–existence-
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

<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 \[8\] presencing—absolutising-identitive-constitutedness\[8\] <preconverging—’motif-and-apriorising/axiomatising/referencing’—imbuing>\[8\] existentialising—enframing/imprintedness—\{(as-to—historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)\}’ (however their de-mentative/structural/paradigmatic flaws). Critically (beyond just the present democratic crisis as it reflects upon prospective human socio-econo-political sublimation/desublimation), all human societies arrive at their desublimating–existentialising–decisionality destructuring-threshold\[103\] \{uninstitutionalised-threshold /presublimating–desublimating-decisionality\}—of-ontological-performance\[72\]—<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\[72\] \{preconverging/shallow-supererogating—’human-and-social—expectations/anticipations—de-mentating/structuring/paradigming—psychologism’—as-to-its-specific—collateralising—beholdening—<whether—trepidatious-or-warped-or-preclusive-or-occlusive>—and—its—consociated-dominance/vested-interest-subontologising-skewed-influence—as-to-social—vestedness/normativity—<discretely-implied-functionalism>\} dominating over such technical-and-associated-organisational-development as to imply its inherent mystic of social-and-institutional-frameworks—of—referencing/registering/decisioning sublimating–existentialising–decisionality’ (seeming to thus wrongly imply that there isn’t any prospectively requisite de-mentative/structural/paradigmatic sublimating–existentialising–decisionality of ‘human sovereign—function/posture as to public-sovereignty–giving function/posture’ as determining the valid sublimating–existentialising–decisionality or invalid desublimating–existentialising–decisionality of dominion/statal—logic—\{preconverging/shallow-supererogating—’human-and—
decisionality’ and to ‘our subtle modern-day institutionally-distorted/disjointed conception of approportioning 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/doubtful/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/paradigmimg—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>—falsely implying the perpetuation of the relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology—desublimating–existentialising–decisionality as so-manifested with ancient-sophists over prospective universalising-idealisation, medieval-scholastics over prospective rational-empiricism/positivism, religio-political dominions across the history of all human societies as associated with the reformation and renaissance in medieval Europe as well as the increasingly ‘locked-in/defaulting’ democratic process as to our positivism–proscriptive occlusivity) have always undermined the ‘prospective human sovereign—function/posture momentous sublimating–existentialising–decisionality’ derived as to veridically profound genuine social intellectual–function/posture and its sublimating implications of ‘intemporal unbeholding sublimating–nascence ontologising-depth of the
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-
consociated-dominance/vested-interest-subontologising-skewed-influence—as-to-social-
vestedness/normativity—<discretely-implied-functionalism>)} as a conceptualising framework
de-mentatively/structurally/paradigmatically voiding the ontological possibilities of ‘human-
decisionality—<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation>
omni-potential commensurability with inherent immanent-existence’s sublimation-
structure’/omnipotentiality. In many ways, we can appreciate that the modern-day genuine
social intellectual—function/posture as to its relatively genuine sublimating—existentialising—
decisionality critically ‘operates mostly in the wake of the social-and-institutional-frameworks-
of—referencing/registering/decisioning desublimating—existentialising—decisionality of
dominion/statal—logic—{preconverging/shallow-supererogating—‘human-and-social—
expectations/anticipations—de-mentating/structuring/paradigming—psychologism’—as-to-its-
specific—collateralising—beholdening—<whether—trepidatious—or-warped—or-preclusive-or-
occlusive–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>); as to the fact that the critical aftereffects of political, economic, social and mediatic strategic policy orientations reflected in socio-econo-political and legal decision-making associated with various crises whether decadal economic crises, media and information crises, political accountability, etc. are effectively related by the genuine social intellectual–function/posture but very much after the facts (often decades after the social-and-institutional-frameworks-of—referencing/registering/decisioning desublimating–existentialising–decisionality of dominion/statal–logic-{preconverging/shallow-supererogating–‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising-beholdening–<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>}), and so as to the sublimating impotence of such genuine social intellectual–function/posture. Critically in this respect the very artifice available to modern-day democracy dominion/statal–logic-{preconverging/shallow-supererogating–‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising-beholdening–<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>} involves the ‘punctual and surreptitious undermining of knowledge-driven sublimating–existentialising–decisionality at moments of decision’, and thereafter it doesn’t matter in effect whether the human sovereign–function/posture comes to think otherwise and disapprovingly of the given decisions, as better still so long as this rather plays the role of a psychological-outleting that project a falls sense of public accountability of poor or no effective resolutive course, this mechanism of ‘punctual and
surreptitious undermining of knowledge-driven sublimating–existentialising–decisionality at moments of decision’ can perpetuate itself as to a Machiavellianism underlying the dominion/statal–logic–(preconverging/shallow-supererogating–‘human-and-social– expectations/anticipations—de-mentating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising–beholdening—whether–trepidatious-or-warped-or-preclusive-or-occlusive–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence–as-to-social–vestedness/normativity–<discretely-implied-functionalism>) relation with the human sovereign–function/posture. Such a Machiavellianism riding-the-wave of the underpinning–suprasocial-construct <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 <preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness–<as-to-historicity-tracing—in-presencing>
hyperrealisation/hyperreal-transposition) reflex (bandied about as supposedly the very summum of democratic impartiality) relation to any sublimating meaningfulness-and-teleology. Misanalysis as such speaks fundamentally of an issue of ontological-bad-faith/inauthenticity (and as to the fact that knowledge-reification ends/should-not aspire to any ‘convincing’ of ontological-bad-faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming as the latter is nothing but a circular process that only ends up degrading knowledge into falsehoods as individual supererogatory–shallowness or supererogatory–profundness seedingly/inceptively lies with the individual and not knowledge, well before sublimating knowledge can be of any relevance thereof as to derived-formulaicity projected reproducibility—mathesis/motif/thrownness-disposition,−as–reproducibility-of-aestheticisation). Critically, this Machiavellianism again is the reflection of the fact that no human institutional-construct (including the modern democratic institution) can sublimatingly perpetuate itself on the mere basis of a formulaicity as to secondnatured reproducibility—mathesis/motif/thrownness-disposition,−as–reproducibility-of-aestheticisation inherently-so given prospective human notional~firstnaturedness—temporal-to-intemporal-dispositions<<so-construed-as-from-perspective–ontological-normalcy/postconvergence> to whatever induced supererogation/messianicity of originariness-parrhesia,−as–spontaneity-of-aestheticisation in reflection of human dimensionality-of-desublimating-lack-of—aestheticisation). Critically, this Machiavellianism again is the reflection of the fact that no human institutional-construct (including the modern democratic institution) can sublimatingly perpetuate itself on the mere basis of a formulaicity as to secondnatured reproducibility—mathesis/motif/thrownness-disposition,−as–reproducibility-of-aestheticisation inherently-so given prospective human notional~firstnaturedness—temporal-to-intemporal-dispositions<<so-construed-as-from-perspective–ontological-normalcy/postconvergence> to whatever induced supererogation/messianicity of originariness-parrhesia,−as–spontaneity-of-aestheticisation in reflection of human dimensionality-of-desublimating-lack-of—aestheticisation).

knows no limits for undermining genuine knowledge-reification sublimating–existentialising–decisionality, such that the knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications of human knowledge as herein implied and as applies with all human knowledge can easily be requalified sophistically as to ‘the given human

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

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 unbeholding sublimating–nascence ontologising-depth of the full-potency of existence (implied as to the very inherent knowledge-reification gesturing as determining sublimating–existentialising–decisionality’); and critically this ‘subliminally induced <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\(^7\) by
reification\(^7\)/contemplative-distension\(^6\) 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 disquisite enframed-
conceptualisation–by–unenframed-conceptualisation knowledge-reification\(^7\) constructive
conception’ projection of ‘reclamation/recovery of ‘maximalising-recomposing-for-relative-
ontological-completeness\(^7\)—unenframed-conceptualisation’), is the fundamental issue of
human limited-mentation-capacity with respect to ‘human-decisionality—<as-to-play-of-
valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential
commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality;
wherein ‘genuine social intellectual–function/posture existentialising–frame as to human
knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued
theoretical/conceptual/operant implications’ has ever always been an abstractive projection of
convergence towards ‘scalarity/immanency of existence’s ontological-
normalcy/postconvergence’ across the ontological-contiguity—in-the-human-
institutionalisation-process\(^6\), and as so manifested with ‘nascent-particular/incipient-and-
material/technical-sublimations—<blinded-to-their-relative-ontological-completeness—
reference-of-thought—devolving> sublimating—existentialising—decisionality (however the
devolved/devoluted—referencing-narrowness with respect to overall social-and-institutional-
frameworks—of—referencing/registering/decisioning existentialising—decisionality)’ and
‘reference-of-thought—and—reference-of-thought—devolving—meaningfulness-and-
teleology\(^0\) comprehensiveness of prospective sublimating—nascence (over relative-
ontological-incompleteness\(^0\)—presublimation-construct—of—meaningfulness-and-telology\(^0\))
as to overall social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating—existentialising—decisionality’. Thus in the face of the enframed-conceptualisation associated with human dominion/statal—logic—\{preconverging/shallow-supererogating—human—
and-social—expectations/anticipations—de-mentating/structuring/paradigming—psychologism\—
as-to-its-specific—collateralising-behondening—\{whether—trepidatious-or-warped-or-preclusive-or-occlusive\—and—its-consociated-dominance/ vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity—\{discretely-implied-functionalism\}\}, pedantic incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and
\{amplituding/formative\} wooden-language—\{imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing—
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—
teleology \}, it is the genuine social intellectual—function/posture existentialising—frame that projects of the requisite ‘reclamation/recovery of ‘maximalising-recomposuring—for-relative-
ontological-completeness’—unenframed-conceptualisation’ for the prospect of ‘human-
decisionality—\{as-to-play-of-valid/invalid-decisionality—imbued-sublimation/desublimation\}
omni-potential commensurability with inherent immanent-existence’s sublimation-
structure’/omnipotentiality; as so-underlied by the succession of relative
ontologisation/ontological-veracity/aestheticisation-towards-ontology for prospective
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity (as to living-
development—as-to-personality-development, institutional-development—as-to-social-function-
development and Being-development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-teleology \); with
respect to the fact that the logical-basis/logic—\{as-to—transversality—\{for-sublimating—
existential-eventuating/denouement—\{of-affirmative-and-unaffirmative—disambiguated—‘motif—
and-apriorising/axiomatising/referencing’\}\} for all prospective sublimation/emancipation is
reflected-as-institutional-manifestations of human \(^{56}\) meaningfulness-and-teleology \(^{100}\), and so as taxingness-of-originariness induces beholding-becoming—distortive-originariness/distortive-origination—as-to-\(^{4}\) historicity-tracing—inhibited-mental-aestheticising descalarisation reflex’.

This is so-translated as human \(^{4}\) \(\langle\text{amplituding/formative–epistemicity}\rangle\) totalising–conceptualisation conceptivity/epistemic-reflexivity sublimating/desublimating—modalisation-\(<\text{as-to-absolute-referencing–of–}\rangle\) meaningfulness-and-teleology \(^{100}\) upon the full-potency of existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation \(<\text{as-to-perspective–ontological-normalcy/postconvergence-implied–prospective-aporeticism-overcoming/unovercoming’}\rangle\) in perspective ontological-normalcy/postconvergence; with this ‘human sublimating/desublimating—modalisation-\(<\text{as-to-absolute-referencing–of–}\rangle\) meaningfulness-and-teleology \(^{100}\) upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ highlighting ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ existentialising–decisionality psychological-disposition (as to relative-ontological-incompleteness \(^{1}\) —presublimation-construct–of–\(\langle\text{meaningfulness-and-teleology}\rangle\) desublimating–existentialising–decisionality) in want for prospective ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ existentialising–decisionality psychological-disposition (as to ‘\(<\text{reference-of-thought–and–}\text{reference-of-thought–devolving–}\rangle\) meaningfulness-and-teleology \(^{100}\) comprehensiveness of prospective sublimating–nascence’), thus speaking to the ‘relative-ontological-incompleteness \(^{1}\)/relative-ontological-completeness \(^{2}\)’

\(\langle\text{sublimating–referencing/registering/decisioning,–as-self-becoming/self-confaltedness }\rangle/\text{formative–supererogating–}\langle\text{projective/reprojective–aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,–in-perspective–ontological-normalcy/postconvergence}\rangle\) as to human-and-social–expectations/anticipations—
<perspective–ontological-normalcy/postconvergence> epistemic conception of ‘human sublimating/desublimating—modalisation–<as-to-absolute-referencing–of–meaningfulness-and-teleology> upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ is effectively what holographically-
<conjugatively-and-transfusively> reflects the seedingness/incipience of human ‘meaningfulness-and-teleology’ as of ‘sublimating aestheticisation–and–aestheticisation-towards-ontology (as to manifest outcomes/outfits/shells—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations) underlying the ontological-contiguity—of-the-human-institutionalisation-process’ so-associated with human limited-mentation-capacity-deepening ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ existentialising–decisionality psychological-disposition; and so in contrast to an obviating <presencing—absolutising-identitive-constitutedness> epistemic conception, failing to draw this holographically-
<amplituding/formative–epistemicity>totalising–self-referencing–
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{13} rather as to its \textsuperscript{13} presencing—absolutising-identitive-constitutedness\textsuperscript{13} social-vestedness/normativity\textsuperscript{<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{<as-to-absolute-referencing–of–meaningfulness-and-teleology> upon the full-potency of existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{<as-to-perspective–ontological-normalcy/postconvergence-implied-prospective-aporeticism-overcoming/unovercoming>} in perspective ontological-normalcy/postconvergence as to underlying inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality. This latter point speaks to the very fundamental ontological-deficiency of knowledge-reification\textsuperscript{97} gesturing as undertaken with many a subject-matter failing ‘supererogatory–aestheticising\textsuperscript{<as-from-perspective–ontological-normalcy/postconvergence>—re-origination/reshuffling/anarchisation/transformativeness in hermeneutically/reprojectively/supererogatingly/zeroingly-educing \textsuperscript{100}historiality/ontological-eventfulness\textsuperscript{100}/ontological-aesthetic-tracing\textsuperscript{<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism>}’ and rather betrothed to a ‘functionalism projection and conception’ (to which the notion of prospective sublimation/desublimation as to the possibility for prospective knowledge-reification\textsuperscript{97} is inevitably bogged down to the \textsuperscript{<amplitudding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{12} of our modern \textsuperscript{12} presencing—absolutising-identitive-constitutedness\textsuperscript{13} social-vestedness/normativity\textsuperscript{<discretely-implied-functionalism>} inducing of subontologisation/subpotentiation) as so-reflected in a
psychological-disposition to presublimating relic/artifactual–beholdening-constitutedness de-
mentatively/structurally/paradigmatically bound to historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition. This is exactly in contrast to the whole object of effective fundamental ontology as incipiently/seedingly central to Derridean deconstruction and Foucauldian genealogy (and as reflected with science-in-practice driven as of historiality/ontological-eventfulness/ontological-aesthetic-tracing—Perspective—ontological-
normalcy/postconvergence-reflected—Epistemicity-relativism— conception and not naïve science-ideology historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition conception), as to foundational issues and point-of-departure of knowledge-reification gesturing; wherein the Derridean quasi-transcendental deconstruction and Foucauldian archaeology/genealogy postures (as of human knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications in knowledge-reification) strive to supersede any social-vestedness/normativity inducing of subontologisation/subpotentiation in the ‘implicated conceptualisation of a foundational point-of-departure of knowledge-reification’ gesturing’ and rather ‘implicit by their approach that human meaningfulness-and-teleology is as to its subjection to existence—as-sublimating-
withdrawal,—eliciting-of-prospective-supererogation in hermeneutically/reprojectively/supererogatingly/zeroingly-educing sublimation-over-
desublimation’ (as herein articulated as of the implications of human limited-mentation-
capacity-deepening 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-
onalogising-development—as-infrastructure—of—meaningfulness-and-teleology). This conceptivity/epistemic-reflexivity difference between ‘human sublimating/desublimating—
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 inheritance of the decadal economic crises, media and information crises, political accountability, etc. as to a winners-and-losers implicated conceptualisation of social-vestedness/normativity-<discretely-implied-functionalism> and thus incapable of an orientation for addressing fundamental ontology as to veridical aporeticism overcoming/unovercoming (as of the ‘requisite profound-supererogation’ entailing-<amplituding/formative–epistemicity-totalising~in-relative-ontological-completeness historiality/ontological-eventfulness ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism’> implications of aporeticism overcoming/unovercoming’). This is effectively what practically underlies the postmodernism notion of human overcoming of metaphysics-of-presence⟨implicated-‘nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness ⟩ imbued presencing—absolutising-identitive-constitutedness social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’ (in a psychological-disposition to presublimating relic/artifactual–beholdening-constitutedness de-mentatively/structurally/paradigmatically bound to historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition); with the further idea that an adorning use of abstract ‘mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> of science as science-ideology’, scientific methods, statistics and mathematics (as to totalisingly-disentailing—discretion/whim-of-thought pretense-of-sublimation in failing to face up to foundational problematic aporeticism
overcoming/unovercoming as required for fundamental ontology as to ‘the very inherent knowledge-reification\(^7\) gesturing as determining sublimating−existentialising−decisionality’), speaks to naïve science-ideology priorly driven by social-vestedness/normativity\(<\text{discretely-implied-functionalism}>\) historicity-tracing—in-presencing−hyperrealisation/hyperreal-transposition rather than genuine science imbued supererogatory−acuity/perspicacity/astuteness/edginess/incisiveness hermeneutically/reprojectively/supererogatingly/zeroingly-educing \(^{46}\)historiality/ontological-eventfulness\(^{17}\)/ontological-aesthetic-tracing−<perspective–ontological-normalcy/postconvergence-reflected−‘epistemicity-relativism’> implications that rather bring out the true lustre of science, scientific methods, statistics and mathematics when-and-if of sublimating–nascent relevance. Critically, the inherent relative ignorance/disenfranchisement of the human sovereign−function/posture in many ways renders blurry the differentiation of such a \(^{46}\)historiality/ontological-eventfulness\(^{17}\)/ontological-aesthetic-tracing−<perspective–ontological-normalcy/postconvergence-reflected−‘epistemicity-relativism’> and historicity-tracing—in-presencing−hyperrealisation/hyperreal-transposition with respect to true knowledge-reification\(^7\) 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\(^7\) entailing-<amplituding/formative–epistemicity>totalising−in-relative-ontological-completeness\(^8\) sublimation’ can be easily passed for one another in a public debate critically fragile to pedantic disorientation even as in many ways the human sovereign−function/posture is very much conscious of the social-stake-contention-or-confliction aporeticism overcoming/unovercoming masked/avoided/ignored/deflated by such pedantic manipulation to which the genuine social intellectual−function/posture can effectively speak to. From the \(^{61}\)nonpresencing−<perspective–ontological-normalcy/postconvergence> epistemic

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-beholding-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 imbedded
⟨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
dementatively/structurally/paradigmatically remain the same perpetually as to their ‘discrete
inherence of sublimating/desublimating—modalisation—⟨as-to-absolute-referencing—of—
meaningfulness-and-teleology⟩ on the basis of presencing—absolutising-identitive—constitutedness social-vestedness/normativity—⟨discretely-implied-functionalism⟩ inducing of subontologisation/subpotentiation’ (as so-reflected by the fact that there is no logical—
“<amplituding/formative–epistemicity>growth-or-confalatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness”—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomaticising/referencing—psychologism of deprocrypticism). Such a logical-basis/logic underlying the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} 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\textsuperscript{97} underlying human limited-mentation-capacity-deepening\textsuperscript{53}; 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—meaningfulness-and-teleology\textsuperscript{80} on the basis of presencing—absolutising-identitive-constitutedness\textsuperscript{13} social-vestedness/normativity—discretely-implied-functionalism> inducing of subontologisation/subpotentialisation’ is in many ways just reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} 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\textsuperscript{80} as associated with recurrent-utter-uninstitutionalisation crassness-of-thoughts, base-institutionalisation—ununiversalisation crassness-of-thoughts,\textsuperscript{104} universalisation—non-positivism/medievalism crassness-of-thoughts, and our positivism—procrypticism crassness-of-thoughts in presencing—absolutising-identitive-constitutedness\textsuperscript{13}. That the genuine social

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)) that enables the secondnated positive-opportunism of ‘punctual\(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\) rather measuring-up success/accomplishment/aspiration in shallow-supererogation\(\text{of manifest in-effect absolution as to the given registry-worldview/dimension}<\text{preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing}>\text{existentialising—}\text{enframing/imprintedness–(as-to- historicity-tracing—–in-presencing–hyperrealisation/hyperreal-transposition)}\) (prospectively projecting dimensionality-of-desublimating-lack-of\(\text{(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness } /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation})\) to arise in the very first place; speaking to the incongruity of then implying the relegating of the genuine social intellectual–function/posture as to the social-stake-contention-or-confliction manifested in the successive registry-worldviews/dimensions of ‘punctual\(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\) rather measuring-up success/accomplishment/aspiration in shallow-supererogation\(\text{of manifest in-effect absolution’. The reason for this genuine social intellectual–function/posture pre-eminence in human sublimation-over-sublimation has to do with the ‘nonpresencing<-<\text{perspective–ontological-normalcy/postconvergence}>\text{nature of inherent existence (explaining the centrality of}\text{metaphysics-of-presence}\{(\text{implicated-‘nondescript/ignorable–void ‘}-\text{as-to- presencing—absolutising-identitive-constitutedness })\text{in all thought aspiring for the momentousness of sublimating ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing<-<\text{perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’}>\text{over desublimating historicity-tracing—–in-presencing–hyperrealisation/hyperreal-transposition), so because ‘the epistemic particularity of human-subpotency is limited-mentation-capacity’ and veridical}}\)
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’). Critically, the ‘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)” 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)
onologically-flawed construal of totalising-entailing’ with ‘the prospective nonpresencing-
<perspective–ontological-normalcy/postconvergence>
<preconverging–‘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’>
ontologically-veridical construal of entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness implications’, and critically-so
as human hermeneutically/reprojectively/supererogatingly/zeroingly-educing
‘reframing/reimprinting of <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’>
(involving ‘existentially-decontextualised play/gaming/exercising of
<postconverging–‘motif-and-

1323


aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–
ontological-normalcy/postconvergence>; over ‘desublimating–referenced/registered/decisioned
self-presence/self-constitutedness<-in-perspective–epistemic-abnormalcy/preconvergence>
of prior meaningfulness-and-teleology; critically-so because of the requisite
crossgenerational transcendence-and-sUBLImity/sublimation/supererogatory–de-mentativity for
any prior registry-worldview/dimension in relative-ontological-incompleteness–
desublimating–existentialising–decisionality to process/progress meaningfulness-and-teleology as of the prospective registry-worldview/dimension reference-of-thought–and–
reference-of-thought–devolving–meaningfulness-and-teleology comprehensiveness of
prospective sublimating–nascence’, with notional-asceticism reflecting all the critical gesturing
‘keeping open the crossgenerational possibility for psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring induced re-motif–and–re-apriorising/re-axiomatising/re-
referencing/re-intelligibilitysettingup/re-measuringinstrumenting’ for such prospective registry-
worldview/dimension meaningfulness-and-teleology. Such a prospective
sublimating–existentialising–decisionality as arising as of prospective reference-of-thought–
and–reference-of-thought–devolving–meaningfulness-and-teleology comprehensiveness of
prospective sublimating–nascence’ (over relative-ontological-incompleteness–
presublimation-construct–of–meaningfulness-and-teleology
desublimating–existentialising–decisionality) calls for a necessary notional–self-distianiation–
<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’distianiation
of contemplative existentialising–frame as to transversality<for-sublimating–existential-
eventuating/denouement>--of-affirmative-and-unaffirmative–disambiguated–motif-and–
apriorising/axiomatising/referencing’ in superseding any underpinning–suprasocial-construct defaulting relative-ontological-incompleteness


more-or-less imposes itself to the non-technical/non-scientific interlocutor (as to when immediate/direct potency as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation

will be highly challenging to any incompetent mind pretending to be technically/scientifically apt/of-sublimating–existentialising–decisionality in lieu of the truly apt/of-sublimating–existentialising–decisionality technician/scientist) so-translating in the blurriness

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’ in want for ‘prospective nonpresencing-perspective-ontological-normalcy/postconvergence existentialising—framing/imprinting-as-to-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 social-vestedness/normativity discretely-implied-functionalism’ as-metaphoricity’. In the bigger scheme of things unlike it is falsely projected as to ‘presencing-absolutising-identitive-constitutedness social-vestedness/normativity discretely-implied-functionalism’
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

<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity–relativism’>)
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<implied—self-assuredness-of-ontological-good-
faith/authenticity~postconverging–de-mentating/structuring/paradigming–as-being-as-of-
existential-reality>) and the human sovereign–function/posture intuitive grasp of prospective
aporeticism overcoming/unovercoming, and as prospective relative-ontological-completeness rather avails as to ‘overall interceding human-and-social–expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming–psychologism
<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<implied—self-assuredness-of-ontological-good-
faith/authenticity~postconverging–de-mentating/structuring/paradigming–as-being-as-of-
existential-reality> as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation” (and not the overrated pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation of meaningfulness-and-teleology arising when
existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation”<as-to-perspective–ontological-
normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’> is
overlooked and supposedly superseded by human-subpotency). In many ways, such
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation as it fails
to address human prospective aporeticism overcoming/unovercoming fails to appreciate the
implications of the nonpresencing<perspective–ontological-normalcy/postconvergence>
nature of existence as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation (as grasped by notional~asceticism ) and go on to adopt ‘discrete inherence of
sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–meaningfulness-
and-teleology> on the basis of presencing—absolutising-identitive-constitutedness social-
vestedness/normativity<discretely-implied-functionalism> inducing of
subontologisation/subpotentiation’ and qualifying such notional~asceticism as conspiratorial
as to its ‘punctual <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag rather measuring-up
success/accomplishment/aspiration in shallow-supererogation of 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-
decisionality}–of-ontological-performance -<including-virtue-as-ontology>, in the sense that
critically from the epistemic perspective of the ancient-sophists, medieval-scholastics and our
modern-day intellectual muddlement (as to their perspective epistemic-
abnormalcy/preconvergence) in many ways the criticisms of ‘Socratic-philosophers projected
universalising-idealisation over non-universalising’, ‘budding-positivists projected rational-
empiricism/positivism over non-positivism/medievalism’ and ‘prospective postmodern thought
projected deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought or
difference-confedulatedness-as-to-totalitative-reification -in-singularisation-as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing-as-veridical-epistemic-
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/presublimating–desublimating-decisionality)-of-ontological-performance—<including-virtue-as-ontology> is ‘conceptually a nondescript/ignorable–void of ’meaningfulness-and-teleology’ in the contemplation of ‘punctual <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag rather measuring-up success/accomplishment/aspiration in shallow-supererogation of manifest in-effect absolution as to the given registry-worldview/dimension <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 as of dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>, with such concretely irrelevant and ontologically-flawed decades-long politically manipulative narratives ‘rather providing a temporal human-subpotency meaningfulness-and-teleology-infrastructure as to preconverging/shallow-supererogating–human-and-social–expectations/anticipations—de-mentating/structuring/paradigmig–psychologism’ (as of ‘discrete inherence of sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–meaningfulness-and-teleology> on the basis of presencing—absolutising-identitive-constitutedness social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’) supposedly more critical and superseding the more profound-supererogatory engagement with the socio-econo-political social-stake-contention-or-confliction aporeticism overcoming/unovercoming (as of ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–meaningfulness-and-teleology> upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’); with such a mediatically manipulated ontologically-flawed ‘process/processive bothsidesism formulation across the decades’ on the basis that it is debates along the skewed lines of deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, the-middle-ground, identity politics, etc. that ‘will supposedly resolve such massive opportunity-and-
income-inequality and skewed public governance of shallow-supererogation as of dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-'<discretely-implied-functionalism>’ (as to a nonsensical and antipodal paradox of election cycles driven by ontologically-flawed media presentation of debates along the skewed lines of deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, middle-of-the-ground, identity politics, etc. and superficial reflection upon the ontologically-veridical profound existential-reality of opportunity-and-income-inequality and public governance of shallow-supererogation as of dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-'<discretely-implied-functionalism>’, as to media presentation psychological-outleting in disenfranchising/frustrating the human sovereign-function/posture contemplation of prospective sublimating possibilities and rendering the human sovereign-function/posture increasingly irrelevant as it is substituted by underlying social disenfranchising/desublimating influence-networking-<subverting-supposedly-'universal-possibilities-and-opportunities'>). While at the same time the associated pedantism is cynically bent on qualifying ‘genuine social intellectual-function/posture criticism of such preconverging/shallow-supererogating-'human-and-social–expectations/anticipations—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 aversed to the ‘discomfort as to manifest existentialising—anxiety-imbued-beholdening-inducing,–<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness–(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) associated with prospective profound-supererogation’ but for the threshold of punctual/immediate positive-opportunism’ (such that in reality human knowledge as to its prospective sublimating/emancipative is actually as of ‘overall interceding human-and-social–expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism <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 <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming—as-being-as-of-existential-reality> as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’, and not ‘of discrete isolated individuals sublimating/emancipative intellection’ as so-falsely implied pedantically as so-effectively exposing the human sovereign–function/posture to surreptitious/underhanded disenfranchisement/swindling/corruption/dispossession), and it is counternatural to falsely imply that it is such an aversed reflex that will naturally deal with the instigation of prospective human sublimation/emancipation without the accompanying genuine social intellectual–function/posture (whose existentialising–frame is the social harbinger of ‘unbeholding
sublimating–nascence ontologising-depth of the full-potency of existence’ as of its perpetuation of

intellectually shameful epoch). In this regards, it is critical to appreciate that the democratic process is a sovereignty-imbuing process and while this sovereignty-imbuing process is critical as the point-of-departure for socio-econo-political social-stake-contention-or-confliction aporeticism overcoming/unovercoming it is incomplete if it is merely construed/manipulated as to essentially sovereignty-giving without a cultured aspiration to grasp and operate as to prospective ontological-veridicality (as so-understood by the Socratic-philosophers) just as our sovereignty over say our house doesn’t necessarily imply our technical competence with requisite house enhancements like electricity, plumbing, etc. even as our sovereignty is the point-of-departure for our independent/sovereign contemplating to undertake such house enhancement chores. This reality underlies the contention herein of the ‘overrated pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation of meaningfulness-and-teleology’\textsuperscript{105} as to the fact that human discursivity is not a discursivity of absolute-mentation-capacity but rather a discursivity of limited-mentation-capacity, and thus it is a discursivity of subpotency as to human-subpotency which doesn’t necessarily subject/supersede existence as to existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation\textsuperscript{106} 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\textsuperscript{61}<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-
axiomatising/re-referencing>/'distantiation of contemplative existentialising–frame as to transversality¬<for-sublimating–existential-eventuating/denouement>¬of-affirmative-and-unaffirmative–disambiguated¬‘motif-and-apriorising/axiomatising/referencing’ (so-reflected across the successive registry-worldviews/dimensions respectively as of dimensionality-of-desublimating-lack-of: \(\langle<\text{amplituding/formative}>\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness } /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\) and dimensionality-of-sublimating: \(\langle<\text{amplituding/formative}>\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness } /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\)). The point here is that the notion of notional–self-distantiation¬<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/'distantiation of contemplative existentialising–frame as to transversality¬<for-sublimating–existential-eventuating/denouement>¬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 distractive-alignment-to¬<of-apriorising/axiomatising/referencing> of pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation, \(\langle<\text{amplituding/formative}>\text{wooden-language—}{\text{imbued—}}\rangle\).
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–
hyperrealisation/hyperreal-transposition⟩, their prior ‘firstnatured enabling transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity as of the genuine social intellectual–
function/posture’ are ever always ‘re-originary–as-unenframed/unbeholdening/outlier-
conceptualisation{imbued-postconverging/dialectical-thinking ‘projective-
insights’/epistemic-projection-in-conflatedness ’of-notional–deprocripticism-prospective-
sublimation⟩ in perspective ontological-normalcy/postconvergence beyond normativities’ but
when secondnaturedly habituated as to positive-opportunism∀ for institutionalisation become
normativities such that ‘what is then ever always lost’ prospectively to all secondnatured
institutionalisation is this ‘ungraspable/conflating perspective ontological-
normalcy/postconvergence underlying firstnaturedness re-ontologisation/omnipotentiality’ to
which ‘habituated secondnaturedness institutionalisation ever always prospectively presents
presencing—absolutising-identitive-constitutedness⟩ social-vestedness/normativity in
distractive-alignment-to<reference-of-thought<of-apriorising/axiomatising/referencing>⟩’. In
the bigger scheme of things notional–self-distantiation<imbued—re-motif-and-re-
apriorising/re-axiomatising/re-referencing‘distantiation of contemplative existentialising–frame as to transversality<for-sublimating–existential-eventuating/denouement>of-affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’ as to knowledge-reification¹⁷ gesturing is effectively disqualificative ‘of human immediacy/punctual of social-stake-contention-or-confliction
distractive-alignment-to¹⁸ reference-of-thought<of-apriorising/axiomatising/referencing>¹⁹
failing dispensing-with-immediacy-for-relative-ontological-completeness by-reification¹⁷/comtemplative-distension¹¹ that enables/allows accrual of sublimation-over-
desublimation from existence itself as to existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation¹⁹ (beyond human-subpotency mutualising). This
supererogatory–unbeholdening-conflatedness¹² of the genuine social intellectual–function/posture implies that is not entrapped/beholdening to an equivalence relation with any
given relative-ontological-incompleteness¹⁹–presublimation-construct–of–meaningfulness-
and-teleology¹⁰ desublimating–existentialising–decisionality (of underpinning–suprasocial-
construct <preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness<as-to historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition>) imbued distractive-alignment-to reference-of-
thought<of-apriorising/axiomatising/referencing>²⁰; 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<for-
sublimating–existential-eventuating/denouement>of-affirmative-and-unaffirmative–

disambiguated–‘motif-and-apriorising/axiomatising/referencing’¹⁰ projected nonpresencing–
<perspective–ontological-normalcy/postconvergence> is beyond an equivalence relation of
immediate/punctual social-stake-contention-or-confliction with ‘a medieval patricianism/aristocrat/theocracy shallow-supererogation’ of manifest in-effect absolution imbued
distraction-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing>’ just as the same can be said of budding-positivists science with medieval scholasticism or Socratic-philosophers universalising-idealisation with non-universalising sophists or all such human emancipation of profound-supererogation. In this regards, distraction-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing> ever always involves a false elevation of pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation to falsely imply a contrastive 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 <preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing>—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—<for-sublimating—existential-eventuating/denouement>—of-
apriorising/axiomatising/referencing’) superseding an equivalence with pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation distinctive-alignment-to-′reference-of-thought<of-apriorising/axiomatising/referencing>′), ‘human profound-supererogation’ in-of-itself is the grander and more determinative element of contemplation/analysis as to when relative-ontological-completeness avails with regards to prospective re-ontologisation/omnipotentiality’ over any given underpinning–suprasocial-construct <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 (as to their implied beholdening-becoming—distortive-
originariness/distortive-origination–as-to-\textsuperscript{47} historicity-tracing–inhibited-mental-aestheticising) are not the absolution/absolute-possibility of human profound-supererogation\textsuperscript{47} which is ever always subjectable to re-originary–as-unenframed/unbeholdening/outlier-conceptualisation\textsuperscript{\textsuperscript{48}} (imbued-postconverging/dialectical-thinking ‘projective-insights’/‘epistemic-projection-in-conflatedness ‘of-notional–deprocrypticism-prospective-sublimation)\textsuperscript{11} (as the very manifest rule reflecting holographically–<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{12}—of-the-human-institutionalisation-process\textsuperscript{12}). Critically in this regards, knowledge itself as to organic-knowledge is inherently and truly as of an existential-contextualising-contiguity\textsuperscript{39} hermeneutic/reprojecting/supererogating/zeroing dynamics of notional–self-distantiation–<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>‘distantiation of contemplative existentialising–frame as to transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{11} (with regards to living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{12}) and not just about isolated mere-formulaicity–<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising>, 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<for-sublimating–existential-eventuating/denouement>–of-
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 hermeneutic/reprojecting/supererogating/zeroing dynamics of notional~self-distantiation<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising–frame as to transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ (whether blurrily undermining appropriate competence-level of discursivity or appropriate deferential-formalisation-transference level of discursivity) so-associated, and so-critically as to wrongly projected equivalence of ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ desublimating–existentialising–decisionality with ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ sublimating–existentialising–decisionality as to social-stake-contention-or-confliction associated with social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality (as reflected in inducing an ambiguous continuity between genuine-knowledge and chicanery, social/institutional intellectualism and social/institutional sycophantic-sophistry, treatment and placebo, alchemy and chemistry, quackery and medicine,
ontologisation/omnipotentiality with regards to nascent-particular/incipient-and-material/technical-sublimations—blinded-to-their-relative-ontological-completeness —
mentating/restructuring/reparadigming notional–self-distantiation—<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising–frame as to transversality<for-sublimating–existential-eventuating/denouement>—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 presupencing—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 conceptivity/epistemic-reflexivity underlied by distantiation that is behind a Rousseauist noble-savage conception not necessarily by implying that the noble-savage is punctually/immediately of a positivistic/rational-empiricism mental-projection for instance but rather of an equivalent human potential self-becoming/self-conflatedness /formative–supererogating—<projective/reprojective—aestheticising-re-motif—
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence> thus with the latter construed as the more essential definition of humanity as from ‘nonpresencing—<perspective–ontological-normalcy/postconvergence> notion of supererogatory–progressivity’). Insightfully, this points out that the very exercise of making-available/opening-up prospective knowledge as of organic-knowledge is inevitably tied down to the exercise of underlining simultaneously a prospective threshold of pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation and associated intellectual-decadence (but then the detachment and lesser ‘emotional-involvement’ with regards to nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving> renders such an exercise less problematic than with regards to the imposing/impostoring self-preservation/self-constitutedness—<in-perspective–epistemic-abnormalcy/preconvergence> of social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality prone to presencing—absolutising-identitive-constitutedness ). Thus the genuine social intellectual–function/posture is ever always about emphasising the ontological-veracity of human knowledge rather constrained to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation for prospective human re-ontologisation/omnipotentiality (however the remoteness to immediacy/punctual human social-stake-contention-or-confliction presencing—absolutising-identitive-constitutedness ) <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 of presencing—absolutising-identitive-constitutedness social-vestedness/normativity.
and so especially in opening-up prospective registry-worldviews/dimensions as to human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology—and the positive-opportunism 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

\langle\text{amplituding/formative}\rangle\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation}\rangle \text{associated with the genuine social intellectual-function/posture}

notional—self-distantiation—\text{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’ implies that the very same instigative firstnaturedness intemporal-disposition originariness-parrhesia,—as—spontaneity-of-aestheticisation gesturing-of-sublimation-over-desublimation ‘that is ever always lost prospectively to all habituated secondnatured institutionalisation as to their presencing—absolutising-identitive-constitutedness—social-vestedness/normativity—\text{discretely-implied-functionalism}’ is the very same intemporal-disposition originariness-parrhesia,—as—spontaneity-of-aestheticisation gesturing-of-sublimation-over-desublimation that is warranted and ontologically-valid for prospective human emancipation/sublimation with the contention that claims from the ‘distractive-alignment-to—reference-of-thought—of-apriorising/axiomatising/referencing—pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation of the various registry-worldviews/dimensions’ are ‘exactly non-responsible’ for the possibility of their priorly-educed as well as prospective sublimation/emancipation (in reflection of their pedantising/muddling/formulaic-hollowing—
out—in-subontologisation/subpotentiation dimensionality-of-desublimating-lack-of
\langle\text{amplituding/formative}\rangle\text{supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation}) as failing to reflect holographically-\langle\text{conjugatively-and-
transfusively}\rangle\text{the ontological-contiguity—of-the-human-institutionalisation-proces.}
Critically, the genuine social intellectual–function/posture is thus much more than just about
identitive specificities of presencing—absolutising-identitive-constitutedness
\langle\text{preconverging~’motif-and-apriorising/axiomatising/referencing’—imbuing—existentialising—
enframing/imprintedness—(as-to—historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) as to just contrastive and balancing-out/equinamity
conception of sublimation-over-desublimation as to the very same \langle\text{preconverging~’motif-and-
apriorising/axiomatising/referencing’—imbuing—existentialising—enframing/imprintedness—
(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)\rangle
psychological-complexes (as so-associated with fairness/equanimity advocacy) but projects of
an altogether renewed momentousness of \langle\text{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
re-originary—as-unenframed/unbeholding/outlier-conceptualisation—(imbued-
postconverging/dialectical-thinking—’projective-insights’/’epistemic-projection-in-
conflatedness ’—of-notional—deprocrypticism-prospective-sublimation)\rangle; 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-
normaley/postconvergence-reflected—’epistemicity-relativism’>) the genuine social intellectual–
function/posture is of most profound-supererogation about relaying a maximalising—
recomposuring-for-relative-ontological-completeness\textsuperscript{8}—unenframed-conceptualisation for human re-ontologisation/omnipotentiality across the succession of registry-worldviews/dimensions so-underlined as to dimensionality-of-sublimating\textsuperscript{21} (\langle amplituding/formative\rangle supererogatory-de-mentativity/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) (and we can appreciate that the successive registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory-de-mentativity ‘are not in a contrastive equivalence relation’ between the ‘prior registry-worldview’s/dimension’s\textsuperscript{8} presencing—absolutising-identitive-constitutedness\textsuperscript{13} of social-stake-contention-or-confliction’ and the ‘prospective registry-worldview’s/dimension’s nonpresencing-\langle perspective–ontological-normalcy/postconvergence\rangle 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 \langle ontological-aesthetic-tracing\rangle \langle perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’\rangle 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\textsuperscript{23}’ while the former rather ‘is reflective of ‘historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition as to a \langle amplituding/formative–epistemicity\rangle totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag that is poorly contemplative of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal warrant for human limited-mentation-capacity-deepening\textsuperscript{23}); so-underlying the contrast that ‘historiality/ontological-eventfulness\textsuperscript{17}/ontological-aesthetic-tracing<perspective–ontological-

In this respect, we can appreciate that appropriate notional–self-distantiation–<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> is effectively what is bound to bring about momentous historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism’> as to
a human genuine social intellectual–function/posture (underlied by ontological-commitment
<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming –as-being-as-of-existential-reality>) wherein without such a ‘submission-to and making-up-to existence’s ontological-normalcy/postconvergence’ the transition say between classical-mechanics—axiomatic-constructs and theory-of-relativity-
together-with-quantum-mechanics—axiomatic-constructs would have been problematic (if the proponents of the former as of human institutional social-stake-contention-or-confliction adopted a distractive-alignment-to- reference-of-thought-<of-apriorising/axiomatising/referencing>” as to a contrastive equivalence ‘submission-to and making-up-to human-subpotency epistemic-abnormalcy/preconvergence’ in relative-ontological-incompleteness”, but then the very healthy intellectual environment meant that even the proponents of the superseded classical-mechanics—axiomatic-constructs were already involved in a healthy notional–self-distantiation-<imbued—re-motif-and-re-apriorising/re-
axiomatising/re-referencing> that would be receptive to such an eventual ‘ nonpresencing-
<perspective–ontological-normalcy/postconvergence> anarchic-growth/anarchisation for re-
ontologisation’) while in contrast such transformation implied (with respect to the relative blurriness” of ‘social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality as to immaterial/social overall relative-ontological-
incompleteness –presublimation-construct–of– meaningfulness-and-teleology”, eliciting ontologically-flawed distractive-alignment-to- reference-of-thought-<of-apriorising/axiomatising/referencing>” as of a contrastive equivalence ‘submission-to and making-up-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<for-sublimating-existential-eventuating/denouement>—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—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 conceptivity/epistemic-reflexivity of supervening/supererogating apriorising/axiomatising/referencing—of-existential-contextualising-contiguity)—conflatedness 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 conceptivity/epistemic-reflexivity of supervening/supererogating apriorising/axiomatising/referencing—of-existential-contextualising-contiguity)—conflatedness 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 conceptivity/epistemic-reflexivity of
supervening/supererogating apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)–conflatedness and not as to constitutive biology and neurology even as biology and neurology relevant insights are then reconstrued in epiphenomenal terms as to human and social sciences supervening), and such secondary epiphenomenalities as of various levels of phenomenal/manifest–subpotencies–(in-transitive-conflatedness–reflexivity,–in-the-full-potency-of-existence’s–sublimating–nascence) critically explains existence’s ‘phenomenality–by–epiphenomenalities supervening-as-supererogating imbued superseding–oneness-of-ontology’ (as so-epistemically underlying supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of–apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation as to postconverging–de-mentating/structuring/paradigming effective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity). For that matter ineffect 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-reification87 and appraisal’), and so as the more ‘empirically exact’ supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness conception of overall science reflection of the full-potency of existence (with the implication here that it is human genuine social intellectual–function/posture as to human consciousness supervening-as-supererogating determination that hold the sublimating-over-desublimating key for prospective re-ontologisation/omnipotentiality as of human conceptivity/epistemic-reflexivity); as to the fact that the enlightening ushered as of intemporal firstnaturedness across the successive registry-worldviews/dimensions and reflected sparingly/thinly with the Socrates, Descartes, Kants, Newtons, Leibniz, Pasteurs, Rousseaus, 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-(of-existential-contextualising-contiguity)—constitutedness (effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology) and apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness’ (effecting-wholeness-as-of-profoundness-and-completeness-to—meaningfulness-and-teleology). The undergirding notional–self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> derivation involved in supererogation can be appreciated from a transcendence-and-sublimity/sublimation/supererogatory—de-mentativity insight, wherein for instance individuals notional–self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> (beyond-the-consciousness-awareness-teleology-<in-existential-extrication-as-of-existential-unthought>) say in a non-positivistic like an animistic social-setup notionally implies a <supererogatory–human-subpotency>—effecting ‘psychosomatic reactivity as to the animistic apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—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-(of-existential-contextualising-contiguity)—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-(of-existential-contextualising-contiguity)—
relation-to-the-world occludes its fundamental de-mentative/structural/paradigmatic social-
construct deficiencies that can be reflected upon as of prospective notional–self-distantiating-
<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> as from prospective

(deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought protensive-
consciousness’); as to the fact that a typical individual of a ‘psychosomatic reactivity

positivistic apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—
relation-to-the-world conceptivity/epistemic-reflexivity’ will be psychosomatically unresponsive to such a non-positivistic ‘psychological placeboic-palliation practice associated with its warped-consciousness occultisms mental-aestheticisation—architectonically-
consigning–aestheticised-perceptibility-and-disposition apriorising/axiomatising/referencing—
(of-existential-contextualising-contiguity)—relation-to-the-world’ so-underlied by its
unresponsiveness to the animistic social-setup motif-and-apriorising/axiomatising/referencing–
psychologism imbued preconverging/dementing—qualia-schema’ (so-construed as from
prospective positivism/rational-empiricism occlusive-consciousness motif-and-
apriorising/axiomatising/referencing–psychologism imbued postconverging/dialectical-
thinking—qualia-schema’), and so just as along the same lines of appropriate prospective
notional–self-distantiating—<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
referencing> arising from profound contemplation and understanding of the underlying

<amplituding/formative–epistemicity>totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag’ (reflecting the ‘psychological placeboic-
palliation practice as of an occlusive-consciousness mental-aestheticisation—architectonically-
consigning–aestheticised-perceptibility-and-disposition apriorising/axiomatising/referencing—
(of-existential-contextualising-contiguity)—relation-to-the-world’) defining our positivism–
procrypticism prospective uninstitutionalised-threshold

in procrypticism–or–disjointedness-
positivism–procrypticism occlusivity reference-of-thought– devolving of shallow supererogatory acuity/perspicacity/astuteness/edginess/incisiveness as to totalising-disentailing—discretion/whim-of-thought pretense-of-sublimation’ so-paradoxically ‘validate the very inherent manifest inherent preconverging–de-mentating/structuring/paradigming vices-and-impediments\(^1\) limitations of our positivism–procrypticism registry-worldview’s/dimension’s (beyond-the-consciousness-awareness-teleology\(^1\)–<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-

<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\(^2\)). In this instance, just as in the case with the ‘apparently sublimating ontologising-depth’ as from an animistic society perception in its ‘presencing—absolutising-identitive-constitutedness \(^3\) institutional setups warped occultism reference-of-thought– devolving apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity )—relation-to-the-world purposes as being of appropriate social-functioning-and-accordance—as-of–social-stake-contention-or-confliction, our positivism–procrypticism presencing—absolutising-identitive-constitutedness \(^4\) institutional setups occlusive reference-of-thought– devolving apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity )—relation-to-the-world purposes of appropriate social-functioning-and-accordance—as-of–social-stake-contention-or-confliction is effectively enamoured to its psychological practices ‘apparently sublimating ontologising-depth’; such that in both cases, their fundamental ‘uninstitutionalised-threshold of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction conception’ (wherein arises ‘the dereification threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to–’attendant-intradimensional’–prospectively-disontologising–preconverging/dementing apriorising-
psychologism> mental-disposition as of ontologically-flawed relation with prospective institutionalisation existential-contextualising-contiguity knowledge-reification

Thus, in both instances inherent existence exudes of a deterministic constraining that is not beholdening to any given human registry-worldview/dimension presencing—absolutising-identitive-constitutedness\(^{13}\) <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\(^{13}\) sublimating—nascence,—disclosed-from-prospective-epistemic-digression implying that it is the human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{10}\) that adapts/adjusts to existence (and not the other way round as falsely projected with ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-or-institutional-or-social sovereign’s service’) explaining fundamentally the conceptualisation herein of de-mentation\(^{4}\) (supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) of human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{10}\) as to reference-of-thought-devolving apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—relation-to-the-world as so-reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity\(^{6}\)—of-the-human-institutionalisation-process\(^{6}\). 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 \(^{5}\) reference-of-thought—devolving apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—relation-to-the-world and the prospective budding positivism/rational-empiricism science \(^{8}\) reference-of-thought—devolving apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—relation-to-the-world. The critical point here being about understanding the more profound veracity of
human psychology as to ‘<supererogatory human-subpotency>–effecting self-becoming/self-conflatedness’/formative–supererogating<-projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence> of human notional–self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> incipience of metaphoricity and then
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-

by-reification /contemplative-distension⁹⁹ that is incipient-to–and–cultivating-in-
supererogation⁹⁷ the ‘substantive existential-contextualising-contiguity⁹⁹ hermeneutically/reproductively/supererogatingly/zeroingly cumulated/recomposured abstract-
tissue-of–social-emanance’ reflecting the ‘momentous⁹⁹ historiality/ontological-
eventfulness⁹⁹/ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflectsed ‘epistemicity-relativism’> 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–⁵¹ meaningfulness-and-teleology¹⁰⁰. The overall insight here
is that ‘the more profound apriorising/axiomatising/referencing-(of-existential-contextualising-
contiguity )—relation-to-the-world conceptivity/epistemic-reflexivity of human notional–self-
distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ as to
<supererogatory–human-subpotency>–effecting across the successive registry-
worldviews/dimensions (as from ‘nonpresencing-<perspective–ontological-
normalcy/postconvergence> epistemic-projection perspective) is what veridically underlies
human psychology as ‘postconverging-or-dialectical-thinking³⁰–psychology or psychology-of-
mentation-dynamics or natural–psychological-dynamics’ (as superseding by such an underlying
‘psychological⁵¹ historiality/ontological-eventfulness⁹⁹/ontological-aesthetic-tracing⁹⁹
<perspective–ontological-normalcy/postconvergence-reflectsed ‘epistemicity-relativism’> of
notional–self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
referencing>’ all the successive overarching registry-worldviews/dimensions
uninstitutionalised-threshold⁰³ notional–disjointedness of motif-and-
apriorising/axiomatising/referencing–psychologism imbu ed preconverging/dementing⁰³–qualia-
schema’ naively of their given ⁴<amplituding/formative–epistemicity>totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag⁰³ in their ⁰³ presencing—
absolutising-identitive-constitutedness

<preconverging~'motif-and-
apriorising/axiomatising/referencing’~imbuing~existentia-lising~enframing/imprintedness-
(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)). This
basically implies that <supererogatory~human-subpotency>—effecting (construed as from
perspective ontological-normalcy/postconvergence epistemic-projection as to the
disambiguation of apriorising/axiomatising/referencing—(of-existential-contextualising-
contiguity)—constitutedness in preconverging—or-dementing —apriorising-psychologism and
apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity)—
conflatedness in postconverging—or-dialectical-thinking—apriorising-psychologism) precedes
and-defines the occasioning/instantiation of human metaphoricity (given that ‘<supererogatory~human-subpotency>—effecting self-becoming/self-
conflatedness /formative—supererogating—<projective/reprojective—aestheticising-re-motif—
and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-
normalcy/postconvergence> of human notional—self-distantiation—<imbued—re-motif-and-re-
apriorising/re-axiomatising/re-referencing> incipience of metaphoricity and then
meaningfulness-and-teleology (given that ‘<supererogatory~human-subpotency>—effecting self-presence/self-
constitutedness <in-perspective—epistemic-abnormalcy/preconvergence> of human
notional—self-distantiation—<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
referencing> incipience of metaphoricity and then meaningfulness-and-teleology”) is what truly reflects notionally/underlyingly unbeholding
re-motif—and–re-procession/re-automatism historiality/ontological-eventfulness/ontological-
aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-
relativism> whereas ‘<supererogatory~human-subpotency>—effecting self-presence/self-
constitutedness—<in-perspective—epistemic-abnormalcy/preconvergence> of human
notional—self-distantiation—<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
referencing> incipience of metaphoricity and then meaningfulness-and-teleology’ 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
4 <amplituding/formative—epistemicity>totalising—thrownness-in-existence—imbued-
projective-arbitrariness/waywardness—(as-to-the-human—projective/reprojective—
aestheticising-re-motif—pre-apriorising/re-axiomatising/re-referencing-process-of-
'amplituding/formative—epistemicity—totalising—conceptualisation’)
iimplies 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 —postconverging—de—mentating/structuring/paradigming ,—over—
desublimating—deselectivity—of—ontological—bad-faith/inauthenticity —
preconverging—de—
mentating/structuring/paradigming ’ so—reflected notionally/underlyingly as to
‘<supererogatory—human—subpotency>—effecting imbued epistemic—
totalising’
preformulating/preframing/premeaningfulness of notion—originariness—
parrhesia,—as—
spontaneity—of—aestheticisation’ before the incipience of metaphoricity 77 and then
‘meaningfulness—
and—teleology 100 as to existentialising—frame (and so reflecting the ‘full
incipient supererogating breadth of human intelligibility transmutation’ enabling the appraisal
of human transcendence—
and—sublimity/sublimation/supererogatory—de—mentativity that
underlies the possibility for human sublimation—
over—desublimation as to aporeticism
overcoming/unovercoming), hence speaking to the truer unbeholding,—as—to—re—
originary
backdrop of ‘human epistemic—totalising 77 /circumscribing/delineating agency’ underlied by
human
notional—self—distantiation—imbued—re-motif—and—apriorising/re—axiomatising/re—
referencing> instigative <supererogatory—human—subpotency>—effecting. This critically speaks
to the incipiently—
and—notionally ‘self—reflexive—instigative—eventuating<(as—to—
teleological—
instigative/incipient—willing/arbitrariness/waywardness/faithdrivenness/supererogating—
human—intelligibility,—preceeding—existence’s—eventuating—
sublimating—validation/desublimating—
invalidation> of human embodied—consciousness motif—and—
apriorising/axiomatising/referencing—(of—existential—
contextualising—contiguity )—elicited—
thresholding,-allowing-formatively-for-<disontologising-subontologisation/subpotentiation-in-
order-to-enable-prospective-ontologising/re-ontologising-performance~of-sovereign-self-
reflexive~instigative-eventuating> (given the two-sided epistemic-veracity of undergirding human ‘self-reflexive~instigative-eventuating~{(as-to-teleological-instigative/incipient–
willling/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-
preceeding-existence’s-eventuating-sublimating-validation/desublimating-invalida
tion) of human embodied-consciousness motif-and-apriorising/axiomatising/referencing~{(of-existential-
contextualising-contiguity }—elicited-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), speaking of human limited-
mentation-capacity imbued ‘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”’. This critically explains why the very same human limited-mentation-capacity-deepening as <amplituding/formative~
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
supererogatory~epistemic-conflatedness allowing for sublimating knowledge-reification (when the existentialising~leeway-thresholding,-allowing-formatively-for-<disontologising-
subontologisation/subpotentiation-in-order-to-enable-prospective-ontologising/re-ontologising-
performance~of-sovereign-self-reflexive~instigative-eventuating> ontologisingly overwhelms/enhances hermeneutically/reprojectively/supererogatingly/zeroingly as to prospective epistemic-totalising~resubjecting of existential-contextualising-contiguity~in-
reification\(^7\) for prospective ontologisation/re-ontologisation) is equally susceptible to desublimating pedantising/muddling/formulaic-hollowing-out—i-
implications of individual and social formativeness—<as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
meaningfulness-and-teleology—so-associated with human limited-mentation-capacity in
order for ‘the possibility of the sublimating social to arise as to human-and-social–
expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming–
psychologism’) points out that human ontological-performance—<including-virtue-as-
ontology> is ever always in ‘a hermeneutic/reprojecting/supererogating/zeroing prospective
epistemic-totalising—resubjecting of existential-contextualising-contiguity—in-reification as
to prospective disontologisation/ontologisation-and-re-ontologisation’; as so-reflecting of the
more profound/fundamental need to cater for ‘effectively ontologising/re-ontologising
sublimating social as to human-and-social–expectations/anticipations—metaphoricity—as-
rede-mentating/restructuring/reparadigming–psychologism’ (so-catered as of the
‘psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-
becoming/self-conflatedness/formative–supererogating—projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–
ontological-normalcy/postconvergence’ underlying human ‘epistemic-
growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-
relative-ontological-completeness—by-reification /contemplative-distension’) while
undermining disontologisation from human individual, institutional and social numbing-
traction—of-desublimating—meaningfulness-and-teleology—<as-perspective-lost-of-
’supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-
postconverging/dialectical-thinking—in-notional–deprocrypticism—in-dimensionality—of-
sublimating — <amplituding/formative–epistemicity—growth-or-
conflatedness /scalarisation-as-to-recscalarisation-as–re-ontologisation)) (inducing
desublimating pedantising/muddling/formulaic-hollowing-out—in-
ontological-performance<including-virtue-as-ontology>/potentiation’ for prospective aporeticism overcoming/unovercoming in reconstrual of ‘amplituding/formative-epistemicity>totalising~thrownness-in-existence</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-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’> ). 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 metaphoricity and then meaningfulness-and-teleology as to existentialising–frame) ‘that then permits hermeneutically/reprojectively/supererogatingly/zeroingly human sublimating-accessing/sublimating-relating-to’ existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation (noting here that what is key here is ‘the existence constrained educed sublimating’ however the technicity/profundity whereas an attitude of normalised/stereotyped/selfhelping/feel-good knowledge that ‘doesn’t align with the existence constrained 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\textsuperscript{38} by-reification\textsuperscript{87}/contemplative-distension\textsuperscript{26}’ implications of ‘constraining existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation’ imbuing human ontological-commitment\textsuperscript{66} <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming ~as-being-as-of-existential-reality\textsuperscript{97}> 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\textsuperscript{38} by-reification\textsuperscript{87}/contemplative-distension\textsuperscript{26}’ 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\textsuperscript{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\textsuperscript{88}-by-reification\textsuperscript{87}/contemplative-distension\textsuperscript{26}’ necessary for prospective ontologisation/re-ontologisation as to epistemic-totalising\textsuperscript{32}~resubjecting of existential-contextualising-contiguity\textsuperscript{39}-in-reification\textsuperscript{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\textsuperscript{88}-by-reification\textsuperscript{87}/contemplative-distension\textsuperscript{26}’ 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 \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{100}’) due to the overly denatured and insufficiently challenging–and–independence-eliciting existentialising–frame of \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{100} (as to veridical hermeneutic/reprojecting/supererogating/zeroing re-exposition for eliciting active thought/contemplative engagement as of prospective epistemic-totalising\textsuperscript{32}~resubjecting of existential-contextualising-contiguity\textsuperscript{39}-in-reification\textsuperscript{87} 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\(^{13}\)) and so rather than ‘an elicited conformity/trending/voguing/fashionability/resonance relation to meaningfulness-and-teleology\(^{16}\) with a poor sense of the prospective existential-contextualising-contiguity\(^{19}\)-in-reification\(^{8}\) of knowledge content as to epistemic-totalising\(^{12}\)-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\(^{16}\)’ 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\(^{19}\)-in-reification\(^{8}\) of knowledge content as to epistemic-totalising\(^{12}\)-resubjecting) enabling appropriate social ‘epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness’-by-reification\(^{7}\)/contemplative-distension\(^{26}\), then the supposed outcome of a seeming public disinterest and disengagement with technicity/profundity is rather an issue induced as to our pro crypticism/disjointedness-of-reference-of-thought social <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag in its presencing—absolutising-identitive-constitutedness <preconverging-'motif-and-
apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness—
(as-to- historicity-tracing—presencing–hyperrealisation/hyperreal-transposition) (starkly
reflected as to the temporal-advantageousness and manifest in-effect abolution of ratings
and/or sales/merchandising now permeating the rationale of basically all institutions in their
numbing-traction—de-sublimating—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)) beyond-the-
consciousness-awareness-teleology(as-in-existential-extrication-as-of-existential-unthought)\(^{(9)}\)
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 ‘deprocripticism–or–preempting—
disjointedness-as-of- reference-of-thought nonpresencing<perspective–ontological-
normalcy/postconvergence> sublimating–existentialising–decisionality
apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity —relation-to-
the-world). Ultimately, technicity/profundity is inescapable for achieving sublimating–nascence
whether as more readily appreciated with nascent-particular/incipient-and-material/technical-
sublimations<blinded-to-their-relative-ontological-completeness — reference-of-thought-
devolving> existentialising–decisionality (as no normalised/stereotyped/selfhelping/feel-good
knowledge is hardly of any help to the technician/practitioner/scientist in the face of
constraining existential implications) or with the relative blurriness of social-and-institutional-
frameworks-of—referencing/registering/decisioning existentialising–decisionality, and
critically in many ways the cultivation of shallow technicity/profundity (as to poor ‘epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness by-reification /contemplative-distension’ requiring appropriate notional~self-distantiatiion~<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>) in public spaces is not detached from ‘public interestedness/profundity mediocrity’ and ‘public awareness/accounting/decisioning mediocrity’. But then technicity/profundity as to the public discourse is all about cultivating the possibility for ‘a public formulative appraisal and habituation for an enlightened sovereign engagement with public decision-making policies and technicalities’; and in this regards it is herein contended that unlike it can naively be construed about human capacity for understanding, a lot of ‘human understanding is actually passive exposition to understanding of appropriately articulated/formulated knowledge-reification so-underlying <supererogatory—human-subpotency>—effecting as to the formative-and-enabling formulative backdrop for sovereignly appraising ‘meaningfulness-and-teleology technicity/profundity’ whether with regards to public education or even childhood-development education and/or formative institutional/professional education, as to the fact that formulative understanding (as of <supererogatory—human-subpotency>—effecting) is the sovereignty/independence giving possibility for human ‘epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness -by-reification /contemplative-distension’ relation with knowledge (as to conscious awareness existentialising—decisionality implications even if complete understanding as of complete meaningfulness-and-teleology technicity/profundity is not achieved and thus rendering the public resilient to desublimating pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation with regards to the competing discourse in public spaces by such a direct or deferential capacity for notional~self-distantiatiion~<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 educating 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/paradigmign —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/contemplative-distension’ (that ultimately undermines technicity/profundity which is inescapable for achieving sublimating–nascence whether as more readily appreciated with nascent-particular/incipient-and-material/technical-sublimations—blinded-to-their-relative-ontological-completeness—reference-of-thought–devolving existentialising–decisionality or with the relative blurriness of social-and-institutional-frameworks—referencing/registering/decisioning existentialising–decisionality); and so to fundamentally bring to the consciousness-awareness-teleology that ‘sovereignty doesn’t equate with technicity/profundity’ (even as in reality it is herein contended this disconnect in the appraisal of the veridical relationship between sovereignty and technicity/profundity is mostly enabled
with social-and-media induced numbing-traction—of-desublimating—meaningfulness-and-teleology—as-perspective-lost-of-
\textsuperscript{5} supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-postconverging/dialectical-thinking—of-notional-deprocrypticism-(in-dimensionality-of-sublimating—\textsuperscript{24} \langle \text{amplituding/formative—epistemicity}\rangle\text{growth-or-conflatedness }/\text{scalarisation-as-to-rescalarisation-as—re-ontologisation} )\rangle wherein ‘an elicited conformity/trending/voguing/fashionability/resonance relation to \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{10}’ undermines the individual’s and social ‘conscious-and-active epistemic-totalising\textsuperscript{12} re-procession of the existentialising–frame re-apriorising/re-axiomatising/re-referencing of \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{10}’ while overemphasising rather a ‘subconscious-and-passive epistemic-totalising\textsuperscript{12} re-automatism relation with the existentialising–frame re-apriorising/re-axiomatising/re-referencing of \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{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-\textsuperscript{<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–de-mentated/structured/paradigmed institutional and media contrivance’ and so-inducing ‘individuals reflective estrangement and disinterest with regards to public outcomes of social-stake-contention-or-confliction’, and as so-cynically-and-surreptitiously cajoled by dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism> rendering the ‘overall social intellection-aptitude body’ relatively irrelevant towards upholding the sovereign–function/posture). Thus, the sovereign–function/posture is effectively disempowered as to its relevance to public outcomes of social-stake-contention-or-confliction when the ‘overall social intellection-aptitude body’ assessment capacity is fundamentally undermined as to monopolising/quasi-monopolising/networking existentialising–frame of public and institutional discursivity as of mere entitlement-and-access and ratings-drivenness bent on side-lining salient and relevant narratives as to technicity/profundity (such that in effect through the decades such dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism> has paradoxically effectively-and-preemptively succeeded in ‘qualifying in the public psyche’ the ‘specific overall social intellection-aptitude body that is the public university as to its underlying social-construct ontological-commitment-<implied—self-assuredness-of-ontological-good-faith/authenticity ~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> with regards to socio-econo-political social-stake-contention-or-confliction aporeticism overcoming/unovercoming’ in falsehoods terms of ‘contrastive equivalence’ implied distractive-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing> and so-undermining its ‘neutral sovereign–
function/posture upholding’, and with a failed public consciousness about the sovereign importance of the public university practically subjecting them to increasing private funding deeply eroding-and/or-corrupting their capacity for ‘neutral sovereign–function/posture upholding’ and most critically-so not necessarily in quashing ideas but inducing social apprehension and contestive inactivity). In many ways, the ‘overall social intellection-aptitude body’ (as to its capacity for ‘neutral sovereign–function/posture upholding’ whether as so-reflected by the public university or the press body or the ‘overall backdrop of the professional class intellectualism’) in recent decades with regards to socio-econo-political subontologisation/ideology-over-ontology has often failed to appreciate the implications of the fact that given human <amplituding/formative–epistemicity>totalising–thrownness-in-existence<amplituding/formative–epistemicity>, ‘human meaningfulness-and-teleology’ is effectively of epistemic-totalising consequence reflecting epistemic-totalising growth/conflatedness /postconverging as to existential-contextualising-contiguity<amplituding/formative–epistemicity> knowledge/interpretative veracity implications of concurrent limited-mentation-capacity-deepening (thus implying human meaningfulness-and-teleology profoundness/ontologising-depth is of notional–nondisjointedness/contiguity/coherence as of ‘<amplituding/formative>disposedness<amplituding/formative–epistemicity> (as-to-orientation/value-construct/valuation–and–derived-parameterising) and <amplituding/formative>entailment<amplituding/formative–epistemicity>(as-to-totalising-contiguous/coherent–factuality-of-variability)’ underlined as to its given prospective foregrounding—entailment<amplituding/formative–epistemicity>(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\(\textsuperscript{1}\)–resubjecting of existential-contextualising-contiguity\(\textsuperscript{2}\)-in-reification\(\textsuperscript{3}\)’ 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\(\textsuperscript{4}\)–(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\(\textsuperscript{5}\) growth/conflatedness /postconverging as to existential-contextualising-contiguity\(\textsuperscript{6}\)-in-reification\(\textsuperscript{7}\) knowledge/interpretative veracity implications of concurrent limited-mentation-capacity-deepening\(\textsuperscript{8}\)’, 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/confoundedness/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-(of-existential-contextualising-contiguity)—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 distinctive-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 inconstitutedness/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 distinctive-alignment-to-reference-of-thought-(of-apriorising/axiomatising/referencing) issues. The fundamental point here is that existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,eliciting-of-prospective-supererogation-as-to-perspective–ontological-normalcy/postconvergence-implied~‘prospective-aporeticism-overcoming/unovercoming’ makes nonsense of any such vague notion as ‘neutrality by the balancing of human-subpotencies’ so-reflective of ‘vested interests driven conception of balance as to discrete interests’ (rather than common/mutualising interest conception of balance rather requiring the cultivation of a veridical social exercise of notional~self-distantiation—imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> as to implied social
formativeness-<as-to-intersolipsism-of-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<sup>4</sup> in existential-extrication-as-of-existential-unthought. Thus ontological-
veracity (as to the pertinence of ‘overall social intellecction-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<sup>~</sup>sublimating–
nascence,-disclosed-from-prospective-epistemic-digression’ in pointing out the prospect of
sublimating/desublimating–existentialising–decisionality socio-econo-political outcomes and
implications rather than the ‘passive deification of institutional process/processiveness as of
mere-formulaicity-<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising>’ (underlying why such a deficient
social intellecction posture will tend to be one step behind cumulating desublimating socio-
econo-poliotical 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 intellecction-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

1392
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\(^\text{10}\) notion of
sovereignty associated with ‘appropriately sublimating technicity/profundity capable of
veridically responding to social and institutional aporeticism overcoming/unovercoming’ as to
social dynamics of veridical social knowledge percolation-channelling-\(<\text{in-deferential-
formalisation-transference}>\). The consequence of this mere process/processiveness induced
deficiency is reflected in an entrenched dichotomy of the democratic process between the
reality of recurrent narratives of disontologising socio-econo-political outcomes on the one
hand and on the other hand a publicly cultivated \(<\text{preconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing–exisntialising—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
as to a numbing-traction—of-desublimating—meaningfulness-and-teleology\(^\text{10}\)-\(\langle\text{as-
perspective-lost-of–supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness-as-to-
the-imbued-postconverging/dialectical-thinking -of–notional–deprocrypticism–(in-
dimensionality-of-sublimating — \(<\text{amplituding/formative–epistemicity}>\text{growth-or-
conflatedness } /\text{scalarisation-as-to-rescalarisation-as–re-ontologisation})\rangle\) treatment); so-
reflecting a ‘habituatedness/mental-colonisation of the sovereign–function/posture to the
presencing—absolutising-identitive-constitutedness\(^\text{15}\) social-vestedness/normativity’ cynically
construed as enabling a social-stake-contention-or-confliction distractive-alignment-to-
reference-of-thought-\(<\text{of-apriorising/axiomatising/referencing}>\^\text{20}\).
thought-of-apriorising/axiomatising/referencing-as to human prospective re-ontologisation/omnipotentiality drive; and so-reflect with regards to living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology. Disontologisation as to social-stake-contention-or-confliction as reflected above is so-critically at the very core of ‘human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality’ intellectual theorising as to a human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality characterised by blurriness allowing for the relative pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation preconvergingly–de-mentated/structured/paradigmed undermining of prospective genuine social intellectual–function/posture as to its projected re-ontologisation/omnipotentiality drive; as so-critically reflected with a pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation that in many ways openly-assert having nothing to do with present human and social aporeticism overcoming/unovercoming or superficially gloss over such human and social aporeticism overcoming/unovercoming in a confusion between advocacy/ministration/sermonising and intellection going on to trivialise and undermine the profound enlightening implications of true intellection (as to a fundamental dearth of knowledge-reification gesturing however crude as knowledge becomes an issue of ‘personalised and free-floating mentioning’ incapable of true objectifying knowledge-reification gesturing as to ‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications’ enabling the conceptualisation of momentous historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective–ontological-normalcy/postconvergence-reflected–epistemicity–relativism), and further contriving to undermine anti-intellectually (as to confusion between
intellectual engagement and bland media-driven influence) a genuine social intellectual–
function/posture projective resolutioning of such prospective human and social aporeticism
overcoming/unovercoming as so-fraudulently directed against the prospective
sublimating–existentialising–decisionality of many a postmodern thought and other critical
thinkers. Such a disontologising pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation is one that ‘increasingly runs away from and thrive outside
the very central notion defining intellectualism’ (herein implied as ‘knowledge-reifying-and-
empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant
implications’) as to its dereification\(^\text{87}\) 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\(^\text{88}\)-by-reification\(^\text{87}\)/contemplative-distension\(^\text{88}\)’ so-associated with ‘individuals
reflective estrangement and disinterest with regards to public outcomes of social-stake-
contention-or-confliction’); as to when such pedantry openly affirming ignorance or
demonstrates ignorance go on to ‘supposedly articulate sublimating knowledge’ with such
normalised/stereotyped/selfhelping/feel-good conception of knowledge ‘mediatically and
socially popularised’ inducing (given direct-and-indirect epistemic-totalising\(^\text{32}\) consequence of
human ‘meaningfulness-and-teleology\(^\text{100}\)’ ‘incoherence between concrete–social-reality-<as-
to-manifest-sublimation/desublimation> and overall public perception of concrete–social-
reality-<as-to-manifest-sublimation/desublimation>’. The implications of such dereification\(^\text{87}\)
gesturing (as to its reflection of human self-referencing-syncretising relation with ‘knowledge-
reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant
implications’) speaks to a degenerate conception of human self-
referencing-syncretising that seem to imply surreptitiously that no relative-ontological-
completeness is pertinent (which it rather cynically qualifies as relativism) as to a cynical self-presence/self-constitutedness<in-perspective–epistemic-abnormalcy/preconvergence> of presencing—absolutising-identitive-constitutedness<preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>—existentialising—enframing/imprintedness—(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’ and very much explains why it fails to appreciate that without ‘relativism’ there is no progress since progress is relative to lack-of-progress with regards to human limited-mentation-capacity-deepening. Critically in this regards, human civilisation is only possible as to the genuine social intellectual–function/posture rather eliciting and fulfilling human ontological-commitment<implied—self-assuredness-of-ontological-good-faith/authenticity>—postconverging–de-mentating/structuring/paradigming—as-being-as-of-existential-reality> and so in a cogent percolation-channelling<in-deferential-formalisation-transference> existentialising–frame allowing for human and humanity’s ‘epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness—by-reification /contemplative-distension’ (and not flawed normalised/stereotyped/selfhelping/feel-good conception of knowledge). We can appreciate in this regards that the specialist whether astronomer, technician, electronician, etc. is more critically sublimating/emancipating as to a ‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity 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/supercerogatory–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 intellecction-aptitude body’, and not a directly normalised/stereotyped/selfhelping/feel-good conception of knowledge relation with the general public in distractive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing> (undermining such a sublimating/emancipating cogent percolation-channelling-in-deferential-formalisation-transference> existentialising–frame imbued notional-self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> conception which is exactly what best defines and upholds human sovereign–function/posture as to appropriate coherence between concrete-social-reality-as-to-manifest-sublimation/desublimation> and overall public perception of concrete-social-reality-as-to-manifest-sublimation/desublimation> with respect to public outcomes of social-stake-contention-or-confliction). In this regards, a prevailing and counterintuitive naivety as to human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality is that the mere communication of knowledge (without appropriate eliciting of ‘epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension’, as an exercise that is behind knowledge-production in-the-very-first-place and is required for effective prospective existential-contextualising-contiguity—in-reification> of knowledge content as to epistemic-totalising—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-in-deferential-formalisation-transference> existentialising–frame given human limited-mentation-capacity (as to the fact that the ordinary citizen doesn’t need to be a physicists or astronomer or engineer or a public policy expert as more directly relevant in the democratic process but rather 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
hermeneutically/reproactively/supererogatingly/zeroingly (with regards to effective
prospective existential-contextualising-contiguity\(^{19}\)-in-reification\(^{19}\) of knowledge content as to
epistemic-totalising\(^{12}\)-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\(^{1}\)) 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\(^{10}\)-(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)> as to ‘an elicited
conformity/trending/voguing/fashionability/resonance relation to ‘meaningfulness-and-
teleology\(^{10}\)’. Critically, it is herein contended that in many ways despite the blurriness of human
social-and-institutional-frameworks-of—referencing/registering/decisioning
existentialising–decisionality, there are just as well subject to appropriate constraining
deblurring analysis with respect to their aporeticism overcoming/unovercoming as to a
translating-insight as from nascent-particular/incipient-and-material/technical-sublimations
<blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving>
sublimating–existentialising–decisionality; and critically-so as of a relation to momentous
historiality/ontological-eventfulness\(^{7}\)/ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflected–epistemicity-relativism>. Such a translating-insight
(rather derived from the more potent ‘human knowledge-reifying-and-empowering
conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications detour to existence-potency\(^3\)~sublimating–nascence, disclosed from prospective epistemic digression’ of nascent-particular/incipient-and-material/technical-sublimations\(^\langle\text{blinded-to-their-relative-ontological-completeness}\rangle\) as devolved axiomatic-constructs of the reference-of-thought rather in their ‘excogitative-blanking of prospective institutionalisation existential-contextualising-contiguity\(^9\)~in-reification\(^9\)’, implying translating the ‘imbued counterintuitive nonpresencing\(\langle\text{perspective–ontological-normalcy/postconvergence}\rangle\) epistemic-projection’ as from such incipient ‘sublimating–nascence devolved axiomatic-constructs’ into ‘straightened-out/re deeminentated/restructured/reparadigmed reference-of-thought sublimating–nascence so-instantiated as to overall reference-of-thought devolving sublimating–nascence (and so-reflected in prospective human social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating–existentialising–decisionality)’. Again, the relevant issue for such an aporeticism overcoming/unovercoming (in the face of constraining existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(\langle\text{for-historiality/ontological-eventfulness}\rangle\)) has to do with human ‘epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness by-reification /contemplative-distension\(\langle\text{for-sublimating–existential-eventuating/denouement}\rangle\) of affirmative-and-unaffirmative disambiguated ‘motif-and-apriorising/axiomatising/referencing’ imbuing historiality/ontological-eventfulness /ontological-aesthetic-tracing\(\langle\text{perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’}\rangle\). It is important here to
existentialising—framing/imprinting as-to-prospective historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective ontological-normalcy/postconvergence-reflected epistemicity-relativism⟩ that speak of ‘postconverging-or-dialectical-thinking psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ implied notional–self-distantiation imbibed—re-motif-and-re-apriorising/re-axiomatising/re-referencing> and so rather than ‘the <amplituding formative epistemicity> totalising self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of an intradimensional desublimating conception of its reference-of-thought, so-manifested beyond-the-consciousness-awareness-teleology <in-in existential-extrication-as-of-existential-unthought>, as to its given manifest in-effect absolution registry-worldview/dimension preconverging—motif-and-apriorising/axiomatising/referencing imbuing existentialising—enframing/imprintedness as-to historicity-tracing—in-presencing hyperrealisation/hyperreal-transposition⟩ such as of ideological capitalistic or communistic conceptualisation within our positivism–procrypticism occlusiveness manifest in-effect absolution registry-worldview/dimension ‘poorly appreciative of prospective profound supererogatory acuity/perspicacity/astuteness/edginess/incisiveness as rather imbued with the more fundamental human psychology’ implied as of ‘postconverging-or-dialectical-thinking psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’). This ‘dynamically reinforcing sublimating–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-(of-existential-contextualising-contiguity)—confledness) epistemic-projection perspective reflection upon a preconverging-or-dementing—apriorising-psychologism (in apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—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—<for-

sublimating—existential-eventuating/denouement>—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

as available-to/elicitable-to the social-functioning-and-accordance—as-of—social-stake-contention-or-confliction conception of any given registry-worldview/dimension


1405
dionality’ threshold–of–<(self-reflexive)>-willed–will as so-associated relatively with blurriness’. This ‘fundamental on
tentativeness/epistemic–growth–or–conflatedness/transvaluative–rationalising/transepistemicity/anamnestic–residuality/spirit–drivenness–equalisation}) de-
mentatively/structurally/paradigmatically arises/re-arises at prospective destructuring–threshold~{uninstitutionalised–threshold/presublimating–desublimating–decisionality}–of–ontological-
performance~{<including–virtue–as–ontology} as to:
- institutionalising percolation-channelling-<in-deferential-formalisation-transference> defaulting into a ‘subconscious-and-passive epistemic-totalising\(^2\) re-automatism relation with the existentialising–frame re-apriorising/re-axiomatising/re-referencing of \(^5\) meaningfulness-and-teleology\(^6\) (in shallow supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness) and so over ‘conscious-and-active epistemic-totalising\(^3\) re-procession of the existentialising–frame re-apriorising/re-axiomatising/re-referencing of \(^5\) meaningfulness-and-teleology\(^6\) (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\(^4\) with regards to ‘human relative epistemic-abnormalcy/preconvergence\(^10\) in relation to the already given ontological-normalcy/postconvergence nature of existence’ with the profoundness of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^7\) 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\(^7\) and so in \(<\text{amplituding/formative–epistemicity}>\text{totalising–renewing-realisation/re-perception/re-thought,-in–supererogatory–epistemic-conflatedness}\>‘), as to the fact that the veracity of knowledge is much more than ‘a conception as of the self-presence/self-constitutedness\(^13\)-<in-perspective–epistemic-abnormalcy/preconvergence > of \(^8\) 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” (and as so-implied with the ‘knowledge-notionalisation backdrop of entailing—<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness of knowledge-reification in reflecting historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>} whether as of a Derridean différance deconstruction knowledge-reification gesturing or Foucauldian genealogy/archaeology knowledge-reification gesturing or as herein in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process as to an explicit ontological-normalcy/postconvergence epistemic-projection knowledge-reification gesturing or for that matter natural science and true scientific knowledge-reification gesturing, wherein the knowledge-reification gesturing is totalising-entailingly explicative of everything within its epistemic bounds as to reification and dereification in the sense for instance that a physics/chemistry/biology principle is not disentailing as it explains both 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/intelligibilitysetup/measuringinstrument—for-
conceptualisation (in dimensionality-of-sublimating
devolving)—sublimating—existentialising—decisionality’) inducing ‘nascent-particular/incipient-and-material/technical-
sublimations←<blinded-to-their-relative-ontological-completeness — reference-of-thought—
devolving> sublimating—existentialising—decisionality’ lost to ‘the prior overall relative-
on-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology
imbued social-and-institutional-frameworks-of—referencing/registering/decisioning
desublimating—existentialising—decisionality’ (as to a narrow-minded merely positive-
opportunism driven exploitation of such nascent-particular/incipient-and-material/technical-
sublimations←<blinded-to-their-relative-ontological-completeness — reference-of-thought—
devolving> sublimating—existentialising—decisionality), and so-critically eliciting
<amplituding/formative> wooden-language—(imbued—temporal—mere-
form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing —
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-
teleology ) (in the bigger picture and more starkly we can appreciate ‘the enlightenment
struggle against feudalism and slavery as advocated say with such a thinker like Rousseau’ as to
the fact that the technical and scientific progress as to relative-ontological-completeness weren’t the occasion to put such technical and scientific progress like shipbuilding and other
ocean voyage technologies at the service of the prior medievally clouded immaterial/social
overall relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-
and-teleology value-construct and shallow—supererogating
methodologising/mutualising/organising/institutionalising <preconverging—‘motif-and-
apriorising/axiomatising/referencing—imbuing>—existentialising—enframing/imprintedness—
but rather called for a renewed conceptualisation of humanity beyond a mentality of immediate subsistence/survival and just as well such scientists like Einstein realised implicitly/intuitively that their scientific breakthroughs with regards to say nuclear science effectively called for a renewed conceptualisation of humanity beyond a mentality of immediate immaterial/social dimension expediency that could arise with respect to nuclear weapons, with this fundamental translating insight about ‘nascent-particular/incipient-and-material/technical-sublimations’ sublimating–existentialising–decisionality’ critically warranted not just with such starked cases but with respect to the comprehensive and more subtle overall social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality as it can be appreciated for instance that the business driven and mere defaulting utilisation of say media technologies has hardly elicited ‘a comprehensive social self-reflexive questioning-and-contemplation’ of their appropriate sublimating–existentialising–decisionality conception but for ad-hoc insights and approaches poorly appreciative of their requisite aporeticism overcoming/unovercoming and particularly-so with creatively effective public communication and democratic enhancement as to sovereign knowledge/enlightenment, insight/acumen and participation/interest thus inducing in many ways inducing the present hyperreality–as-to-its-simulacrum implications pointed out by Baudrillard)


the existential-contextualising-contiguity of human meaningfulness-and-teleology implies that prospective knowledge-reification as to organic-knowledge is necessarily in an ‘existentialising–frame reflecting its \(<\text{postconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing–‘existentialising—framing/imprinting}\)\(<\text{as-to-prospective–historiality/ontological-eventfulness}/\text{ontological-aesthetic-tracing—<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism”}>\)’ but which is not immuned from estranged-interpreting-and-purposes and contextual-misanalysis (as can be so-appreciated with respect with many a critical and postmodern thought) inducing disontologisation, and just as well institutional pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation project such shallow supererogatory acuity/perspicacity/astuteness/edginess/incisiveness that contorts ontological-veracity while undermining veridical issues of aporeticism overcoming/unovercoming (as can
be fairly appreciated with the skewed outcomes associated with decades-long theorising and politically manipulative narratives like deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, middle-of-the-ground, identity politics, etc.)

apriorising/axiomatising/referencing—imbuing—existentialising—enframing/imprintedness—
as-to—
historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)—as can
arise with associated ‘generalised social <amplituding/formative> wooden-language—
(imbued—temporal—mere-form/virtualities/dereification /akrasiatie—
drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—
categorical-imperatives/axioms/registry-teleology)—and ‘more ruthlessly’ with associated
dominance/vested-interest-subontologising-skewed-influence-as-to-social—
vestedness/normativity—<discretely-implied-functionalism> and
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation (such
that the prospective deprocrypticism—or—preempting—disjointedness-as-of—reference-of-
thought registry-worldview/dimension projection is of a nonpresencing—<perspective—
ontological-normalcy/postconvergence> sublimating apriorising/axiomatising/referencing—(of—
existential-contextualising-contiguity)—relation-to-the-world implying a human <self—
reflexive>-willed—thought awareness of ‘originariness-parrhesia,—as—spontaneity-of—
aestheticisation as to profound
supерерогаты́ry—acuity/perspicacity/astuteness/edginess/incisiveness—of—
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—
conceptualisation in reflection of human dimensionality-of-sublimating
(<amplituding/formative>supерерогаты́ry—de-mentativeness/epistemic-growth-or—
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit—
drivenness—equalisation)—and so over ‘mere-formulaic
methodologising/mutualising/organising/institutionalising as of human-subpotency non—
scalarity/beholdening as—to—what-has-gone-before—aesthetically-de—
dementates/structures/paradigms-distortedly—the-possibility-for-the-later-ontologisation>
in
presencing—absolutising-identitive-constitutedness—<amplituding/formative—
- a human \textsuperscript{33}\presencing\textsuperscript{80}\absolutising\textsuperscript{13}\identitive\textsuperscript{13}\constitutedness imbedded \textsuperscript{33}\presencing\textsuperscript{80}\absolutising\textsuperscript{13}\identitive\textsuperscript{13}\constitutedness \textsuperscript{33}\presencing\textsuperscript{80}\absolutising\textsuperscript{13}\identitive\textsuperscript{13}\constitutedness \textsuperscript{33}\presencing\textsuperscript{80}\absolutising\textsuperscript{13}\identitive\textsuperscript{13}\constitutedness rather measuring-up success\textsuperscript{7} success\textsuperscript{7} accomplishment\textsuperscript{7} aspiration in shallow\textsuperscript{7} supererogation\textsuperscript{7} of manifest in-effect absolution as to the given registry\textsuperscript{7} worldview\textsuperscript{7} dimension \textsuperscript{7}\preconverging\textsuperscript{47}\motif\textsuperscript{47}\apriorising\textsuperscript{47}\axiomatising\textsuperscript{47}\referencing\textsuperscript{47}\imbuing\textsuperscript{47}\existentialising\textsuperscript{47}\enframing\textsuperscript{47}\imprintedness\textsuperscript{47} hyperrealisation\textsuperscript{47}\hyperreal\textsuperscript{47}\transposition\textsuperscript{47}\textsuperscript{7} and so effectively oblivious and ‘lacking in conscious protensivity as of \textsuperscript{41}\nonpresencing\textsuperscript{41}\perspective\textsuperscript{41}\ontological\textsuperscript{41}\normalcy\textsuperscript{41}\postconvergence\textsuperscript{41}\implications’ explaining the veracity of the manifest suboptimisation\textsuperscript{7} subontologisation\textsuperscript{7} subpotentiation of all human societies as to their shallow\textsuperscript{7} supererogation\textsuperscript{7} relative to ‘their abstractly conceivable profound\textsuperscript{7} supererogation\textsuperscript{7} potential for re-ontologisation\textsuperscript{7} (so-implied as to successive human re-ontologisation\textsuperscript{7} omnipotentiality possibilities) but for the genuine social intellectual\textsuperscript{7} function\textsuperscript{7} posture cyclically induced prospective transcendence\textsuperscript{7} and sublimity\textsuperscript{7} sublimation\textsuperscript{7} supererogatory\textsuperscript{7} de-mentativity for such re-ontologisation overriding of such ‘measuring-up success\textsuperscript{7} accomplishment\textsuperscript{7} aspiration in shallow\textsuperscript{7} supererogation\textsuperscript{7} 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\textsuperscript{61}\generally a social-setup is not consciously\textsuperscript{61} and subconsciously self-reflexive of itself as about its optimisable ontologising\textsuperscript{7} depth (as of a prospective overriding re-ontologisation\textsuperscript{7} re-ontologisation underlying the possibility for its prospectively idealised transcendence\textsuperscript{7} and sublimity\textsuperscript{7} sublimation\textsuperscript{7} supererogatory\textsuperscript{7} de-mentativity as to sublimating\textsuperscript{7} existentialising–
beholding inconsideration associated with the temporal advantageousness of dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-[discretely-implied-functionalism] and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation’ (thus reflecting why for instance the democratic process is bound to ebb in suboptimisation/subontologisation/subpotentiation given the inherent overall disparity/incongruence of the actual manifestation of a social-setup’s self-reflexivity as to ‘minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction’ and the potential manifestation of the social-setup’s self-reflexivity as to perspective ‘re-ontologising/potentiating/optimisable sublimating–nascence ontologising-depth as of the full-potency of existence’); and it is critically the genuine social intellectual–function/posture imbuing knowledge-reification—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

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-performance⁷⁷-<including-virtue-as-ontology> and low emotional-involvement associated with non-social ontological-performance⁷⁷-<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 <amplituding/formative> wooden-language ⟨imbued—temporal–mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing –narratives—of-the- reference-of-thought–categorical-imperatives/axioms/registry-teleology⟩ of any such dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity<discretely-implied-functionalism> that thrive as to temporal advantageousness on eliciting the lowliness of human
contemplation in inducing consciously or unconsciously prospective human desublimation/disempowerment. In many ways, what is central to both such a dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity\textsuperscript{<discretely-implied-functionalism>} and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation undermining of genuine knowledge-reification\textsuperscript{<discretely-implied-functionalism>} 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\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—metaphoricty\textsuperscript{〈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/\textsuperscript{〈perspective–ontological-..."
normalcy/postconvergence-reflected-'epistemicity-relativism’> of social and philosophical
‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications’ as underlying the effective sublimating human and
social expectations/anticipations that sublimatingly beget societies up to our age and as of
relevance for prospective human and social construction. For such dominance/vested-interest-
subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-
functionalism> and pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation, the punctual/immediate temporal advantageousness for
eliciting the lowliness of human contemplation consciously or unconsciously prospective
human desublimation/dismemberment 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<implied—self-assuredness-of-ontological-good-
faith/authenticity > postconverging-de-mentating/structuring/paradigmising as-being-as-of-
existential-reality> as to ontologising-depth in epistemic re-originariness/re-origination
projective/reprojective cross-subjection to existence—as-sublimating-withdrawal,—eliciting-of-
prospective-supererogation” (and it is in this regards that human history speaks of re-
originary-as-unenframed/unbeholdening/outlier-conceptualisation>{imbued-
postconverging/dialectical-thinking ‘‘projective-insights’’/‘epistemic-projection-in-
conflatedness ‐of-notional‐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 totalising‐ly‐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—a priorising‐psychologism epistemic‐projection of mere‐formulaic‐<as‐to‐mere‐formulaic—methodologising/mutualising/organising/institutionalising> as to social‐stake‐contention‐or‐confliction’ such that it reflects of itself mainly as of postconverging‐or‐dialectical‐thinking—a priorising‐psychologism while qualifying its prospective uninstitutionalised‐threshold (as of preconverging‐or‐dementing—a priorising‐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
tied to its uninstitutionalised-threshold \( ^{03} \) distractive-alignment-to-\( ^{8} \) reference-of-thought-\(<\text{of-apriorising/axiomatising/referencing}>\)\(^{15} \) imbuied lack of dispensing-with-immediacy-for-relative-ontological-completeness -by-reification\(^{17} \) /contemplative-distension\(^{26} \) as to the fact that the state of recurrent-utter-uninstitutionalisation (failing base–institutionalisation), ununiversalisation (failing universalisation), non-positivism/medievalism (failing positivism/rational-empiricism) and \(^{31} \) procrystalsm–or–disjointedness-as-of\(^{24} \) reference-of-thought (failing deprocrystalsm–or–preempting—disjointedness-as-of reference-of-thought) are the truer underlying human epistemic-causality but for the narcissistic \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiasi-drag} \) speaking to the more fundamental human psychology as ‘postconverging-or-dialectical-thinking\(^{20} \)–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ (as superseding by such an underlying ‘psychological \(^{17} \) historiality/ontological-eventfulness \( ^{17} \) /ontological-aesthetic-tracing\(^{37} \) \(<\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism}^{>}>\) of notional–self-distantiation–<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing\(>\)’ all the successive overarching registry-worldviews/dimensions uninstitutionalised-threshold \( ^{03} \) notional–disjointedness of motif-and-apriorising/axiomatising/referencing–psychologism imbued preconverging/dementing\(^{19} \)–qualia-schema’ naively of their given \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiasi-drag} \) in their \[^{31} \text{presencing—}\text{absolutising-identitive-constitutedness}^{13} \) \(<\text{preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing}>\text{existentialising—enframing/imprintedness}^{13} \) {as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition}). In this regards, the reality of human transcendence-and-sublimity/sublimation/supererogatory–dementativity however its crossgenerational and diffusionary nature is an ‘empirical fact’ that can
be counted upon for prospective human ‘nonpresencing-<perspective–ontological-normalcy/postconvergence> anarchic-growth/anarchisation for re-ontologisation’ as to the fact that the social-construct and its institutions are bulldozeable when grossly failing ‘their overall underlying social-construct ontological-commitment ’-

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>’ when ‘merely hanging
to the thread of institutional prescience’ devoid of ‘aptitudinal-substantive-pertinence reflected
in a predisposition for totalisingly-disentailing—discretion/whim-of-thought rather with regards
to a conception of intersubjectivity—of—meaningfulness-and-teleology as beholdening to

presencing—absolutising-identitive-constitutedness’ as to the fact that ‘supposed
knowledge-reification is construed as not in epistemic re-originariness/re-origination
projective/reprojective cross-subjection to existence—as-sublimating-withdrawal,-eliciting-of-

prospective-supererogation as underlied with notional–self-distantiation-

and-re-apriorising/re-axiomatising/re-referencing> implied formativeness)—as-to-

intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-

deferentialism>-of—meaningfulness-and-teleology (in ‘nonpresencing-<perspective–

ontological-normalcy/postconvergence> epistemic-projection’). Such institutionalised
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation
desublimation manifestation devoid of ‘aptitudinal-substantive-pertinence reflected in a
predisposition for totalisingly-disentailing—discretion/whim-of-thought’ nowadays is
associated with a normalised/stereotyped/selfhelping/feel-good conception of knowledge that
by distractive-alignment-to—reference-of-thought—of-apriorising/axiomatising/referencing>
‘falsely cultivate the notion that it is engage in-the-very-first-place at the same contemplative
pedestal’ with profound knowledge as of the-Good/understanding/knowledge-
reification\textsuperscript{17} /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 geniosiy as to blandly cultivated popularity’ (rather than in epistemic re-originariness/re-origination of projective/reprojective cross-subjection of knowledge-reification\textsuperscript{17} to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{17} 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 in nonpresencing-<perspective–ontological-normalcy/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—<for- sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative– disambiguated-‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{10} imbuing historiciality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/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-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology ) speaks to the fact that utopic ‘\textsuperscript{4} nonpresencing-<perspective–ontological-normalcy/postconvergence>
implications ominously beyond ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ to a more profound appreciation of the underlying possibility for human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity; thus underlying the most profound <amplituding/formative–epistemicity>totalising-ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’ with notional–deprocrypticism as herein articulated accounting for overall human <historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>. Critically thus, the ‘knowledge-notionalisation backdrop of entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness of knowledge-reification’ in reflecting ‘historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>’ as implied both scientifically and by many a postmodern thinker doesn’t need to ‘take a page into any ideological unknown’ to effectively contemplate of the practical implications for prospective re-ontologisation; and as herein contended with regards to ‘nonpresencing<perspective–ontological-normalcy/postconvergence> anarchic-growth/anarchisation for re-ontologisation’ that the fundamental idea for such prospective social re-ontologisation lies with ‘appropriate constraining deblurring analysis in profound-supererogation of social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality aporeticism overcoming/unovercoming as to a translating-insight as from nascent-particular/incipient-and-material/technical-sublimations<blinded-to-their-relative-ontological-completeness reference-of-thought–devolving> sublimating–existentialising–decisionality’ (given the very ontological-normalcy/postconvergence nature of existence reflected as existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ). We can appreciate in this regards the role of constraining existence in the ‘nonpresencing<perspective–ontological-
normalcy/postconvergence> anarchic-growth/anarchisation for re-ontologisation’ driving the natural sciences as to the ‘transversal and cross-subjecting sublimating-selectivity-and-desublimating-deselectivity as to manifest sublimation of scientific ideas’ effectively building up the various fields in perpetuative re-ontologisation (and so-construed as to a ‘science supererogating exactifying/precisioning–of-sublimation<as-to-entailing-theoretical,-conceptual-and-operant-implications> conception’ that is not undermined by a false conception of science reflected by ‘a science ideology desublimation in <preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>existentialising—enframing/imprintedness-{as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition}).

However, because of the high emotional-involvement in the social, the default posturing one way or the other is ever always to adopt a <self-reflexive>-willed–will ideological stance (integrating <amplituding/formative> wooden-language-{imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the reference-of-thought—categorical-imperatives/axioms/registry-teleology } explaining the discomfort induced when such conscious or unconscious ideological stances are subjected to deconstruction analysis or genealogical/archaeological analysis as to nonpresencing<perspective–ontological-normalcy/postconvergence> implications of human limited-mentation-capacity-deepening and so over an existence-driven <self-reflexive>-willed–thought; in a flawed knowledge-reification gesturing that poorly appreciates the two-sided epistemic-veracity of 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-{of-existential-contextualising-contiguity }—elicited-incipience-of-existentialising–decisionality’ so-reflected

1432
by the ‘supererogating/willing side’ and the ‘existence sublimating-validation/desublimating-validation 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\(^{88}\)-by-reification\(^{77}/\)contemplative-distension\(^{26}\)’). 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 \(\text{of presencing—absolutising-identitive-constitutedness}^{13} \quad \text{social-vestedness/normativity}^{13} \quad \text{<discretely-implied-functionalism>}\) 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—methodologising/mutualising/organising/institutionalising> as to mere-formulaic capitalistic/communistic ideological methodologising/mutualising/organising/institutionalising that seem to be utterly immuned from the ontological-veracity of human prospective ‘originariness-parrhesia,—as–spontaneity-of-aestheticisation—
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness underlying dimensionality-of-sublimating
⟩<amplituding/formative>supererogatory—de-mentativeness/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-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising>) 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 ‘non-presencing—<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-(of-existential-contextualising-contiguity)—relation-to-the-world than just ‘meaningfulness-and-teleology' within prior mere-
formulaicity-<as-to-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 an already prospectively poorly apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—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-(of-existential-contextualising-contiguity)—relation-to-the-world wouldn’t countenance-and-cultivate the true prospect of scientific knowledge requiring a positivism apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—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-<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ imbuing historiality/ontological-eventfulness’/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> (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—(of-existential-contextualising-contiguity)—relation-to-the-world (in the case of prospective deprocrypticism involving the inducing/projection of an underlying nondisjointing apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity)—relation-to-the-world as of profound-supererogation entailing-
\[\text{amplituding/formative–epistemicity}\text{totalising~in-relative-ontological-completeness}\]

(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’ as making-available future human re-ontologisation/potentiation/optimisation potential and so beyond our occlusive presencing—absolutising-identitive-constitutedness—social-vestedness/normativity<discretely-implied-functionalism>—‘minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of—social-stake-contention-or-confliction’ (as just inducing more and more a complexification of our procrypticism—or—disjointedness-as-of—reference-of-thought increasingly underlied with dynamic, sophisticated and networking institutionalised pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation in many ways undermining prospectively profound intellectualism and the genuine social intellectual–function/posture). In this regards, it should be appreciated that as to notional—deprocrypticism reflecting holographically-conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process“such a deprocrypticism imaginary is claiming to be the very rule of human civilisation’ as to the fact that ‘there is no recurrent-utter-uninstitutionalisation basis for advancing prospective base-institutionalisation’, and ‘no base-institutionalisation basis for advancing prospective universalisation’, ‘no universalisation basis for advancing prospective positivism/rational-empiricism’ and prospectively ‘no positivism–procrypticism basis for advancing prospective deprocrypticism/nondisjointing’ but for ‘the inherent—nonpresencing—ontological-normalcy/postconvergence—nature of existence’ instantiated hermeneutically/reprojectively/supererogatingly/zeroingly as to prospective human limited-mentation-capacity-deepening} (in resolving the prior ‘dullness’ of the human mind);
rendering nonsensical, nombrilistic and self-important pretenses/claims that are rather of manifest in-effect absolution as to their given "presencing—absolutising-identitive-constitutedness" as so-fraudulently implied by our positivism–procrypticism anti-relativism stance (and eliciting herein the counterclaim that a rational-and-coherent defense of such a posture warrants a further claim recommending that humanity should rather go back to the state of ‘recurrent-utter-uninstitutionalisation as to its given manifest in-effect absolution ‘presencing—absolutising-identitive-constitutedness” as a more coherent anti-relativism stance as so-explicitly the idea that human progress doesn’t/shouldn’t occur, even as paradoxically many such anti-relativism proponents seem to project progressive views without truly grasping the contradictory implications of progressivism and anti-relativism explaining their inclination to ‘disjointing totalisingly-disentailing—discretion/whim-of-thought’ whereas ‘true knowledge has to carry its sublimation within itself as to its notional–nondisjointing totalising-entailing’ for it to be socially potent and effective). 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 implicated 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\(^3\). 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\(^7\) entailing-\(^7\) <amplituding/formative-epistemicity>totalising–in-relative-ontological-completeness as associated with social equality and anti-bigotry movements as to class, race, gender, etc. (and so-reflected by the fact that their proponents have ‘hardly been able to meet the academic standards of the arguments implied and projected by proponents of relativism’ and rather turning to surreptitious and media-driven strategies avoiding intellectual engagement in inducing social and institutional numbing-traction—of-desublimating—meaningfulness-and-teleology\(^9\) (as-perspective-lost-of-supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-postconverging/dialectical-thinking—of–notional–deprocrypticism-(in-dimensionality-of-sublimating—<amplituding/formative-epistemicity>growth-or-conflatedness /scalarisation-as-to-rescalarisation-as–re-ontologisation)). Such ‘strategic and cynical institutionalised pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation’ it is herein contended is much more potently effective in preconvergingly–de-mentating/structuring/paradigming social and institutional in-effect bigotedness (consciously or unconsciously) than the overt and superficial name-calling social
manifestations conception of bigotry/prejudice/narrow-mindednes 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 ‘human prospective regressive-shift in ontological-normalcy/postconvergence conceptualisation’ (so-reflected in the mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> implied prior secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation) as of human dimensionality-of-desublimating-lack-of”


{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
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/conceptualative-
distension’, and as so-undergirded by human ‘self-reflexive–instigative-eventuating-(as-to-
teleological-instigative/incipient–
will/regularity/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-
preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) of
human embodied-consciousness motif-and-apriorising/axiomatising/referencing-(of-existential-
contextualising-contiguity)—elicited-incipience-of-existentialising–decisionality’). It is
herein contended that ‘the veridical prospect of human intelligibility for ontologisation’ is of
necessity (given human limited-mentation-capacity) ‘epistemic-totalisingly educing as from
human profound-supererogation’; so-reflected as to the very incipient
‘<supererogatory–human-subpotency>–effecting (as to ontological-good-faith/authenticity or
ontological-bad-faith/inauthenticity ) imbued epistem-totalising
preformulating/preframing/premeaningfulness of notional–originariness-parrhesia,–as–
spontaneity-of-aestheticisation’ as of undergirding human ‘self-reflexive–instigative-
eventuating-(as-to-teleological-instigative/incipient–
will/regularity/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-
preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) of
human embodied-consciousness motif-and-apriorising/axiomatising/referencing-(of-existential-
contextualising-contiguity)—elicited-incipience-of-existentialising–decisionality’.

The implication here is that a human mental-reflex of ‘mere-formulaicity<&as-to-mere-formulaic—
desublimating derivation of intelligibility’ and their given ‘first-level as to existence-
potency’—sublimating–nascence ascendance driven self-referencing-syncretising human-
existential-tautology as to sublimating derivation of intelligibility’. Hence registry-
worldviews/dimensions ‘self-referencing-syncretising forward-facing postconverging-or-
dialectical-thinking’—apriorising-psychoism epistemic-projection of mere-formulaicity—<as-
to-mere-formulaic—methodologising/mutualising/organising/institutionalising>’ speaks to their
inclination for ‘minimum-and-balancing expectations/anticipations of social-functioning-and-
accordance—as-of—social-stake-contention-or-confliction’ that will formatively drift into
prospective disontologisation over prospective ontologisation/re-ontologisation; with the
ultimate notional~deprocrypticism aporeticism overcoming/unovercoming cognisance and
implication that ‘human prospective regressive-shift in ontological-normalcy/postconvergence
conceptualisation’ is inevitably given as to a mere-formulaicity—<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising> relation to intelligibility, thus
requiring a deprocrypticism ‘rehabilitated conceptualisation of human purposeful profound-
supererogation’, together with ‘rehabilitated conscious reflexion about the inherent prospective
deficiency in mere-formulaicity—<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising> of human intelligibility’ (rather
than a convenience-seeking defaulting individual and social mental-reflex into mere-
formulaicity—<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising> as to elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-
contextualising-contiguity). In this regards, human ‘fundamental ontologising/disontologising
confliction’ (with regards to ‘social-functioning-and-accordance—as-of—social-stake-
contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-
re-ontologising’) undermines the notion that human social-setups are in ‘an absolute
ontologising predisposition of sublimating–existentialising–decisionality relation with inherent existence’s sublimating–nascence’ (as is wrongly projected by presencing—absolutising-identitive-constitutedness social-vestedness/normativity discretely-implied-functionalism even as this ‘may seem intuitively’ truer with domains of relatively less blurriness or low emotional-involvement as to ‘social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’ like say the natural sciences and mathematics but this is not exactly the case from a bird’s-eye view reflecting holographically-conjugatively-and-transfusively the ontological-contiguity of-the-human-institutionalisation-process as such a possibility is undermined by the very interactiveness of nascent-particular/incipient-and-material/technical-sublimations blinded-to-their-relative-ontological-completeness 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, 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/paradigming implications of prospective true knowledge in terms of their veridical entailing amplituding/formative–epistemicity totalising—in-relative-ontological-completeness without a disontologising disposition. Rather the ‘fundamental ontologising/disontologising confliction’ (as to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology ) arises effectively as of ‘a prospective nonpresencing-perspective—ontological-normalcy/postconvergence change in knowledge-reification gesturing in maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation’ (as we can appreciate that the state of recurrent-utter-uninstitutionalisation
the Socratic-philosophers’ universalising-idealisation ontologising/re-ontologising maximalising-recomposing-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-recomposing-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-recomposing-constructivism-towards-singularisation—unenframed-conceptualisation’ 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-recomposing self-becoming/self-conflatedness /formative–supererogating/<projective/reproductive—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-originarily—as-unenframed/unbeholdening/outlier-
conceptualisation—(imbued-postconverging/dialectical-thinking —projective-
insights’) ’epistemic-projection-in-conflatedness ’—of-notional—deprocrypticism-prospective-
sublimation) rather reflects a most profound-supererogation human ‘self-
reflexive—instigative-eventuating (as-to-teleological-instigative/incipient—
willing/arbitrariness/waywardness/faith-drivenness/supererogating-for-human-intelligibility—
preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) of
human embodied-consciousness motif-and-apriorising/axiomatising/referencing—(of-existential-
contextualising-contiguity )—elicited-incipience-of-existentialising—decisionality’ for
prospective 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); 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 <amplituding/formative—
epistemecity>totalising—thrownness-in-existence ) relation with ‘constraining existence—as-
sublimating-withdrawal,—eliciting-of-prospective-supererogation’ imbuing human ontological-
commitment^{-\text{self-assuredness-of-ontological-good-}}
\text{faith/authenticity}\ 
\text{post-converging-de-mentating/structuring/paradigming-as-being-as-of-}
\text{existential-reality}^{-}\text{universal-transparency}\ 
\text{universal-transparency}^{-}\text{totalising-entailing-as-to-entailing}\ 
\text{amplituding/formative-epistemicity}\text{totalising-in-relative-ontological-completeness}\ 
\text{as available-to/elicitable-to the social-functioning-and-accordance-as-of-}
\text{social-stake-contention-or-confliction conception of the given registry-worldview/dimension}\ 
\text{pre-converging}^{-}\text{motif-and-apriorising/axiomatising/referencing-imbuing}\text{existentialising-}
\text{enframing/imprintedness-as-to-historicity-tracing-in-presencing-}
\text{hyperrealisation/hyperreal-transposition}\text{, that such a re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-imbued-post-converging/dialectical-thinking-}
\text{projective-insights/epistemic-projection-in-conflatedness-}
\text{notional-deprocrypticism-prospective-sublimation}\text{ontologically induces (by its incipient}
\text{prospective metaphoricity and then meaningfulness-and-teleology as to prospective}
\text{existentialising-frame}^{-}\text{utenability/internal-contradiction/internal-incoherence/institutional-constraining}
\text{upon dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-discretely-implied-functionalism, pedantising/muddling/formulaic-}
\text{hollowing-out-in-subontologisation/subpotentiation and generalised social}
\text{amplituding/formative wooden-language-imbued-temporal-mero-form/virtualities/dereification-akrasiatic-drag/denatured/pre-converging-or-dementing-}
\text{narratives-of-the-reference-of-thought-categorical-imperatives/axioms/registry-teleology}\text{ in its genuine social intellectual-function/posture’ (and in so-doing undermining}
\text{the falsehood explicated or implicit of ‘a common knowledge-reification gesturing as of}
\text{apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—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}
effectively in institutional-development–as-to-social-function-development) as so-construed epistemically from prospective nonpresencing-<perspective–ontological-normalcy/postconvergence>; and thus respectively in want of prospective ‘originariness-parrhesia,–as–spontaneity-of-aestheticisation—

supererogatory-\textit{acuity/perspicacity/astuteness/edginess/incisiveness} underlying dimensionality-of-sublimating \{<amplituding/formative>supererogatory-de-mentativity/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”. But then the inherent difficulty of the reflexive contemplation projected as of such a prospective deprocrypticism imaginary (as with all so-construed Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology{\textsuperscript{100}} imaginaries undergirding the successive registry-worldviews/dimensions superseding of their precedently presencing—absolutising-identitive-constitutedness{\textsuperscript{11}} as so-reflecting ‘the human notional-philosophy” as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-knowledge-beyond-a-convenient-division-of-labour-conception-of-knowledge” 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{\textsuperscript{100}} 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 existential-extrication-as-of-existential-unthought pointedness/punctiliousness of its shallow
conceptualising scale’ that de-mentatively/structurally/paradigmatically is overburdened as to such a nonpresencing-<perspective–ontological-normalcy/postconvergence>
warranted by existence-potency\textsuperscript{33}–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\textsuperscript{33}–by-reification\textsuperscript{37}/contemplative-distension\textsuperscript{36}). Prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology\textsuperscript{47} imaginaries as such as to the implied human notional–self-distantiation\textsuperscript{<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>}, ‘do not truly manifest sublimating–nascence validity’ by fulfilling/satisfying any human self-presence/self-constitutedness\textsuperscript{13}–<in-perspective–epistemic-abnormalcy/preconvergence\textsuperscript{30}> inclinations (even if that arises incidentally/parenthetically as of the induced secondnatured positive-opportunism\textsuperscript{76} accompanying the intemporal-disposition firstnaturedness instigation of prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity) but rather ‘their truly manifest sublimating–nascence validity’ arises as to their inherent implications of prospective human construction-of-the-Self with regards to the sublimating–nascence of prospective reference-of-thought as to reference-of-thought\textsuperscript{84} devolving, as so-reflected with human sovereign ‘epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness’-by-reification\textsuperscript{87}/contemplative-distension\textsuperscript{86} (rather than 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\textsuperscript{88}–by-reification\textsuperscript{87}/contemplative-distension\textsuperscript{86}). In this regards, the genuine social intellectual–function/posture should be able to ‘sneer’ at its social-setup, as to the fact that its ‘incarnation of prospective human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–
meaningfulness-and-teleology\textsuperscript{10} imaginaries’ cannot be beholdening to its \textsuperscript{13} presencing—absolutising-identitive-constitutedness social-vestedness/normativity-\textsuperscript{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\textsuperscript{3} by-reification\textsuperscript{2}\textsuperscript{contemplative-distension\textsuperscript{26}} (just as the true technician and scientist is not beholdening to ‘peoples’ human-subpotency temporal-dispositions but rather to existence-potency\textsuperscript{14} ~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<as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-knowledge-beyond-a-convenient-division-of-labour-conception-of-knowledge> 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\textsuperscript{8} by-reification\textsuperscript{7} /contemplative-distension\textsuperscript{26}) 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-
‘sneering’ at them and never as to otherwise ingratiating at them as manifested by the Socrates, Platos, Copernicuses, Galileos, Descartes, Newtons, Leibnizes, Diderots, etc. as so-instigative of the requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring conception as to maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation for prospective social aetiologisation/ontological-escalation (noting that the notion of ‘human prospective notional–self-distantiation–<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-conflatedness\footnote{Unenframed-conceptualisation for prospective social aetiologisation/ontological-escalation} for relative-ontological-completeness\footnote{By-reification /contemplative-distension as to the fellow human capacity/deferential-capacity for undergirding ‘self-reflexive–instigative-eventuating⟨as-to-teleological-instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceeding-existence’s-eventuating-sublimating-validation/desublimating-invalidation⟩ of human embodied-consciousness motif-and-apriorising/axiomatising/referencing-(of-existemential-contextualising-contiguity)—elicited-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/growth/development/maturation’ as to their ontological-good-faith/authenticity\footnote{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[1]-<in-existential-extrication-as-
of-existential-unthought>) 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 ); 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[10]/limitations).
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-(of-existential-contextualising-contiguity)—relation-to-the-world conceptivity/epistemic-reflexivity’ before arriving at our present rational-empiricism/positivising ‘relative-ontological-completeness’
insufficient for the possibility of such successive transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity; as most critically given the natural human individuative and social disposition to psychical-nascency only the veracity of a strong dynamics of human cultural-diffusion/intercultural-influence allowed for the critical threshold of 
re-originary—as-unenframed/unbeholdening/outlier-conceptualisation—(imbued-postconverging/dialectical-thinking—‘projective-insights’/epistemic-projection-in-conflatedness—of-notional—deprocrypticism—prospective-sublimation)’ prospective Being-
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—blinded-to-their-relative-ontological-completeness — reference-of-thought—devolving’ existentialising–decisionality’ in positivising/rational-empiricism (to the point that even an archetypal budding-positivist ushering our present-day scientific worldview like Newton wasn’t himself ‘freed/liberated’ from the ‘medieval social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality’ as to occultic/alchemy dispositions and further speaking to the fact that it is naïve for the modern-day scientist not to contemplate about how our present-day social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality imbued psychical-nascency’ impacts on the possibility of prospective sublimating–nascence and so more obviously as to a reflex of desublimating science ideology). That said the reality as well points to the fact that the more circumscribed/bounded nature of human nascent-particular/incipient-and-material/technical-sublimations—blinded-to-their-relative-ontological-completeness — reference-of-thought—devolving render them premonitory as to preceding and empowering the possibility for prospective social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating—existentialising–decisionality; as we can appreciate that a Galileo heliocentric budding-positivistic contention with his new telescope demonstration is more naturally-and-potently unsettling/unarguable/disarming by its sublimating rational-empiricism/positivising implications than say an abstractly contemplated contention in that period on the basis that a ‘rational-empiricism/positivising knowledge-reification’ gesturing as to ‘reference-of-thought—devolving’ and ‘reference-of-thought—devolving’ is the appropriate ‘social-and-institutional-
frameworks-of—referencing/registering/decisioning sublimating—existentialising—decisionality’. Psychical-nascency thus speaks to the fact that ‘human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality de-
mentatively/structurally/paradigmatically have a potent prospective disontologising psychosomatic grip’ (as of <preconverging—‘motif-and-apriorising/axiomatising/referencing’—
imbuing—existentialising—enframing/imprintedness—(as-to—historicity-tracing—in-
presencing—hyperrealisation/hyperreal-transposition)) upon human ontologising/re-ontologising
capacity in re-originary—as-unenframed/unbeholdening/outlier-conceptualisation—(imbued-
postconverging/dialectical-thinking—‘projective-insights’/‘epistemic-projection-in-
conflicatedness—of-notional—deprocripticism—prospective—sublimation) even at the exclusion
of prospective ontologising implications of existence—as-sublimating-withdrawal,—eliciting-of-
prospective—supererogation; as so-incipiently manifested and reflected notionally with the
human psychical-nascency of individuative and social ‘full incipient supererogating breadth of
human intelligibility transmutation’ (as ‘<supererogatory—human-subpotency>—effecting
imbued epistemic-totalising—preformulating/preframing/premeaningfulness of
notional—originariness—parresia,—as—spontaneity—of—aestheticisation’ before the incipience of
metaphoricity and then ‘meaningfulness—and—teleology as to existentialising—frame). Contrastively,
human angling-of-imaginary—ideal-type—or—individuation speaks to human
self—reflexive—willed—thought appraising of the disontologising—threshold and projection of
prospective ontologising/re-ontologising—threshold of human ‘social—functioning—and—
accordance—as—of—social—stake—contention—or—confliction imbuing existentialising—frame of
disontologising/ontologising—and—re—ontologising’; as to undergirding human ‘self—
reflexive—instigative—eventuating—(as—to—teleological—instigative—incipient—
will—arbitrariness—waywardness—faith—supererogating—for—human—intelligibility—
preceding—existence’s—eventuating—sublimating—validation/desublimating—invalidation) 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-(of-existential-contextualising-contiguity)—relation-to-the-world conceptivity/epistemic-reflexivity’); such that our very own positivism–procrypticism imbued disjointing doesn’t/hardly effectively renege/revoke/rescind on the idea that its present ‘occlusive as disjointing knowledge-reification’ gesturing as of apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—relation-to-the-world conceptivity/epistemic-reflexivity’ is prospectively bound to be superseded/transcended. Again, the fundamental point here is to reflect prospectively upon human angling-of-imaginary underlying the very nonpresencing=<perspective–ontological-normalcy/postconvergence> nature of inherent existence requiring prospective human limited-mentation-capacity-deepening (in inducing the de-mentative/structural/paradigmatic dynamics and/or compensatory–dynamics for human critical threshold of re-originary–as-unenframed/unbeholdening/outlier-conceptualisation{imbued-postconverging/dialectical-thinking ‘projective-insights’/epistemic-projection-in-conflicatedness -of-notional–deprocrypticism-prospective-sublimation) as to the possibility for prospective ontologising/re-ontologising given the ontological-veracity of a human de-mentative/structural/paradigmatic ‘social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-
re-ontologising’ over which prospective human sublimation/emancipation arises as to prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-conflatedness /formative–supererogating–<projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–
ontological-normalcy/postconvergence>. In this regards, central to human angling-of-imaginary
is the existentialising exercise of re-evaluating all supposedly precedingly decided human
intelligibility (as to undergirding human ‘self reflexive–instigative-eventuating–⟨as-to–
teleological-instigative/incipient–
willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,–
preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation⟩
of human embodied-consciousness motif-and-apriorising/axiomatising/referencing-{of-existential-
contextualising-contiguity}—elicited-incipience-of-existentialising–decisionality’) in a
reflexive as re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-{imbued-
postconverging/dialectical-thinking ‘projective-insights’/epistemic-projection-in-
confatedness ’-of-notional–deprocrypticism-prospective-sublimation⟩
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’} and in so-doing establish/re-establish
momentous/sublimating ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing–
⟨perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’⟩; and
so as the most profound of human knowledge-reification exercise underlying the human
institutional-cumulation/institutional-recomposure—{as-to—historiality/ontological-
eventfulness /ontological-aesthetic-tracing–⟨perspective–ontological-
normalcy/postconvergence-reflected–‘epistemicity-relativism’⟩} imbued successive registry-
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 aporetism overcoming/unovercoming required for prospective knowledge-reification\(^\ddagger\) 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 ‘beholding 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/intelligibilitysetup/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\(^\ddagger\) axiomatic-contruct in existential-contextualising-contiguity cannot be construed as of mere conceptual-patterning—<as-devoid-of—‘existential-contextualising-contiguity’\(^\ddagger\)’s-reifying/elucidating-of-prospective-relative-ontological-completeness\(^\ddagger\)> say in terms of Mendelian hereditary axiomatic-contruct which will utterly undermine the modern-day ‘DNA-driven hereditary supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation as to its postconverging—de-mentating/structuring/paradigming aporeticism overcoming/unovercoming implications’). Whereas a psychical-nascency disposition of ‘prospective knowledge supposedly at the service of history implied as of desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’ (with the case of
mentation-capacity-deepening”) 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-
onological-normalcy/postconvergence-reflecteled-‘epistemicity-relativism’>. A poor
appreciation of the veracity of historical interpretation as more critically being about ‘angling-
of-imaginary reflexive as re-originary-as-unenframed/unbeholding/outlier-conceptualisation-
(imbued-postconverging/dialectical-thinking -‘projective-insights’/‘epistemic-projection-in-
conflatedness ’-of-notional–deprocrypticism-prospective-sublimation)
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-as-unenframed/unbeholding/outlier-conceptualisation-(imbued-
postconverging/dialectical-thinking -‘projective-insights’/‘epistemic-projection-in-
conflatedness ’-of-notional–deprocrypticism-prospective-sublimation)
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 imprimatur' 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

(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) rather than ‘projecting/reprojecting of sublimating/emancipating nonpresencing—<perspective—ontological-normalcy/postconvergence>

<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 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-(of-existing-contextualising-contiguity )—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 uninstitutionalised-threshold (as so manifested by Ancient-sophists ‘non-universalising disontologising’ in the face of the Socratic-philosophers ‘universalising-idealisation

1478
implications wherein prospective knowledge-reification\textsuperscript{7} gesturing as of sublimating \textsuperscript{8} historiality/ontological-eventfulness\textsuperscript{7}/ontological-aesthetic-tracing\textsuperscript{<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism>}`` is actually only possible/educible and accompanied with a more profound but implicated notion of epistemicity (as prospective sublimation actually invents prospective epistemicity as to the associated existential-contextualising-contiguity\textsuperscript{9} induced \textsuperscript{10} ‘epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness’-by-reification /contemplative-distension\textsuperscript{11}`` that enables the sublimation to arise). This insight contrasts with a naïve science ideology conception of epistemicity as to ‘a lack of nonpresencing-<perspective–ontological-normalcy/postconvergence> perspicacity in an ineffect absolution exercise of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity\textsuperscript{12} 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-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> of conception of prior epistemicity secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation’). Critically, in this respect there was no prior inherent mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> basis for

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 historiality/ontological-eventfulness—ontological-aesthetic-tracing—established—re-established—ontological-normalcy/postconvergence—reflected—epistemicity-relativism> associated with requisite 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’. 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 <amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought in apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity)—conflatedness—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 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 equipment conception for their experiments, institutional frameworks of experimentation, etc. but so while utilising more succinctly the very same overall ‘human hermeneutic/reprojecting/supererogating/zeroing supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness drivenness of epistemicity’ as experiential contrivance/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 so-construed as actually ‘implicated-or-explicated–philosophically’ in driving the exactifying/precisioning–of-sublimation—<as-to-entailing-theoretical,-conceptual-and-operant-implications> 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 of most profound social and overall knowledge aporeticism overcoming/unovercoming relevance.
Human angling-of-imaginary (unlike the predisposition to mere-formulaicity—<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> of human psychical-nascency) construes of knowledge as of emergent social conception and instigation for knowledge formation/creation (and so beyond and unfazed by its supposed manifest institutional capture/catchmenting) with regards to the veridical existential veracity of knowledge for prospective ontologising/re-ontologising sublimating/emancipating expansion of human ‘social-functioning-and-accordance—as-of—social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’. In this regards, desublimating attitudes of mere institutional imprimaturing do not necessarily constrain the possibility for divergent social interests for prospective existential ontologising/re-ontologising conception for sublimating knowledge-reification gesturing (and critically veridical intellectualism rather perceives institutional stature as the opportunity to further demonstrate and invest in 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-imprimaturing 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 (\textlangle supererogatory—de-mentativeness/epistemic-growth-or-confatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation\rangle). 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 \(\theta\) universalising-idealisation in sublimating self-assuredness-of-ontological-good-faith/authenticity \(^{\theta}\) postconverging–de-mentating/structuring/paradigming \(^{\theta}\) as-being-as-of-existential-reality subverting the Ancient-sophists ‘non-universalising sophistry ontological-bad-faith/inauthenticity’ \(^{\theta}\) preconverging–de-mentating/structuring/paradigming ‘\(^{\theta}\)’, likewise budding-positivism movements with their correspondences and initiatives in sublimating self-assuredness-of-ontological-good-faith/authenticity \(^{\theta}\) postconverging–de-mentating/structuring/paradigming \(^{\theta}\) as-being-as-of-existential-reality ultimately led to the subversion of medieval-scholasticism ‘non-positivising scholasticism ontological-bad-faith/inauthenticity’ \(^{\theta}\) preconverging–de-mentating/structuring/paradigming ‘\(^{\theta}\)’, 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 \(^{\theta}\) postconverging–de-mentating/structuring/paradigming \(^{\theta}\) as-being-as-of-existent-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’ \(^{\theta}\) preconverging–de-mentating/structuring/paradigming ‘\(^{\theta}\)’. Thus the more centrally defining element of human angling-of-imaginary speaks to human capacity for contemplation of metaphysics-of-absence-\(\langle\text{implicated-epistemic-veracity-of-}\_\text{nonpresencing-}\langle\text{perspective–ontological-normalcy/postconvergence}\_\rangle\text{epistemic-projection}\) which is in many ways elusive to psychical-nascency disposition. But then this is no more different for the implicit projective-insights approach to thinking 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 as to apriorising/axiomatising/referencing to then project of the implications of human limited-mentation-capacity-deepening of apriorising/axiomatising/referencing). 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/deconstructive–conceptualisation-<as-to-ahistorical-emancipation> of such an actuality conception that is astronomy’ with the implication 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 archaeological/deconstructive–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 naïve 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 implicit notions of Foucauldian genealogy/archaeology and Derridean différence deconstruction as well as explicited herein as of the ontological-contiguity—of-the-human-institutionalisation-process (implied de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) so-underlying human fundamental ontology-driven ‘postconverging-or-dialectical-thinking—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 reflected as human 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-of meaningfulness-and-teleology\(^{(100)}\)’); as so-reflecting the ‘substantive existential-contextualising-contiguity\(^{(10)}\) 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\(^{(10)}\), 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 historiality/ontological-eventfulness/ontological-aesthetic-tracing\(^{(2)}\) of ontological-contiguity\(^{(11)}\)’ over ‘naïve accidented/disparate’ conceptualisation as to presencing—absolutising-identitive-constitutedness\(^{(13)}\) social-vestedness/normativity\(^{(80)}\) discretely-implied-functionalism\(^{(47)}\) bound to fall into ‘beholdening historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition lacking in the capacity for nonpresencing\(<\text{perspective–ontological-normalcy/postconvergence}\) epistemic-projection of ontological-contiguity\(^{(11)}\)’ (as to a fundamental lack of knowledge-notionalisation that explains everything as to both manifest knowledge and ignorance explanations). 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–apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness implications on human reference-of-thought as grandest-axiomatic-contruct of meaningfulness-and-teleology existentialising–decisionality’ of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity), in many ways 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’ (just as it can fairly be argued that even budding-positivists never really grasped the full veracity of their prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity rational-empiricism thought associated ‘psychologismic–apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness implications on human reference-of-thought as grandest-axiomatic-contruct of meaningfulness-and-teleology existentialising–decisionality’ and so let alone the anti-positivistic stances of their medieval-scholasticism distractors imbued prior psychologismic–apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—constitutedness); and so speaking to the veracity/reality of the ‘intellectual ineptness’ of the ‘self-presence/self-constitutedness—<in-perspective–epistemic-abnormalcy/preconvergence> 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 appropriating/presumptive ontological-veracity’ is supposedly supersedingly/arrogatingly analysing the veracity of prospective relative-ontological-completeness projection). The
critical point here is about enunciating that veridical ontological-performance of human meaningfulness-and-teleology is rather manifested 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-as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> of reproducibility—mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation that fails to account for the ‘existential-contextualising-contiguity station of relative-ontological-incompleteness’ 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 ⟨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>); and so speaking to the overall prolongation of contextualising/existentialising—attendant-ontological-contiguity rather veridically elicited as from prospective nonpresencing—<perspective—ontological-normalcy/postconvergence> epistemic-projection of ontological-contiguity. Critically, we can grasp a glimpse of this fundamental psychologismic—apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity)—conflatedness difficulty with such a question as what is the meaning (as of projected mere-formulaicity—<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation) of the ‘successive apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity)
conceptualisation as to prior/present/prospective epistemic-projection’ contrasts with flawed ‘theoretical conceptualisations of the social as to '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 ‘beholding 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-apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity)—conflatedness implications on human reference-of-thought as grandest-axiomatic-construct 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-infrastructure-of—meaningfulness-and-teleology), is existentialisingly ‘downgraded/demoted along beholdening—existentialising-echelons of human presencing—absolutising-identitive-constitutedness social-vestedness/normativity—<discretely-implied-functionalism’ (in ‘in-effect absolution’ adherence to the given registry-worldview/dimension knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued
theoretical/conceptual/operant implications’ as to psychical-nascency) which ‘assume a beholding self-purposefulness’ that ‘ultimately renders irrelevant/unquestioned the manifest instigation/incipience of prior undergirding dimensionality-of-sublimating’.

(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) induced translation/metaphorising for prospective ‘nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection of ontological-contiguity’ (with such beholding self-purposefulness ‘in-effect absolution’ manifestation of prospective disontologising implied <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 the registry-worldview/dimension underscoring its given ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’ uninstitutionalised-threshold (1)). The psychologismic~apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflicatedness(2) implications here being that the successive registry-worldviews/dimensions as to the overall ontological-contiguity(3)—of-the-human-institutionalisation-process(4) involve successively induced apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—re-originariness/re-origination as of the very same fundamental dimensionality-of-sublimating(5) (<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation). This speaks to a relatively poor human capacity (as to psychical-nascency) to constructively integrate as of limited-mentation-capacity-deepening(6) the ‘psychologismic~apriorising/axiomatising/referencing-(of-existential-contextualising-
apriorising/axiomatising/referencing as to manifest dimensionality-of-desublimating-lack-
of ⟨<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation⟩⟩, that underlies human desublimating ‘beholdening as sovereignising–
imbued-subontologisation/subpotentialiation’ 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 respectively). As to human conceptivity/epistemic-reflexivity-(as-
<amplituding/formative–epistemicity>totalising–‘effusing/ecstatic–inlining’;-
(hermeneutically/reprojectively/supererogatingly/zeroingly-educing)-as-‘(supererogatory–de-
mentative–amplituding—as-mental-aestheticising-attuning);-
interlay/organicalism/aestheticising-handle’-(imbued-supererogatory–projective-
arbitrariness/waywardness-of–transversalisation/tandemisation/abstractive-
conjugation/perspectivation/depthing— for ‘aestheticising–re-margining/re-edging/re-acuity—
as-postconverging circumscriptive/totalitative–restructuring’)—educing–
sublimation/desublimation⟩) (driving 1 de-mentation-{supererogatory–ontological–de-
mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} dynamics), the
‘psychologismic–apriorising/axiomatising/referencing-(of-existential-contextualising-
contiguity )—conflatedness implications of the fundamental dimensionality-of-
sublimating ⟨<amplituding/formative>supererogatory–de-mentativeness/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
—unenframed-conceptualisation over incrementalism-in-relative-ontological-incompleteness—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-as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising’ of existentialising actualisation of reproducibility—mathesis/motif/thrownness-disposition—as—reproducibility-of-aestheticisation’. Such that existentialising as to actualisation is rather effectively about ‘postconverging-de-mentating/structuring/paradigming to fundamental dimensionality-of-sublimating
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 epistemic projective-equalisation exercise (‘exercise of the epistemic projective-
equalisation of human station of presencing—absolutising-identitive-constitutedness as to
prospective nonpresencing—perspective—ontological-normalcy/postconvergence epistemic
projective-equalisation’) underlying ‘veridical ontological-performance—including-virtue-as-
ontology’ of human intelligibility’ (as of apriorising/axiomatising/referencing—(of-existential-
contextualising-contiguity)—conflicatedness implied maximalising-recomposing-for-
relative-ontological-completeness—unenframed-conceptualisation ontological-veracity) is
effectively undergirded by ‘various notional—asceticism implied-and-instigated dispensing-
with-immediacy-for-relative-ontological-completeness—by-reification /contemplative-
distension’ so-associated with ‘intemporal-prioritisation-of—reference-of-thought—as-
conflicatedness—or-ontological-reprojecting (expounded as ‘intemporal-prioritisation-of—
reference-of-thought—as-conflicatedness—or-ontological-reprojecting emphasising reference-
of-thought—categorical-imperatives/axioms/registry-teleology as rather about intemporal-
preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-
normalcy/postconvergence); and so as to the (‘postconverging—de-
mentating/structuring/paradigming to fundamental dimensionality-of-sublimating’
<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-
conflicatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
diveness—equalisation) potential’ for ‘human-decisionality—s-as-to-play-of-valid/invalid-
decisionality-imbued-sublimation/desublimation omni-potential commensurability with
inherent immanent-existence’s sublimation-structure’/omnipotentiality) and so-parrhesiastically
educed ‘sublimating reproducibility—mathesis/motif/thrownness-disposition,—as—
reflected from a prospective nonpresencing-perspective-ontological-normalcy/postconvergence epistemic-projection). The latter basically underlines ‘the de-mentative/structural/paradigmatic nonextricatory-existential-preempting-of-existential-unthought historical 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-de-mentativity’)’ 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-(of-existential-contextualising-contiguity — constitutedness implied incrementalism-in-relative-ontological-incompleteness —
enframed-conceptualisation’ speaks of a de-mentative/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\(^1\) -in-perspective-epistemic-abnormalcy/preconvergence\(^2\) > presencing—absolutising-identitive-constitutedness\(^3\)), with such a succession of registry-worldviews/dimensions arising only as of apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness\(^4\) implied maximalising-recomposuring-for-relative-ontological-completeness\(^5\)—unenframed-conceptualisation ontological-veracity of nonextricatory-existential-preempting-of-existentia—unthought of human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^6\). Hence given human limited-mentation-capacity (as to the reality of deficient human ontological-performance\(^7\) -including-virtue-as-ontology>/morality/ethics/etc. ‘in the exercise of the epistemic projective-equalisation of human station of presencing—absolutising-identitive-constitutedness\(^3\) as to prospective nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic projective-equalisation’), the possibility of human nonextricatory-existential-preempting-of-existentia—unthought rather lies in ‘human intemporal-individuations threading/relaying succession of sublimating gesturings’ as of ‘various notional~asceticism’ implied-and-instigated dispensing-with-immediacy-for-relative-ontological-completeness -by-reification /contemplative-distension\(^7\) so-associated with ‘intemporal-prioritisation-of-reference-of-thought’—as-conflatedness\(^8\)-or-ontological-reprojecting (expounded as ‘intemporal-prioritisation-of-reference-of-thought’—as-conflatedness\(^8\)-or-ontological-reprojecting emphasising reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^8\) as rather about intemporal-preservation-entropy-or-contiguity—or-ontological-preservation as of ontological-normalcy/postconvergence) and in so-parrhesiastically educing ‘sublimating reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation
methodologising/mutualising/organising/institutionalising (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'). It is critical to note here
that such nonextricatory-existential-preempting-of-existential-unthought ontological-
meaningfulness-and-teleology 100
performance
including-virtue-as-ontology>/morality/ethics/etc. (‘in the exercise of
epistemic projective-equalisation of human station of
presencing—absolutising-identitive-
constitutedness as to prospective nonpresencing—epistemic projective-equalisation’) rather lies with manifest
‘psychologismic–apriorising/axiomatising/referencing—of-existential-contextualising-
contiguity —conflatedness implications as of the very same fundamental dimensionality-of-
sublimating
supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation’ in existential-contextualising-contiguity 99 induced ‘epistemic-
growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-
relative-ontological-completeness—by-reification /contemplative-distension’ (so-critically
eliciting/prompting/stimulating ‘multicenturies-long human crossgenerational Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology 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
in existential-contextualising-contiguity 99

1504
appropriately sublimating ontological-performance\textsuperscript{72}<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—meaningfulness-and-teleology\textsuperscript{100} is particularly challenging to human limited-mentation-capacity psychologismic–apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—confatedness\textsuperscript{12} implications contemplation as to the fact that any given registry-worldview/dimension (as to human limited-mentation-capacity) is limited in its notional–self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> reflected as its prospective uninstitutionalised-threshold \textsuperscript{19}, as at this point 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-extrication-as-of-existential-unthought failing of nonextricatory-existential-preempting-of-existential-unthought ontological-performance\textsuperscript{72}<including-virtue-as-ontology>/morality/ethics/etc. (‘in the exercise of epistemic projective-equalisation of human station of \textsuperscript{80}presencing—absolutising-identitive-constitutedness\textsuperscript{13} as to prospective ‘nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic projective-equalisation’). The further implication here is that human aestheticisation–and–aestheticisation-towards-ontology (as to social-setups imbued ‘supposed reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation of meaningfulness-and-teleology\textsuperscript{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-
emotional-involvement and associated blurriness of such a more comprehensive reference-of-thought projection of psychologismic-apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—confatedness (eliciting institutionalised pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation desublimation with its associated dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity in undermining re-originary—as-unenframed/unbeholdening/outlier-conceptualisation (imbued-postconverging/dialectical-thinking —projective-insights'/epistemic-projection-in-confatedness —of-notional—deprocrypticism-prospective-sublimation) for prospective sublimation possibilities as to the given registry-worldview/dimension 'social-functioning-and-accordance—as-of—social-stake-contention-or-confliction imbuing existentialising-frame of disontologising/ontologising-and-re-ontologising'). The difficulty of such a more comprehensive reference-of-thought projection of psychologismic-apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—confatedness can be appreciated in the sense that in the bigger picture ‘all the life and rational of life that is/exists' of the respective existential mental-states of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism—or—disjointedness-as-of—reference-of-thought as of their respectively attained/achieved human aestheticisation—and—aestheticisation-towards-ontology (as to social-setups imbued ‘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 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'), ‘can hardly fathom of
the prospective superseding translation/metaphorising of the same epistemicity scope’ (arising from superseding human limited-mentation-capacity-deepening as to the prospective ‘exercise of epistemic projective-equalisation of human station of presencing—absolutising-identitive-constitutedness as to prospective nonpresencing-epistemic projective-equalisation’) as so-supersedingly-translating/metaphorising respectively as of prospectively explicited base-institutionalisation, universalisation, positivism/rational-empiricism and 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 on the basis of projected mere-formulaicity-as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising of reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation’ (underlying their implicated prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructural—meaningfulness-and-teleology) but rather their true meaning and organic-knowledge as metaphoricity are inscribed in their originariness-parrhesia—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—methaphoricity—as—re-de-mentating/restructuring/reparadigming—psychologism—aestheticisation—and—aestheticisation-towards-ontology (with regards to social-setups imbued ‘supposed reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation of meaningfulness-and-teleology underlied by language,
conception associated with ‘measuring-up success/accomplishment/aspiration in its presencing–institutional-and-economic shallow-supererogation\(^7\) of manifest in-effect absolution’). What is of central pragmatic contemplative relevance here is that ‘human aestheticisation–and–aestheticisation-towards-ontology is more readily skewed/facilitated with respect to punctual/immediate purposefulness underlying human living-development–as-to-personality-development and institutional-development–as-to-social-function-development’ given human limited-mentation-capacity (as to the given registry-worldview/dimension institutionalisation-threshold in \(^8\) presencing—absolutising-identitive-constitutedness\(^1\) arising as of their less challenging level of ‘psychologismic–apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflicatedness’ implications but notionally as of the very same fundamental dimensionality-of-sublimating–\(<\text{amplituding/formative}>\text{supererogatory-de-}
ontological-normalcy/postconvergence> epistemic projective-equalisation imbued 
psychologismic~apriorising/axiomatising/referencing-(of-existential-contextualising-
contiguity)—confaltedness  imbibes the human from prospectively 
contemplating about its more profound-supererogation potential of notional–self-
distination—<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 anchoring (and 
particularly as the modern-day ‘living and institutional all-englobing 
sales/merchandising/materiality 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 notwithstanding its requisite 
notional–asceticism imbued difficulty/challenge given our more complex and global modern-
day ‘social-functioning-and-accordance—as-of—social-stake-contention-or-confliction imbuing 
estentialising–frame of disontologising/ontologising-and-re-ontologising’ poorly cognisant of 
its prospective disontologising and even when apparently so-cognisant is susceptible to 
‘superficial conformity/trending/voguing/fashionability/resonance relation to meaningfulness-
and-teleology that at best projects of palliation in lieu of the full veridical prospective 
ontologising-and-re-ontologising possibilities). The veracity of human de-mentation 
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) with regards to the underlying rescheduling of the human placeholder-
setup/mental-devising-representation/mentation/consciousness-awareness-teleology (implied 
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-
becoming/self-confaltedness /formative–supererogating=<projective/reprojective—
aestheticising-re-motif-and–re-apriorising/re-axiomatising/re-referencing,-in-perspective—
teleological-instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,—preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) for its veracity/inveracity of ontological-performance—<including-virtue-as-ontology>. This point is ontologically critical in the sense that, as so-manifested as to when prospective relative-ontological-completeness avails, the-human/humankind cannot covertly or overtly claim to avoid its prospective aporeticism overcoming/unovercoming and then pretend not to be prospectively in ‘ontological-bad-faith/inauthenticity~preconverging—dementating/structuring/paradigm-ing into imbedded psychologismic~apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—constitutedness”; so-underlying and pointing to the fundamental drivenness of ontology/science as to dimensionality-of-sublimating—(<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluable-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equality) and so rendering the aspiration for prospective human profound-supererogation the most central element of ontology/science (beyond mere-formulaicity<as-mere-formulaic—methodologising/mutualising/organising/institutionalising> which is rather so-invented/formed/created from prior human profound-supererogation and ever always in want for prospective human profound-supererogation). Saliently thus the articulation of knowledge as to its more and more human profound-supererogation exigency of the ‘exercise of the epistemic projective-equalisation of human station of presencing—absolutising-identitive—constitutedness as to prospective nonpresencing—<perspective—ontological-normalcy/postconvergence> epistemic projective-equalisation’ (as from living-development—as-to-personality-development to institutional-development—as-to-social-function-development to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising—
preformulating/preframing/premeaningfulness of notional-originariness-parrhesia,–as–
spontaneity-of-aestheticisation’ before the incipience of metaphoricity\textsuperscript{77} and then
meaningfulness-and-teleology\textsuperscript{10} as to existentialising–frame), rather lies with nonextricatory-
existential-preempting-of-existential-unthought ‘human intemporal-individuations
threading/relaying succession of sublimating gesturings’ of ‘intemporal-prioritisation-of-
reference-of-thought’–as-conflatedness\textsuperscript{12}-or-ontological-reprojecting as to human direct-
capacity/deferential-capacity for dimensionality-of-sublimating
\langle\text{amplituding/formative}\rangle supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\rangle; and so in prospectively induced transversality\textsuperscript{<for-sublimating–}
existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–’motif-
and-apriorising/axiomatising/referencing’ with respect to any social-setup given ‘social-
functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing
existentialising–frame of disontologising/ontologising-and-re-ontologising’. This point is
critical because the ‘social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing
existentialising–frame of disontologising/ontologising-and-re-ontologising’ as to its second-natured reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation is operantly of an underlying positive-opportunism\textsuperscript{76} relation
to the institutionalisation-threshold of \textsuperscript{\[meaningfulness-and-teleology\textsuperscript{10}\]} and is not necessarily
beholdening to prospective human profound-supererogation\textsuperscript{17} but rather in many ways
secondnatured mere-formulaicity\textsuperscript{<as-to-mere-formulaic–}
methodologising/mutualising/organising/institutionalising> (notwithstanding that existence—
as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,–
eliciting-of-prospective-supererogation \textsuperscript{<as-to-perspective–ontological–}
normaley/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’> can
only enable prospective human profound-supererogation\textsuperscript{97} sublimation potential as to a 
nonpresencing-\langle perspective-ontological-normality/postconvergence\rangle epistemic-projection beyond such mere-formulaicity-\langle as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising\rangle in prospective human shallow-supererogation\textsuperscript{97}). In this regards, the ‘social-functioning-and-accordance—as-of—social-stake-contention-or-confliction imbuing existentialising-frame of disontologising/ontologising-and-re-ontologising’ doesn’t carry/contain ‘any inherent-and-collective social approbative/sanctioning secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation institutionalisation-threshold’ that effectively drive prospective human profound-supererogation\textsuperscript{97}. The ‘social-functioning-and-accordance—as-of—social-stake-contention-or-confliction imbuing existentialising-frame of disontologising/ontologising-and-re-ontologising’ is rather the secondnatured outcrop of prior human profound-supererogation\textsuperscript{97} as to the latter eliciting of ‘constraining existence—as—sublimating-withdrawal,—eliciting-of-prospective-supererogation\textsuperscript{97} imbuing human ontological-commitment\textsuperscript{97}<\textit{implied—self-assuredness-of-ontological-good-faith/authenticity} ~postconverging—de-mentating/structuring/paradigming—as-being-as-of-existing-reality\rangle’ and ‘universal-transparency\textsuperscript{98} \langle transparency-of-totalising-entailing,—as-to-entailing—amplituding/formative—epistemicity\rangle totalising—in-relative-ontological-completeness\textsuperscript{98} \rangle as available-to/elicitable-to the social-functioning-and-accordance—as-of—social-stake-contention-or-confliction conception of any given registry-worldview/dimension \langle preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing—existentialising—enframing/imprintedness—(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\textsuperscript{99} \rangle); and so in such prospective human profound-supererogation\textsuperscript{97} manifestation (as to nonextricatory-existential-preempting-of-existential-unthought ‘human intemporal-individuations threading/relaying succession of sublimating
gesturings’ of ‘intemporal-prioritisation-of- reference-of-thought’–as-conflatedness\textsuperscript{12}–or-ontological-reprojecting as to human direct-capacity/deferential-capacity for dimensionality-of-sublimating\textsuperscript{24}\textsuperscript{24} \{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepticism/anamnestic-residuality/spirit-drivenness–equalisation\} prospectively induced transversality\textsuperscript{<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{102}\}. In this respect, the coherence of the sublimating limited-mentation-capacity-deepening\textsuperscript{13} underlying human history (as to living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100}) is more readily underscored with the ‘\textsuperscript{97}nonpresencing\textsuperscript{<perspective–ontological-normalcy/postconvergence>} anarchic-growth/anarchisation for re-ontologisation’ reflected sparingly/thinly with the Socrates, Descartes, Kants, Newtons, Leibniz, Pasteurs, Rousseaux, Diderots, Einsteins, Teslas, etc. of the world intellectual-and-moral profound-supererogation\textsuperscript{97} so-underlined as to their respectively elicited re-originary-as-unenframed/unbeholdening/outlier-conceptualisation\textsuperscript{11} (imbued-postconverging/dialectical-thinking \textsuperscript{20}‘projective-insights’/‘epistemic-projection-in-conflatedness \textsuperscript{12}‘of-notional–deprocripticism-prospective-sublimation’\textsuperscript{91} transversality\textsuperscript{<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative-disambiguated–‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{20}}; as to the fact that it is only the ‘protensive-consciousness implied as of such dimensionality-of-sublimating\textsuperscript{24}\textsuperscript{24} \{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepticism/anamnestic-residuality/spirit-drivenness–equalisation\} conception of human history’ that can reflect human sublimatinghistoriality/ontological-eventfulness\textsuperscript{7}/ontological-aesthetic-tracing\textsuperscript{<perspective–ontological-
normalcy/postconvergence-reflected-'epistemicity-relativism'> (whereas the shallow-
supererogation of all presencing—absolutising-identitive-constitutedness social-
vestedness/normativity-discretely-implied-functionalism> conception of human history are
rather exercises in their notional~totalisingly-disentailing—discretion/whim-of-thought elicited
desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as
to their given underlying metaphysics-of-presence-implicited-'nondescript/ignorable–void
as-to-presencing—absolutising-identitive-constitutedness—epistemic
apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)
epistemized
apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)-
constitutedness). Insightfully (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), the very notion of human limited-
mentation-capacity implies that in-effect human intelligibility (as it is underlied-and-developed in
the substantive existential-contextualising-contiguity hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-
tissue-of—social-emanance’ with human limited-mentation-capacity-deepening) is as of
prospective ‘ nonpresencing-<perspective—ontological-normalcy/postconvergence> manifest
re-originry—as-unenframed/unbeholdening/outlier-conceptualisation{-imbued-
postconverging/dialectical-thinking—epistemic-projection-in-
conflatedness—of-notional—deprocrypticism-prospective-sublimation} transversality<for-
sublimating—existential-eventuating/denouement—of-affirmative-and-unaffirmative—
disambiguated—motif-and-apriorising/axiomatising/referencing’ (as so-immersed notionally
in a continuous existential-contextualising-contiguity of psychoanalytic-
unshackling/memetic-reordering/institutional-recomposing self-becoming/self-
conflictedness/formative—supererogating—epistemic—aestheticising-re-motif—
disontologising/ontologising-and-re-ontologising’ uninstitutionalised-threshold that (as of prospective ‘non-presencing-<perspective-ontological-normalcy/postconvergence> manifest
sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffect–
disambiguated–‘motif-and-apriorising/axiomatising/referencing’ (as so-immersed notionally
in a continuous existential-contextualising-contiguity of psychoanalytic–
unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-
conflatedness /formative–supererogating<projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-
normalcy/postconvergence>). The seeming/apparent counterintuition that human intelligibility
is necessarily of mutual-intelligibility/dialogical-equivalence<as-to–
psychologismic–apriorising/axiomatising/referencing-(of-existential-contextualising-
contiguity )—conflatedness ,in-self-becoming/self-conflectedness /formative–
supererogating> rather arises as to the ‘mental-reflex effect of our collective secondnatured
institutionalisation-threshold’ which is ontologically-flawed because it fails to reflect the fact
that the human as of limited-mentation-capacity is always of a manifest intelligibility caught up
between ‘present institutionalisation-threshold and prospective uninstitutionalised-threshold’ as
so-reflected as to any given registry-worldview/dimension ‘social-functioning-and-
accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of
disontologising/ontologising-and-re-ontologising’ as to the de-
mentative/structural/paradigmatic dualising of the ontological-performance <-including-virtue-
as-ontology> of human notional–firstnaturedness—temporal-to-intemporal-dispositions<so-
construed-as-from-perspective–ontological-normalcy/postconvergence> with regards to
prospective uninstitutionalised-threshold; and so-effectively validating human intelligibility
veridical conception as to ‘nonpresencing.—<perspective–ontological–
existentialising–realness of such abstract notions as to their nondisjointing tends to be totalisingly–absent/vague, relative/qualified and ephemeral/fleeting’ with the underpinning–suprasocial-construct more fruitfully identifiable/construable as to its ‘underlying social dynamics of \( \text{presencing—absolutising-identitive-constitutedness} \) social-vestedness/normativity-<discretely-implied-functionalism>’ that-drives/is-behind such subontologisation/ideology-over-ontology disjointing abstract notions as technocratic, capitalistic or communist which are rather ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ (as can be more vividly be observed in moments of crisis when such ‘underlying social dynamics of \( \text{presencing—absolutising-identitive-constitutedness} \) social-vestedness/normativity-<discretely-implied-functionalism>’ manifest themselves as superseding any such abstract ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ but also persistently across time in more subtle ways). Such ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ are geared on collectively inducing defaulting ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ existentialising–decisionality psychological-disposition (as to relative-ontological-incompleteness–presublimation-construct–of–meaningfulness-and-teleology–desublimating–existentialising–decisionality) that goes on to ‘surreptitiously/subconsciously distract-from/drown/dilute/enframe the possibility for prospective incisive and diligent ontological-veracity sublimation/emancipation analysis of any such underpinning–suprasocial-construct defining catchmenting-by-rejection of value and value-possibilities’ as to the underlying manifestations of \( \text{presencing—absolutising-identitive-constitutedness} \) social-vestedness/normativity-<discretely-implied-functionalism> (as more thoroughly elucidated further above); wherein as ‘supposedly forever-and-ever tried-and-tested ready-to-hand reflex existentialising–decisionality that do not know of human limited-mentation-capacity and thus
the need for human limited-mentation-capacity-deepening’ the analytical possibility for original prospective creative re-ontologisation (as required for human scalarisation-as-to-rescalarisation-as–re-ontologisation/supererogatory—involuting-or-guilding-or-amplifying–scalarisation-as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’) is de-mentatively/structurally/paradigmatically closed-off, and there is ‘supposedly no sublimating/emancipating existentialising–decisionality’s[0] meaningfullness-and-teleology[100] that can arise outside the underpinning–suprasocial-construct 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[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 religiosiy of the underpinning–suprasocial-construct catchmenting-by-rejection of value and value-possibilities’, such that in effect all thought gravitates around the religiosiy whether critical or praising as to the existentialising—enframing/imprintedness{as-to– historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition} of the religiosiy with the idea of an altogether
incisive and diligent engagement as to socio-econo-political re-originary-as-unenframed/unbeholding/outlier-conceptualisation-(imbed-postconverging/dialectal-thinking -‘projective-insights’/‘epistemic-projection-in-conflatedness ’-of-notional-deprocrypticism-prospective-sublation) rather of overt-and-covert taboo status thus in many ways ripping away from the human the possibility to reprojectoriginarily for ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbed-sublation/desublation> omni-potential commensurability with inherent immanent-existence’s sublation-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 ~(imbed-and-

apriorising/re-axiomatising/re-referencing—conceptualisation) as to the fact that human ontological-performance’-<including-virtue-as-ontology>/potentiation optimisation/maximalisation rather arises from ‘universal-transparency’-(transparency-of-
progressivity (however the ‘shallow-supererogation’ of supererogatory–progressivity’) ‘unbeholding sublimating–nascence ontologising-depth of the full-potency of existence’ existentialising–decisionality is notionally operating but rather operating as to the enframing of that underpinning–suprasocial-construct ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ (as reflecting the reality of human ‘shallow-supererogation’ of supererogatory–progressivity’). Thus beneath any supposedly underpinning–suprasocial-construct (reflected in the modern-day underlying socio-econo-political subontologisation/ideology-over-ontology whether technocratic, capitalistic or communist), is a more fundamental ‘nonpresencing-<perspective–ontological-normalcy/postconvergence> notion of supererogatory–progressivity’ (however the ‘shallow-supererogation’ of supererogatory–progressivity’) accounting for the possibility for prospective human social-and-institutional-frameworks-of—referencing/registering/decisioning sublimation/desublimation as in effect creatively permeating all such ‘underpinning–suprasocial-construct of ‘presencing—absolutising-identitive-constitutedness existentialising—entailing’; and so (especially potent when such ‘nonpresencing-<perspective–ontological-normalcy/postconvergence> notion of supererogatory–progressivity’ is manifested as of profound-supererogation’ entailing-

"amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness as to dimensionality-of-sublimating

"amplituding/formative>supererogatory—dementativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) over ‘shallow-supererogation’ of supererogatory–progressivity’), as more critically superseding human delusions as to desublimating beholdening-becoming—distortive-originariness/distortive-origination—as to—historicity-tracing—inhibited-mental-aestheticising (and thus reflecting the sublimating possibility for prospective ‘bechancing-backdrop of nonpresencing-<perspective–ontological-normalcy/postconvergence>’ as to ‘bechancing—
becoming—originariness/origination—as-to-\textsuperscript{46} historiality/ontological-eventfulness\textsuperscript{37}/ontological-aesthetic-tracing-<\textsuperscript{perspective} ontological-normalcy/postconvergence-reflect\textsuperscript{-epistemicity-relativism}>–disinhibited-mental-aestheticising sublimation reclamation/recovery from beholdening-becoming—distortive-originariness/distortive-origination–as-to-\textsuperscript{47} historicity-tracing–inhibited-mental-aestheticising’, so-construed as ‘reclamation/recovery of \textsuperscript{55} maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation’). In this respect we can appreciate with regards to the capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ that its most critical/grave moments are moments at which it is hardly/poorly present/existent as to its ‘given implied totalising-entailing \textsuperscript{56} 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 ascendency with respect to public externalities, taxation and public
debt’ as such a capitalistic model increasingly developed in later years into a de-
mentative/structural/paradigmatic parasitising renting economic model associated with the 
explosion of financialisation especially as it substitutes/arrogates the social capacity to instigate 
formative supererogatory–progressivity initiatives (as it can now be appreciated that in many 
ways much of the postwar economy arose as of strong public and local governance directed 
investment in public infrastructure, housing and property which supererogatory–progressivity 
in many ways is now capitalistically substituted/arrogated rather as of a short-term renting-
model that thrives upon creating winners and losers as to asset inflation strategy for skewed 
value-extraction). In a critical respect all the creative social supererogatory–progressivity after 
the postwar years is now reduced in terms of public mitigation of the deleterious fallouts from 
the capitalistic model all other social supererogatory–progressivity possibilities are now 
effectively assumed to lie with propping up a poorly self-sustaining capitalistic model (with 
respect to public subventions, bailouts, taxbreaks) and so notwithstanding the massive financial 
gains and transfers to tax havens as to a global economy of contrasting rising wealth disparity 
with the supererogatory–progressivity for individual and social creative initiatives construed as 
lying in a labour subsistence surrendering to whatever modest possibilities such capitalistic 
model makes available as supposedly an absolutely determining construct of human 
supererogatory–progressivity possibilities (while overlooking the reality of its manifest renting 
parasitising of social value and value possibilities). This in effect speaks to ‘a renting and 
skewed value-extraction capitalistic colonising of the social capacity for supererogatory–
progressivity’ as to imply that the social capacity for initiative can only be logged/cultured into 
the expropriating/estranging/constraining/limiting capitalistic model and so-reflected as of a 
globalised framework of totalising-entailing interlocking corporate interests and corporate 
welfaring that in effect critically and implicitly dictates to states (as of the subtle threat of 
runtime financial and economic disaster and/or state political-economy retrogradation for non-
compliance) the very possibility for their full-capacity for supererogatory–progressivity while being well aloof of the public accounting that political actors running states have to fulfill thus speaking to a most fundamental globalised capitalistic induced democratic-deficit while relatively disempowered governments are left to pick-up-the-pieces (while de-mentatively/structurally/paradigmatically hemmed-in by the clerical counsels championing the capitalistic model) as to the blindness/sightlessness of a general public backlash (directed to media-driven impressionable narratives rather than to the protracted implications of the roguish capitalistic model), and so as to the more critical de-mentative/structural/paradigmatic international capitalistic system usurpation and undermining of the possibility for social supererogatory–progressivity and rendering democratic processes circularly unsatisfactory with the electorate increasingly resorting to protest and anti-incumbent votes. In many ways thus the supererogatory–progressivity potential of the global economy presents more opportunities than the capitalistic model arrogatingly seem to imply as in many ways it can be argued that as of individual and social supererogatory–progressivity much of ‘vocational rationale’, ‘vocational skills’, ‘vocational economic models’ and ‘vocational creativity’ underlying the capitalistic model can perfectly thrive without capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’; and so as to the fact that the very notion of capitalistic enterprising across the world takes various shapes and forms wherein ‘the more doctrinaire skewed value-extraction and market distorting models’ ride-the-wave of profound value creation activities (often of poorly compensated supererogatory–progressivity) and in many ways undermining the inclination for profound value creation as to the shortcut for short-term returns. This capitalistic model of skewed value-extraction undermines the possibility of overall human supererogatory–progressivity as to when in the contest between optimal-resource-allocation for value-creation as to the requisite creativity for individuals and social supererogatory–progressivity and skewed value-extraction eventually reflects poorly self-
sustaining capitalistic model (but for mechanisms of external and foreign relocations exploiting the externalities investments in education and infrastructure of second and third world countries) but still posing the question as to how skewed value-extraction can de-mentatively/structurally/paradigmatically address in the long-run issues of requisite social and public investment as a requisite for a theoretically self-sustaining economic model (not critically driven and supported by the supererogatory–progressivity prioritisation of local or foreign state) as ‘arrogating public supererogatory–progressivity at the exclusion of overall social and resourcefulness/ingenious possibilities’. Interestingly, the more explicit manifestation of supererogatory–progressivity as underlying any given underpinning–suprasocial-construct is most obvious today with the Chinese economic revolution as to the creative impetus driving its overall socioeconomic transformation. Here again it is fair to say just like with the Japanese and South Korean economic revolutions (given their more uniform and deferential populations) there is a whole directedness here (beyond just a purist capitalism model especially of a renting and skewed value-extraction capitalistic model) and so as to ‘country supererogatory–progressivity directed whole socioeconomic transformation project’, and in many ways the capacity for the Chinese to now begin to invest abroad lies with this relatively healthy supererogatory–progressivity conception/model less betrothed to short-term skewed value-extraction poorly capable of fulfilling the necessary externalities investment to thrive in weaker developing markets (in contrast to the long-term resource-allocation needed to make such markets stable and sustainable). But then in reality when push-came-to-shove the fact is that the postwar history of all modern developed governments was hardly about their naïve subjection to a purist capitalistic model to rebuild themselves as in reality their redevelopment involved initial and massive public-driven investments in association with already matured nation-building human resource as to the reality of their supererogatory–progressivity national development programmes (especially as in the middle of the 20\textsuperscript{th} century
international trade accounted for just a small part of economic growth) and it is this that purportedly then gave way in later years to a the rising capitalistic model associated with privatisations and private equitisation; and this supererogatory–progressivity model applied in the postwar governments of Western Europe, the United States as well as China, Japan and South Korea as to their initial economic redevelopment. Paradoxically one of the most deleterious postwar economic policy stances advanced with respect to many a third world country as to the prodding of international economic organisations and as ‘abstractly and vaguely theorised’ by capitalist economists was the advocacy of nation-building in the third world following their postwar independence on the basis of the purist capitalistic model, thus leading in many ways to perpetuating the dependence of these nations on these international economic organisations as having to submit to the capitalistic ‘shallow-supererogation’ of supererogatory–progressivity as so-associated with debt servitude and 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 economic
terms) and as the short-termism of such a capitalistic model can hardly contribute to inducing
the requisite political stability for sustained economic progress (with the capitalistic model as to
its self-serving requirement rather warranting the requisite externalities possibilities for its
thriving to be established beforehand). The more abstract rationale here (as to ‘human-
decisionality-as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation>
omni-potential commensurability with inherent immanent-existence’s sublimation-
structure/omnipotentiality) is to reflect the reality today of underlying human supererogatory-
progressivity as to the incipient reality that human family, communal, clanic and national
communities cannot truly operate on the totalising-entailing basis of a purist capitalistic model
of social organisation (as to the very risk of undermining social organisation as reflected in the
relative prioritisation of national education and basic public facilities in the post-independence
years in many Third world countries) with such a purist conception rather reflected as to
capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-
confliction’ in a rather comprehensively developed framework/mechanism of value-allocation
and value-extraction necessarily underlied notionally by a basic level of
supererogatory-progressivity allow for the ‘delusion/sleight projected about a purist conception
of capitalism’ (serving rather the more veridical and underlying self-serving
‘dominance/vested-interest-drivenness-as-to-its-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-
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’, social-vestedness/normativity—<discretely-implied-functionalism>). The relative veracity of supererogatory–progressivity is strongly seen with the state-driven Asian and European supererogatory–progressivity economies (with the Germans, Japanese and Chinese out-competing the U.S. with respect to trade balance and so without all the ‘grandiose capitalistic economic theorising’ but on the more veridical realism of policy-driven supererogatory–progressivity) and as even in the U.S. there is atleast a critical level of strategic supererogatory–progressivity with local states definitely adopting incentives-driven approaches of supererogatory–progressivity; all this speaking from an totalising-entailing perspective analysis of the purist capitalistic model as poorly self-sustaining of its socioeconomic
framework (especially its relative irresponsibility with regards to foundational externalities like education, infrastructure, well thought-out policies, collective social advancement, etc.). The bigger question that then arises has to do with the possibility for optimal human supererogatory–progressivity ‘beyond just the statism and geostrategy/states-competition muddled framework’ that is preconvergingly–de-mentated/structured/paradigmed to induce skewed ‘shallow-supererogation’ of supererogatory–progressivity’ as to capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’.

Taking a step aback, in many ways the reality of the very fundamental notion of the capitalistic model speaking of perfect markets do not exist, and rather ‘markets themselves develop as advantageously created situations after the facts’ as to the requisite human creative supererogatory–progressivity for a market to even arise; and in this respect the supposed fittest notion of capitalistic competition as to punctual/immediate fitness tends to underperform the more advantageous supererogative contemplative deliberation of markets for critically efficient/optimising resource allocation/utilisation/development (as to the fact that de-mentatively/structurally/paradigmatically the relatively deliberative conceptualisation of markets associated with say German, Japanese, Chinese, South Korean public-policy supererogatory–progressivity economic models participate in their competitive edge over ‘vague/abstract punctual/immediate fitness notion of capitalistic competition’ that speaks to an overall deliberative optimalising potential of human supererogatory–progressivity beyond any such capitalistic limitative-artifice-of-human-imaginary/metaphysical-conceptualisation as to ‘unbeholding sublimating–nascence ontologising-depth of the full-potency of existence’ existentialising–decisionality). The so-construed notional–deprocrypticism epistemicity conception of predicative-effectivity–sublimation–(as-to-underlying,-ontological-commitment — implied—self-assuredness-of-ontological-good–faith/authenticity — postconverging–de-mentating/structuring/paradigming — as-being-as-of—
to its ontological-performance\(^{12}\)-<including-virtue-as-ontology>; and so as the very manifest condition of human \(^{45}\) \(<amplituding/formative–epistemicity>totalising~thrownness-in-existence\(^{11}\),-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’). This reflects the sub-ontological-(as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence’s–sublimating–nascence) nature of all registry-worldviews/dimensions \(^{10}\) meaningfulness-and-teleology\(^{100}\) however the more-and-more profound ontologisation/ontological-veracity/aestheticisation-towards-ontology with ‘relative-ontological-incompleteness\(^{10}\)/relative-ontological-completeness \(^{10}\) (sublimating~referencing/registering/decisioning–as-self-becoming/self-conflatedness /formative–supererogating-<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>) as to human-and-social–expectations/anticipations—metaphoricity\(^{12}\)–as-rede-mentating/restructuring/reparadigming–psychologism\(^{90}\) as to prospective induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-conflatedness\(^{12}\)/formative–supererogating\(^{12}\) <projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence> as conflating towards the possibility of ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’; so-implied as of notional–deprocrypticism deneuterising \(^{6}\) ‘exteriorisation attitude/mental-disposition/care–and–episteme’ of \(^{56}\) meaningfulness-and-teleology\(^{100}\)–as-metaphoricity\(^{7}\) superseding/overriding prior \(^{5}\) reference-of-thought temporally \(^{7}\) neuterising ‘interiorisation attitude/mental-disposition/care–and–episteme’ of \(^{5}\) meaningfulness-and-teleology\(^{100}\). The more critical issue thus has to do with how relative ontologisation/ontological-

<preconverging~’motif-and-apriorising/axiomatising/referencing’–imbuing>—existentialising—enframing/imprintedness—{as-to— historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} manifestations 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} 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
inherent susceptibility to subontologisation/subpotentiation associated with the descalarisation
sense that the underpinning–suprasocial-construct appreciation of Socratic philosophy and budding-positivism didn’t arise as to their abstractly articulated universalising-idealisation and positivism/rational-empiricism respectively (explaining their persecution at that instigative stage) but only took hold respectively as to the positive-opportunism respectively of a universalising-idealisation backdrop and positivism/rational-empiricism backdrop for the subsequent induced living-development–as-to-personality-development and institutional-development–as-to-social-function-development social-stake-contention-or-confliction implications these ushered at which point the need to draw from their respective meaningfulness-and-teleology infrastructure for prospectively induced living-development–as-to-personality-development and institutional-development–as-to-social-function-development social-stake-contention-or-confliction then elicited their appreciation. This reflect the fact that the rescalarising re-ontologisation respectively as of base-institutionalisation, universalisation, positivism/rational-empiricism and prospective deprocrypticism–or–preempting—disjointedness-as-of—reference-of-thought over the respective subontologisation/subpotentiation of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism–or–disjointedness-as-of—reference-of-thought construed as descalarising, rather speak of a ‘messianic-structure of intemporality’ and its derived deferential-formalisation-transference secondnaturing that goes well beyond the sophistic/pedantic contemplative pertinence or logical-basis/logic-as-to—transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative-disambiguated—‘motif-and-apriorising/axiomatising/referencing’ of any of the transcended registry-worldview/dimension caught up in its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<amplituding/formative> wooden-language-{imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing}

\( \langle \text{amplituding/formative}\rangle \) supererogatory–de-mentativness/epistemic-growth-or-conflatedness/transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation as the inherent ontological-good-faith/authenticity–postconverging–de-mentating/structuring/paradigming effectively reflected as of notional–deprocrypticism such that such an underpinning–suprasocial-construct conception as of positive-opportunism will rather be in a complexification of positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of-reference-of-thought that can’t truly contemplate of prospective deprocrypticism–or–preempting–disjointedness-as-of-reference-of-thought which is a notion beyond just the possibility for secondnatured reproducibility–mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as so-reflected by the requisite inducing of the capacity for originariness-parrhesia–as–spontaneity-of-aestheticisation–supererogatory–acuity/perspicacity(astuteness/edginess/incisiveness projection as to overall existential dimensionality-of-sublimating 

\( \langle \text{amplituding/formative}\rangle \) supererogatory–de-mentativness/epistemic-growth-or-
apriorising/axiomatising/referencing’–imbuing>existentialising—enframing/imprintedness
(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-
capacity for the dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}/reification\textsuperscript{77}/contemplative-distension\textsuperscript{76} for the more profound implications of prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{100} as to ‘scality/immanency of existence’s ontological-normalcy/postconvergence’ projected maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{88}—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\textsuperscript{77} implications is as of the apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity)—conflatedness\textsuperscript{12} of ontological-normalcy/postconvergence implied maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation and not apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity)—constitutedness\textsuperscript{13} implied incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation) and in many ways de-mentatively/structurally/paradigmatically explains the engrained manifestation for the successive registry-worldviews/dimensions elapsing into \textsuperscript{80}presencing—absolutising-identitive-constitutedness\textsuperscript{13} <preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing>—existentialising—enframing/imprintedness—(as-to—historicity-tracing—inn-presencing–hyperrealisation/hyperreal-transposition) with the subontologisation/subpotentiation of ontology as to dominance/vested-interest—drivenness—\textsuperscript{<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’,}—presencing—absolutising-identitive-constitutedness\textsuperscript{13} <preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing>—existentialising—enframing/imprintedness—(as-to—historicity-tracing—inn-presencing—
<preconverging~'motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
enframing/imprintedness⟨as-to-historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition⟩ institutional and social dysfunctional stultifying/hampering as to constricted enframed outlets of sublimation and defensive institutional threatening of chaos with regards to re-originary–as-unenframed/unbeholdening/outlier-conceptualisation⟩(imbued-postconverging/dialectical-thinking~'-projective-insights’/‘epistemic-projection-in-conflatedness~'-of-notional–deprocrypticism-prospective-sublimation⟩ prospective sublimation possibilities it construes as valuelessness, - presencing—absolutising-identitive-constitutedness

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

<preconverging~'motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
enframing/imprintedness⟨as-to-historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition⟩ desublimation as to pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation of priorly induced sublimation, - presencing—absolutising-identitive-constitutedness

<preconverging~'motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness⟨as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩ catchmenting of budding sublimating ontologisation and value-construction into its constricted
subontologisation; with ‘human superseding of so-articulated presencing—absolutising-identitive-constitutedness’ <preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing> existentia
ing—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 implications) reflects all the sublimation-over-desublimation possibility for the full possibility of human ontological-performance—including-virtue-as-ontology> as can be so-construed as from notional—deprocrypticism prospectively implied originariness/origination (so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence).

But then inevitably human limited-mentation-capacity-deepening implications speaks to conceptivity/epistemic-reflexivity in the sense that (beyond naïve presencing—absolutising-identitive-constitutedness <preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing> existenti
ing—enframing/imprintedness—(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)) as from nonpresencing—<perspective—ontological-normalcy/postconvergence> epistemic-projection perspective, ‘human descalarisation is already caught up in the human aspiration for scalarisation re-originariness/re-origination’ as to the underlying sublimating-by-desublimating amplituding/formative—
epistemicity>totalising/circumscribing/delineating manifestation of aestheticisation—and–aestheticisation-towards-ontology as of ‘relative-ontological-incompleteness’/relative-ontological-completeness—{sublimating—referencing/registering/decisioning,—as-self—becoming/self-conflatedness /formative—supererogating—<projective/reprojective— aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normality/postconvergence}> as to human-and-social—expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism just as for instance the notion of length is already caught up in the notion of width in the ‘sublimating
<amplituding/formative—epistemicity>totalising/circumscribing/delineating manifestation of a rectangle’ and so with regards to the fact that human aestheticisation—and–aestheticisation-towards-ontology of meaningfulness-and-teleology is ever always about ‘idealised-typification in epistemic-conflatedness—sublimation or epistemic apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity)—constitutedness/pseudoconflation desublimation/gimmickiness’ for eliciting sublimation/desublimation from the ‘full-potency of existence withheld as from ontological-normalcy/postconvergence epistemic projection-perspective’. In this respect, scalarisation analysis is a projection beyond just a conceptually implied originariness/origination—(so—construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence) but is comprehensively and notionally/epistemically reflective of underlying de-mentative/structural/paradigmatic rescalarisation and descalarisation of human ontological-performance—including-virtue-as-ontology as to human limited-mentation-capacity implications. This incipient descalarisation reflex is critically manifested by the fact that the human is de-mentatively/structurally/paradigmatically as of its <amplituding/formative—epistemicity>totalising—thrownness-in-existence (as so-attendant of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—<imbued-and—
hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation) abstractly) imbued with human
‘formativeness—as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-
mediativity-and-deferentialism>–of–meaningfulness-and-teleology⟩ and so as to human
inherently embodied–vitality/survival/subsistence in existential becoming with regards to
human living-development–as-to-personality-development, institutional-development–as-to-
social-function-development and Being-development/ontological-framework-expansion–as-to-
depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology⟩ as
so-defining the-social or human-social-potency’ (so-reflecting perpetually/continually human
bechancing-becoming—originariness/origination–as-to—historiality/ontological-
eventfulness⟩/ontological-aesthetic-tracing—perspective–ontological
normalcy/postconvergence-reflected—epistemicity-relativism⟩—disinhibited-mental-
aestheticising scalarisation potential) as preveniently/priorly preceding any
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> (reflecting overall human ‘aestheticisation as to the extensive
manifest outcomes/outfits/shells—construed-historically-as-of-the-specifically-aestheticised-
incrusting/plating/coating,—so-reflected-as-institutional-manifestations of human
meaningfulness-and-teleology⟩, and so as taxingness-of-originariness induces beholdening-
becoming—distortive-originariness/distortive-origination–as-to—historicity-tracing—inhibited-
mental-aestheticising descalarisation reflex). Thus the very notion of ‘human formativeness
<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-
and-deferentialism>–of–meaningfulness-and-teleology⟩ in relation to ontological-
<including-virtue-as-ontology>, as human absolute scalarisation is always a potential held-up in
originariness-parrhesia,—as–spontaneity-of-aestheticisation as to the capacity for ‘human
gesturing of dispensing-with-immediacy-for-relative-ontological-completeness’—by-reification^7^/contemplative-distension^6 for
maximalising-recomposuring-for-relative-ontological-completeness”—unenframed-conceptualisation’ (as can be so-appreciated with the
notional~deprocrypticism or <amplituding/formative>notional~preempting—disjointedness-as-of
reference-of-thought underlying the ontological-contiguity^7—of-the-human-institutionalisation-process^6);

such that

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for
conceptualisation rather speaks of ‘one long continuous whole of human originariness-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 ^5^meaningfulness-and-teleology^100 as
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/desublimation. 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^7—<including-virtue-as-ontology>, with the dearth of such
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—(of-existential-contextualising-contiguity)—constitutedness\(^{13}\) as to its quasi-transcendental implications since genesis is rather truly as of the ‘full-conflatedness’ in the apriorising/referencing/axiomatising of \(^{56}\)‘meaningfulness-and-teleology\(^{100}\)’ involved with human limited-mentation-capacity-deepening\(^{2}\) and so-reflected rather as from ‘originariness/origination—(so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-constralual-of-existence) implied scalarisation-as-to-rescalarisation-as—re-ontologisation/supererogatory—involuting-or-guilding-or-amplifying—scalarisation—(as-to-existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation\(^{77}\)’ inducing transcendence-and-sublimity/sublimation/supererogatory—de-mentativity), such that intersubjectivity—of—\(^{56}\)‘meaningfulness-and-teleology\(^{100}\) is rather an ontologically-flawed conceptualisation ‘poorly reflecting the ontological-veracity of the-social/human-social-potency as to the full potential for human ontological-performance —<including-virtue-as-ontology>’ and so since intersubjectivity—of—\(^{56}\)‘meaningfulness-and-teleology\(^{100}\) is rather beholdening to presencing—absolutising-identitive-constitutedness\(^{1}\) (as of ‘presencing—absolutising-identitive-constitutedness\(^{1}\) \(<\text{preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing}>\text{existentialising—enframing/imprintedness—(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}) \) with the subontologisation/subpotentiation of ontology as to dominance/vested-interest—drivenness—\(<\text{as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,—as-inducing-prospective-threshold-of-institutional-and-social-desublimation}>\) unlike is the case with human ‘formativeness<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued—
mediativity-and-deferentialism\textsuperscript{>} of meaningfulness-and-teleology\textsuperscript{>} construed scalarisation-as-to-rescalarisation-as-re-ontologisation/supererogatory-involting-or-guilding-or-amplifying-scalarisation\textsuperscript{-as-to-existence-as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{>}} with respect to human limited-mentation-capacity-deepening\textsuperscript{>} which perspective of ontological conceptualisation is not beholdening to any \textsuperscript{preconverging-'}motif-and-apriorising/axiomatising/referencing'-imbuing\textsuperscript{>-existentialising-enframing/imprintedness\textsuperscript{-as-to- historicity-tracing-in-presencing-hyperrealisation/hyperreal-transposition}} but is rather reflective of \textsuperscript{nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection}' That is, the reality of the full potential for human-subpotency ontological-performance\textsuperscript{-<including-virtue-as-ontology> (as enabling the superseding of any \textsuperscript{presencing—absolutising-identitive-constitutedness\textsuperscript{>} \textsuperscript{preconverging-'}motif-and-apriorising/axiomatising/referencing'-imbuing\textsuperscript{>-existentialising-enframing/imprintedness\textsuperscript{-as-to- historicity-tracing-in-presencing-hyperrealisation/hyperreal-transposition}}) rather lies with human underlying supposedly coherent ontological-commitment\textsuperscript{<-implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—dementating/structuring/paradigming—as-being-as-of-existential-reality> (so-associated with ‘originariness/origination\textsuperscript{-<so-construed-as-to-ontological-normalcy/postconvergence-}} perspective-scalarising-construal-of-existence}} implied scalarisation-as-to-rescalarisation-as-re-ontologisation/supererogatory-involting-or-guilding-or-amplifying-scalarisation\textsuperscript{-as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{>}}’ as reflecting human formativeness\textsuperscript{-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism\textsuperscript{-of—meaningfulness-and-teleology\textsuperscript{>}} full potential for human-subpotency ontological-performance\textsuperscript{-<including-virtue-as-ontology> so-underscored as of originariness-parrhesia,—as—spontaneity-of-aestheticisation—}
and-institutional-constructs–of–meaningfulness-and-teleology\(^{100}\) of apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument’ as to their pre-eminence as of their ‘prospectively projected relative-ontological-completeness\(^{88}\) dimensionality-of-sublimating\(\langle\text{amplituding/formative}\rangle\) supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle\). It is the profound ontological-veracity of such implied human intersolipsism of ‘meaningfulness-and-teleology\(^{100}\) (as of formativeness\(\langle\text{as-to-intersolipsism-of-}
\text{preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism}\rangle\)-of-
meaningfulness-and-teleology\(^{100}\) full potential for human-subpotency ontological-performance\(\langle\text{including-virtue-as-ontology}\rangle\) and so over intersubjectivity–of-
meaningfulness-and-teleology\(^{100}\) as to presencing—absolutising-identitive-constitutedness \(\langle\text{preconverging–’motif-and-apriorising/axiomatising/referencing’–imbuing}\rangle\)-existentialising—enframing/imprintedness\(\langle\text{as-to-}
\text{historicity-tracing—in-presencing–}
\text{hyperrealisation/hyperreal-transposition}\rangle\), 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\(^{97}\) beyond and superseding human temporality\(^{99}\)/shortness \(\langle\text{amplituding/formative}\rangle\) wooden-language\(\langle\text{imbued–}
\text{averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-}
supposedly and wrongly supersede ‘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’. The supposed consequence of such
ontologically-flawed analysis as to intersubjectivity–of–meaningfulness-and-teleology
presencing—absolutising-identitive-constitutedness~preconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing—existentialising—enframing/imprintedness–
as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition] that fails
to grasp ‘relative-ontological-incompleteness’/relative-ontological-completeness~
(sublimating–referencing/registering/decisioning–as-self-becoming/self-
conflatedness/formative–supererogating–<projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing–in-perspective–ontological-
ormalcy/postconvergence>) as to human-and-social–expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming–psychologism~ is that the
‘institutionalised facts’ of the successive registry-worldviews/dimensions are then construed
wrongly as ‘beyond ontological analysis’ such that the ontological-contiguity—of-the-human-
institutionalisation-process herein implied is then construed as ‘unintelligible’ as even the
notion of how successive registry-worldviews/dimensions come about is obfuscated. This
overall insight points to the fact that all the potentiality for human ontological-performance–
<including-virtue-as-ontology> rather lies with grasping: human ‘formativeness<as-to-
intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-
deferialism>–of–meaningfulness-and-teleology (so-construed as human
<amplituding/formative–epistemicity>causality potentiality of ontological-performance–
<including-virtue-as-ontology>) and so as to human inherently embodied–

the-human-institutionalisation-process) as scalarisingly rede-
mentating/structuring/paradigming and ontological-bad-faith/inauthenticity−preconverging–de-
mentating/structuring/paradigming reflecting respectively the structure of human intemporal and temporal ontological-performance -<including-virtue-as-ontology>, - the social-construct uninstitutionalised-threshold defined as to the given registry-worldview/dimension prospectively ’descalarising—in-de-mentating/structuring/paradigming first-moving/rentier/prerogative induced beholdening-becoming—distortive-originariness/distortive-origination−as-to−historicity-tracing~inhibited-mental-aestheticising meaningfulness-and-teleology ontological-performance -<including-virtue-as-ontology> (as to living-development—as-to-personality-development, institutional-development—as-to-
social-function-development and Being-development/ontological-framework-expansion—as-to-
originariness/distortive-origination—as-to-historicity-tracing—inhibited-mental-aestheticising
descalarisation reflex) by its inducing of presencing—absolutising-identitive-constitutedness
<preconverging—'motif-and-apriorising/axiomatising/referencing'—imbuing—existentialising—enframing/imprintedness—
{as-to— historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}'. Insightfully, a most fundamental ontology/science as
aspired herein in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process rather points to human formativeness
meaningfulness-and-teleology and the resultant consecutive consequent presencing—absolutising-identitive-constitutedness
<preconverging—'motif-and-apriorising/axiomatising/referencing'—imbuing—existentialising—enframing/imprintedness—
{as-to— historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} reflecting
the successive registry-worldviews/dimensions imbued reference-of-thought—and—reference-of-thought—devolving—meaningfulness-and-teleology respective less-and-less relative-
ontological-incompleteness of ontological-performance —<including-virtue-as-ontology>; such that inherently the construal of their social-stake-contention-or-confliction are ever always
construed in <amplitudding/formative–epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as to any such given registry-worldview’s/dimension’s 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 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-
through/unblur the superficiality of human-subpotency presencing—absolutising-identitive-constitutedness\cite{13}预料~motif-and-apriorising/axiomatising/referencing”–imbuing>– existentialising—enframing/imprintedness ⟨as-to historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ imbeded social-stake-contention-or-confliction projections (beyond-the-consciousness-awareness-teleology\cite{100}＜in-existential-extrication-as-of-existential-unthought＞) of any given registry-worldview/dimension, and articulate prospective aestheticisation—and—aestheticisation-towards-ontology/meaningfulness-and-teleology\cite{100} that is of unenframed/unbeholdening/bechancing–supererogation\cite{17} 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\cite{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＜conjunctively-and-transfusively＞the ontological-contiguity\cite{67}—of-the-human-institutionalisation-process\cite{68} (at the crossroads of prior meaningfulness-and-teleology\cite{100} and prospective metaphoricity) over approaches of relative gimmickiness-of-thought as to our positivism/rational-empiricism presencing—absolutising-identitive-constitutedness\cite{11}预料/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\cite{13} 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\cite{87} 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 ’30s; as effectively, the implication of Heidegger’s analysis of the situation which he associated with Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology <amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity points to ‘a conception emphasising ontology as defining virtue thus ultimately geared towards prospective notional-contiguity/epistemic-contiguity –<profound-supererogation -of-mentally- aestheticised–postconverging/dialectical-thinking –qualia-schema> as of the need for prospective relative-ontological-completeness -of- reference-of-thought’, but failing not because of the said orientation but with regards to the wrong conclusion about Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology 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 <amplitudding/formative–epistemicity>totalising–self-referencing-synergising/circularity/interiorising/akrasiatic-drag > prior relative-ontological-incompleteness of reference-of-thought leading to palliation as of selecting, triaging, mutually-concurring-and-accommodating and power-relations driven palliating virtue constructs, an altogether different drawback is decisively apparent as we know that since those troubled years, wars, genocides, and other crimes against humanity have still been taking place and will probably continue to take place, as of the de-mentative/structural/paradigmatic consequence arising with such manifestations in ontological-contiguity of our ‘modern take attitude/mental-disposition/care–and–episteme ’; divulging that conceptualising virtue in ontological-contiguity is at best only of palliative consequence and not truly
aetiologisation/ontological-escalation which rather warrants prospective notional-contiguity/epistemic-contiguity as of prospective relative-ontological-completeness of reference-of-thought. The fact is well-meaningness, good-intentions and/or good-naturedness however comforting to contemplate about doesn’t substitute for ontology/ontological-veridicality as of the need to truly understand the human limited-mentation-capacity dynamics behind human action for appropriate aetiologisation/ontological-escalation that brings an end to the endemisation and enculturation of any given registry-worldview’s/dimension’s vices-and-impediments. This existential reality about ontological-primeators-totalitative-framework is no more different between the social world and the natural world, and so as of existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation as to perspective—ontological-normalcy/postconvergence-implied—prospective-aporeticism—overcoming/unovercoming— inherent ontological coherence/contiguity. This insight about virtue as lying with ontology has been to varying degrees implicitly understood by many postmodern thinkers, beginning with Heidegger pointing to a sophistication of thought but for the poor development and poor conclusions of his analysis during the troubled years of ’30s; and rather poorly interpreted by virtue critiques adopting a ‘modern take attitude/mental-disposition/care—and—episteme’ in ontological-contiguity as of its totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag prior relative-ontological-incompleteness of reference-of-thought perspective construed-as reasoning-from-results/afterthought of modernity. Such sophistication of thought to think in terms of inherent ontology, however ontologically-flawed with respect to Heidegger, has been further implicitly pursued by latter postmodern thinkers as of quasi-transcendental implications for construing.
virtue from the orientation of prospective notional-contiguity/epistemic-contiguity—qualia-schema> as of prospective relative-ontological-completeness—reference-of-thought, as implicated with the case of Derrida’s spirit insight. Ultimately, the ‘postmodern deprocrypticism—or—preempting—disjointedness—as-of—reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme’ should ontologically nurture the requisite psychoanalytic-unshackling/prospective-grounding/prospective-reification for prospective notional-contiguity/epistemic-contiguity—qualia-schema> as of prospective relative-ontological-completeness—reference-of-thought implied as of deprocrypticism—or—preempting—disjointedness—as-of—reference-of-thought as implied by postmodern human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation as-the-nondisjointedness/entailment-of-prospective nonpresencing thus inducing the aetiologisation/ontological-escalation addressing/resolving our ‘modern take attitude/mental-disposition/care—and—episteme’ vices-and-impediments. As a further elucidation, prospective notional-contiguity/epistemic-contiguity—qualia-schema> as of prospective relative-ontological-completeness—reference-of-thought actually points out that the uninstitutionalised-threshold is rather a point of de-mentation—supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics which is what justifies the pre-eminence of the prospective institutionalisation attitude/mental-disposition/care—and—episteme over the uninstitutionalised-threshold attitude/mental-disposition/care—and—episteme. We can effectively grasp why Heidegger’s implicated insight as of notional-discontiguity/epistemic-discontiguity—shallow-supererogation—of-mentally-
but rather being associated with a given tradition actually couldn’t break through the barrier of perceiving notional-discontiguity/epistemic-discontiguity 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-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 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 \( \langle <\text{amplituding/formative}> \text{supererogatory-de}
\text{mentativeness/epistemic-growth-or-conflatedness} /\text{transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle \) as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation) which as of ‘self-reflexive–instigative-eventuating–(as-to-teleological-instigative/incipient–willing/arbitrariness/waywardness/faith-drivenness/supererogating-for-human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) 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\( \langle <\text{shallow-supererogation} \text{-of-mentally-aestheticised~preconverging/dementing} –<\text{qualia-schema}> \rangle \) while intending to be of prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is actually of an\( \langle <\text{amplituding/formative–epistemicity}> \text{totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} \rangle \) 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 \( \langle \text{deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought} \rangle \) apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care–and–episteme. In other words philosophical thought is all incipiently/seedingly about dimensionality-of-sublimating

\[\langle\text{amplituding/formative}\rangle\text{supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}\], and Heidegger’s issue should have actually been about future Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology just as Descartes issue in articulating budding-positivism/rational-empiricism (traditionally construed-as-rationalism) was not with setting up its meaningfulness-and-teleology in contention with prior non-
positivism/medievalism as of the then projective future Being-development/ontological-
meaningfulness-and-teleology of positivism/rational-empiricism, apart from mere intellectually contrastive elucidation, but rather implied affirming prospective positivism as of its very own apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme; and so as of the fundamental implication of positivism prospective relative-ontological-completeness of reference-of-thought over non-
positivism/medievalism prior relative-ontological-incompleteness of reference-of-thought.

We thus see why the future redevelopment of Heideggerian misconceived prospective notional-
contiguity/epistemic-contiguity,aestheticised–postconverging/dialectical-thinking–qualia-schema as of prospective relative-
ontological-completeness–of-reference-of-thought as undertaken by latter thinkers like Foucault, Derrida, Deleuze, Lacan, Lyotard and others are full of prospective quasi-
transcendental ‘de-mentative/structural/paradigmatic disseminative implications’ as reflecting an underlying reality of prospective reference-of-thought de-mentation

\(\langle\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-}\)
attributive-dialectics) construed herein as of prospective postmodern deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme, and so just as searing with ‘de-mentative/structural/paradigmatic disseminative implications’ was the mathesis universalis metaphoricity extended development/influence on the works of the Galileos, Descartes, Newtons, Leibnizes and others that ultimately reflected an underlying reality of prospective reference-of-thought de-mentation-(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) implied as of prospective positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme in superseding/transcending non-positivism/medievalism. In effect it is herein contended that what is implicitly missed about the Cartesian proposition ‘I think therefore I am’ is not the idea that Descartes contemplates that he is the first person to be self-conscious about his thinking; rather his underlying reasoning is ‘more than just speculative doubting’ but ‘motivated doubting’ that is highly contextual-as-of-the-non-positivism/medieval-epoch and highly prefigurative-as-to-what-Descartes-wants-to-do-of-transformative-with-thinking-given-that-context aporeticism overcoming/unovercoming (underlying that Descartes’ dimensionality-of-sublimating—{<amplituding/formative>supererogatory—de-mentativenss/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation is aporetically the more fundamental incipient/seeding originariness-parrhesia,—as—spontaneity-of-aestheticisation in then secondarily inducing his thinking-proposition for budding-positivism reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation). That is, Descartes seeks to affirm the ‘mereness of
thought’ beyond any existing habit-and-tradition-of-thought as of non-positivism/medievalism scholasticism pedantic dogmatism reasoning-from-results/afterthought, and so liberated rearticulate thought ‘out of thin air’ as of prospective reasoning-through/messianic-reasoning as reflected by his novel mathesis universalis metaphoricit
that permeates all of his works such that even with his ontological argument something subtle and more original is happening, in that unlike many medieval-scholasticism dogmatic interpretations that construe of a supernatural permeation into the natural, in affirming the ontological argument Descartes blocks-out/passivises the supernatural from the natural with the metaphoricity implication that the natural can be thought of operationally and in sublimation on its own terms–as-of-axiomatic-construct. Thus Descartes ‘I think therefore I am’ is rather a statement of intent as of a ‘futural way of thinking and sublimation’ and its budding-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme, that is unique as ‘consciously setting up the pre-eminence of thinking in eliciting-and-resolving systemic doubting and 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–sublimating–nascence, disclosed-from-prospective-epistemic-digression relative-ontological-completeness of apriorising/axiomatising/referencing as of positivism, and so from the prior presencing—absolutising-identitive-constitutedness of non-positivism/medievalism. With both the budding-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme and postmodern deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme, we may be forgiven to confuse-and-dismiss their schema as-
subpotency onto-logical-performance including virtue as ontology

equivalence/correspondence with the full-potency-of-existence’s sublimating nascence as of its coherence/contiguity’ that comes out short and which ‘reinvigoration as of furthered ontological-faith-notion or ontological-fideism—imbued underdetermination of motif and apriorising axiomatising referencing as so being as of existential reality parrhesiastic askesis or acumen for originary as of event reasoning through messianic reasoning’ induces the successive prospective relative ontological completeness of reference of thought as to the ‘ontological-contiguity—of the human institutionalisation process as of reference of thought difference internal dialectics difference deferral’. The appropriate contemplative perspective for the appreciation of their schema as to de mentative structural paradigmatic disseminative implications is effectively crossgenerational as of the amplitude/breadth of reference of thought implied transcendence and sublimity sublimation supererogatory dementativity; as we can effectively appreciate that the very mathesis universalis schema disseminative metaphoricity engendering our positivism apriorising axiomatising referencing intelligibility setup measuring instrument attitude mental disposition care and episteme is still ongoing today even as it is more clearly demarcated as initiated about 500 years ago. The overall logic of this notional discontinuity epistemic discontinuity—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 de-mentation ~(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) with regards to the reference-of-thought transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. In lieu the poor intuition is to imply that we are already well grounded and that prospective meaningfulness-and-teleology is an incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation to our already established psychoanalytic disposition rather than a maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation in resetting-our-psychoanalytic-disposition/prospective-grounding as of <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought in apriorising/axiomatising/referencing ~of-existential-contextualising-contiguity — conflatedness, such that this leads to apriorising/axiomatising/referencing ~of-existential-contextualising-contiguity —constitutedness when so poorly psychoanalytically grounded on the naïve and ontologically-flawed basis that it is existence and purviews/domains of existence that adjust to our human-subpotency. Thus however counterintuitive, this overall conception structures the fact that it is as of de-mentation ~(supererogatory–ontological–de-
recognising that there is ‘an underlying metaphoricity-induced relative-emancipatory migration’ from the mindset of the early hunter-gathers as of recurrent-utter-uninstitutionalisation towards modern man as of positivism–procrpytism to the prospective postmodern man as of deprocrypticism, calls for a full appreciation of this most profound phenomenological transcendental process of corresponding ‘human attitude/mental-disposition/care–and–episteme’ migration’ inducing successive apriorisings/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments of human meaningfulness-and-teleology as of prospective relative-ontological-completeness-of reference-of-thought; and so, as of retrospective and prospective meaningfulness-and-teleology interpretation construed as historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism. Such a conception that goes beyond our natural inclination of ‘referring to’ and ‘adhocly-and-scantily’ identify other retrospective and prospective registry-worldviews/dimensions 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-worldviews/dimensions attitude/mental-disposition/care–and–episteme is what underlies the protensive-consciousness of deprocrypticism, from which standpoint as of its ontological-completeness-of reference-of-thought such an ontologically-veridical analysis of ‘human attitude/mental-disposition/care–and–episteme migration’ can be undertaken, for retrospective and prospective attitude/mental-disposition/care–and–episteme conception, and specifically as relevant for understanding prospective ‘postmodern deprocrypticism–or–preempting—disjointedness-as-of’ reference-of-thought

registry-worldview/dimension institutionalisation

"reference-of-thought always operates as if it is the absolute framework of "meaningfulness-and-teleology\(^{10}\), that is, by its ‘interiorisation attitude/mental-disposition/care–and–episteme ’, notwithstanding the ontological-vericality of its prior relative-ontological-incompleteness\(^{89}\) of reference-of-thought at its uninstitutionalised-threshold \(^{60}\), as reflected by the prospective registry-worldview/dimension institutionalisation of 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\(^{5}\) with respect to the ‘ill-health\(^{4}\)\(<\text{amplituding/formative–epistemicity}>\) 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\(^{7}\) perceptivity-as-of-bad-omen attitude/mental-disposition/care–and–episteme\(^{5}\) could involve a conversational stance of the sort, ‘I have been stricken by a spirit’, in an effusive-conversational-as-of-existential articulating of what can be done to allay such a spirit; or with respect to our positivism–procrypticism, in an effusive-conversational-as-of-existential articulating of a clinical analysis mainly as a patient ill-health state; or with respect to prospective postmodernism, in an effusive-conversational-as-of-existential articulating of associated socio-economic and socio-political factors behind a patient’s ill-health. Basically, ‘exteriorisation attitude/mental-disposition/care–and–episteme ‘, as relevant for the conception of a ‘postmodern exteriorisation attitude/mental-disposition/care–and–episteme ‘ relative to our modern take interiorisation attitude/mental-disposition/care–and–episteme ‘, as of notional–deprocrypticism protensive-consciousness in ontological-completeness-of reference-of-thought encapsulates: - underlying relative-ontological-incompleteness\(^{89}\) and relative-ontological-completeness\(^{89}\) reference-of-thought as of relative-nonextricatory-existential-

conception of ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflecting–epistemicity-relativism’>,
the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemic-determinism over dissingularisation-as-to-the-nondisjointedness/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\textsuperscript{39} knowledge-reification\textsuperscript{87} 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’\textsuperscript{39} knowledge-reification of their purview/domain of existence/intrinsic-reality/ontological-veridicality. It is interesting as well to note for example that when equations didn’t work out in reflecting existential-contextualising-contiguity\textsuperscript{39}, 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 \textsuperscript{39} knowledge-reification of 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{39} knowledge-reification\textsuperscript{87} that determines science practice, and so in existential apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—confledness\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 preemtping a given orientation of thought ‘not because of the inherent invalidity of such orientations as of inherent theoretical knowledge arguments in undermining such orientations’ but rather as a ploy of ‘inducing popularised scientific ideology’ to surreptitiously stifle such orientations without truly engaging in undermining its theorisation. Bogusness or non-bogusness is not a relevant scientific criteria, though granted it can be a relevant criteria for ‘surreptitious media-driven invalidation’, as science-in-practice is about ultimate cause-and-effect relationships, and in practical terms many scientific studies are rather elaborated as of ‘deferred cause-and-effect constraint’ as a reifying gesture for ultimate cause-and-effect determination. The fact that similar scam studies for the ‘intendedness of invalidation’ cannot be construed as scientifically valid with respect to any given orientation of study renders such manoeuvres intellectually void, and whatever their underlying ‘covert goals’ and however genuine their authors are of intent. It is very much important in this regard that intellectuals, whether in the natural sciences or in the social and humanities, not be cowered/enframed by non-intellectual/extra-intellectual approaches to ‘acknowledged intellectual ways and approaches for intellectual argumentation’, and not even if such approaches are media-driven, so because much that is central and critical to intellectualism is about exploring all possibilities.) All these highlight an underlying ontology’s-directedness-as-Being that bears notional~conflatedness singularisation projected epistemic-immanence/veridical-epistemic-determinism implications, as of ontologically-veridical singularisation projected epistemic-immanence/veridical-epistemic-determinism of human-subpotency ontological-performance correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality over ontologically-flawed
nondisjointedness/entailment-of-prospective-nonpresencing> projected epistemic-immanence/veridical-epistemic-determinism’, and so because the future is as of prospective relative-ontological-completeness\textsuperscript{86} of reference-of-thought and takes precedence for its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of increasing axiomatic teleological wholeness/nested-congruence or prospective relative-ontological-completeness\textsuperscript{86} of reference-of-thought. For instance, with regards to ‘the very same ill-health <amplituding/formative-epistemicity>totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality/ontological-veridical’, with the successive reference-of-thought de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation-strandig-or-attributive-dialectics) at their uninstitutionalised-threshold\textsuperscript{83} 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-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing> projected epistemic-immanence/veridical-epistemic-determinism ontologically-veridical reference-of-thought-level difference-conflatedness-as-to-totalitative-reification\textsuperscript{87} in-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing>-as-veridical-epistemic-determinism 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> projected epistemic-immanence/veridical-epistemic-determinism’ that effectively reflects the historicity/ontological-eventfulness\textsuperscript{77}/ontological-aesthetic-tracing<perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism> (and so over identitive-constitutedness-as-epistemic-totality\textsuperscript{16}-dereification\textsuperscript{87} in-dissingularisation-as-to-the-
disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness-as-flawed-epistemic-determinism

wholeness/nested-congruence-in-reflecting-the-ontological-contiguity

—of-the-human-institutionalisation-process

—so-construed-as-singularisation-

—nondisjointedness/entailment-of-prospective-

—nonpresencing—

—projected epistemic-immanence/veridical-epistemic-determinism’. This insight about ontological-performance

—including-virtue-as-ontology

—as of prospective relative-ontological-completeness

—of human-subpotency can be garnered with respect to any axiomatic-construct as the

—meaningfulness-and-teleology

—representation of human-subpotency ontological-performance

—including-virtue-as-ontology correspondence with the full-potency-of-existence’s—sublimating—nascence-as-of-its-coherence/contiguity or a purview/domain of existence/intrinsic-reality/ontological-veridicality, and so not only with regards to the

—reference-of-thought as the grandest axiomatic-construct. This fundamentally points out that at uninstitutionalised-threshold, human cognition which is rather in ‘excogitative-blanking of prospective institutionalisation existential-contextualising-contiguity’—in-reification

—suffers-and-fails to relay the ‘seeding promise of human-subpotency ontological-performance

—including-virtue-as-ontology equivalence/correspondence with the full-potency-of-existence’s—sublimating—nascence-as-of-its-coherence/contiguity’ for prospective institutionalisation as of difference-conflatedness

—as-to-totalitative-reification

—in-singularisation—

—projected epistemic-immanence/veridical-epistemic-determinism’; since this potential for such singularisation—

—projected epistemic-immanence/veridical-epistemic-determinism is denaturing

—as of identitive-constitutedness

—as-‘epistemic-totality’

—dereification

—in-
‘traditional classical mechanics axiomatic-construct’ had rather been in ‘excogitative-blanking of the prospective construal of existential-contextualising-contiguity—in-reification’ reflected by the prospective theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as the latter’s prospective relative-ontological-completeness reflects the former’s prior relative-ontological-incompleteness as dialectically out-of-phase/preconverging-or-dementing—apriorising-psychologism. This insight about human ‘excogitative-blanking of the prospective institutionalisation existential-contextualising-contiguity—in-reification’ at uninstitutionalised-threshold actually highlights that from a prospective perspective of prospective relative-ontological-completeness of reference-of-thought our positivism—procrypticism registry-worldview/dimension is very much imbued with a flawed ontological-performance—<including-virtue-as-ontology>, as is the case with all other prior registry-worldviews/dimensions, ‘when we seem to perceive-and-think that our social world of meaningfulness-and-teleology is coherent, failing to factor in that it is preconverging-or-dementing—apriorising-psychologism at its uninstitutionalised-threshold as reflected as disjointedness-as-of reference-of-thought preconverging-or-dementing—apriorising-psychologism by futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of meaningfulness-and-teleology as of prospective deprocrypticism—or—preempting—disjointedness-as-of reference-of-thought’; as this false sense of coherence is actually the effect of our prior relative-ontological-incompleteness of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
"amplituding/formative–epistemicity>totalising–self-referencing–
syncretising/circularity/interiorising/akrasiatic-drag which we necessarily relate to as if of ontological-completeness-of reference-of-thought, and this further explains as reflected from their prospective relative-ontological-completeness of reference-of-thought the
notional-procrypticism/notional-disjointedness of all registry-worldviews/dimensions as of their prior relative-ontological-incompleteness\textsuperscript{10} of reference-of-thought denaturing\textsuperscript{11} meaningfulness-and-teleology\textsuperscript{10} as of their identitive-constitutedness\textsuperscript{1} as-‘epistemic-totality’\textsuperscript{89}-dereification\textsuperscript{87}-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > -as-flawed-epistemic-determinism as-cloistered-within-the-same\textsuperscript{84} reference-of-thought. Concretely, the latter translates at the uninstitutionalised-threshold \textsuperscript{03} as of human-subpotency temporality\textsuperscript{09}/shortness or shortness-of-register-of—meaningfulness-and-teleology\textsuperscript{10} flawed ontological-performance\textsuperscript{2} <-<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 \textsuperscript{84}reference-of-thought supposedly intemporal/longness-of-register-of—meaningfulness-and-teleology\textsuperscript{10} \textsuperscript{84}reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\textsuperscript{10}, as of temporal dynamic manifestations of 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{83}devolving ontological-performance\textsuperscript{2} <-<including-virtue-as-ontology> beyond-the-consciousness-awareness-teleology\textsuperscript{100}<in-existential-extrication-as-of-existent-unthought>\textsuperscript{6}. This arises because within the institutionalisation framework of a registry-worldview/dimension human construal of its existential-contextualising-contiguity knowledge-reification\textsuperscript{87} is only as effective as of the institutionalisation \textsuperscript{84}reference-of-thought—categorical-imperatives/axioms/registry-
contiguity\textsuperscript{39} -in-reification \textsuperscript{1} 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{1} can be construed as to when say the non-positivistic mindset goes about articulating meaningfulness-and-teleology\textsuperscript{100} falsely as if superstitious notions ontologically-veridical out of prospective positivism existential-contextualising-contiguity\textsuperscript{39} -reification\textsuperscript{37}, and likewise with regards to a positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of-reference-of-thought mindset construal of meaningfulness-and-teleology\textsuperscript{100} that utterly overlooks the de-mentative/structural/paradigmatic reference-of-thought denaturing\textsuperscript{1} implications of its prospective disjointedness of meaningfulness-and-teleology\textsuperscript{100} out of prospective existential-contextualising-contiguity\textsuperscript{39} -reification\textsuperscript{37}, as such disjointedness-as-of-reference-of-thought can be instigated originally from a postlogism -slantedness mental-disposition and the developing social dynamics with human temporality\textsuperscript{99}. 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/projection of meaningfulness-and-teleology\textsuperscript{100} about existential-contextualising-contiguity\textsuperscript{39}; but then at its uninstitutionalised-threshold\textsuperscript{03} where its reference-of-thought de-mentative/structural/paradigmatic ontological-flawed implications of believing in superstition set in as of its prior relative-ontological-incompleteness\textsuperscript{99}-of-reference-of-thought, it always systemically faces notional–procrypticism/notional–disjointedness as of vices-and-impediments\textsuperscript{106} arising from non-positivism/superstitious human-subpotency existentially constrained temporal ontological-performance\textsuperscript{1} -<including-virtue-as-ontology> as <amplituding/formative> wooden-language-{imbued—temporal—mere—}
form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-teleology } in usurpation of the prior institutionalisation ‘perceptual perspective/framing/reference/horizon/projection of meaningfulness-and-teleology about existential-contextualising-contiguity’ now in false certainty/assurance. This points out that when consciously aware of uninstitutionalised-threshold manifestation, we can’t naively operate as of our prior institutionalisation ‘perceptual perspective/framing/reference/horizon/projection of meaningfulness-and-teleology about existential-contextualising-contiguity’, as of the fact of the beyond-the-consciousness-awareness-teleology <-in-existential-extrication-as-of-existential-unthought> preconverging-or-dementing–apriorising-psychologism human-subpotency existentially constrained temporal ontological-performance <-including-virtue-as-ontology> as <amplituding/formative> wooden-language-{imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing narratives–of-the- reference-of-thought– categorical-imperatives/axioms/registry-teleology } in usurpation; such that an enlightened insight is able to bring up and examine a preconverging-or-dementing–apriorising-psychologism representation as temporal denaturing ontological-performance <-including-virtue-as-ontology> of the prior institutionalisation ‘perceptual perspective/framing/reference/horizon/projection of meaningfulness-and-teleology about existential-contextualising-contiguity’. But this conception is a reflection of more than just ad-hoc temporal manifestations at uninstitutionalised-threshold but rather points out, besides the trite or more grave consequences of this state of affairs as a result of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, that the possibility for all prospective institutionalisations necessarily passes through understanding ‘human-subpotency existentially constrained temporal ontological-performance’<including-virtue-as-ontology> as <amplituding/formative> wooden-language{(imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing — narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-teleology ) of the prior registry-worldview/dimension in usurpation’, which understanding is actually what empowers the possibility for prospective institutionalisations that surpersede/transcend it. In other words, humans in the various prior institutionalisations before our positivism were not limited to their various registry-worldviews/dimensions as recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation and our positivism just because they were inherently different from us as a species, but because of the need for the necessary institutional-cumulation/institutional-recomposition-{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
operant insight here can be articulated as follows: singularisation-<as-to-the-

nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-
immanence/veridical-epistemic-determinism speaks of ontologically-veridical difference-
conflatedness<as-to-totalitative-reification>-<as-to-the-

nondisjointedness/entailment-of-prospective- nonpresencing>-as-veridical-epistemic-
determinism (as of ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism’>

implied de-mentative/structural/paradigmatic postconverging-or-dialectical-thinking<sup>20</sup>-
‘apriorising-teleological-elevation-in-ontological-contiguity’<sup>49</sup>-as-intemporality<sup>52</sup> and
preconverging-or-dementing<sup>19</sup>–apriorising-psychologism,-‘apriorising-teleological-
degradation-in-notional-discontiguity/epistemic-discontiguity’<sup>11</sup>-<shallow-supererogation of-
mentally-aestheticised–preconverging/dementing –qualia-schema<sup>3</sup>-as-temporalities, and so
given-human-limited-mentation-capacity-and-limited-mentation-capacity-deepening<sup>5</sup>-
dynamic-implications-of-human-ontological-performance<sup>7</sup>-<including-virtue-as-ontology> so-
traceable-as-of-ontologically-veridical difference-conflatedness’<as-to-totalitative-reification<sup>8</sup>-
in-singularisation<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>-as-
veridical-epistemic-determinism and so in contrast with dissingularisation<as-to-the-
disjointedness/disentailment-of presencing—absolutising-identitive-

costitutedness > /epistemic-nonimmanence/flawed-epistemic-determinism which speaks of
identitive-constitutedness ‘as–‘epistemic-totality ’-dereification<sup>7</sup>-in-dissingularisation<as-to-
the-disjointedness/disentailment-of presencing—absolutising-identitive-constitutedness > as-
flawed-epistemic-determinism as-of-‘no-apriorising-teleological-variance’-by-elevation-
as-intemporality<sup>52</sup>-and-degradations-as-temporalities,-on-the-‘flawed-axiomatic-mental-reflex-
of no-human-limited-mentation-capacity-and-limited-mentation-capacity-deepening<sup>13</sup>-dynamic-
implications-of-human-ontological-performance<sup>7</sup>-<including-virtue-as-ontology> which-is-
falsely-construed-identitively-as-of-identitive-constitutedness \(^{13}\)-as-‘epistemic-totality’\(^{36}\)-dereification\(^{13}\)-in-dissingularisation\(^{<\text{as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness \(>\) -as-flawed-epistemic-determinism}}\). We can appreciate that the ontological-contiguity\(^{67}\)—of-the-human-institutionalisation-process\(^{68}\) as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-\(^{56}\) meaningfulness-and-teleology\(^{100}\) speaks of increasing human limited-mentation-capacity ontological-performance\(^{<\text{including-virtue-as-ontology}}\) as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,.-as-to-‘human\(^{<\text{amplituding/formative—epistemicity}}\) totalising—purview-of-construal’; thus validating registry-worldviews/dimensions reference-of-thought-level meaningfulness-and-teleology\(^{100}\) differentiation as ‘ontologically-veridical difference-conflatedness\(^{13}\)-as-to-totalitative-reification\(^{13}\)-in-singularisation\(^{<\text{as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing—}}\) -as-veridical-epistemic-determinism as of singularisation\(^{<\text{as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing—}}\) projected epistemic-immanence/veridical-epistemic-determinism. It is exactly because any given registry-worldview/dimension as of its given reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\),-for-aposteriorising/logicising/deriving/intelligising/measuring–\(^{56}\) meaningfulness-and-teleology\(^{100}\) is a cloistered-consciousness (as wholly set/focusing only on its reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\) as of temporal-to-intemporal ontological-performance\(^{71}\)<including-virtue-as-ontology> failing to appreciate meaningfulness-and-teleology\(^{100}\) as of the prospective causality–as-to-projective-totalitative–implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity of prospective relative-ontological-completeness —of-reference-of-thought implied by the ontological-contiguity\(^{67}\)—of-the-human-institutionalisation-process\(^{68}\)
that its postlogism \textsuperscript{7} slantedness manifestation as temporal manifestation, whether with regards to notions-and-accusations-of-sorcery in a non-positivism social-setup or psychopathy and social psychopathy in a positivism–procrypticism social-setup, arises as ontologically-flawed identive-constitutedness \textsuperscript{12} as ‘epistemic-totality’ \textsuperscript{36} dereification \textsuperscript{87} meaningfulness-and-teleology \textsuperscript{100}, so because the given registry-worldview/dimension beyond-the-consciousness-awareness-teleology \textsuperscript{100} in existential-extrication-as-of-existential-unthought of meaningfulness-and-teleology \textsuperscript{100} isn’t cognisant in reflecting holographically <conjugatively-and-transfusively> the ontological-contiguity \textsuperscript{67} of the-human-institutionalisation-process \textsuperscript{68} as of its prospective relative-ontological-completeness \textsuperscript{88} of reference-of-thought \textsuperscript{84} meaningfulness-and-teleology \textsuperscript{100} as absolute as of the specific registry-worldview/dimension \textsuperscript{54} reference-of-thought–categorical-imperatives/axioms/registry-teleology \textsuperscript{100} with little or no sense of mental projection as to the reality of ‘differentiation of meaningfulness-and-teleology \textsuperscript{100} reference-of-thought–categorical-imperatives/axioms/registry-teleology \textsuperscript{100} occurring with prospective relative-ontological-completeness of reference-of-thought’. Hence, the reference-of-thought devolving in its <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag existential-instantiations as of human living and institutional disposition is inherently inclined to identitive-constitutedness \textsuperscript{13} as ‘epistemic-totality’ \textsuperscript{11} dereification \textsuperscript{17} in dissingularisation <as-to-the disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > as flawed-epistemic-determinism for construing \textsuperscript{55} meaningfulness-and-teleology \textsuperscript{100} with a correspondingly weak existential disposition for dispensing-with-immediacy-for-relative-ontological-completeness \textsuperscript{89} by reification \textsuperscript{87} contemplative-distension \textsuperscript{26} (as of human self-
surpassing—existentialism-form-factor—in-overcoming—‘notionally—collateralising—
beholdening—protohumanity’—to—‘attain—sublimating—humanity’—as—to—existence—
potency—sublimating—nascence—disclosed—from—prospective—epistemic—digression
to supersede human temporality/shortness wooden-language
(imbedded—averaging—of—thought—as—to—leveling/ressentiment/closed—construct—of—
meaningfulness—and—teleology—as—of—‘nondescript/ignorable—void ’—with—regards—to—
prospective—apriorising—implications) warranting an ontologically-veridical difference—
conflatedness—as—to—totalitative—reification—in—singularisation—\langle—as—to—
nondisjointedness/entailment—of—prospective—nonpresencing—\rangle—as—veridical—epistemic—
determinism strong existential disposition for dispensing—with—immediacy—for—relative—
ontological—completeness—by—reification/contemplative—distension. This the fundamental
operant insight for reflecting reified human meaninglessness—and—teleology as of
‘disambiguation of veridical/intemporal ontological—performance’—<including—virtue—as—
ontology> from flawed/temporal ontological—performance—<including—virtue—as—ontology>
over prior relative—ontological—incompleteness over prior relative—ontological—
incompleteness is: one that is as of ‘difference—conflatedness—as—to—totalitative—reification—in—
singularisation—<as—to—the—nondisjointedness/entailment—of—prospective—nonpresencing—>
—'—as—veridical—epistemic—determinism underlying ontologically—veridical epistemic—totality
of meaninglessness—and—teleology in a subsuming wholeness/nested—congruence/contiguity—as—
of—prospective—relative—ontological—completeness’ (so—construed as of singularisation—<as—to—
the—nondisjointedness/entailment—of—prospective—nonpresencing—> projected epistemic—
immanence/veridical—epistemic—determinism); that reflects ‘human susceptibility as of
identitive—constitutedness—as—‘epistemic—totality’—dereification—in—dissingularisation—as—to—
the—disjointedness/disentailment—of—presencing—absolutising—identitive—constitutedness
—as—flawed—epistemic—determinism to ontologically—flawed
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  

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—(of-existential-contextualising-
contiguity)—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  

‘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 as ahistorically-emancipated and so beyond the time-archaeology of astronomical manifestations reflecting such physics principles. Singularisation—

nondisjointedness/entailment-of-prospective—nonpresencing—projected epistemic-immanence/veridical-epistemic-determinism thus speaks of how human subpotent prospective relative-ontological-completeness—reference-of-thought as of its limited-mentation-
capacity-deepening induce transcendence-and-sublimity/sublimation/supererogatory—
dementativity, with the ‘ecstatic releasement of existence to human-subpotency’ as to existence-
potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression. This ‘ecstatic releasement of existence to human-subpotency’ as of existence—as-the-absolute-a-
priori-of-conceptualisation-and-existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation—<as-to-perspective—ontological-normalcy/postconvergence-
imated—'prospective-aporeticism-overcoming/unovercoming'> is what has ever always
debunked human subpotent dissingularisation—<as-to-the-disjointedness/disentailment-of-
presencing—absolutising-identitive-constitutedness —/epistemic-nonimmanence/flawed-
epistemic-determinism as from the human subpotent reference-of-thought—'categorical-
implicatives/axioms/registry-teleology—-for-
aposteriorising/logicising/deriving/intelligising/measuring—'meaningfulness-and-teleology of recurrent-utter-uninstitutionalisation to our present positivism—procrypticism, as of an
‘ecstatic releasement of existence to human-subpotency’ that is increasingly in teleological
nested-congruence along ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality instigated ontological-contiguity—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', pointing
to the ontological-veracity of human-subpotency ontological-performance—<including-virtue-as-ontology> correspondence with the full-potency of existence as of singularisation—<as-to-
to-the-nondisjointedness/entailment-of-prospective—nonpresencing> projected epistemic-
immanence/veridical-epistemic-determinism, and so beyond just the seeding promise of such
ontological-performance—<including-virtue-as-ontology> correspondence solely as of
intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality. Such
singularisation—<as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing>


1630
attainment of singularisation—&lt;as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing&gt; projected epistemic-immanence/veridical-epistemic-determinism, and so construed as of ‘ontologically-uncompromised—referentialism notional—deprocrypticism emancipated apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self-consciousness’ parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’. Thus the very essence of ‘notional—singularisation—&lt;as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing&gt; projected epistemic-immanence/veridical-epistemic-determinism’ is the idea 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’ strive for potentiative-attainment of singularisation—&lt;as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing&gt; projected epistemic-immanence/veridical-epistemic-determinism construed as of ‘ontologically-uncompromised—referentialism notional—deprocrypticism emancipated apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self-consciousness’ as it induces prospective transcendence-and-sublimity/sublimation/supererogatory—&lt;de-mentativity&gt; as of ‘ecstatic releasement of existence to human-subpotency’; going beyond the successive prior institutionalisation &lt;reference-of-thought intemporal reifying reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation—&lt;as-of-ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive’ &lt;reference-of-thought—categorical-imperatives/axioms/registry-teleology—&lt;for-aposteriorising/logicising/deriving/intelligising/measuring—&lt;meaningfulness-and-teleology—&lt;as well as their correspondingly associated uninstitutionalised-threshold dereifying ‘&lt;amplituding/formative&gt; wooden-language—&lt;imbued—temporal—mere—
form/virtualities/dereification /akrasiac-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\textsuperscript{15} ontological-performance\textsuperscript{72} -<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—reproducibility-of-aestheticisation—as-of-ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive’ 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-
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 \(1^{(6)}\) universal-transparency \(\langle\) transparency-of-totalising-entailing,-as-to-entailing- \(\langle\) amplituding/formative-epistemicity \(\rangle\) totalising-in-relative-ontological-completeness \(\rangle\). Insightfully, we can contemplate that the specific logocentric practices of the successive registry-worldviews/dimensions institutional-cumulation/institutional-recomposure \(\langle\) as-to- historicality/ontological-eventfulness \(\rangle\) /ontological-aesthetic-tracing- \(\langle\) perspective-ontological-normalcy/postconvergence-reflected- \(\langle\) epistemicity-relativism \(\rangle\) \(\rangle\) in reflecting holographically- \(\langle\) conjugatively-and-transfusively \(\rangle\) the ontological-contiguity \(\langle\) of-the-human-institutionalisation-process \(\langle\) historicality/ontological-eventfulness \(\rangle\) are effectively the successive shortfall-outcomes-of-human-subpotency-ontological-performance \(\langle\) including-virtue-as-ontology \(\rangle\)-correspondence-with-the-full-potency-of-existence’s-sublimating–nascence from intemporal-disposition dimensionality-of-sublimating \(\langle\) amplituding/formative \(\rangle\) supererogatory-dementativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation \(\rangle\) ‘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 singularity- \(\langle\) as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing \(\rangle\) 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 secondnated institutionalisations as of the successive prospective
institutionalisation referenced 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’


⟨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> projected epistemic-immanence/veridical-epistemic-determinism construed as of ‘ontologically-uncompromised—referentialism notional—deprocripticism emancipated apriorising/axiomatising/referencing/intelligibility/setup/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\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} as of difference-confledness\textsuperscript{12}—as-to-totalitative-reification\textsuperscript{77}—in-singularisation\textsuperscript{\textless as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing\textgreater}—as-veridical-epistemic-determinism\textsuperscript{\textless amplitunding/formative–epistemicity\textgreater}—causality—as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity\textsuperscript{67} to arise and be perpetuated in the very first place as it invigorates-and-reinvigorates the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} for potentiative-attainment of singularisation\textsuperscript{\textless as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing\textgreater} projected epistemic-immanence/veridical-epistemic-determinism. The transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as successive ‘ecstatic releasement of existence to human-subpotency’ induced as from intemporal-disposition dimensionality-of-sublimating \textsuperscript{\langle amplituding/formative\rangle supererogatory–de-mentativity/epistemic-growth-or-confledness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle} ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ strive for potentiative-attainment of singularisation\textsuperscript{\textless as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing\textgreater} 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’, highlights the ontological-veracity as of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation \textsuperscript{\textless as-to-perspective–ontological-normalcy/postconvergence-implied-}
deferral for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity in ‘phenomenological ecstatic releasement’. Thus our logocentric sense of certainty as marked by our ‘pervasively enframed logocentric constructs of ‘meaningfulness-and-teleology’
, as with all the prior logocentrisms of prior successive registry-worldviews/dimensions, as of their relatively ontologically-flawed dissingularisation<as-to-the-disjointedness/disentailment-of-
presenting—absolutising-identitive-constitutedness > /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 14 de-mentation
(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-
attributive-dialectics) for the 17 deprocrypticism—or—preempting—disjointedness-as-of-
reference-of-thought registry-worldview/dimension. Thus the 14 <amplituding/formative—
epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
reality of human 56 meaningfulness-and-teleology
 as ever always subjected to its successive registry-worlds/dimensions relatively ontologically-flawed dissingularisation<as-to-the-
disjointedness/disentailment-of- presenting—absolutising-identitive-
constitutedness > /epistemic-nonimmanence/flawed-epistemic-determinism distortion, come with the ontologically-veridical implication that human-subpotency ontological-performance
<including-virtue-as-ontology> correspondence with the full-potency of existence has ever always been as of a ‘reifying
<amplituding/formative—
epistemicity>totalising—metaphoricity—conception of existential-contextualising-contiguity
"construed as ‘historiality/ontological-eventfulness /ontological-aesthetic-tracing
<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’>, and so-reflected from the supposed ontological-normalcy/postconvergence epistemic/notional—projective-perspective of ontological-completeness-of-reference-of-
thought as of difference-conflatedness<as-to-totalitative-reification—in-singularisation<as-to-
dimensionality-of-sublimating \( \langle \text{amplituding}\text/\text{formative}\text\text>/\text{supererogatory}\text\text/\text{de-}\text\text/\text{mentativeness/epistemic-growth-or-conflatedness} \text/\text{transvaluative}\text\text/\text{rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle \text{ mental-dispositions and secondnatured institutionalisation mental-dispositions’ as the complete operant framework of human-subpotency, and so-construed from an ontological-normalcy/post-convergent ontological-completeness-of-\text{reference-of-thought perspective (in difference-conflatedness }\text{ as-to-totalitative-reification} \rangle \text{ in-singularisation }\langle \text{as-to-the-}\text\text/nondisjointedness/entailment-of-prospective-\text/\text{nonpresencing}\rangle \text{-as-veridical-epistemic-determinism a protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity—to-of-the-human-institutionalisation-process}, \text{so-construed-as-singularisation} \langle \text{as-to-the-nondisjointedness/entailment-of-prospective-}\text/\text{nonpresencing}\rangle \text{ 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 intemporality/to-longness of the prior institutionalisation. This fails to factor in that all uninstitutionalised-threshold are rather a framework of ‘recurring dimensionality-of-sublimating \( \langle \text{amplituding}\text/\text{formative}\text\text>/\text{supererogatory}\text\text/\text{de-}\text\text/\text{mentativeness/epistemic-growth-or-conflatedness} \text/\text{transvaluative}\text\text/\text{rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle \text{ temporal-to-intemporal’ requiring prospective institutionalisation prospective relative-ontological-completeness of reference-of-thought, and so without any intemporal secondnatured institutionalisation induced \text{universal-transparency} \langle \text{transparency-of-totalising-entailing,-as-to-entailing}\rangle \text{ epistemicity-totalising–in-relative-ontological-completeness }, \text{ deferential-formalisation-transference and habituation as of positive-opportunism}; and thus fully reflecting the

as involving successive \(^{14}\) reference-of-thought– categorical-imperatives/axioms/registry-teleology\(^{100}\),-for-aposteriorising/logicising/deriving/intelligising/measuring–\(^{<61}\) meaningfulness-and-teleology\(^{100}\) as of limited-mentation-capacity-deepening \(^{;}\) geared towards more and more robust secondnatured institutionalisation \(^{54}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\) even though in the face of the very same ‘recurring dimensionality-of-sublimating’ \(^{61}\)<amplituding/formative>supererogatory-de- mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) temporal-to-intemporal’. Insightfully, ontologically-veridical ‘reifying’ \(^{45}\)<amplituding/formative–epistemicity>totalising–metaphoricity ‘-conception of existential-contextualising-contiguity\(^{10}\)’, as ‘historiality/ontological-eventfulness\(^{37}\)/ontological-aesthetic-tracing\(^{<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’}> by its elaborateness of \(^{56}\) meaningfulness-and-teleology\(^{100}\) as a differentiated transversality\(^{<for-sublimating– existential-eventuating/denouement>-of-affirmative-and-unaffirmative–disambiguated–‘motif- and-apriorising/axiomatising/referencing’ selectivity of the ontological-performance\(^{72}\)-<including-virtue-as-ontology> of intemporality\(^{52}\)/longness over temporality\(^{99}\)/shortness can be reflected by the operant technique of ‘partialisation of ‘meaningfulness-and-teleology\(^{100}\)’. This ‘partialisation of \(^{56}\) meaningfulness-and-teleology\(^{100}\)” operant technique of ‘reifying
is convenient because by mental-reflex every registry-worldview/dimension will necessarily reflect its meaningfulness-and-teleology as of singularisation projected epistemic-immanence/veridical-epistemic-determinism as it wrongly implies and operates in its

syncretising/circularity/interiorising/akrasiatic-drag as if it is in ontological-normalcy/postconvergence as of ontological-completeness-of-reference-of-thought. For phenomenological analytical insight, ‘partialisation of meaningfulness-and-teleology’ operant technique for construing dissingularisation projected epistemic-immanence/veridical-epistemic-determinism as of defective representation of singularisation projected epistemic-immanence/veridical-epistemic-determinism brings to a registry-worldview’s/dimension’s reference-of-thought self-consciousness its de-mentative/structural/paradigmatic/systemic preconverging-or-dementing–apriorising-psychologism state at its uninstitutionalised-threshold as so referenced/registered/decisioned from the prospective registry-worldview’s/dimension’s institutionalisation reference-of-thought self-consciousness rather in postconverging-or-dialectical-thinking–apriorising-psychologism state given its prospective relative-ontological-completeness-of-reference-of-thought. ‘Partialisation of meaningfulness-and-teleology’ 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 as of prospective institutionalisation prospective relative-ontological-completeness\textsuperscript{72}-of-\textsuperscript{74} reference-of-thought in its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> correspondence with the full-potency of existence, and so due to denaturing\textsuperscript{15} at the uninstitutionalised-threshold\textsuperscript{10} of prospective institutionalisation existential-contextualising-contiguity\textsuperscript{39} knowledge-reification\textsuperscript{77} 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 the prior/transcended/superseded registry-worldview/dimension’ in usurpation as of the dynamism of temporal mental-dispositions as of postlogism\textsuperscript{78}-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
so-disambiguated as of \textsuperscript{8} reference-of-thought— devolving ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>, thus implying that the aposteriorising/logicising/deriving/intelligising/measuring \textsuperscript{51} meaningfulness-and-teleology\textsuperscript{100} is preconverging-or-dementing\textsuperscript{19}—apriorising-psychologism. Such de-
mentative/structural/paradigmatic/systemic prior incongruence of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> at destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating–decisionality}—of-ontological-performance\textsuperscript{77}-<including-virtue-as-ontology> are reflected as of: recurrent-utter-uninstitutionalisation ‘non-rules—apriorising/axiomatising/referencing–psychologism,—as-impulsive-or-accidented-or-
random’ ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
reference-of-thought— categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’

‘reference-of-thought’

categorical-imperatives/axioms/registry-teleology’

‘aposteriorising/logicising/deriving/intelligising/measuring–’

‘meaningfulness-and-teleology’

meant to uphold existential-contextualising-contiguity

knowledge-reification as of

meaningfulness-and-teleology. This insight further highlights the pertinence of the registry-

worldview/dimension ‘reference-of-thought as of secondnatured institutionalisation as rather
decisive with regards to human-subpotency ontological-performance’

‘including-virtue-as-ontology’ correspondence with the full-potency of existence. It equally points out that

‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated
ontological-contiguity—of-the-human-institutionalisation-process as of difference-

conflatedness—as-to-totalitative-reification—in-singularisation—as-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 ever always an exercise for the ‘re-originary—as-unenframed/unbeholdening/outlier-

conceptualisation—{imbued-postconverging/dialectical-thinking—‘projective-

insights’/epistemic-projection-in-conflatedness—‘of-notional—deprocrypticism-prospective-

sublimation} human recurring intemporal-disposition dimensionality-of-sublimating

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

conflatedness /transvalutative-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\textsuperscript{105} \{transparency-of-totalising-entailing, as-to-entailing-<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness\} with associated nested-congruence and harmony is brought about as of prior institutional secondnaturing, this should not be naively expected at uninstitutionalised-threshold as we very much know that all uninstitutionalised-threshold are conflicted as of their framework of ‘recurring dimensionality-of-sublimating-\{<amplituding/formative>supererogatory-de-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-\{for-sublimating–existential-eventuating/denouement\}–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ narratives as of the ‘lack of intemporal secondnaturereduced 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-\{<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) temporal-to-intemporal’ but with this recurring as of human dimensionality-of-sublimating.

(temporal-to-intemporal' but with this recurring as of human dimensionality-of-sublimating)

(temporal operating rather in denaturing the prior institutionalisation’s


meaningfulness-and-teleology -as-of-‘nondescript/ignoreable–void ’-with-regards-to-
prospective-apriorising-implications>) constraining of the existential-contextualising-
contiguity knowledge-reification framework as of ontological-primemovers-totalitative-
framework. The constraining implications of existential-contextualising-contiguity knowledge-reification as of human <amplituding/formative–
epistemicity> totalising–thrownness-in-existence. (I exist therefore existence is transcendental-
 enabling/sublimating/supererogatory–de-mentativity to my human-subpotency / hyperbole-of-
temporal-to-intemporal-ontological-performance -<including-virtue-as-ontology>) means that it is wrong to construe the ontological-contiguity —of-the-human-institutionalisation-process as of a human temporal dimensionality-of-sublimating (}<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) transformation, and so fundamentally because of human limited-
 mentation-capacity and the correspondingly constraining consequences on its ontological-
performance -<including-virtue-as-ontology>. Rather it is more candid to relate to the ontological-contiguity —of-the-human-institutionalisation-process as of human limited-
 mentation-capacity-deepening, and so as of prospective intemporal secondnatured institutionalisation induced universal-transparency -<transparency-of-totalising-entailing,-
as-to-entailing -<amplituding/formative–epistemicity> totalising–in-relative-ontological-
completeness }, deferential-formalisation-transference and habituation in positive-
opportunism. Central to any such prospective institutionalisation transcendental-
 enabling/sublimating/supererogatory–de-mentativity meaningfulness-and-teleology is the fact that the human mind is not necessarily geared to come to terms with prospective relative-
ontological-completeness ‘of- ‘reference-of-thought without the necessary psychoanalytic-
unshackling/prospective-grounding/prospective-reification as of the developed disposition to
register such implications as of their intemporal/longness-of-register-of—meaningfulness-and-teleology\(^{100}\) pertinence; as the notion of crossgenerational de-mentation\(^{14}\) (supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics) herein highlighted has ever always been an unconscious human mental process, wherein the mental-disposition hardly places itself in a situation of explaining how its own very present mental-disposition comes about from preceding generations mental-dispositions and drawing the implications, in going beyond excogitative-blanking as of the present in a cloistered-consciousness but which is paradoxically necessarily the framework of such transcendentally implying “meaningfulness-and-teleology\(^{100}\). Thus the metaphoricity\(^{22}\) exercise of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is not one of necessarily eliciting instant meaningfulness-and-teleology\(^{100}\) universal approbation but rather instigating universal untenability as of ontological-primemovers-totalitative-framework\(^{37}\) for prospective universal positive-opportunism\(^{26}\); 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\(^{67}\)—in-singularisation<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing>-as-veridical-epistemic-determinism protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity\(^{67}\)—of-the-human-institutionalisation-process\(^{68}\)—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—with/falling-short-of prospective institutionalisation existential-contextualising-contiguity—in-reification\(^{19}\)’ 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 as teleologically-elevated or teleologically-degraded, is that the conception of ontological-veracity of meaningfulness-and-teleology varies as of underlying relative-ontological-incompleteness and relative-ontological-completeness reference-of-thought; for instance with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’, the meaningfulness-and-teleology of a positivistic mindset with the idea of going into a supposed evil forest to collect a plant root as a cure in say an animistic social-setup will probably be construed as ridiculous as of its prior relative-ontological-incompleteness reference-of-thought despite the existential-contextualising-contiguity knowledge-reification ontological-veracity that the possibility of curing ailments in the animistic social-setup lies with the positivistic mindset prospective relative-ontological-completeness reference-of-thought. The fundamental implication here is that transcendental meaningfulness-and-teleology is hardly construed in any presence registry-worldview/dimension reference-of-thought as of its rather prospective relative-ontological-completeness reference-of-thought, and thus elicits the presence prior relative-ontological-incompleteness reference-of-thought <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag; with the possibility of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity arising as of crossgenerational induced metaphoricity. In a further analysis of ‘notional-discontiguity/epistemic-discontiguity-with/falling-short-of prospective institutionalisation existential-contextualising-contiguity-in-reification’ 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 postconverging-or-dialectical-thinking^{31}–apriorising-
psychologism and preconverging-or-dementing^{19}–apriorising-psychologism ‘ontologically-
veridical representations of dispensing-with-immediacy-for-relative-ontological-
completeness -by-reification^{9}/contemplative-distension^{6} 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-
onologising-development-as-infrastructure-of–^5^ ^meaningfulness-and-teleology^100 underdevelopment issues’; human ^5^ ^meaningfulness-and-teleology^100 is ever always caught up
in a confusion of its postconverging-or-dialectical-thinking^{1}–apriorising-psychologism or
preconverging-or-dementing^{19}–apriorising-psychologism as of the ontologically-veridicality of
its underlying relative-ontological-incompleteness^{9} and relative-ontological-completeness^{8}
reference-of-thought reflection of existential-contextualising-contiguity^{39}. Hence
‘ontologically-veridical representations of dispensing-with-immediacy-for-relative-ontological-
completeness’ -by-reification^{9}/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
temporalit/shortness <amplituding/formative> wooden-language{imbued—averaging-of-
thought<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -
as-of–‘nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-implications>} as
of the underdevelopment issues 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-onologising-development-as-
infrastructure-of–^5^ ^meaningfulness-and-teleology^100’, are ever always preconverging-or-
dementing—apriorising-psychologism as of living underdevelopment, institutional underdevelopment and Being underdevelopment when construed as of the successive destructuring-threshold-{uninstitutionalised-threshold/presublimating–desublimating-
decisionality}–of-ontological-performance

~<including-virtue-as-ontology> in prospective prior relative-ontological-incompleteness–of-reference-of-thought as from the ontological-contiguity—of-the-human-institutionalisation-process

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”, while these are ever always postconverging-or-dialectical-thinking—apriorising-psychologism as of living-
development–as-to-personality-development, institutional-development–as-to-social-function-
development and Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of–meaningfulness-and-teleology

when construed as of the successive registry-worldviews/dimensions institutionalisations in prospective relative-ontological-completeness–of-reference-of-thought the ontological-contiguity—of-the-human-institutionalisation-process

difference-conflatedness—as-to-totalitative-reification—in-singularisation–<as-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 highlighting the fundamental recurrent ontological-veracity of reference-of-thought–devolving-level of human temporal individuations dynamics as of postlogism–slantedness/

ignore/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
is the fact that 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, ‘the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} as of difference-conflatedness ’–as-to-totalitative-reification\textsuperscript{87}–in-singularisation<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing> -as-veridical-epistemic-determinism \textsuperscript{4} <amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity ‘ is a secondnaturing process as of elicited and secondnatured positive-opportunism\textsuperscript{76} of instigated ‘dimensionality-of-sublimating’ \{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality reflected as to ontological-good-faith/authenticity\textsuperscript{69} over ontological-bad-faith/inauthenticity\textsuperscript{64} elucidatin/reification\textsuperscript{77} of existential-contextualising-contiguity\textsuperscript{70} ’ as of ontological-primemovers-totalitative-framework\textsuperscript{71} articulation of \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100} in skewing for \textsuperscript{104} universal-transparency\textsuperscript{105} (transparency-of-totalising-entailing,-as-to-entailing,\textsuperscript{14} <amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } and social deferential-formalisation-transference. This fact about ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity\textsuperscript{97}—of-the-human-institutionalisation-process\textsuperscript{98} as of difference-conflatedness ’–as-to-totalitative-reification\textsuperscript{97}–in-singularisation<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing> -as-veridical-epistemic-
determinism implies that ‘dimensionality-of-sublimating supererogatory de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality reflected as to
ontological-good-faith/authenticity over ontological-bad-faith/inauthenticity elucidatin/reification of existential-contextualising-contiguity is not the sufficient reason for prospective human registry-worldview’s/dimension’s institutionalisation, but warrants a
secondnaturing process of elicited and secondnatured positive-opportunism as of ontological-
primemovers-totalitative-framework articulation of meaningfulness-and-teleology by
skewing for universal-transparency ⟨transparency-of-totalising-entailing,-as-to-entailing-
⟩ and social deferential-formalisation-transference. The implication here is that the social-construct has ever always been a threshold as of its prior institutionalisation as well as a threshold as of its uninstitutionalised-threshold; wherein respectively there is positive-opportunism for
prior institutionalisation and no positive-opportunism for prospective institutionalisation, explaining the developing reality of the various successive human registry-worldview’s/dimension’s institutionalisations, as of retrospective and prospective implications. This fundamentally points to a ‘human psychology of positive-opportunism as of prior-
institutionalisation-reification and uninstitutionalised-threshold dereification’, that points out that hitherto the ontological-contiguity—of-the-human-institutionalisation-process has not been about ‘dimensionality-of-sublimating supererogatory de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) temporal
individuations dispositions’ transformation into ‘dimensionality-of-sublimating”
⟨<amplituding/formative>–supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness⟩/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation⟩ as of ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
external-reality reflected as to ontological-good-faith/authenticity over ontological-bad-
faith/inauthenticity elucidatin/reification of existential-contextualising-contiguity”, but
rather a constraining positive-opportunism secondnaturing to emancipating ‘reference-of-
thought–’ categorical-imperatives/axioms/registry-teleology, for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology;
and so, despite the fact that ‘dimensionality-of-sublimating”
⟨<amplituding/formative>–supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness⟩/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation⟩ as of ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
external-reality reflected as to ontological-good-faith/authenticity over ontological-bad-
faith/inauthenticity elucidatin/reification of existential-contextualising-contiguity” is a
human individuation quality that avails potentially to all individuals as temporal-to-intemporal-
individuations-receptacles but as of existential-constraint of ontological-performance-
<including-virtue-as-ontology> has not hitherto been de-
mentatively/structurally/paradigmatically defining of ontological-contiguity—of-the-human-
institutionalisation-process even as it has rather been instigative as of a re-originary–as-
unenframed/unbeholdening/outlier-conceptualisation—⟨imbued-postconverging/dialectical-
thinking –‘projective-insights’/‘epistemic-projection-in-conflatedness”–of
human intemporal-disposition. The basis for this ‘human psychology of positive-opportunism’ as of prior-institutionalisation-reification and uninstitutionalised-threshold-dereification, is the fact that humankind is caught up in intemporal-reification and temporal-dereification as of existential-constraint of ontological-performance-including-virtue-as-ontology given its limited-mentation-capacity; wherein the ‘social-construct uninstitutionalised-threshold’ as of ‘no positive-opportunism’ for prospective institutionalisation’ is a threshold at which there is a dementative/structural/paradigmatic lack of constraining institutionalisation to preempt ‘human temporal social-stake-contention-or-confliction dynamics’ assuming of uninstitutionalised-threshold dereification threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-attendant-intradimensional-prospectively-disontologising-preconverging/dementing-apriorising-psychologism mental-disposition as of ontologically-flawed relation with prospective institutionalisation existential-contextualising-contiguity knowledge-reification amplituding/formative-epistemicity-causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity. In other words, as of existential-constraint of ontological-performance-including-virtue-as-ontology given human limited-mentation-capacity: –at recurrent-utter-uninstitutionalisation, there is ‘no constraining prospective reification’ institutionalisation for rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism’, thus allowing for ‘non-rules—apriorising/axiomatising/referencing-psychologism, as impulsive-or-accidented-or-random-mental-disposition, that is not-rulemaking dereification behaviour’ at its prospective recurrent-utter-uninstitutionalisation uninstitutionalisation; –at base-institutionalisation—ununiversalisation, there is ‘no constraining prospective reification’ institutionalisation for universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism’, thus allowing for rulemaking—
disontologising–preconverging/dementing apriorising-psychologism> mental-disposition as of ontologically-flawed relation with prospective institutionalisation existential-contextualising-contiguity


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 construed of ‘meaningfulness-and-teleology’ is more critically about eliciting the ‘subject intemporal-disposition sense of knowledge-and-virtue as of its de-mentation (supererogatory—ontological—de-mentativity or dialectical—de-mentativity—stranding-or-attributive-dialectics) for a fully protracted-consciousness beyond a cloistered-consciousness’ in line with Foucauldian hermeneutics of the subject futural implications. Further, it is important to grasp that ‘reinvigoration as of furthered ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’ is actually associated with all the transcendence-and-sublimity/sublimation/supererogatory—de-mentativity of all the successive registry-worldviews/dimensions, but that what is particular with notional–deprocrypticism summoning of ‘reinvigoration as of furthered ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-

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-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> 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-

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 -of- reference-of-thought reflects ontologically-veridical \textsuperscript{66}meaningfulness-and-teleology\textsuperscript{100} as of ontological-normalcy/postconvergence singularity<-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> 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 \textsuperscript{44}<amplituding/formative-epistemicity>causality<-as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity , while the conception of dereification\textsuperscript{87} as of uninstitutionalised-threshold\textsuperscript{03} in prior relative-ontological-incompleteness -of- reference-of-thought reflects ontologically-flawed meaningfulness-and-teleology\textsuperscript{100} dissingularisation<-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemic-determinism in relative apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity\textsuperscript{67}<-shallow-supererogation -of-mentally-aestheticised-preconverging/dementing –qualia-schema> as of shallow limited-mentation-capacity de-mentative/structural/paradigmatic implication; wherein from a perspective of reification\textsuperscript{17}-by-dereification\textsuperscript{17} knowledge-notionalisation, singularity<-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemic-determinism contemplated as of ‘existentially-potentiative absolute reification’ so-implied as of theoretical existentially-potentiative no-human-limited-mentation-capacity/full-human-mentation-capacity will reflect the attainment of notional–deprocrypticism without passing through the prior institutional-cumulation/institutional-recomposure<-as-to-historiality/ontological-
nondescript/ignorable–void

as of the prior relative-ontological-incompleteness\(^{89}\)-of reference-of-thought as of temporal-to-intemporal ontological-performance \(<\text{including-virtue-as-ontology}>\) which is rather in

\(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag }\)>. Reification\(^{1}\) 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’\(^{12}\)-with/falling-short-of prospective institutionalisation existential-contextualising-contiguity\(^{10}\)-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\(^{-1}\) universalising-rules with base-institutionalisation–ununiversalisation to then contend with\(^{10}\) universalisation, and falling-short-as-needing-positivistic\(^{10}\) universal-rules with\(^{10}\) universalisation–non-positivism/medievalism to then contend with positivism, falling-short-as-needing-preempting—disjointedness-as-of\(^{-1}\) reference-of-thought with our positivism–procrypticism to then contend with futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^{10}\) as of prospective \(^{1}\) 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 \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}>\) as they reify\(^{56}\) meaningfulness-and-teleology\(^{10}\) by their peregrinations to construe of the de-mentative/structural/paradigmatic underdevelopment/unenlightenment of their society as in need of prospective positivistic
registry-worldview/dimension denaturing meaningfulness-and-teleology, and implying effectively that they are of lesser intellectual-and-moral dialogical-equivalence<as-to-psychologism-apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflicatedness,-in-self-becoming/self-conflicatedness/formative–supererogating>. 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-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/akrasiatic-drag, a registry-worldview/dimension reference-of-thought is not the ontologically-veridical point of conceptualisation of intemporal value reference, which is rather as of prospective relative-ontological-completeness-of-reference-of-thought reification of meaningfulness-and-teleology, as we can appreciate with regards to all prior institutionalisations but will certainly be complexified/inhibited to construe the same as of our positivism–procrypticism as from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective deprocrypticism–or–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
of value reference as of prior relative-ontological-incompleteness is associated with a fundamental paradox/confusion with regards to sound human intellection at destructuring-threshold\{uninstitutionalised-threshold /presublimating–desublimating-decisionality\}-of-ontological-performance\{including-virtue-as-ontology\}. As this reification /dereification of meaningfulness-and-teleology paradox/confusion has always provided the room for intellectual-and-moral charlatanism throughout human history as of lack of universal-transparency\{transparency-of-totalising-entailing-as-to-entailing- \<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \}. With such charlatanism certainly knowing better but opting for denaturing conceptions of value reference as of \<amplituding/formative> wooden-language\{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology as-of-‘nondescript/ignoreable–void ’-with-regards-to-prospective-apriorising-implications\}\} advancement of temporal interests in stifling the possibility of prospective human intellectual-and-moral emancipation. The idea of ontological-bad-faith/inauthenticity raised herein by this author is a reflection of the reality that knowledge as organic-knowledge is existentially all-committal by the mere fact of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>–existentialism-form-factor, with the possibility of denaturing as of social-stake-contention-or-confliction, and particularly so in spurious and blurry domains of study not readily/easily constraint to ontological-primemovers-totalitative-framework reflection of existential-contextualising-contiguity. This brings up the implication of what is truly transcendental knowledge by its nature as of knowledge-notionalisation and organic-knowledge. Transcendental knowledge is actually institutionalising and re-institutionalising, implying it supersedes institutional practices and constructs as to the possibility for prospective
institutionalisation, and so as of its dimensionality-of-sublimating induction institutional secondnaturing. It is rather not out of the question that knowledge so-construed as of prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity implications put-into-question as ‘charlatanic’ institutions and their practices construed as of prior relative-ontological-incompleteness-of-reference-of-thought specifically as extra-intellectual and pedantic orientations that undermine the advancement of their supposed prospective intellectual and emancipatory vocations. Interestingly, we can garner that positivistic knowledge arose and was cultivated as of ‘its very own apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ conception of knowledge’ that superseded and didn’t recognise-and-submit to medieval-scholasticism for its validation, as it construed that the latter wasn’t meant/de-mentated/structured/paradigmed to uphold and perpetuate positivism implied transcendental knowledge as of prospective relative-ontological-completeness-of-reference-of-thought; and in due course, by its ontological-primemovers-totalitative-framework constraining it crossgenerationally overrode medieval-scholasticism. It is herein contended that it isn’t out of the question that a creeping and slumbering institutional-being-and-craft intellectual tedium today increasingly fails to elicit the full re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking–‘projective-insights’/‘epistemic-projection-in-conflatedness’-of-notional–deprocrypticism-prospective-sublimation) potential for prospective intellectual emancipation, and so rather as of de-mentative/structural/paradigmatic institutionally-induced and societally-induced anti-intellectualism implications. The question can further be asked
whether transcendental implied knowledge can actually be construed as the subject of ‘understanding’ of prior relative-ontological-incompleteness of reference-of-thought with the latter’s \textcolor{red}{\text{amplituding/formative–epistemicity}}\textcolor{black}{\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}}, given the psychoanalytic-unshackling/prospective-grounding/prospective-reification implications of transcendental knowledge. Is transcendental knowledge as of that token rather more a metaphoricity constraint as of ontological-primemovers-totalitative-framework for the possibility of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as more than just about abstract intellection but extending intellectualism to supersede the existential-investment implications that underlie exsugitative-blanking to such prospectively implied ‘understanding’ as of transcendental knowledge. From the prior relative-ontological-incompleteness of reference-of-thought naïve non-transcendental \textcolor{red}{\text{amplituding/formative–epistemicity}}\textcolor{black}{\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}}, it may be thought/reasoned that a transcendentally projecting intemporal mental-disposition is rather uncanny about the ‘existential-extrication-as-of-existential-unthought malignity reality of existence’ construed as pragmatic living, but this rather confirms the ‘dereifying irresponsibility’ of such temporal thought/reasoning mental-dispositions ‘caught up mainly in their 60-to-100 years of existence reality of meaningfulness-and-teleology’. The intemporal ‘reifying choice-and-adherence’ to the ‘reified assumed-responsibility’ of aetiologisation/ontological-escalation is ever always a reasoning-through/messianic-reasoning that by definition is not in a ‘reasoning with’ relation with reasoning-from-results/afterthought deficient prior institutionalising; and certainly explaining why uninstitutionalised-threshold transcending has ever always been conflicted as to the necessary reality of imposing the ‘superior party’ that is as of the full-potency existence/existential-reality/intrinsic-reality/ontological-veridicality over the denaturing
mortals that we are for our prospective emancipation. Without an insight about reification and dereification, the notion of singularisation-projected epistemic-immanence/veridical-epistemic-determinism as it reflects ontological-completeness-of-reference-of-thought for ontologically-veridical meaningfulness-and-teleology is easily misconstrued since denaturing of meaning in dereification will be teleologically-elevated and meaning produced as of reification will be teleologically-degraded; as so blatantly obvious particularly with the dereification manifestation of childhood psychopathy postlogism-slantedness but then takes on a wholly covert nature as of adulthood psychopathy and social psychopathy dynamics. In this regard, divergent as of temporal-to-intemporal dynamics of human ontological-performance of aposteriorising/logicising/deriving/intelligising/measuring reflecting dereified and reified construals of existential-contextualising-contiguity is to be expected, and assessable on the basis of a commonly expected apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, which then speaks of a dialogical-equivalence of both temporal mental-dispositions and the intemporal mental-disposition with no dereification and reification contrast. However, compounding this situation making relevant the need to contrast reification and dereification and imply moral-and-intellectual inequivalence together with dialogical inequivalence, and so between temporal mental-dispositions and intemporal mental-disposition, is specifically the flawed ontological-performance manifestation of psychopathy and social psychopathy which is ‘de-mentatively/structurally/paradigmatically associated with the
denaturing of the \( \text{amplituding/\textit{formative–epistemicity}} \) totalising-devolved apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, and arises so fundamentally with regards to the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which is the \( \text{amplituding/\textit{formative–epistemicity}} \) totalising–self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag \( \text{33} \) backdrop for existential-instantiations aposteriorising/logicising/deriving/intelligising/measuring \( \text{56} \) meaningfulness-and-teleology \( \text{100} \); with the fundamental implication that there are thus divergent apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments as of psychopathic induced postlogism \( \text{78} \)-slantedness, and its social cognisance and integration as conjugated-postlogism \( \text{79} \) so-conjugating as of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfite-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation as of social psychopathy. In this latter case of contrasted reification \( \text{7} \) and dereification \( \text{7} \) and implying moral-and-intellectual inequivalence together with dialogical inequivalence, and so between temporal-as-psychopathic-and-social-psychopathic mental-dispositions and the intemporal mental-disposition, and so-implied as of ‘disseminative-notional-discontiguity/epistemic-discontiguity’—contrastive-reification \( \text{87} \) -dissemination \( \text{77} \) -and-dereification \( \text{87} \) -dissemination \( \text{27} \) -implications’ construed as the ‘variance/discrepancy of ‘meaningfulness-and-teleology’ as-of-prospective-relative-ontological-completeness \( \text{88} \) -postconverging-or-dialectical-thinking \( \text{20} \)–apriorising-psychologism and as-of-prior-relative-ontological-incompleteness \( \text{87} \) -preconverging-or-dementing –apriorising-psychologism respectively; it is only ontologically-veridical difference-conflatedness \( \text{11} \) -as-to-totalitative-reification \( \text{75} \) -in-singularisation; from the projected ‘notional—singularisation' -\( \text{as-to-the- nondisjointedness/entailment-of-prospective- nonpresencing} \) -as-veridical-epistemic-

determinism 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\textsuperscript{88}-postconverging-or-dialectical-thinking \textsuperscript{20}–apriorising-psychologism recognising this ‘preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism and postconverging-or-dialectical-thinking\textsuperscript{4}–apriorising-psychologism variance/discrepancy of ‘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{89}–apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity <shallow-supererogation -of-mentally- aestheticised–preconverging/dementing –qualia-schema\textsuperscript{3} (psychopathic and social psychopathic), and so before aposteriorising/logicising/deriving/intelligising/measuring ‘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\textsuperscript{6}. Such a difference-conflatedness\textsuperscript{12}–as-of-‘epistemic-totality’ is equally what reflects in the bigger scheme of things, at the \textsuperscript{8}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{67}—of-the-human-institutionalisation-process\textsuperscript{68} can be construed as human limited-mentation-capacity apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reification\textsuperscript{7} as ‘apriorising-teleological resetting of \textsuperscript{45}amplituding/formative–epistemicity\textsuperscript{100}totalising/circumscribing/delineating meaninglessness-and-teleology\textsuperscript{100} as of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaninglessness-and-teleology\textsuperscript{100} as of prospective deprocrypticism-as-ontological-completeness-of–reference-of-thought’, construed as of difference-conflatedness\textsuperscript{12}–as-to-totalitative-reification\textsuperscript{87}–in-singularisation–as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing–as-veridical-epistemic-determinism\textsuperscript{13}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–as-veridical-epistemic-determinism’; with the various prior registry-worldviews/dimensions institutional-cumulation/institutional-recomposure{\textsuperscript{46}historiality/ontological-eventfulness /ontological-aesthetic-tracing{\textsuperscript{37}perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’}} rather successively as lesser and lesser dereification\textsuperscript{15}–levels towards the notional–deprocrypticism reification\textsuperscript{87}. Consider in that with regards to ‘the very same physics \textsuperscript{45}amplituding/formative–epistemicity\textsuperscript{100}totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’, its reification\textsuperscript{7} as ‘apriorising-teleological resetting of \textsuperscript{45}amplituding/formative–epistemicity\textsuperscript{100}totalising/circumscribing/delineating meaninglessness-and-teleology\textsuperscript{100} to the prospective relative-ontological-completeness\textsuperscript{18}–of–
physics-axiomatic-construct’ implies that de-mentatively/structurally/paradigmatically ‘traditional classical mechanics axiomatic-construct’ is dereified as of its prior relative-ontological-incompleteness\(^1\) to theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs which is rather reified as of its prospective relative-ontological-completeness\(^1\); such that interestingly to construe, as of ontological-veridicality, the reality of ‘traditional classical mechanics axiomatic-construct’ requires rather assuming/departing-from an understanding of existential-contextualising-contiguity\(^1\) knowledge-reification\(^2\) as implied by the reifying theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs in articulating ontologically-veridical difference-conflatedness\(^3\) as-to-totalitative-reification\(^4\) in-singularisation\(\text{as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing}\) -as-veridical-epistemic-determinism\(^5\) from this projected ‘notional—singularisation\(\text{as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing}\) projected epistemic-immanence/veridical-epistemic-determinism’ as of theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs perspective or attitude/mental-disposition/care–and–episteme over ‘traditional classical mechanics axiomatic-construct’, and so-implied as of ‘disseminative-notional-discontiguity/epistemic-discontiguity\(^6\)—contrastive-reification\(^7\) dissemination -and-dereification -dissemination -implications’ construed as the ‘variance/discrepancy of meaningfulness-and-teleology\(^8\)’ as of prospective relative-ontological-completeness\(^1\) and as of prior relative-ontological-incompleteness\(^1\). Note that on the imaginary supposition that no such prospectively projected ‘notional—singularisation\(\text{as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing}\) projected epistemic-immanence/veridical-epistemic-determinism’ existed as ‘providing the ontological-veridicality insight-of-completeness for reifying meaningfulness-and-teleology\(^9\)’, mental-dispositions in prior relative-ontological-incompleteness\(^7\) will falsely go on reasoning with ‘traditional classical mechanics axiomatic-construct’ by identitive-constitutedness\(^1\)-as-‘epistemic-
as providing ontological-veridicality as of this now dereifying construal of existential-contextualising-contiguity of ‘the very same physics’ as-flawed-epistemic-determinism as ‘epistemic-totality’-dereification-in-dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness >-as-flawed-epistemic-determinism is in reality preconverging—or-dementing —apriorising-psychologism as of its relative-ontological-incompleteness. This insight equally applies at the reference-of-thought-level, for instance, with regards to the fact that our positivism–procrypticism registry-worldview/dimension doesn’t recognise-nor-register any such notion as procrypticism—or–disjointedness-as-of-reference-of-thought that speaks of our prospective preconverging-or-dementing–apriorising-psychologism at our prospective positivism–procrypticism uninstitutionalised-threshold, and so as reflected from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology as of prospective deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought registry-worldview/dimension prospective relative-ontological-completeness. Interestingly, it should be noted here that with such phenomenon as psychopathy and social psychopathy that is ‘dementatively/structurally/paradigmatically associated with the denaturing of the apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument’ as of our
veridicality, likewise more fundamental in undermining the elucidation of the manifestation of psychopathy and social psychopathy is the fact of an ordinariness wooden-language-{imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-'nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications—}\ reflex mental state and attitude/mental-disposition/care—and—episteme in our positivism—procrypticism that will be resistant to adopting the reifying perspective or attitude/mental-disposition/care—and—episteme of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness—and-teleology as of prospective deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought to arrive at ontological-veridicality that rather implies the dialectical—dementation of our positivism—procrypticism at its uninstitutionalised-threshold; and as we falsely go on to construe existential-contextualising-contiguity—in-reification/dereification 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 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—aspriorising-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
referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{1} and ad-hoc palliative resolutions. Consider in this regard the temporal ontological-performance\textsuperscript{2}-<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{3}-in-reification\textsuperscript{4}/dereification\textsuperscript{5} that is ‘mutually cognisant-and-integrative beyond-the-consciousness-awareness-teleology\textsuperscript{6}-<in-existential-extrication-as-of-existent-unthought>’ with notions-and-accusations-of-witchcraft itself as of their ‘underlying \textsuperscript{7}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{8},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{9}, presents an \textsuperscript{<amplituding/formative–epistemicity>}totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag issue that endemises notions-and-accusations-of-witchcraft in the vices-and-impediments\textsuperscript{10} of that given social-setup. It is the prospective notional-contiguity/epistemic-contiguity\textsuperscript{<profound-supererogation -of- mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema>} as of prospective positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as setting up the positivism ‘underlying \textsuperscript{11}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{12},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{13}’, 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
frameworks and temporal mandarinism and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation frameworks as of the given 
reference-of-thought, with these elements in need for prospective transcendence-and-sublimity/sublimation/supercratory—de-mentativity as of prospective relative-ontological-completeness—of-reference-of-thought but paradoxically now defining the conception of virtue. The fact is our pretences and arguments of practice, as not critically pinned down to their ontological-veracity as of prospective relative-ontological-completeness, can similarly be meted with pretences and arguments of practice as of each and every registry-worldview’s/dimension’s reference-of-thought practices, and thus conceptualising virtue by

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

frameworks, are no different to say ‘non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ overlooking its own social-stake-contention-or-confliction changing temporal constraints, temporal meaningfulness-and-teleology\textsuperscript{100} 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 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\textsuperscript{35} by-reification\textsuperscript{37}/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\textsuperscript{35} of reference-of-thought, notwithstanding our state of beyond-the-consciousness-awareness-teleology\textsuperscript{100} \textless in-existential-extrication-as-of- existential-unthought\textgreater. 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\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} as of difference-conflatedness\textsuperscript{12}–as-to-totalitative-reification\textsuperscript{87}–in-singularisation\textless as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing-as-veridical-epistemistic-determinism
Inevitably any such virtue construct is transcendental as meaning ‘going beyond oneself’; and so with regards to any prospective institutionalisation relative to the uninstitutionalised-threshold. Thus the ‘field of conception’/notional–conception/notion of virtue-as-ontology covers way more than its articulation within a same registry-worldview’s/dimension’s amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, as its implications as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology need to be drawn beyond a cloistered-consciousness as of retrospective and prospective transcendental illuminating implications. In this regard, a postmodern suprastructuralism philosophical stance with regards to virtue-as-ontology very much aware of the transcendental ontological sublimating-over-desublimating implications of existence-potency sublimating–nascence, disclosed from prospective-epistemic-digression: will question such reasoning from results/afterthought basis of palliative virtue constructs especially as of their amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and lack of dispensing-with-immediacy-for-relative-ontological-completeness -by-reification /contemplative-distension of reference-of-thought-by-reification /contemplative-distension implications; ask whether by definition a registry-worldview/dimension reference-of-thought is postconvergingly–de-mentated/structured/paradigmed to sponsor/promote/endorse its very own prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of the need for the subversion of its reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology that endemise-and-enculturate its vices-and-impediments by prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology for prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, more like could the Copernicans, 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/projection’ apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—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-(of-existential-contextualising-contiguity)—conflatedness that ensures that our apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument syncs with the true apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument nature of existential reality as the absolute a priori, and so as of an ontological-normalcy/postconvergence posture which rather ‘turns the idea of analysing and conceptualising on its head’ into one of ‘grasping human limited-mentation-capacity-deepening implications as of the underlying psychoanalytic-unshackling’ for human-subpotency construal of the full-potency that is existence. This insight about the complete relationship between developing human-subpotency and its potential to fully grasp the full-potency of existence, fundamentally underlies the protensive-consciousness referentialism of the notional-conflatedness of notional-deprocrypticism. However, it is equally critical to grasp the double-gesture reification implied in such a postmodern-as-suprastructural conception of human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation <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-

The latter points to an inappropriate attitude/mental-disposition/care—and—episteme which is not beholden to the prospective institutionalisation but rather is of existential-extrication-as-of-existential-unthought relation with it. More concretely, consider the practice of serfdom in Europe, or the annihilation of many Native American tribes and slavery and slave trade in the new world, while at the same time in a registry-worldview/dimension transitioning from the non-positivism/medievalism to the positivism/rational-empiricism registry-worldview with this contrastive mechanical-knowledge attitude/mental-disposition/care—and—episteme and organic-knowledge attitude/mental-disposition/care—and—episteme. While the full implications of a positivism/rational-empiricism organic-knowledge attitude/mental-disposition/care—and—episteme will imply an end to such practices as of universal human rights, ‘economic-opportunistic-and-then-enculturated tenants’ of such blatant moral supremacy and thus racial supremacy distorted the implications of the technical and social organisation advancement brought about from budding-positivism/rational-empiricism to reconceptualise by their specific interests 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—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-empricism virtue, and so as of a human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation posture that allows for universal human emancipation as expressed by the Quakers movement, Rousseaux, Diderots, etc. Incidentally, the positivism/rational-empricism 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-empricism-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-empricism progress. The occasional development of enlightenment and positivism/rational-empricism 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-empricism 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—in-sublimating—existential-eventuating/denouement—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing—dehumanising of some cultures and societies by others’; as it recognises, however tepid, that all societies and humans are curious, predisposed to their emancipation and achieving optimum existential possibilities, and can uphold universal values, and so as of universal-transparency—(transparency-of-totalising-entailing—as-to-entailing—amplituding/formative—epistemicity)—totalising—in-relative-ontological-completeness). Ultimately, such a double-gesturing hold out the possibility in reflecting holographically—conjugatively-and-transfusively the ontological-contiguity—of-the-human-institutionalisation-process—as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology—as pertinent for all humankind, whether as of internal social-progress, cultural diffusion or cultural-reappropriations. This practically translates, say considering an instance of a given traditional practice that is abhorrent to modern positivism/rational-empiricism attitude/mental-disposition/care—and—episteme, by implying from a postmodern perspective that emancipation truly arises when the humans come to assume as well by themselves a universal positivism/rational-empiricism attitude/mental-disposition/care—and—episteme in transforming their society. We can appreciate that supposed a space civilisation come to earth, implying for instance in a position of strength that we are too violent, disorganise, etc. and thus morally inferior, and that our best interests was just to take our cue from them. Here as well, the postmodern double-gesture reification of virtue will project that we do have the potential for further development, and that to be ourselves we cannot be utterly alienated from ourselves like robots in our relationship with them, and that our curiosity and openness will correspondingly bring about our functional moral equivalence with universal-transparency—(transparency-of-totalising-entailing—as-to-entailing—amplituding/formative—epistemicity)—totalising—in-relative-ontological-completeness.
Further arguing that if they are truly more advanced than us, then that advancement is necessarily about a greater aetiologisation/ontological-escalation as of the human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation that will necessarily subscribe to recognising ‘the other’ that we are to them; as insightfully, grander aetiologisation/ontological-escalation come with relative-ontologically-veridical attitude/mental-disposition/care–and–episteme. Claims of such grander aetiologisation/ontological-escalation as implying dehumanising interpretations are ontologically-flawed as such claims are rather surreptitiously based on prior registry-worldview/dimension uninstitutionalised-threshold reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology as teleological-degradations-in-notional-discontiguity/epistemic-discontiguity <shallow-supererogation-of-mentally-aestheticised–preconverging/dementing–qualia-schema>. In other words, the organic-knowledge in its true appreciation of ‘the other’ as of aetiologisation or ontological escalation implies a ‘universal projection implications attitude/mental-disposition/care–and–episteme’ event ‘or-operant to all and sundry’. Finally, the naivety when facing such anti-constructivism and anti-relativism arguments is to think that these are always about fair and objective intellectual disagreements; but then the history of many such criticisms has revealed its underlying perfidy; as to when for instance, supposed critiques of postmodern relativism make mention of the anti-relativism stances of many a creed like Christianity (which are necessarily absolutist as to their doctrinal practices) thus decontextualising and equating the framework of secular intellectual discourse with that of a creed, something which even such creeds do not do given the mortal framework of human
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-originaty-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 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 nonpositivism 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 intemoral individuations as of a protracted-consciousness can contemplate of Being-
development/ontological-framework-expansion—depth—ontologising-development-as-
infrastructure—meaningfulness-and-teleology as of its crossgenerational transcendental
implications and as reflected from the insight in reflecting holographically—<conjungatively-and-
translusively> the ontological-contiguity—of-the-human-institutionalisation-process. Again,
it can be noted here that Einstein, Bohr and the other seminal physics contributors to the theory-
of-relativity-together-with-quantum-mechanics—axiomatic-constructs had no prior basis to
adopt their subsequently transcendental and sublimation orientation but for their ontological-
faith-notion—ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—so-being—as-of-existential-reality as of their ‘re-
projection/re-anticipation’ about ‘the very same physics <amplituding—formative—
epistemicity—totalising—devolved—domain-of-construal-as—intrinsic-reality/ontological-veridicality/existential-reality’ which was then validated as of ontological-
primemovers-totalitative-framework, and so divulged by existence-potency—sublimating—
nascence—disclosed—from-prospective-epistemic-digression; as prior human presencing—
absolutising-identitive-constitutedness experience wouldn’t have thought about space-time,
considered the ether as unreal, considered that the laws of physics are different at atomic scale,
etc. In other words, there wasn’t any prior ‘logocentric transcendental-signifier’ as of the prior
classical-mechanics—axiomatic-constructs construed as presencing—absolutising-identitive-
constitutedness enabling the obtention of any such conclusions from the given classical-
mechanics—axiomatic-constructs apriorising/axiomatising/referencing—(of-existential-
contextualising-contiguity)—constitutedness, but rather it is by
apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—

conflatedness with regards to ‘the very same physics’—<amplituding/formative-
epistemicity>—totalising—devolved—purview/domain-of-construal-as-intrinsic-
reality/ontological-veridicality/existential-reality’ that the prospective theory-of-relativity-
together-with-quantum-mechanics—axiomatic-constructs was construed as of nonpresencing-
<perspective—ontological-normalcy/postconvergence>. Interestingly, as of the underlying
phenomenology-driven ontology, it is rather more pertinent with respect to transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity to grasp that such ultimate decidability is
construed as of human intemporal/longness-of-register—as—meaningfulness-and-teleology
individuation mental-disposition in ‘a tendential-deliberation-of-decidability as enabled by
ontological-primemovers-totalitative-framework’—tendential validation as to existenced-
potency—sublimating—nascence—disclosed—from-prospective-epistemic-digression. Such a
construal of human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity
will cover the seminal contributions prior and after the defining-threshold epistemic-
break/epistemic-resetting of the theory-of-relativity-together-with-quantum-mechanics—
axiomatic-constructs by Einstein and Bohr. Such an ontological-basis for construing
sublimation overrides our neuterising laden modern convention ways of judging
breakthroughs overemphasising singular initiative, as it is rather grounded more soundly on an
abstract notion of ‘intemporal-as-ontological individuation’ as the basis of human limited-
mentation-capacity-deepening analysis; and insightfully, as reflected in the underlying
apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—
conflatedness of accreting-substitutive-subsumption-as-futural-différance-freeplay, sublimation
is achieved rather out of the notional obviating of human temporal-as-non-
onontological neuterising with deneuterising—referentialism and with correspondent
intemporal-as-ontological rearticulation/reconstrual of meaningfulness-and-teleology as of
dynamics of insight of shallow-to-deeper human limited-mentation-capacity implications, and so as of protensive-consciousness of notional–deprocrypticism perspective/framing/reference/horizon/projection. Similarly, this author’s articulation of futural-différance as of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is necessarily construed ontologically as of a rearticulated protractedness as futural différance that coincides-and-is-contiguous with a prior Derridean différance as of quasi-transcendence and evasiveness of sublimation. In both cases, this highlights that ‘decidability is not instantaneous as of inherent spontaneous identification and occurrence of decisional act’ but that decidability in enabling transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is as of an ‘overall différance tendential-deliberation-of-decidability’ as of human limited-mentation-capacity-deepening process. Thus sublimation is equally reflected in the deliberateness involved in cultivating artistic, educational, technical or research capabilities/skill in the final outcomes derived forthwith, as of the quality imbued on human limited-mentation-capacity to deepen itself; and this translates into human contemplation of the existential-possibilities attainable by its human-subpotency. Tendential-deliberation-of-decidability is thus the central ontological insight attached to différance as ‘a contiguously theoretical and operant phenomenological construct involving necessarily the deliberateness as of Derridean freeplay différance, as a putting into question exercise, and subject to ontological-primemovers-totalitative-framework validation before attaining defining-transcendence and defining-sublimity’; and différance as of such ‘existential-reality concreteness dynamics’ is scientific and utterly dissimilar from a speculative idealisation exercise à la Hegelian dialectics and well beyond the latter’s conceptual patterning. Ultimately, such tendential-deliberation-of-decidability for attaining defining-transcendence and defining-sublimity, arises from more than just a blatant/flatminded notion of human limited-mentation-capacity-deepening or say the vague social convention idea of talent, it is more critically beyond and about a question of
human mental-disposition with respect to the prescience of existence-potency\textsuperscript{[3]}-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\textsuperscript{[97]}—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 \textsuperscript{[56]}meaningfulness-and-teleology\textsuperscript{[100]} including oneself-as-human-as-mortal, as it is human mortality-as-temporality\textsuperscript{[99]} 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 \textsuperscript{[8]}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\textsuperscript{[15]}-of- reference-of-thought over human normativity/conventioning as of the latter’s prior relative-ontological-incompleteness\textsuperscript{[89]}-of-reference-of-thought, and so by maximaliing-recomposuring \textsuperscript{[45]}\textsuperscript{[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, \textsuperscript{[10]}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\textsuperscript{[99]}-as-of-neuterisation\textsuperscript{[9]/relative-ontological-incompleteness\textsuperscript{[9]/existential-extrication-as-of-existential-unthought. In other words, an intemporal-as-ontological mental-disposition projecting of the organic-knowledge as of prospective registry-worldview/dimension
reference-of-thought in prospective relative-ontological-completeness\textsuperscript{88}\textsuperscript{-of-axiomatic-construct-or-\textsuperscript{84}reference-of-thought can’t sidestep such implied prospective defining-transcendence and defining-sublimity, and undertake existence as of the prior registry-worldview/dimension \textsuperscript{84}reference-of-thought in prior relative-ontological-incompleteness\textsuperscript{89}, even if it such a mental-disposition could lead to such an outcome as in H.G. Well’s country of the blind or Galileo say with the medieval Establishment; despite the fact that the possibilities of such outcomes arise out of establishment Charlatanism, which knows better, but exploits lack of ‘social \textsuperscript{104}universal-transparency’ \(\text{\{(transparency-of-totalising-entailing,-as-to-entailing-\}}\textless \text{amplituding/formative–epistemicity\textgreater \text{totalising–in-relative-ontological-completeness\textsuperscript{88}\}}\). 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\textsuperscript{88}\textsuperscript{-of-axiomatic-construct-or-\textsuperscript{84}reference-of-thought as futural différance, accreting-substitutive-subsumption-as-futural-différance-freeplay\textsuperscript{2} comes into terms with both \textsuperscript{3}presencing—absolutising-identitive-constitutedness\textsuperscript{13} and \textsuperscript{6}nonpresencing-\langle\text{perspective–ontological-normalcy/postconvergence}\rangle\textsuperscript{63} on the basis of the prospective relative-ontological-completeness\textsuperscript{88}/ontological-contiguity\textsuperscript{67} of the latter over the prior relative-ontological-incompleteness\textsuperscript{89} of notional-discontiguity/epistemic-discontiguity\textsuperscript{63} \langle\text{shallow-supererogation} \ -of-mentally-aestheticised–preconverging/dementing –qualia-schema\rangle\textsuperscript{19} 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/projection as of prospective relative-ontological-completeness’ notional-contiguity/epistemic-contiguity construed as its apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument to then be able at an operative level to articulate sound-or-authentic meaningfulness-and-teleology grounded on such a developed consciousness perspective/framing/reference/horizon/projection. This explains why it is impossible for a ‘recurrent-utter-uninstitutionalised mindset perspective/framing/reference/horizon/projection as of trepidatious-consciousness apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument’ to grasp base-institutionalisation meaningfulness-and-teleology without first developing a ‘base-institutionalisation mindset perspective/framing/reference/horizon/projection as of warped-consciousness apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument’; for a ‘base-institutionalisation–ununiversalisation mindset perspective/framing/reference/horizon/projection’ to grasp universalisation meaningfulness-and-teleology without first developing a ‘universalisation mindset perspective/framing/reference/horizon/projection as of preclusive-consciousness apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument’; for a universalisation–non-positivism/medievalism mindset
perspective/framing/reference/horizon/projection’ to grasp positivistic meaningfulness-and-teleology without first developing a ‘positivistic mindset perspective/framing/reference/horizon/projection as of occlusive-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’; and prospectively for a ‘positivism–procrypticism mindset perspective/framing/reference/horizon/projection’ to grasp notional–deprocrypticism meaningfulness-and-meaningfulness without first developing a ‘notional–deprocrypticism mindset perspective/framing/reference/horizon/projection 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 of reference-of-thought is enabling to surreptitious Establishment charlatanism, however with increasing ‘social universal-transparency’ (transparency-of-totalising-entailing,-as-to-entailing-amplituding/formative-epistemicity-totalising–in-relative-ontological-completeness) such charlatanism is exposed for what it really is, explaining the paniciness and falsehood associated with such charlatanism as with the reactionaries to the Encyclopédistes project, as if the articulation of knowledge by
itself was a threat rather than subject to disputation! Underlying as the non-speculative, non-imaginary, theoretical and conceptual possibility for such futural différance consciousness development is the notion of de-mentation—⟨supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics⟩ which by pointing out an epistemic-break as of difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing/ontological-discontinuity, underscore at once ‘both as affirmation/projection/assertion/dueness-validating-logicising/suitable-measuring-instrument-validating-measuring—⟨as-to-postconverging-or-dialectical-thinking—apriorising—psychologism⟩ of the consciousness in ontological-contiguity/relative-ontological-completeness—of-reference-of-thought and as unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuring-instrument-invalidating-measuring—⟨as-to-preconverging-or-dementing—apriorising—psychologism⟩ of the consciousness of notional-discontiguity/epistemic-discontiguity—⟨shallow—supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema⟩/relative-ontological-incompleteness—of-reference-of-thought as of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation, and not incrementalism-in-relative-ontological-incompleteness—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; overriding the idea that the perspective/framing/reference/horizon/projection of
contemplation is absolutely given-and-determined as of the implication that all
meaningfulness-and-teleology should be as of ‘difference-in-kind/difference-in-
aposteriorising-or-logicising', but rather reconceptualising the possibility of difference-in-
nature/difference-in-apriorising-or-axiomatising-or-referencing as of prospective relative-
ontological-completeness-of-reference-of-thought bringing about transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity as of nonpresencing-
ontological-normalcy/postconvergence. Thus such a phenomenology associated with
accreting-substitutive-subsumption-as-futural-différance-freeplay further divulges, unlike the
‘Derridean quasi-transcendental-freeplay différance’, the full possibility of human sublimation.
Consider in this regard the decisive transitions-as-sublimitys that occurred in physics: with
‘traditional classical mechanics axiomatic-construct’ and the theory-of-relativity-together-with-
quantum-mechanics—axiomatic-constructs; wherein the successive axiomatic-constructs in
prior relative-ontological-incompleteness and prospective relative-ontological-completeness,
with regards to ‘traditional classical mechanics axiomatic-construct’ and the theory-of-
relativity-together-with-quantum-mechanics—axiomatic-constructs as of ‘the very same
physics <amplituding/formative-epistemicity> totalising—devolved—purview/domain-of-
construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ are not as of a
‘difference-in-kind/difference-in-aposteriorising-or-logicising but rather a difference-in-
nature/difference-in-apriorising-or-axiomatising-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
notion of metaphoricity\textsuperscript{57} is construed herein as superseding-and-englobing all other differentiated adjunctive significations including conventional figures-of-speech. Metaphoricity\textsuperscript{57} as such simply refers to signification adjunctiveness to ‘underlying\textsuperscript{45}\textit{<amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ as of both the ‘meaningfulness-and-teleology\textsuperscript{100} implications to the so-renewed ‘underlying\textsuperscript{41}\textit{<amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ and the specific adjunctive-metaphoricity\textsuperscript{57}-signification within such renewed ‘underlying\textsuperscript{45}\textit{<amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’. Metaphoricity\textsuperscript{57} is very much a mirroring of existential ‘syncretising-effecting’ going by the latter’s existential implications on ‘human underlying self-referencing meaningfulness-and-teleology\textsuperscript{100} as an epistemic-totalising /circular construal’. This ‘epistemic-totalisation/circularity epistemic-breaking’ of self-referencing associated existentially with syncretising-effecting as mirrored in metaphoricity\textsuperscript{57} arises because of human limited-mentation-capacity, and is a reflection of the circular deepening of human limited-mentation-capacity as of growing certitude from the opening up of \textit{nonpresencing–<perspective–ontological-normalcy/postconvergence> by human re-projection/re-anticipation ultimately validated by existence/ontology’s-directedness-as-Being ontological-primemovers-totalitative-framework}. Further, metaphoricity as such speaks of the evasiveness of all human meaningfulness-and-teleology\textsuperscript{100} at uninstitutionalised-threshold\textsuperscript{103} as recurrently pointed out herein as of token threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textit{<as-to–‘attendant-inradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> possibilities relation to \textit{reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-aposteriorising/logicising/deriving/intelligising/measuring–<meaningfulness-and-teleology\textsuperscript{100}}.}
as of human limited-mentation-capacity implications. The implications of this reality as of metaphoricity explains why epistemes are fundamentally and necessarily constricted as of their specific registry-worldview/dimension reference-of-thought; as ultimately epistemes are as relevant as the ontological-possibilities divulgeable by presencing—absolutising-identitive-constitutedness and nonpresencing—perspective—ontological-normalcy/postconvergence, such that in the case of the latter there is no prior insight about the veracity of any episteme before it is divulged with Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure—meaningfulness-and-teleology as presencing—absolutising-identitive-constitutedness. Consider in this regard Galileo’s implying positivistic episteme metaphoricity over a medieval Establishment scholasticism-and-mysticism episteme as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure—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—of-existential-contextualising-contiguity—constitutedness with respect to futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure—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—meaningfulness-and-teleology as of prospective notional–deprocrypticism institutionalisation implications representation, and so beyond just our natural inclination for <amplituding/formative>.
Galileo could well have recasted his implied positivism in scholasticism-mysticism terms, just as Copernicus work was held back priorly in limbo, but then the implications as he perceived would have been a degradation and lost of the essence of what he was doing, and so more than just the specific scientific knowledge but more critically it warranted a psychoanalytic-unshackling into the nonpresencing–or–withdrawal–or–metaphysics-of-absence–(implicitized-epistemic-veracity-of–nonpresencing–<perspective–ontological-normalcy/postconvergence>–or–transcendental-reasoning-of-event′–as–prospective-ontology-origination perspective/framing/reference/horizon/projection 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–(of-existential-contextualising-contiguity)—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/projection and then contention/argumentation within such articulated perspective/framing/reference/horizon/projection, 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/projection 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<for-sublimating–existential-eventuating/denouement>–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<for-sublimating–existential-eventuating/denouement>–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/de-mentativity implications, and by not appreciating due to ‘flatmindedness’/banality/flimsiness the implications of perspective/framing/reference/horizon/projection before contention/argumentation as of any given perspective/framing/reference/horizon/projection, thus implying ‘poor critical judgment’.

With such ‘flatmindedness’/banality/flimsiness further protracting into a poor grasp of postmodern theorists ‘special focus orientations’ with the tendency to engage postmodern-thought as of an uninsightful literal and shallow-minded/banal/flimsy reading; and with the ultimate outcome that all such naïve uninsightful literal and shallow-minded/banal/flimsy readings are cumulated and summated as the entirety of the postmodern theoretical construct, and so on an apparently implied flawed logic that the discretion allowed for criticism doesn’t engage the intellectual credibility of the critique, a notion that is especially abused within a media background. Such ‘flatmindedness’/banality/flimsiness with respect to postmodern-thought fails to grasp that all subject-matter as of their inherently deferential-formalisation-transference as of institutional percolation-channelling-<in-deferential-formalisation-transference> are necessarily construed as of a double-gesture reification that supersedes the ordinariness/banality of day to day social existence analysis as of <amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of—‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}, such that as of the history of such critiques it will be naïve not to factor in the reality of ontological-bad-faith/inauthenticity and so particularly as it tends to shy away from genuine intellectual engagement with postmodern-thought, and highlighting that the idea of arrogance peddled about postmodernism strangely enough speaks of the ‘ignoble arrogance’ of such ontological-bad-faith/inauthenticity critiques, as de-mentatively/structurally/paradigmatically that which attributes value judgments is that which is knowledgeable-as-of-its-prospective-relative-
socially familiar such that patients may assume that they should be cured immediately/instantly after treatment with no perspective/framing/reference/horizon/projection 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\(^\text{104}\)\(\langle\text{transparency-of-totalising-entailing,-as-to-entailing,}\langle\amplituding/formative–epistemicity>\text{totalising–in-relative-ontological-completeness}\rangle\)’ 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\(^\text{64}\) critiques with respect to postmodern-thought: whether when pretending to misunderstand postmodern double-gesture reification\(^\text{27}\) of meaningfulness, blatantly caricaturing in the most inane terms postmodern-thought, avoiding genuine intellectual-level disputation, and so rather opting for subversive \(\langle\amplituding/formative>\) wooden-language...
‘uncritical social media preaching towards sold publics-of-conquest’ paradoxically while claiming not to grasp postmodern-thought, with subterfuges of unoriginal thought usurping the notion of science and intellectualism towards such uncritical publics; and all this as a manifestation of perverted intellectual institutional-being-and-craft. While postmodern-thought is not and has never been immuned from genuine intellectual criticism not only from other schools-of-thought but among postmodern and poststructuralist thinkers themselves, and this calling out of such ontological-bad-faith/inauthenticity critics is much more than an issue about postmodern-thought but about all intellectualism generally as such malpractices tend to mark the beginning of intellectual teleological-decadence-<\-in-\-dimensionality-of-desublimating-lack-of\-{<\amplituding/formative>\-supererogatory-de-\-mentativeness/epistemic-growth-or-conflatedness\ /transvaluative-\-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness--equalisation}> subversion of progressive thinking and go on to permeate social practices and media practice, thus rendering social and critical thought impotent. Further knowledge as understood by this author is more than just the conception of its intemporal-as-ontological nature but knowledge is much more completely and potently notional–knowledge as it understands as well the implications of temporal-as-non-ontological mental-dispositions dynamics in relation to pure-ontology, and thus in the face of ontological-bad-faith/inauthenticity shouldn’t take the bait of overlooking and thus falsely elevating teleologically as intellectually pertinent ontological-bad-faith/inauthenticity rather than relating to it at its teleologically-degraded level for what it truly is, and so as part and parcel of a complete conception of knowledge. Ultimately, intellectual statuses are as pertinent as veridically enabling to human emancipation as of intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming, and intellectuals’ choice of ontological-bad-faith/inauthenticity \textsuperscript{1} 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-(implicited-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>) will summate that prior postmodern thinking is akin-and-pointing-to a proto-prospective reference-of-thought as of prospective relative-ontological-completeness\textsuperscript{92}-of-axiomatic-construct-or-reference-of-thought over a <amplituding/formative-epistemicity>-totalising–self-referencing-syncetising/circularity/interiorising/akrasiatic-drag \textsuperscript{1} as prior reference-of-thought, and that necessarily it speaks by its double-gesture reification\textsuperscript{87} 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\textsuperscript{90} with regards to reference-of-thought and its derived meaningfulness-and-teleology \textsuperscript{100}, with the implication that we need to a prospective relative-ontological-completeness\textsuperscript{82}-of-reference-of-thought to be able to articulate intemporal-as-ontological construal as of the internal-dialectics/différance of meaningfulness-and-teleology\textsuperscript{100}. In other words, all concepts, notions as of ontologically-veridical meaningfulness-and-teleology\textsuperscript{100}, are made to have their internal-dialectics/différance as of nonpresencing-<perspective–ontological-normalcy/postconvergence> for their sublimation and transcendence-and-sublimity/sublimation/supererogatory-de-mentativity into more profound and more complete
For instance the ‘postmodern take’ about science is rather a more profound and complete notion of science than the ‘modern take’, such that a ‘modern approach’ to the conception of science naively fails to factor in unlike the ‘postmodern approach’ the implications of human limited-mentation-capacity and the need to deepen it, thus translated into the prior need for prospective relative-ontological-completeness; wherein the ‘modern take’ might naively consider medicine as simply providing medications and remedies, the ‘postmodern take’ by an internal-dialectics/différance of the notion of medical science will factor in socioeconomic, education, information, environmental, gender and power relations issues underlying healthcare and medical delivery as a more profound and complete notion of medical science; construed effectively as of deprocrypticism—de-preempting—disjointedness—as-of reference-of-thought. Thus, for postmodern-thought the capacity to attain relative ontologically-veridical meaningfulness-and-teleology comes down to the capacity of arriving at the very essence of meaningfulness-and-teleology while overcoming the drawback of our human limited-mentation-capacity. This insight about the essence of things is what underlies fundamentally Heideggerian-essencing-as-of-the-ontological-difference, Sartrean-existence-precedes-essence and Derridean-différance-as-there-is-nothing-outside-the-text, all construed by this author as of existential-contextualising-contiguity; is the enabling approach for human ontological-reconstituting—as-to-conflicatedness as of aetiologisation/ontological-escalation. Basically thus, the overall postmodern project implication is that we deepen our limited-mentation-capacity first (and so as of dimensionality-of-sublimating ~{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflicatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}) of our supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of–apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
(conceptualisation) to ensure that we go about deriving ontologically-veridical meaningfulness-and-teleology\textsuperscript{59} in relative-ontological-completeness\textsuperscript{61}. 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\textsuperscript{21}’, but rather dialectical discretion, imagination and speculation ‘as to lack of a congruent,-cogent-and-operant entailing framework of ontological-contiguity\textsuperscript{67}’ as herein implied by this author with ‘the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} congruent,-cogent-and-operant entailing framework of ontological-contiguity\textsuperscript{67}’. Anecdotally, the shallow-mindedness of a ‘modern take’ in failing to recognise the postmodern double-gesture reification\textsuperscript{77} 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\textsuperscript{77} 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\textsuperscript{68} as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{50} and so-construed as suprastructuralism beyond just the specific interpretation of suprastructuralism as of postmodernism with respect to modernism. This internal-dialectics/différance as of successive transcendence-and sublimity/sublimation/supererogatory-de-mentativity is behind the respective registry-
worldviews/dimensions as of their given \(^{84}\) reference-of-thought specific \(^{58}\) neuterising as well as the ultimate deneuterising\(^{15}\)—referentialism of deprocrypticism. But then ontological-bad-faith/inauthenticity\(^{64}\) is equally elicited by ‘lack of social \(^{104}\) universal-transparency\(^{105}\) \{transparency-of-totalising-entailing,-as-to-entailing, \(<\text{amplituding/formative-epistemicity}\) totalising~in-relative-ontological-completeness\}’ as of a cynicism of institutional-being-and-craft. The transcendental implications of a registry-worldview/dimension \(^{8}\) 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\(^{73}\) 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 \(^{84}\) 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 \(^{84}\) reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ was de-mentatively/structurally/paradigmatically a framework that wouldn’t be enabling for their positivistic and all other positivistic knowledge conceptualisations as of its prior relative-ontological-incompleteness\(^{89}\)-of-\(^{1}\) reference-of-thought (and were thus more fundamentally projective dimensionality-of-sublimating \(<\text{amplituding/formative}\) supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-
Such conflatedness imbed in postmodern-thought address more than just constitutedness implications of knowledge construction as articulated herein but equally points critically to intellectually decadent institutional dispositions and practices where imprimatur and the dynamics of imprimatur by themselves are increasingly construed as of more critical epistemic pertinence for knowledge constructions undermining the possibilities of breakthroughs given that the primacy of intellectualism as of the pertinence of intellectual arguments increasingly takes a back seat, with intellectual postures increasingly defended with non-intellectualism obsession of ideologies of schools-of-thought as of institutional-being-and-craft. This manifests itself in the form of many an intellectual increasing disposition ‘to misunderstand’ others works, as there are little common stakes for breakthroughs but rather the stakes are increasingly of institutions academic visibility and tenure with emphasis on likeminded networks and forums driven increasingly by influence than carefree universal intellectual curiosity. Furthermore intellectualism has increasingly been surreptitiously mingling-and-yielding to social and economic interests undermining its obligation for enabling social clairvoyance; with a resultant sense of socioeconomic and socio-political impotence as such blurriness is increasingly undermining the relevance of intellectualism in its public discourse and enlightenment mission. Ultimately, the epistemic and preconverging–de-mentating/structuring/paradigming of academic institutional setups into increasingly into pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation are not dissociated from the effective possibility for transcendental-enabling/sublimating/supererogatory–de-mentativity, especially as such breakthroughs require the spontaneity of Dionysian arrangements. This author’s construes of deprocrypticism–or–
perversion-and-derived- perversion-of- reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > implications as of postlogism -slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-
or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
endemisation, so-disambiguated as of reference-of-thought-1 devolving ontological-
performance<including-virtue-as-ontology> and both as of beyond-the-consciousness-
induced-psychologism-of-existential-stake> idiosyncrasy. Human preformulating/preframing/premeaningfulness<metaphoricity-disposition—as-to-psyche-
induced-psychologism-of-existential-stake> idiosyncrasy as of the cumulation of all prior registry-worldviews/dimensions reference-of-thought historiality/ontological-
eventfulness/ontological-aesthetic-tracing<perspective–ontological-
construct but superficially differing with respect to social ontological-performance\(^{72}\)-<including-virtue-as-ontology> high emotional-involvement and non-social ontological-performance\(^{72}\)-<including-virtue-as-ontology> low emotional-involvement. Underlying human
<amplituding-formative-epistemicity>totalising–thrownness-in-existence\(^{11}\) (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance\(^{72}\)-<including-virtue-as-ontology>) as of metaphysics-of-presence\(\{\text{implicated-}
\text{'nondescript/ignorable–void ’-as-to-}
\text{presencing—absolutising-identitive-constitutedness }\}\)
the idea that the underlying idiosyncratic, intricate, compounded and pervasive ‘notional–conflatedness\(^1\)-constitutedness\(^1\)-to-conflatedness\(^1\)
preformulating/preframing/premeaningfulness-<metaphoricity\(^7\)-disposition—as-to-psyche-induced-psychologism-of-existential-stake>’ reflecting human shallow-to-deepening–limited-mentation-capacity,~as-limited-mentation-capacity-deepening\(^53\) in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^1\)—of-the-human-institutionalisation-process\(^68\), as such, is concomitant with a ‘dynamic cumulative remnant-and-co-opting preformulating/preframing/premeaningfulness-<metaphoricity\(^7\)-disposition—as-to-psyche-induced-psychologism-of-existential-stake> covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing\(^1\)-as-of-circular-complexification as an uninstitutionalised-threshold\(^0\) corollary to the ontological-contiguity\(^1\)—of-the-human-institutionalisation-process\(^68\)’ likely to induce the ‘denaturing\(^1\) of any given presence institutionalisation consciousness\(^8\) reference-of-thought apriorising/axiomatising/referencing\(^9\)
(of-existential-contextualising-contiguity )—conflatedness\(^1\) of \(^5\) meaninglessness-and-teleology\(^{100}\) at its uninstitutionalised-threshold\(^1\)” as of the dynamic elicitation of apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity )—constitutedness\(^1\) as of shallow limited-mentation-capacity, for instance, as can be elicited as of
the given postlogism\textsuperscript{78} and conjugated-postlogism\textsuperscript{78} associated with the successive registry-worldviews/dimensions in shallow limited-mentation-capacity denaturing\textsuperscript{15} of reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{00} as<br>\textless \textit{amplituding/formative} \textgreater \ wooden-language{-}{imbued—temporal—mere-form/virtualities/dereification /akrasiac-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought–categorical-imperatives/axioms/registry-teleology} undermining the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality behind the reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{00} as for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Such a dynamic cumulative remnant-and-co-opting preformulating/preframing/premeaningfulness-\textless \textit{metaphoricity}\textsuperscript{57}-disposition—as-to-psyche-induced-psychologism-of-existential-stake\textgreater\ arises, as of the cumulative succession of prior ontologically-compromised-mediating consciousneses covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing\textsuperscript{15}-as-of-circular-complexification with respect to the specific presence institutionalisation consciousness\textsuperscript{84} reference-of-thought at its uninstitutionalised-threshold\textsuperscript{03}. That is, as of (impulsive—ontologically-compromised-mediating)-covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing\textsuperscript{15}-as-of-circular-complexification of base-institutionalisation warped-consciousness reference-of-thought at its uninstitutionalised-threshold\textsuperscript{03}; or (impulsive/tendentious—ontologically-compromised-mediating)-covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing\textsuperscript{15}-as-of-circular-complexification of universalisation preclusive-consciousness\textsuperscript{84} reference-of-thought at its uninstitutionalised-threshold\textsuperscript{103}; or (impulsive/tendentious/qualifying—ontologically-compromised-mediating)-covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing\textsuperscript{15}-as-of-circular-

giving room for human shallow-limited-mentation-capacity as of beyond-the-consciousness-awareness-teleology\(^{100} \)\(<\text{in-existential-extrication-as-of-existential-unthought}\>^{5} \) at uninstitutionalised-threshold \(^{63} \), such that at the uninstitutionalised-threshold \(^{63} \) in given presencing—absolutising-identitive-constitutedness \(^{12} \), the disposition to threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supерerogation \(<\text{as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism}> \) is elicited as of covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing \(<\text{as-of-circular-complexification}\) undermining ontological-performance \(^{72} \)\(<\text{including-virtue-as-ontology}\>\). In other words, the ontological-contiguity \(^{67} \)—of-the-human-institutionalisation-process \(^{68} \) as of transcendence-and-sublimity/sublimation/supерerogatory-de-mentativity is achieved by undermining-and-overcoming the ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supерerogation \(<\text{as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism}> \) (beyond-the-consciousness-awareness-teleology \(^{100} \)\(<\text{in-existential-extrication-as-of-existential-unthought}\>^{5} \) disposition) for covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing \(<\text{as-of-circular-complexification}\) of the prior registry-worldview’s/dimension’s \(^{45} \)<amplituding/formative–epistemicity>totalising/circumscribing/delineating \(^{84} \) reference-of-thought–devolving-as-of-instantiative-context—meaningfulness-and-teleology \(^{100} \) at its uninstitutionalised-threshold \(^{63} \) as of crossgenerational psychoanalytic-unshackling for the prospective registry-worldview’s/dimension’s \(^{45} \)<amplituding/formative–epistemicity>totalising/circumscribing/delineating \(^{84} \) reference-of-thought–devolving.

However, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supерerogation \(<\text{as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism}> \) in covert-shallow-limited-mentation-capacity-as-uninstitutionaled-
imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing –narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology \(\text{\LaTeX}\) thus failing intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of beyond-the-consciousness-awareness-teleology \(\text{\LaTeX}\) —\langle in-existentional-extrication-as-of-existentional-unthought \rangle, the supposedly implied assumption though false is one of social \(\text{\LaTeX}\) —universal-transparency \(\text{\LaTeX}\) —\langle transparency-of-totalising-entailing,-as-to-entailing—amplituding/formative—epistemicity\rangle totalising—in-relative-ontological-completeness \(\text{\LaTeX}\) as all uninstitutionalised-threshold \(\text{\LaTeX}\) —or—uninstitutionalised-threshold \(\text{\LaTeX}\) —are-overtly-unassuming-and-rather-parasitising-or-coopting-of-institutionalisation-in-false-representation-as-institutionalisation such that prospective social \(\text{\LaTeX}\) —universal-transparency \(\text{\LaTeX}\) —\langle transparency-of-totalising-entailing,-as-to-entailing—amplituding/formative—epistemicity\rangle totalising—in-relative-ontological-completeness \(\text{\LaTeX}\) elucidation of prospective institutionalisation reflecting the inherent veridicality of the uninstitutionalised-threshold \(\text{\LaTeX}\) in its beyond-the-consciousness-awareness-teleology \(\text{\LaTeX}\) —\langle in-existentional-extrication-as-of-existentional-unthought \rangle collapses it. Thus the ‘notion of limited-mentation-capacity’ is basically the ‘underlying veridical human meaningfulness-and-teleology notion’ for which ‘ontologically-compromised-mediating,-as-of-their-specific-constitutedness consciousnesses flawed conceptualisation perspectives’ construed as ontologically-flawed constructs in terms—as-of-axiomatic-construct of ‘ neuterising as of \(\text{\LaTeX}\) —reference-of-thought—devolving’ whether beyond-the-consciousness-awareness-teleology \(\text{\LaTeX}\) —\langle in-existentional-extrication-as-of-existentional-unthought \rangle, and so elucidated from the ontological-normalcy/relative-ontological-completeness —of— reference-of-thought perspective of notional—deprocrypticism ‘referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness 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 différencé/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-(of-existential-contextualising-contiguity) —conflatedness or destructuring respectively. Basically, the construal/conceptualisation of human amplituding/formative—epistemicity totalising—thrownness-in-existence (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory—de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance—including-virtue-as-ontology) has always involved a disparateness-of-ontologically-construed-social-reality as of on the one hand a dichotomy of ‘intemporal-projection transcendental-enabling/sublimating/supererogatory—de-mentativity abstraction of prospective Being and meaningfulness-and-teleology construal as of organic-knowledge implications and so as reductive construction however non-mechanical and intemporal-as-ontological-its-projection and hence as an open-ended-incompleteness/nonachievement-of-ontological-normalcy/postconvergence construal of social reality’, and on the other hand ‘an ad-hoc open-ended summative hotchpotch conventioning of temporal projections and intemporal projection grounding of social reality construction including organic-knowledge as well as mechanical-knowledge implications’; such that from the ontological-normalcy/relative-ontological-completeness-of-reference-of-thought perspective, the overall social Being and
referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness protensive-consciousness sound conceptualisation perspective’ that by its ‘reference-of-thought-devolving—différance/internal-dialectics/difference-deferral’ grasp the ontologically-veridical ‘underlying human limited-mentation-capacity dynamics of <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought-devolving, and so without being subject to any ‘neuterising’ as is the case with all ‘ontologically-compromised-mediating,-as-of-their-specific-constitutedness consciousnesses flawed conceptualisation perspectives’. Thus by its deneuterising—referentialism construed as of ‘historiality/ontological-eventfulness/ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>, notional–deprocrypticism enables a fundamental ontology-driven ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’, and so superseding a naïve metaphysics-of-presence ⟨implicited-'nondescript/ignoreable–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-

1746
intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging-de-mentating/structuring/paradigming that de-
mentatively/structurally/paradigmatically makes the future-as-prospective-relative-ontological-
completeness-of-reference-of-thought the whole grounding for meaningfulness-and-
teleology as of intrinsic-reality/ontological-veridicality as it supersedes as an opened-
construct-of-meaningfulness-and-teleology 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} beyond-the-consciousness-awareness-teleology.<in-
existential-extrication-as-of-existential-unthought incrementalism-in-relative-ontological-
incompleteness—enframed-conceptualisation dispositions of prior/transcended/superseded
perversion-and-derived-perversion-of-reference-of-thought-as-effectively-apriorising-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation. A
candidity/candour-capacity notional-deprocrypticism placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology as of ‘futural différance’ is one
that de-mentatively/structurally/paradigmatically factors in the defining human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-
perspective–ontological-normalcy/postconvergence’–existentialism-form-factor with respect
to meaningfulness-and-teleology, and thus grasp as of knowledge-notionalisation that any
implied meaningfulness-and-teleology should be construed by
apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—
conflatedness causality-as-to-projective-totalitative-implications-of-prospective-
nonpresencing—for-explicating-ontological-contiguity as of ‘the

{<amplituding-formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutive-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 -as-of-‘nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-implications>} in social-aggregation-enabling rather than transversality—<for-sublimating–existential-eventuating/denouement>—of-affirmative-and-unaffirmative-disambiguated-‘motif-and-
apriorising/axiomatising/referencing’ of the-Good/understanding/knowledge-reification
ontological-primemovers-totalitative-framework intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity thus undermining the more decisive element of futural différance as based on ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality driven organic-knowledge as setting up the successive registry-worldviews/dimensions institutionalisations reference-of-thought in their respective all-pervasiveness of transcendentally-enabling-level-of-ontological-good-faith-or-authenticity/objectification/desubjektification-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{01} axiomatic-construct of meaningfulness-and-teleology ‘superseding successive defining human finitudes as destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-performance\textsuperscript{17}-<including-virtue-as-ontology> towards attaining successive prospective relative-ontological-completeness\textsuperscript{22}–of–reference-of-thought as institutionalisations’. Such a construal of futural différance de-mentatively/structurally/paradigmatically answers the Heideggerian techne concern as construed by this author of humankind thrown in the midst of the technical as utility while without ‘matching notional philosophically developed mindset\textsuperscript{04}–reference-of-thought for a coherent grasp and aligning with the organic mental origination as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality enabling that technical knowledge to arise-and-be-elevating-of-contemplation-and-Being in the very first place and prospectively’. But rather related to as of transcendence-unenabling-uninstitutionalised-threshold\textsuperscript{03} in alienation—as-inauthentic/poorly-objectified/poorly-
desubjectified-as-objectified/ontological-bad-faith/inauthenticity/nihilistic marked by incoherence of contemplative mindset/reference-of-thought development in the midst of the technical world as rather literally ‘hurling along’ prospectively prospectively-underdeveloped-Being-as-of-unexpanded-ontological-framework; and so as reflected by apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflicatedness/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-distinctiveness-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 dementatively/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—
shortness-of-register-of—meaningfulness-and-teleology—distractiveness’, implied with regards to Being underdevelopment across the successive registry-worldviews/dimensions also speaks to how intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity behind the ontological-contiguity—of-the-human-institutionalisation-process can and is often usurped by eruditic establishments by a nombrilistic elicitation of temporal mental-dispositions as to the commonsense/social-aggregation-enabling of a given registry-worldview/dimension as a denaturing construal in terms—as-of-axiomatic-construct that are effectively divorced and subpar to the organic-knowledge as enabling the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process. The idea that intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity is only the panache of the technical as of the sciences and that there is no need for Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology to be instigative-and-be-elevating-of-contemplation-and-Being in complement as of human development is nothing less than a derogation that renders such an establishment erudition no different, as of human-subpotency—aporia/undecidability/dilemma/ought-undeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor, from the mediums, shamans, witchdoctors, dogmatic scholastics of prior registry-worldviews/dimensions as vested in their ‘circular-pervasiveness—wooden-language—(imbued—averaging-of-thought)—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩” rather than moving ahead of human blithe and their platitudes, and construing the real possibility of human emancipation as of a prospective opened-construct-of—meaningfulness-and-teleology; as the masses-defined-as-non-specialists can effectively be ‘tolerated’ to be ignorant as of the focussing possibility of human limited-mentation-capacity but that which is duty bound to a human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology domain/specialism beyond-just-an-institutional-construct-but-existentially is morally-and-intellectually bound to spearhead the effective development of that Being domain/specialism and not be involved in dithering, and so as of an intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming.] END OF DIGRESSION (ON OVERALL CONCEPTION OF THE FULL POTENTIAL OF HUMAN ontological-performance—<INCLUDING-VIRTUE-AS-ONTOLOGY>)

prologism at worst implies an ad-hoc problem 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, while postlogism 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, that is inherently in circularity/recurrence/repetition/repeatability thus requires ontological-reconstituting—as-to-conflatedness; postlogism is thus an expansive construct developing into conjugated-postlogism associated with endemising/enculturation of social psychopathy, as temporal-dispositions arrive at beyond-the-consciousness-awareness-
completeness\textsuperscript{10} 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 falsely/deceptively induced by the perversion-of reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation (defect of the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements itself) lead to a first-order faulty-mentation-procedure-deception-or-urge as perversion-and-derived perversion-of reference-of-thought-as-effectively-apriorising-in-
shallow-supererogation > like notions-and-accusations-of-sorcery to arise 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-referring-syncretising-–subtransversality in-desublimating-existential-eventuating/denouement > 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-setup-ontological-rescheduling (by-a-
renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-
of-prospective–meaningfulness-and-teleology reference-of-thought’, likewise a
mindset 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-referring-syncretising–and–subtransversality in-desublimating-
existential-eventuating/denouement > 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–preempting—disjointedness-as-of reference-of-thought, as-to-
<amplituding/formative–epistemicity> growth-or-conflatedness transvaluative-


<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-
eventuating/denouement>−of-motif-and-apriorising/axiomatising/referencing). This insight can equally be drawn prospectively in our positivism–procrypticism registry-worldview/dimension faced with its postlogism\(^7\)-as-of- compelling–nonconviction/madeupness/bottomlining\(^8\) \{\langle\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\} like psychopathy and social psychopathy. This speaks of the very nature of all threshold-of−nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^9\)−<as-to−‘attendant−intradimensional⟩−prospectively-disontologising−preconverging/dementing −apriorising-psychologism\rangle\ with regards to the limits of a registry-worldview’s/dimension’s institutionalisation (whether base-institutionalisation,\(^10\) universalisation and positivism eliciting respectively the uninstitutionalised-threshold\(^11\) of ununiversalisation, non-positivism/medievalism and procrypticism) across all the ontological-contiguity\(^12\)—of-the-human-institutionalisation-process\(^13\) wherein the prior/transcended/superseded registry-worldview’s/dimension’s\(^14\) reference-of-thought in its \{amplituding/formative−epistemicity\}totalising−self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^15\) (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\(^16\) 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 totalising–self-referencing-syncretising/circularity/interiorising/akrasiotic-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/supero ergatory–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 wooden-language ⟨imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable–void ’—with-regards-to—prospective-apriorising-implications⟩. However human existential closure of meaningfulness as conventioning doesn’t supersede but is rather superseded by existential ontological-veridicality, explaining the susceptibility of registry-worldviews/dimensions references-of-thought to be transcended/superseded with human limited-mentation-capacity-deepening expansion of ontological-depth as increasing ontological-completeness-of-reference-of-thought (or reducing relative-ontological-incompleteness-induced—‘threshold-of—non conviction/madeupness/bottomlining-in-shallow-supererogation’ <as-to—attendant-intradimensional’—prospectively-disontologising–preconverging/dementing apriorising-psychologism>). Existential closure of meaningfulness as conventioning induces psychically a registry-worldview/dimension ‘exclusive representing’ of itself as 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 totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag (its metaphysics-of-presence)\(\langle\)implicated-nondescript/ignorable–void ‘as-to- presencing—absolutising-identitive-constitutedness \(\rangle\)

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^{53} in the apriorising/axiomatising/referencing of^{55} meaningfulness-and-teleology^{00} construal’) with respect to the base-institutionalisation (animistic) registry-worldview’s/dimension’s-uninstitutionalised-threshold^{03}–defect-<as-Being-or-ontological-or-existential–defect>^{06}. 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^{19}–apriorising-psychologism decenter) to the positivistic world (as postconverging-or-dialectical-thinking^{00}–apriorising-psychologism center). Likewise such a suprastructural articulation of our positivism–procrypticism relationship to its postlogism^{78} 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-supererogation^{78}<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^{19}–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^{00} inclinations’ that drove human registry-worldview’s/dimension’s institutionalisations and resolved uninstitutionalised-threshold^{03} from recurrent-utter-uninstitutionalisation to base-institutionalisation–ununiversalisation to
universalisation–non-positivism/medievalism to positivism–procrysticism (as by reflex the temporal mental-disposition will rather be inclined to temporal (shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{106}) 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–<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ confliction’ resolved intemporally by prospective ontological-primemovers-totalitative-framework\textsuperscript{73} 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\textsuperscript{52} and pretences of inevitability of human progress without need for intemporal projection are falsehoods ‘arising as temporal/shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{106} distraction’ with respect to the institutionalising/intemporalising constraining effect of intemporal/longness-of-register-of–meaningfulness-and-teleology\textsuperscript{106} projections.). Critically, the notion of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity and transcendental-enabling/sublimating/supererogatory–de-mentativity associated with intemporality\textsuperscript{52}/longness and institutionalisation/intemporalisation as of its very defining core is rather one of ontological-primemovers-totalitative-framework\textsuperscript{73} as it propounds the supersedingness/primacy/ascendency of intrinsic-reality as a the-Good/understanding/knowledge-driven construct over human ‘good-naturedness’/impression-driven constructs as well as social-aggregation-enablers. The idea being that ontological-
primemovers-totalitative-framework\textsuperscript{73} is much more than a notion associated with the positivistic registry-worldview/dimension (as has naively been traditionally implied when conceptualising that empirical \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} 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 \textsuperscript{73}~resubjecting heuristic drive’ defining as to preconverging/postconverging–de-mentating/structuring/paradigming \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} the succession of all registry-worldviews (however sublimatingly inefficient in relative-ontological-incompleteness \textsuperscript{88}and sublimatingly efficient in relative-ontological-completeness\textsuperscript{88} as from \textsuperscript{61}nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection); given that with corresponding shallow to limited-mentation-capacity-deepening\textsuperscript{53}, as institutionalising ontological-primemovers-totalitative-framework\textsuperscript{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\textsuperscript{73}~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\textsuperscript{73} of \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{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 meaningfulness-and-teleology 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/s^2 on earth since intrinsic-reality imposes that idea and the corresponding knowledge construction and organisation where intrinsic-reality is ascendant is rather based on an ‘intemporal asymmetry-totalising–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-normaley/postconvergence-reflected-’epistemicity-relativism’, politicisation and other social choices like moralisation, cultural value, economic value, etc. This distinction is critical because very often sovereign choices as conventions will tend to be acted upon as if these were transcendental knowledge of intrinsic-reality/ontology construal of the social in a wrong equivalence, and further because the transcendental-enabling/sublimating/\(\text{supererogatory-de-mentativity}\) as of the intrinsic-reality/ontology construal of the social is more fundamental as the tool for ‘creating/inventing-and-destroying/deconstructing conventions’ for more and more profound grasp of intrinsic-reality/superseding–oneness-of-ontology as of human subpotent knowledge. Sovereign constructs can as such be construed beyond-the-consciousness-awareness-teleology/<in-existential-extrication-as-of-existential-unthought> to stifle the possibility of intrinsic-reality/ontology of the social, construed as ontology/ontological-veridicality transcendental-enabling/sublimating/\(\text{supererogatory-de-mentativity}\) knowledge, from arising. This insight explains why all deferential-formalisation-transference are only of pertinence as they justify and are derived from relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/\(\text{supererogatory-de-mentativity}\) conceptualisations, and collapse when they fail that test. For instance, notions such as arguments from authority are useful in ensuring social efficacy but when authority is demonstrated as relatively fallacious, it then has no pretence to the sanctity of not being undermined. Ultimately, the veridical nature of knowledge beyond ‘institutionalised-being-and-craft’ (as established by prior transcendence-and-sublimity/sublimation/\(\text{supererogatory-de-mentativity}\)) to prospective transcendence-and-
reflected by metaphysics-of-absence\{implicated-epistemic-veracity-of- nonpresencing-\langle perspective-ontological-normalcy/postconvergence\rangle\} in the conception of meaningfulness-and-teleology\[^{90}\] ontological-performance -\langle including-virtue-as-ontology\rangle as of the transcendental implications in reflecting holographically-\langle conjugatively-and-transfusively\rangle the ontological-contiguity\[^{67}\]—of-the-human-institutionalisation-process\[^{68}\] of knowledge-constructs/theories/ intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue, we can appreciate that the successive registry-worldviews/dimensions conventioning are increasingly ontologically-driven in their value construct as it is more and more profound ontological-veridicality that enables human transcendence-and-sublimity/sublimation/supercerogatory-de-mentativity and the ontological-contiguity\[^{67}\]—of-the-human-institutionalisation-process\[^{68}\] in the first place; with the notional-deprocripticism 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 \langle amplituding/formative–epistemicity\rangle totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\[^{33}\] 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 \langle amplituding/formative–epistemicity\rangle totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\[^{33}\] 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 \langle amplituding/formative–epistemicity\rangle totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\[^{33}\]
its conventioning limits as being the absolute ontological determinant of meaningfulness-and-teleology\textsuperscript{100} ontological-performance\textsuperscript{56}-<including-virtue-as-ontology>, and that meaningfulness-and-teleology\textsuperscript{100} 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 \textsuperscript{4}<amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{3} of their epochal society conventioning limits naively construed by mental-reflex as the absolute ontological determinant of meaningfulness-and-teleology\textsuperscript{100} ontological-performance\textsuperscript{56}-<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\textsuperscript{100} 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-normaley/postconvergence>} for the conception of meaningfulness-and-teleology\textsuperscript{100} ontological-performance\textsuperscript{56}-<including-virtue-as-ontology> is necessarily ‘suspicious’ of our presence society ‘conventioning-limits’ in its beyond-the-consciousness-awareness-teleology\textsuperscript{100}-<in-existential-extrication-as-of-existential-unthought> naively construed \textsuperscript{4}<amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{3} mental-reflex as the absolute ontological determinant of meaningfulness-and-teleology\textsuperscript{100} ontological-performance\textsuperscript{56}-<including-virtue-as-ontology>, with regards to its capacity of appreciating prospective relatively profound pure-
ontology as herein implied that de-mentatively/structurally/paradigmatically supposedly supersedes our positivism–procrypticism registry-worldview’s/dimension’s institutionalisation reference-of-thought. This explains why fundamentally most human transcendental ideas of progress have been re-originary-as-unenframed/unbeholdening/outlier-conceptualisation (imbued-postconverging/dialectical-thinking – ‘projective-insights’/epistemic-projection-in-conflatedness – ‘of-notional–deprocrypticism-prospective-sublimation’ ideas which proponents ultimate purpose (beyond-the-consciousness-awareness-teleology<in-existential-extrication-as-of-existential-unthought>) weren’t fundamentally a ‘direct convincing’ of humans exercise as of social-aggregation-enabling but rather in projecting a big picture of the-Good/understanding/knowledge-drive as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity, however unintelligible, as a prospective institutional percolation-channelling<in-deferential-formalisation-transference> exercise as validated by ultimate ontological-primemovers-totalitative-framework with subsequent corresponding formalisation and secondnaturing. The point of this construal/conceptualisation is inevitably equally along the same lines. In fact, it can be further contended going by the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint–imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor that ‘human knowledge is necessarily a secondnaturung 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<10>, 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 seconddnatured construct in upholding-and-vouching for the intemporal while preemtping of the temporal, and so beyond-the-consciousness-awareness-teleology <in-existential-extrication-as-of-existential-unthought>.

[The notion of ‘beyond-the-consciousness-awareness-teleology <in-existential-extrication-as-of-existential-unthought>’ as used herein goes beyond the notions of ‘consciously’ or ‘unconsciously’ as we normally understand them, in the sense that ‘beyond-the-consciousness-awareness-teleology <in-existential-extrication-as-of-existential-unthought>’ speaks of the mental state as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing –apriorising-psychologism> by its relative-ontological-incompleteness-of-reference-of-thought at the point of uninstitutionalised/unintemporalised/solipsistic/recomposuring/animality-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (also referred to as ‘uninstitutionalised-threshold’ where the mental-disposition/mindset/reference-of-thought is rather emphasised as being in ‘a state of relative incapacity’ rather than one of full-conscious-capacity but neither full-unconscious-capacity mental-disposition. Thus unlike just ‘conscious’ or ‘unconscious’, the notion of beyond-the-consciousness-awareness-teleology <in-existential-extrication-as-of-existential-unthought> implies ‘conscious’ and/or ‘unconscious’ as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing –apriorising-psychologism> at the uninstitutionalised-threshold of a registry-
worldview/dimension whether with regards to retrospective or prospective transcendental analysis. For instance say in a non-positivistic as medieval or animistic/base-institutionalisation social-setup someone accused another of sorcery. It is hardly the case that we can absolutely say they committed a conscious immoral act with their accusation of sorcery since the ontological-completeness-of-reference-of-thought as knowledge-framework available to them doesn’t enable their full conscious appraisal of such a judgment call as they are in an insecure-certitude-by-incertitude-and-virtue-by-vice-mental-flux with notions-and-accusations-of-sorcery. However, supposed they adopted such an attitude not only by such ignorance but rather affordability/opportunism/exacerbation/social-chainism-or-social-discomfite-negativesocial-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\textsuperscript{106} \textless{}in-existential-extrication-as-of-existential-unthought\textgreater{}. 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\textsuperscript{88} \textless{}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\textsuperscript{106} \textless{}in-existential-extrication-as-of-existential-unthought\textgreater{} as when eliciting ignorance (as of ‘lack of constraining social\textsuperscript{104} universal-transparency\textsuperscript{103} \textless{}transparency-of-totalising-entailing,-as-to-entailing\textsuperscript{45} \textless{}amplituding/formative–epistemicity\textgreater{}totalising–in-relative-ontological-completeness\textsuperscript{88} \textless{amplituding/formative–epistemicity\textgreater{}}\textgreater{}totalising–in-relative-ontological-completeness\textsuperscript{88}\textgreater{}} of the psychopath’s mental-disposition of postlogism\textsuperscript{79} \textless{}compulsing–nonconviction/madeupness/bottomlining\textsuperscript{45} \textless{decontextualising/de-existentialising\textsuperscript{45} of-attendant-intradimensional–apriorising/axiomatising/referencing}\textsuperscript{45}\textless{}induced-disontologising\textgreater{} \textless{decontextualising/de-existentialising\textsuperscript{45} of-attendant-intradimensional–apriorising/axiomatising/referencing}\textsuperscript{45}\textless{}induced-disontologising\textgreater{}-of-the-
uninstitutionalised-threshold⁰³; as social⁰⁴ universal-transparency⁰⁴{(transparency-of-
totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity> totalising~in-
relative-ontological-completeness ) is a strong inherent deterrent of human
temporality⁰⁹/shortness and enabler of human intemporality⁰⁷/longness (explaining why
knowledge is truly virtue), even though at the uninstitutionalised-threshold⁰³ of such
knowledge-as-virtue arises the temporal-dispositions denaturing¹³ its ⁸⁴ reference-of-thought–
categorical-imperatives/axioms/registry-teleology¹⁰⁰ for intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation. This nature of ‘registry-worldview’s/dimension’s-
uninstitutionalised-threshold⁰³–defect–<as-Being-or-ontological-or-existential–defect>¹⁵, as
induced beyond-the-consciousness-awareness-teleology¹⁰⁰–<in-existential-extrication-as-of-
existential-unthought>⁴ as of registry-worldview/dimension uninstitutionalised-threshold¹⁰³
explains why fundamentally issues of ⁸⁴ reference-of-thought defect or ⁷⁵ perversion-of-
reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation > point more decisively/fundamentally as to their resolution as
aetioligistion/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, ¹⁰⁴ universalisation-
superseding-ununiversalisation, positivism-superseding-non-positivism/medievalism and
prospectively deprocrypticism-superseding-procrypticism. Thus de-
mentatively/structurally/paradigmatically, this is the supratransversality–<in-sublimating–
existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing
associated with intemporality⁰⁷/longness and construed as ‘intemporality⁰⁷-asymmetric-
subsumption-of-temporality’ since it is ‘not equable’ with the relative shallowness as
temporal/shortness-of-register-of–⁵⁶ meaningfulness-and-teleology¹⁰⁰ in intradimensional
construal of meaningfulness-and-teleology but projects directly in grasping fundamentally
the issue of relative-ontological-incompleteness reference-of-thought and the
concerning virtue-as-ontology implications; as insightfully, an arising issue of accusation of
sorcery in non-positivism as medieval or animistic setting is more fundamentally/dem-
mentatively/structurally/paradigmatically as of aetiologisation/ontological-escalation a question
of their relative-ontological-incompleteness reference-of-thought as it
endemises/enculturates such notions as its vices-and-impediments and the same approach
applies to our state of positivism–procrypticism involving procrypticism–or–disjointedness-as-of-reference-of-thought-as-misappropriated-meaningfulness-and-teleology as it
endemises/enculturates perversion-of-reference-of-thought-as-effectively-apriorising-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation of positivistic
meaningfulness as vices-and-impediments requiring its preemption by futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastucture-of-meaningfulness-and-teleology as of prospective notional–deprocrypticism
institutionalisation.]
This effective realism as of rational-realism is the requisite insight in understanding how
supposedly re-originary–as-unenframed/unbeholdening/outlier-conceptualisation–of-imbued-
postconverging/dialectical-thinking ‘projective-insights’/‘epistemic-projection-in-
conflatedness ‘of-notional–deprocrypticism-prospective-sublimation’ transcendental
notions of intemporality/longness in successive epochs become dominant notions of human
knowledge and institutionalisation by giving man access to relative intrinsic-reality/ontological-
veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity. Further along
the rational-realism line of thinking, the fact is paradoxically that as more cuttingly
demonstrated with ‘cultural diffusion driven transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’, the mechanism of transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity is not a simplistic transference from a more ontologically-completeness-of-reference-of-thought registry-worldview to a lesser one. Surprisingly, the lesser one is actually in the position of determination in the contention for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, and it is the competitiveness of ideas that are more ontologically-complete and ontologically inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining and inconsistency that initially leads to the <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag towards the path of its transcendence; as notions and ideas of the prospective reference-of-thought gradually creep over those of the prior reference-of-thought. (This should be distinguish from the case of the transference of ideas where there is a common reference-of-thought, for instance, the-theory-of-relativity and quantum-mechanics are spectacular developments from Newtonian physics but they still share the same common reference-of-thought of positivism/rational-empiricism enabling the new theories to be quickly adopted within the mechanism of the common reference-of-thought in terms–as-of-axiomatic-construct of psychical and institutional orientation). Consider in this regard the case in an animistic social-setup wherein failure to be cured from the traditional healer tempts individuals in that setup as a matter of life and death to approach the newcomers of a positivistic registry-worldview/dimension, and with a successful cure sowing doubts about animistic tradition relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity, and with various other such positivistic outcomes inducing in the middle to long run further <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of thought; as explanations for the cure will still be advanced in terms–as-of-axiomatic-construct of the old reference-of-thought (giving human natural predisposition to social-aggregation-enabling) but increasingly ridding such explanations of their credible substance.
until there is critical transference into the new registry-worldview’s/dimension’s reference-of-thought. The process by which transcendent meaningfulness, as of prospective/transcending/superseding registry-worldview reference-of-thought, is institutionalised; underlying the essential contiguity of human mental-disposition across all registry-worldviews/dimensions. This equally highlights a superficiality-of-inherent-sanctimony displayed by succeeding institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>}, which may wrongly imply being out of the scope of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnatures—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-originally-as-unenframed/unbeholdening/outlier-conceptualisation (imbued-postconverging/dialectical-thinking ‘projective-insights’/‘epistemic-projection-in-conflatedness ’-of-notional–deprocripticism-prospective-sublimation) transcendental ideas (transcendental in terms–as-of-axiomatic-construct of putting in question the prior devolving, beyond just novel ideas within the same reference-of-thought–devolving, beyond just novel ideas within the same reference-of-thought), whether by diffusion or internal transformation, come to be dominant when ontologically pertinent; as even the ‘moulting’ intellectual/emancipator, beyond-the-consciousness-awareness-teleology-in-existential-extrication-as-of-existential-unthought, is coming from a point of
habitation with prior traditional ideas (consider the case of Newton with alchemic notions),
wherein acceptance of the new ideas they are purporting only comes after an unconscious
process of suspicion and denial of such nagging new ideas until they arrive at a firm point of
supplanting-conviction-as-to-profound-supererogation 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
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 crosstitch purposefulness (whether beyond-the-consciousness-awareness-teleology^00^-<in-existential-extrication-as-of-existential-unthought> ). This equally explains why in all epochs, however different the nature, there is an inherent temporal mental-disposition abhorrence of transcendental ideas as putting into question the present and present interests (for instance, even the industrial revolution when considered as actually generating material wealth was poorly perceived by many trade guilds). It is only the ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity^00’s-reifying/elucidating-of-prospective-relative-ontological-completeness^88-of-ref-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^20^-reference-of-thought in relative-ontological-completeness^88 as depth-of-thought’) that allows for ‘a relative teleological-differentiation/scission/variance/disambiguation of references-of-thought’ as to what the appropriateness-of- reference-of-thought-as-of-conflatedness^2 (correct apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument—producing-measurements) and the <perversion-of- reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> (defective apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument—producing-measurements) truly are, and the implications thereof with regards to ‘meaningfulness-and-teleology^00 (purposeful architectural
shallow-supererogation <as-to-attendant-intradimensional’-prospectively-
disontologising-preconverging/dementing —apriorising-psychologism> ⑧ reference-of-thought’
in shallowness-of-thought-or-unsophistication-of-understanding) in grasping existential-
contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-
completeness-of-reference-of-thought-devolving-as-of-instantiative-context as to
existence-potency’sublimating–nascence,-disclosed-from-prospective-epistemic-digression—
rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality’), thus de-mentatively/structurally/paradigmatically
upholding the perversion-of-reference-of-thought<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > associated with
postlogism⑫ and its derived implications as conjugated-postlogism⑫ whether as ignorance
(unconsciously), affordability (expeditely) or opportunism/exacerbation/social-chainism-or-
social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
endemisation (consciously); and with the corresponding existential
circularity/recurrence/repetition/repeatability of the postlogism⑫ and conjugated mental-
projections implied, involving temporality/shortness in denaturing postlogic-backtracking-
<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts’>⑫ towards ‘social-
aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supererogatory–de-mentativity’, and so to the point that it is upholding
postlogism and conjugated-postlogism as socially-functional-and-accordant⑫. On the other
hand, intemporality-as-longness-of-register-of—meaningfulness-and-teleology aetiologisation/ontological-escalation, can supersede the above perversion-of-reference-of-
thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > phenomena as of its derived vices-and-impediments implications, as
veridically validated by intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supererogatory/de-mentativity so-divulged by the
‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness of reference-of-
thought’s-devolving-as-of-instantiative-context as to existence-potency’s-sublimating-
nascence, disclosed from prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing—that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality’ (from the perspective of the prospective
‘postconverging-or-dialectical-thinking’ reference-of-thought in relative-ontological-
completeness as depth-of-thought’) enabling 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 superseding grasp
of social vices-and-impediments as of the given transcendence-unenabling-
uninstitutionalised-threshold in alienation—as-inauthentic/poorly-objectified/poorly-
desubjectified-as-objectified/ontological-bad-faith/inauthenticity nihilistic, by its
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring or social
pivoting/decentering to reconstrue/reconceptualise meaningfulness-and-teleology as of
prospective relative-ontological-completeness. The difference between postlogism
(postlogism —as-of—compulsing—nonconviction/madeupness/bottomlining
(‘<decontextualising/de-existentialising—of-attendant-intradimensional—
apriorising/axiomatising/referencing—of-the—attendant-intradimensional—ontologising’—imbued—contextualising/existentialising—attendant-
ontological-contiguity>,—in-shallow-supererogation —<disontologising-perverted-outcome-
sought-precedes-existentially-veridical—attendant-intradimensional—
apriorising/axiomatising/referencing’—logical-dueness>)) and prelogism (prelogism as-of-
conviction,-in-profound-supererogation<existentially-veridical-’attendant-intradimensional-
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at>) can further be developed as such. Supposed there is a given context
where the solution to additions of the aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-
measurements (‘meaningfulness-and-teleology”) taken involves rewards depending on how
big is the number with the Donor not in a position to pay particular attention to the exact sums
to be resolved if a character is in a position to fiddle with the implied sum to be resolved like
deliberately using the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements as persion-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 elementary-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation has failed because of A’s genuine incapacity for addition calculations is part and parcel (whether successful or not) of prelogism. Now supposed B is in a position and has the mental-disposition to covertly add 1 to any of the numbers measured and to be involved in the calculations to be undertaken before then calculating and so as to measurement (so-construed as use of a defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements speaking of B’s perversion-of-reference-of-thought—supposedly-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation) such that its calculations as aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-measurements (meaningfulness-and-teleology) is undertaken erroneously rather implying \( 6 + 3 \) instead of \( 5 + 2 \) (with respect to the same correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as measurement undertaken by A for subsequent calculation as \( 5+2 \)) and then resolved correctly to be 9 as well just as A did out of wrong calculation, fundamentally the idea of re-engaging with B for solutions of additions (as to elementary-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation) is flawed since B is not committed due to its perversion-of-reference-of-thought—supposedly-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation (incorrect apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements) to genuinely strive for correct answers (ontological-veridicality), and this
speaks of the possibility of B denaturing an infinite number of additional calculations (to the extent where it is ‘socially-functional-and-accordant’ to do so, i.e. functionally possible in the social context). Unlike the case with A having to do with A’s addition ability but whose reference-of-thought is not perverted, such that A’s defect is a defect–of–logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s reference-of-thought-for-social-functioning-and-accordance, on the other hand B’s defect is a Being/ontological/existential–defect, i.e. the teleological disposition of B inherently carries the defect (to the point that B can be socially-functional-and-accordant while committing the defect, i.e. where the veridical notion/axiomatic-construct of the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is not universally transparent as a ‘negative covert vista’). Now supposed we are in a social context where C, D, E, F are to calculate additions as well but from the solutions arrived at by A and B. In the instance where C is ignorant of B’s Being/ontological/existential–defect, there is a possibility of re-engaging with C but only where B’s condition is exposed to it, but where the characters are not that ignorant but in any of the mental states (implying undermining the intrinsic-reality/ontological-veridicality–transcendental-enabling/sublimating/supererogatory–de-mentativity of normal additionality with such a social-aggregation-enabler situation) and so as of expediency or affordability for D, opportunism for E, exacerbation for F, social-chainism/social-discomfiture/negative-social-aggregation for B, C (where B’s condition is not exposed to it), D, E and F or temporal-endemisation/temporal-enculturation of B’s condition for B, C (where B’s condition is not exposed to it), D, E and F. It should be noted that C (where B’s condition is not exposed to it), D, E and F technically speaking have a ‘derived-Being/ontological/existential–defect’ as well, and so to the point that they consciously perceive it can be socially-functional-and-accordant to them wherein lack of
which protects the internal-coherence of meaning for virtue’ enables their own ‘covert negative vista’ however ad-hoc as conjugated-postlogism, i.e. as to the conjugated-ignorance of C (where B’s condition is not exposed to it), conjugated-affordability of D, conjugated-opportunism of E, conjugated-exacerbation of F, and conjugated-social-chainism of B, C (where B’s condition is not exposed it) D, E and F, and conjugated-temporal-enculturation to B’s condition of B, C (where B’s condition is not exposed to it), D, E and F; and they cannot therefore be re-engaged logically with (as of ‘prelogism-as-of-conviction,-in-profound-supererogation’-<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 (10)-self-referencing-syncretising–and–subtransversality<in-desublimating–existential-eventuating/denouement>–of-motif-and- apriorising/axiomatising/referencing) elicited by B in terms–as-of-axiomatic-construct of B’s postlogism (10)-as-of- compelling–nonconviction/madeupness/bottomlining.

apriorising/axiomatising/referencing’-logical-dueness> and C, D, E and F relative-ontological-incompleteness\(^{79}\)-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^{87}\)<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\(^{100}\) to enable their conjugated-postlogism , where it is socially-functional-and-accordant to do so. It should be qualified that postlogism (psychopathy) and conjugated-postlogism\(^{78}\) (as social psychopathy) are enabled, endemised and enculturated by the possibility of the phenomena being socially-functional-and-accordant\(^{94}\) without negative consequences to its agents so long as it is not socially\(^{109}\) universally transparent, and so eliciting the respective temporality\(^{99}\)/shortness over the intemporality /longness of adhering to proper apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (ontologically-veridical meaningfulness-and-teleology\(^{106}\)). Further more than postlogism\(^{78}\) and conjugated-postlogism\(^{78}\) being just passively socially-functional-and-accordant\(^{94}\), a more active socially-functional-and-accordant\(^{94}\) framework is often induced by extrinsic-attribution on the token of eliciting ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’. This is highly specific and circumscribe for efficacy-sake from accrued involvement with childhood psychopathy (with regards to adult psychopathy or adult postlogism\(^{78}\)) wherein achieving the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance threshold enabling postlogism\(^{78}\)/psychopathy and/or conjugated-postlogism\(^{78}\)/social-psychopathy involves an insight about how ‘lack of constraining social\(^{104}\) universal-transparency\(^{104}\)–{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->compulsing-
nonconviction/madeupness/bottomlining-(‘<decontextualising/de-existentialising–of-attendant-
intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
‘attendant-intradimensional–ontologising’–imbued—<contextualising/existentialising–attendant-
ontological-contiguity>,-in-shallow-supererogation <-disontologising-perverted-outcome-
sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness->) and 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-logi-
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-<amplituding/formative–epistemicity>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-logi-
outcome-arrived-at> minds generally adopt a generalising approach for determining ‘the overall
registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-
accordance experiences and recounts with any specific individual’ including psychopathic or
conjugated-postlogism , and in so doing construe dichotomously the said individual’s as
adhering or not-adhering to the registry-worldview’s/dimension’s–reference-of-thought-for-
social-functioning-and-accordance (and so specifically judged rather in various shades of the
registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-
accordance implied mechanical-knowledge), as entails with associating or not associating the
said individual in given occasions or in specifically given aspects of life depending on such
experiences and recounts. With this in mind (based on its dormant childhood development
experience), the adult psychopathy personality arising from its growth experience (and
correspondingly the protraction into conjugated-postlogism behaviour in this regard), wherein
its childhood psychopathy failing the registry-worldview’s/dimension’s–reference-of-thought-
for-social-functioning-and-accordance induced a shift in behaviour such that in lieu of ‘such
‘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 fault-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—{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 of its 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>} often gets lost enabling its fault-mentation-procedure-deception at adulthood. By derivation the subsequently induced conjugated-postlogism/social-psychopathy, as of human temporal-dispositions will exploit unconsciously (as ignorance), expediently (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 -\{transparency-of-totalising-entailing,-as-to-entailing-
\langle amplituding/formative–epistemicity\rangle totalising–in-relative-ontological-completeness \} of the psychopathic/postlogism \textsuperscript{78} perversion-of- reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, and thus its own derived- perversion-of- reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation: wherein even in the case of occasional elucidation of specific postlogism -set-of-narratives-and-acts of the psychopath as being rather of compulsing–nonconviction/madeupness/bottomlining-\{\langle decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing\rangle-induced-disontologising–of-the–attendant-intradimensional–ontologising’–imbued–\langle contextualising/existentialising–attendant-ontological-contiguity\rangle, in-shallow-supererogation -\langle disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness\rangle\} and preconverging-or-dementing \textsuperscript{99}–apriorising-psychologism, this does not necessarily transform the mental-dispositions of temporal-dispositions in their conjugation to psychopathic postlogism \textsuperscript{78} as conjugated-postlogism \textsuperscript{8} since the induced-deception is fundamentally of reference-of-thought-elements/registry-elements (implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{100}), with the conjugated-postlogism \textsuperscript{79} interlocutor as of reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold \textsuperscript{101}, even when they recognised the specific postlogism -set-of-narratives-and-acts and are rather inclined to contend on the basis of the same flawed and deceptively-induced reference-of-thought-elements/registry-elements (whether unconsciously as beyond-the-consciousness-awareness-teleology\textsuperscript{106} -\langle in-existential-extrication-as-of-existential-unthought\rangle\} as conjugated-ignorance or by expediency as conjugated-affordability
or consciously as conjugated-opportunism/conjugated-exacerbation/conjugated-social-chainism-or-social-discomfiture-or-negative-social-aggregation/conjugated-temporal-enculturation-or-temporal-endemisation, given the ‘lack of constraining social universal-transparency\textsuperscript{104}\textsuperscript{10} \{\textsuperscript{transparency-of-totalising-entailing,-as-to-entailing-\textsuperscript{amplituding/formative–epistemicity} totalising–in-relative-ontological-completeness}\}\textsuperscript{104}\rangle\textsuperscript{10} without reference-of-thought\textsuperscript{10}\textsuperscript{8} categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100} to the ontological implications of the appropriate existential-contextualising-contiguity\textsuperscript{103}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{84}–of\textsuperscript{84} reference-of-thought\textsuperscript{8} devolving-as-of-instantiative-context reference-of-thought-elements/registry-elements and thus explaining derived\textsuperscript{74} perversion-of\textsuperscript{74} reference-of-thought\textsuperscript{8} as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{97} arises, in addition to the more fundamental issue of relative-ontological-incompleteness\textsuperscript{88}–of\textsuperscript{88} reference-of-thought as of prospective procrypticism uninstitutionalisation. In other words, ‘psychopathic/postlogism\textsuperscript{78} and social-psychopathic/conjugated-postlogism\textsuperscript{78} vicious acts-and/or-narratives’ as of perversion-and-derived\textsuperscript{75} perversion-of\textsuperscript{75} reference-of-thought\textsuperscript{8} as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{97} take the form of mental ‘misconception of meaningfulness-and-virtue’ that such ‘postlogism\textsuperscript{78} as-of’ compulsing–nonconviction/madeupness/bottomlining\textsuperscript{8} \{\langle decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing\rangle-induced-disontologising’–of-the–‘attendant-intradimensional–ontologising’–imbued<\textsuperscript{ontological-contiguity}>\textsuperscript{97},-in-shallow-supererogation \langle\textsuperscript{disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness}\rangle\} vicious acts-and/or-narratives’ based
ontological-contiguity>,-in-shallow-supererogation<-disontologising-perverted-outcome-
sought-precedes-existentially-veridical-'attendant-intradimensional-
apriorising/axiomatising/referencing'-logical-dueness>⟩ vicious acts-and/or-narratives’ in order to enable the postlogism-psychopathic manifestation achieve the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance (with such overcompensation involving sought after overall preceding and subsequent sense of social allegiance with relevant significant others and then corresponding ‘high-proportionality overcompensating directed pseudo-virtue acts-and/or-narratives’ towards relevant significant others, whether relevant individuals and/or relevant social network, as overall ‘social investment’ that should allow its instigated ‘postlogism-as-of-compulsing-nonconviction/madeupness/bottomlining-‘<decontextualising/de-existentialising-of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
‘attendant-intradimensional-ontologising’-imbued-<contextualising/existentialising-attendant-ontological-contiguity>,,-in-shallow-supererogation<-disontologising-perverted-outcome-
sought-precedes-existentially-veridical-'attendant-intradimensional-
apriorising/axiomatising/referencing'-logical-dueness>⟩ vicious acts-and/or-narratives’ with respect to another individual or situation, as the occasion may arise, to be overlooked/absolved/exonerated/exculpated socially). This faulty-mentation-procedure-deception mental-disposition at adulthood psychopathy is more profound than just an ad-hoc trite association between committing a given vicious act and initiating a given limited ‘compensating directed pseudo-virtue act-and/or-narrative’ in compensation as is the case at childhood psychopathy, since the adult psychopath discovers at that stage that such triteness of association is relatively inefficient for attaining the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance (but rather requires a more profound association of the ‘postlogism-as-of-compulsing–
nonconviction/madeupness/bottomlining-(‘<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-
mentation-procedure-deception mental-disposition of ‘perversion-of’ reference-of-thought
<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⟩, ‘than just merely or confused with innocent virtue acts-and/or-narratives’;
and as ‘interlocutors in prelogism’-as-of-conviction,-in-profound-supererogation’
<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-
logical-dueness-precedes-disontologising-logical-outcome-arrived-at⟩ come to grasp the
deliberativeness/consciousness of the artificial and fallacious systematic eliciting of
‘compensating directed pseudo-virtue acts-and/or-narratives’ as a crude-trite-compensating
mechanism for its urge to commit ‘postlogism’-as-of-compulsing–
nonconviction/madeupness/bottomlining-(‘<decontextualising/de-existentialising–of-attendant-
intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-
ontological-contiguity>’,-in-shallow-supererogation’-<disontologising-perverted-outcome-
sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>’) vicious acts-and/or-narratives’ and is
thus socially-dysfunctional at childhood. Whereas at adulthood psychopathy the
overcompensating involves a surreptitious upending/undermining/blurring of this underlying insight that the ‘high-proportionality overcompensating directed pseudo-virtue acts-and/or-narratives’ is rather as of a personality development derived-from and connected-with such fallacious crude-trite-compensating at childhood; such that it is then adopted and relayed as contending thus wrongly validating its apriorising—reference-of-thought-elements/apriorising—registry-elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology (which are actually outside existential-contextualising-contiguity’s—reifying/elucidating-of-prospective-relative-ontological-completeness—reference-of-thought—devolving-as-of-instantiative-context) as first-level deception, and thus enabling the infinite possibilities of second-level deception from their logical-processing-or-logical-implication—supposedly-apriorising-in-conviction—as-to-profound-supererogation. 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—\{<decontextualising/de-existentialising—of-attendant-intradimensional—apriorising/axiomatising/referencing—induced-disontologising—of-the—attendant—

apriorising/axiomatising/referencing—logical-dueness>\} vicious acts-and/or-narratives’ with respect to another individual or situation, as the occasion may arise, while ensuring social overlooking/absolving/exonerating/exculpating is a central enculturating/endemising
mechanism at the registry-worldview/dimension-level (beyond the individuation-level) of human temporalities-drives to adhere to the <amplituding/formative> wooden-language
(imbued—temporal—mere-form/virtualities/dereification /akrasiatic-
drag/denatured/preconverging-or-dementing —narratives—of-the—reference-of-thought—
categorical-imperatives/axioms/registry-teleology) (failing/not-upholding—<as-of-
apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-normalcy/postconvergence). Further, at the confluence of postlogism /psychopathy and conjugated-postlogism /social-psychopathy with respect to ontologically-veridical meaningfulness-and-teleology arises disjointedness-as-of-
reference-of-thought; inherent in temporality/shortness and as of postlogism and conjugated-postlogism mental-dispositions (shallowness-of-thought construed as of temporal-extricatory reasoning as well as incoherent and awkwardly implied universal projections, but which actually speaks of <amplituding/formative—epistemicity> totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag explaining why its ‘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 as of poor performance of supposed intemporal-projection but actually in effect pseudointemporality-as-temporality and speaks, more specifically with regards to psychopathic/postlogic meaningfulness-and-teleology, rather as of relatively ‘mere-rhyming mental-disposition’ emphasising <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 ‘toning-triggering/snappings-of-impression/tenseness-of-interlocutory-engagement-(easily copied with conjugated-postlogism at an intuitive-level)’—falsely-projecting-profoundness-of-thought more like vague-rhyming-or-
copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging\(^{1}\) with respect to ontologically-veridical \(^{2}\) meaningfulness-and-teleology\(^{0}\) 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\(^{9}\) –apriorising-psychologism’), over an intemporal/ontological profoundness-of-thought (as of the ‘intemporal synopsising-depth-of—meaningfulness-and-teleology\(^{0}\)/supratransversality\(<\text{in-sublimating–existential-eventuating/denouement}>\)–of-motif-and-apriorising/axiomatising/referencing as-to—amplituding/formative–epistemicity\)>totalising–social-context-construed-conflatedness ’ of aetiologisation/ontological-escalation driven by ‘intemporal-prioritisation-of—reference-of-thought’–as-conflatedness –or-ontological-reprojecting emphasising \(8^{4}\) reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^{10}\) as rather about intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence); and interestingly such a contrastive insight (of temporal-to-intemporal contrastive-synopsising-depths-of—meaningfulness-and-teleology\(^{16}\)) should be central to an elucidative storied-construct/ontologically-valid-narration of notional~firstnaturedness—temporal-to-intemporal-dispositions\(<\text{so-construed-as-from-perspective–ontological-normalcy/postconvergence}>\) disambiguation. The very ‘intemporal synopsising-depth-of—meaningfulness-and-teleology\(^{16}\)’ required for ‘intemporal mental-projections’ or ‘ontological construals’ outside institutionalisation framework as enabled by deferential-formalisation-transference render them highly susceptible to denaturing\(^{15}\) in uninstitutionalised-threshold \(0^{3}\) framework as with regards to the extended-informality\(\langle\text{susceptible-to-effecting parsimony-as-of-shoddiness-and-incompleteness-to—}\) meaningfulness-and-teleology\(^{16}\)\rangle where these face in the same space of temporal-to-

rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-
vague-vocalisation-or-subknowledging\(^9\)) is highly revealing of the perverted nature of
‘temporal psychopathic/postlogic synopsising-depth-of-\(^9\) meaningfulness-and-teleology\(^10\),
and as it develops into adult psychopathy where social \(^10\) universal-transparency\(^10\)
\(\text{(transparency-of-totalising-entailing,-as-to-entailing,-}\langle\text{amplituding/formative-}
\text{epistemicity}\rangle\text{totalising-in-relative-ontological-completeness} \rangle \) as of existential-
contextualising-contiguity \(\langle\text{s-reifying/elucidating-of-prospective-relative-ontological-
completeness-of-reference-of-thought, devolving-as-of-instantiative-context gets lost and its}
\text{perversion-of-reference-of-thought}\langle\text{as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} \rangle \) is related to as
appropriateness-of-reference-of-thought-as-of-conflatedness\(^12\) in ‘prelogism\(^2\) as-of-
conviction,-in-profound-supererogation \(\langle\text{existentially-veridical-attendant-intradimensional-
apriorising/axiomatising/referencing-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at} \rangle \) rather than as postlogism -as-of- compelling-
nonconviction/madeupness/bottomlining-\(\langle\text{decontextualising/de-existentialising-attendant-
intradimensional-apriorising/axiomatising/reference} \rangle\langle\text{induced-disontologising-}
of-the-attendant-intradimensional-ontologising-imbued-contextualising/existentialising-
attendant-ontological-contiguity, -in-shallow-supererogation \langle\text{disontologising-perverted-outcome-
sought-precedes-existentially-veridical-attendant-intradimensional-
apriorising/axiomatising/referencing-logical-dueness} \rangle \) as the adult psychopath undergoes
maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and-
accordance—as-of—social-stake-contention-or-confliction (further elucidated elsewhere)
inducing the further protraction in conjugated-postlogism\(^7\)/social-psychopathy of derived-
perversion-of-reference-of-thought\langle\text{as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} \rangle \) ‘temporal-

This at the institutional-level, a framework as the extended-informality—(susceptible-to-effecting parsimony—shoddi ness-and-incompleteness-to—meaningfulness-and-teleology—shoddiness-and-incompleteness-to—meaningfulness-and-teleology

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

amplituding/formative—epistemicity—totalising—(in-relative-ontological-completeness


syncretising/circularity/interiorising/akrasiatic-drag inward facing uninstitutionalised-threshold value-referencing’.]

Ultimately, loss of social universal-transparency ⟨transparency-of-totalising-entailing-as-to-entailing- amplitude/formative–epistemicity⟩totalising-in-relative-ontological-completeness⟩ as of existential-contextualising-contiguity ’s-reifying/elucidating-of-prospective-relative-ontological-completeness’s-reference-of-thought-devolving-as-of-instantiative-context as of relative-ontological-incompleteness’s-reference-of-thought such that mental states with respect to postlogism and conjugated-postlogism as of specific registry-worldviews/dimensions reveal the reality of the registry-worldview/dimension relative-ontological-incompleteness’s-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’s-reference-of-thought. It should be noted as well that the notion of overlooking and resetting (as the fact is the conscious manifestation of perversion-and-derived-perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation doesn’t truly qualify for such a notion of overlooking and resetting since it is of registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—<as-Being-or-ontological-or-existential–defect> and not defect—of—logical-processing-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance, more like it can’t be pretended that overlooking the nefarious implications of notions-and-accusations-of-sorcery in a non-positivistic social-setup in some way implies a resetting of non-positivism/medievalism mindsets’s-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\textsuperscript{89}-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97}<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing \textasciitilde{} apriorising-psychologism\textgreater{}’ as displayed by the individuations (speaking not of a defect–of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance) above is of ‘existential perpetuation in circularity/recurrence/repetition/repeatability\textsuperscript{9} (as-of–perversion-and-derived–perversion-of–reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >–as-to-uninstitutionalised-threshold \textsuperscript{0}–self-referencing-syncretising–and–subtransversality\lnot{}\textasciitilde{}in-desublimating–existential-eventuating/denouement\textasciitilde{}of-motif-and-apriorising/axiomatising/referencing’); and so as socially-functional-and-accordant\textsuperscript{94}, (wherein with respect to ‘least-and-derived-temporal-operating-modalities-of-the’ reference-of-thought-as-of–incrementalism-in-relative-ontological-incompleteness\textsuperscript{89}—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold\textsuperscript{89}, social \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} is downgraded into ‘temporal <amplituding/formative> wooden-language\langle\textit{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}〉 mental-dispositions and projections disposition’ with corresponding degrading of the profoundness/sophistication of \textsuperscript{84}reference-of-thought of a \textsuperscript{55}maximalising-recomposuring-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<in-sublimating–existential-eventuating/denouement\textasciitilde{}of-motif-and-
of positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’
in circularity/recurrence/repetition/repeatability as-inherently-implied-by-the-uninstitutionalised-threshold (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation) as-to-‘attendant-intradimensional’-prospectively-
in 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-
disontologising–preconverging/dementing—apriorising-psychologism—of-procrypticism), and the ‘deprocrypticism’ mindset/reference-of-thought will be existentially perpetuating ‘preempting—disjointedness-as-of—reference-of-thought,-as-to—amplituding/formative-
epistemicity>growth-or-conflatedness/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism’ in circularity/recurrence/recurrence/repetition/repeatability as-inherently-implied-by-its-preempting-of-any-uninstitutionalised-threshold. It should further be noted that the notion of in

intradimensional’-prospectively-disontologising-preconverging/dementing–apriorising-psychologism” as a non-positivism/medievalism mindset/‘reference-of-thought as susceptible to further instances (in circularity/recurrence/repetition/repeatability’-as-of-conflated-construal) of endemising/enculturating notions-and-accusations-of-sorcery and hence this issue can only be de-mentatively/structurally/paradigmatically resolved by a relative prospective ontological-completeness-of ‘reference-of-thought ushered in by ‘a positivistic mindset’/‘reference-of-thought and social-setting construct prospective/transcending/superseding 

<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-

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 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 transcendent-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 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation for its superseding, which effectiveness skews (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendent-enabling/sublimating/supererogatory–de-mentativity) to the veritable intemporal/longness-of-register-of–meaningfulness-and-teleology in deferential-formalisation-transference as of aetiologisation/ontological-escalation, as the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework construct; and so construed suprastructurally as of beyond-the-consciousness-awareness-teleology<-in-existential-extrication-as-of-existential-unthought> -of-the-prior/transcended/superseded. In other words, recurrent-utter-uninstitutionalisation manifestation of postlogism can only be de-mentatively/structurally/paradigmatically resolved by base-institutionalisation reference-of-thought, ununiversalisation manifestation of postlogism can only be de-mentatively/structurally/paradigmatically resolved by universalisation reference-of-thought, non-positivism/medievalism manifestation of postlogism can only be de-mentatively/structurally/paradigmatically resolved by positivism reference-of-thought, and
prospectively procrypticism manifestation of postlogism can only be de-
mentatively/structurally/paradigmatically resolved by notional–deprocrypticism reference-of-
thought. As palliative construal is rather ontologically incoherent as the idea for striving to
construe intemporality/longness from temporality/shortness is rather naïve and actually as of
ontologically-flawed \amplituding/formative–epistemicity\totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag. \amplituding/formative–epistemicity\totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag here implies that every registry-worldview/dimension is rather pre-inclined to represent its own
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing apriorising-psychologism\ at worst as a nondescript/ignorable–void (actually speaking of
akrasiatic-drag-denatured-and-preconverging-or-dementing -narratives) or a-registry-
worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness-of
reference-of-thought-as-an-ontologically-flawed-neuterisation-or-bracketing-or-epoché of
\amplituding/formative–epistemicity\totalising–confated–meaningfulness-and-
teleology-as-of-notional–deprocrypticism-reflected- historiality/ontological-
eventfulness/ontological-aesthetic-tracing-\perspective–ontological-
normalcy/postconvergence-reflected-epistemicity–relativism\, and so rather than as truly
‘decandored/oblongated and preconverging-or-dementing –apriorising-psychologism and
dialectically/contendingly-out-of-phase or decentered’, and doing so beyond-the-consciousness-
awareness-teleology-\in-existential-extrication-as-of-existential-unthought\, to avoid its
‘ontologically-perspectival-degraded-as-decentered/preconverging-or-dementing ‘-reflexive/entailing-teleology-differentiation-as-of-subtransversality-\in-desublimating-
existential-eventuating/denouement—threshold-of–nonconviction/madeupness/bottomlining-
in-shallow-supererogation \as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>’ with respect to prospective notional–deprocrypticism ‘ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking”-differentiation-as-of-supratransversality<in-sublimating–existential-eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing’; though paradoxically it will effectively recognise such a representation about prior/transcended/superseded registry-worldviews/dimensions. For instance, we’ll be hard pressed to acquiesce to an argument with regards to medieval manifestation of postlogism for instance as it instigates notions-and-accusations-of-sorcery, associated with a logic in terms–as-of-axiomatic-construct of non-positivism/medieval relative-ontological-incompleteness”-induced,”threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation”<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>’ of the type ‘A’s action was what brought about the accusation of witchcraft, and A should stop the practice’, from our positivistic transcendentally <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought as of its positivism prospective relative-ontological-completeness”-of-“reference-of-thought, and would rather imply ‘the decandored/oblongated and preconverging-or-dementing”-apriorising-psychologism and dialectically/contendingly-out-of-phase nature’ of such non-positivism/medievalism ”reference-of-thought priorly without its contending status even arising in the very first place; but then with respect to our own postlogism”-and-conjugated-postlogism” as psychopathy and social psychopathy pointing to our own relative-ontological-incompleteness”-induced,”threshold-of–nonconviction/madeupness/bottomlining-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-
disontologising~preconverging/dementing —apriorising-psychologism‘ of the prior/transcended/superseded registry-worldview/dimension. Thus the articulation of prospective institutionalisation ‘is not about ontological-primemovers-totalitative-framework ‘ implying equivalence between the prior/transcended/superseded and the prospective/transcending/superseding’. It is rather about the precedingness/supersedingness/ascendency of the latter in transversality—<for-sublimating—
existential-eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—‘motif—
and-apriorising/axiomatising/referencing’ and inequivalence with the former. For instance the factual ontological-primemovers-totalitative-framework’/effectiveness validations of say a chemistry mindset/‘reference-of-thought (with demonstrations of chemistry principles by chemical reactions producing elements and compounds) say in a non-positivism/medievalism setup prone to alchemy and essences-driven explanations ‘is not and cannot be construed as a
 logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-
profound-supererogation validation as of alchemic mindset/ reference-of-thought’ but rather ‘a chemistry scientific mindset/ reference-of-thought validation’, critically because the issue is fundamentally not most critically about the specific occurrent/case validations of chemistry principles but rather about the de-mentative/structural/paradigmatic non-positivism/medievalism alchemy and essences-driven explanations defective mindset/ reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mental-
disposition reflex with respect to metaphorically-as-of-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation of interpretive defects that may arise from such non-positivism/medievalism mindset/‘reference-of-thought validation based on alchemy and essences-driven explanations given its relative-ontological-incompleteness—<as-to—threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation‘—<as-to—attendant—
intradimensional’-prospectively-disontologising–preconverging/dementing—apriorising–psychologism’’. Thus wrongly implying that a contending engagement between the two is of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation, ‘wrongly elevates and validates the non-positivism/medievalism mindset/ reference-of-thought’ as the mindset/ reference-of-thought of contention, as such a possibility of contending engagement from the chemistry mindset/ reference-of-thought is about harkening rather to a de-mentative/structural/paradigmatic and apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) of the alchemy and essences-driven explanations mindset/ reference-of-thought reflex for the ascendancy of a positivistic chemistry registry-worldview reflex as of its prospective relative-ontological-completeness —of—reference-of-thought as it addresses the former defect of <$amplituding/formative–epistemicity>totalising—self-referencing-syncretising/metaphysics-of-presence⟨ implicitated—nondescript/ignorable–void—as-to—presencing—absolutising—identitive-constitutedness ⟩ and thus provides the possibility for resolving metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation of defects of that non-positivism/medievalism mindset/ reference-of-thought based on alchemy and essences-driven explanations given its relative-ontological-incompleteness—induced—from nonconviction/madeupness/bottomlining-in-shallow-supererogation ≤as-to—‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing—apriorising–psychologism≥’. This insight equally comes to the mind as we can equally imagine that a mere demonstration or demonstrations of positivistic meaningfulness effectiveness/ontological-primemovers-totalitative-framework in say a base-institutionalisation/animistic social-setup or non-positivism/medievalism social-setup to their approbation is not a sufficient basis to imply that they are thereafter of positivistic mindset/ reference-of-thought and to be engaged with as
represent by reflex our own procrypticism threshold-of-

nonconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to-‘attendant-

intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-

psychologism> at worst as a nondescript/ignorable–void (actually speaking of akrasiatic-drag-
denatured-and-preconverging-or-dementing/-narratives) or a-registry-worldview’s-or-
dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness of-

<amplituding/formative–epistemicity>totalising–conflated–meaningfulness-and-

teleology-as-of-notional–deprocrypticism-reflected- historiality/ontological-
eventfulness/ontological-aesthetic-tracing-<perspective–ontological-

normaley/postconvergence-reflected-‘epistemicity-relativism’> in our placeholder-

setup/mentation/mental-devising-representation/consciousness-awareness-teleology rather-

than the true reality from an ontological-normalcy/postconvergence-

epistemic/notional–projective-perspective as ‘decandored/oblongated and preconverging-or-
dementing–apriorising-psychologism and dialectically/contendingly-out-of-phase’, and doing-

so beyond-the-consciousness-awareness-teleology:<in-existential-extrication-as-of-

existential-unthought> to avoid its ‘ontologically-perspectival-degraded-as-
dercentered/preconverging-or-dementing-reflexive/entailing-teleology-differentiation-as-of-

subtransversality-<in-desublimating–existential-eventuating/denouement>—threshold-of–

denoted/madeupness/bottomlining-in-shallow-supererogation -<as-to-‘attendant-

intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-

psychologism> with respect to futural Being-development/ontological-framework-expansion–
as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-
teleology as of prospective notional–deprocrypticism ‘ontologically-perspectival-
elevated/pedestaling-as-postconverging-or-dialectical-thinking-differentiation-as-of-
aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> to then allowed for the necessary crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the prospective institutionalisation by its prospective relative-ontological-completeness\(^{88}\)–of–reference-of-thought.\[^{1}\] It should be noted as well that the idea of ‘<amplituding/formative-epistemicity-totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling\(\langle\text{by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-teleology}\rangle\)’ enabled by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring is the deterministic phenomenon behind ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ and the specific institutional-cumulation/institutional-recomposure\(\langle\text{as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’}>\rangle\) in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^{75}\)—of-the-human-institutionalisation-process\(^{68}\) as recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, positivism–procrypticism, and deprocrypticism. It captures the true notion of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as a \(^{55}\) maximalising-recomposuring-for-relative-ontological-completeness\(^{88}\)—unenframed-conceptualisation involving utterly putting-into-question/reshuffling/remaking the human psyche/placement-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{100}\) in the very first instance, and on a second-level then imply eliciting the corresponding \(^{56}\) meaningfulness-and-teleology\(^{100}\) for such renewed psyche as \(^{84}\) reference-of-thought. Such ‘<amplituding/formative-
The notion of ‘amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling⟨by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-teleology⟩’ as being of true transcendence-and-sublimity/sublimation/supererogatory–de-mentativity can be further elucidated with regards to two remarkable historical developments which while inherently exceptional, to say the least, aren’t truly transcendental. Consider for instance that transcendental is generally considered as the central notion of Kantian philosophy. The reality however is that the supposed transcendentalism is actually an elaboration in the terms of the actual and true rational-empiricism/positivism reference-of-thought transcendence-and-sublimity/sublimation/supererogatory–de-mentativity established by Descartes’ thinking proposition and scepticism exercise as the fundamental basis for continuously re-elaborated ‘extended rationalism’ right up to the present. Kantian supposed transcendence-and-sublimity/sublimation/supererogatory–de-mentativity (Copernican revolution) is not eliciting a
‘postconverging-or-dialectical-thinking’ of
natural–psychological-dynamics’

The Kantian construct is an elaboration well within the psychical framework established by dimensionality-of-sublimating

‘extended rationalism’ thinking proposition and scepticism exercise, and Kantian meaningfulness-and-teleology is utterly comprehensible and intelligible to that psyche/mentation, though in many ways it is a more profound elaboration of meaningfulness-and-teleology issues. So it is actually an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument within the extended-rationalism reference-of-thought that doesn’t psychically and meaningfully supersede it but elaborates within it; and it doesn’t reference an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’, as from Recurrent-utter-uninstitutionalisation to Base-
existential-unthought). Insightfully, this highlights that human mentation capacity is in a dynamic cumulation as of the maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation of its limited-mentation-capacity-deepening. It puts into question the Kantian philosophical exercise (Copernican revolution) of striving to establish universal human mental apriorising/axiomatising/referencing principles with respect to a mental state that is perpetually in a transformative becoming state of shallow-to-deepening—limited-mentation-capacity,~as-limited-mentation-capacity-deepening. (This latter condition inherently means that the certitude of such an enterprise itself can only be grounded on the human existential existence-potency~sublimating–nascence,~disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality as the absolute apriorising.) It is this author’s contention that the Kantian conceptualisation exercise while interesting is in many ways rather a heuristic construct given its grounding on a categorisation reflex that poorly syncs with and is in constant need for heuristic re-adaptation to match ‘an existence-potency~sublimating–nascence,~disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality existential reality nature that is preceding-and-superseding to any human mental apriorising/axiomatising/referencing of it’, and thus rendering such an apriorising/axiomatising/referencing conceptualisation exercise highly heuristic (to constantly resolve the virtualities it raises by re-categorisation/re-adaptation/re-classification), and so when not employing a referentialism reflex that is naturally inclined to be contiguous with intrinsic-reality as of ontological-normalcy/postconvergence/intemporal-preservation-entropy-or-contiguity—or–ontological-preservation. A further weakness is the naive implication thus that an apriorising/axiomatising/referencing exercise of human mental understanding only starts and ends with the positivistic/rational-empiricism registry-worldview’s/dimension’s
reference-of-thought as if it is the only one that had existed, against the anthropological and historical trend, and without explaining how previous meaningful-frames developed into the positivistic/rational-empiricism and how the latter could develop prospectively. Besides the Kantian argument that the transcendent (in all its connotations beyond direct experiences) cannot be known is equally anthropologically and historically erroneous as even in his days, with respect to adopting of a positivistic/rational-empiricism worldview over non-positivistic/alchemic/essences/medieval registry-worldview/dimension certainly does have 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 ~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 positivism/rational-empiricism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights’ transcendence-and-sublimity/sublimation/supererogatory–de-mentativity implied by Descartes) rather than a construal of transcendence-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>totalising–purview-of-construal’ as superseding–oneness-of-ontology as an all-encompassing
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought of human psychical and institutionalisation disposition for
meaningfulness-and-teleology\(^{(10)}\), even though fundamentally enabled by developing human
phenomenal-abstractiveness of presence as of
<amplituding/formative–epistemicity>totalising–random-as-impulsive-phenomenal-abstractiveness-of-presencing-in-
‘trepidatious-consciousness’ with recurrent-utter-uninstitutionalisation,
<amplituding/formative–epistemicity>totalising–nominal-as-tendentious-phenomenal-
abstractiveness-of-presencing-in-‘warped-consciousness’ with base-institutionalisation–
ununiversalisation, 
<amplituding/formative–epistemicity>totalising–ordinal-as-qualifying-
phenomenal-abstractiveness-of-presencing-in-‘preclusive-consciousness’ with
universalisation–non-positivism/medieval,
<amplituding/formative–epistemicity>totalising–intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-
in-‘occlusive-consciousness’ with positivism–procrypticism, and
<amplituding/formative–epistemicity>totalising–ratio-contiguity/ratiocination-as-referentialism-phenomenal-
abstractiveness-of-presencing-in-‘protensive-consciousness’ with deprocrypticism. Basically,
Kant lacked a notion of metaphysics-of-absence-\(\langle\text{implicated-epistemic-veracity-of-
nonpresencing-}\langle\text{perspective-ontological-normaley/postconvergence}\rangle\) (to overcome
<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-
present/present-consciousness/mirage) with respect to the positivism/rational-empiricism
registry-worldview/dimension. In other words, Kant is involved in an epistemological
conceptualisation at a given point in time (erroneously construed as the absolute point of human
thought apriorising, without a decentering sense of projection with respect to the prior and
prospective). But existential-reality as of its human mental apriorising/axiomatising/referencing
(heuristically at least) started well before that point and carries on well after that point, and such
an exercise is more profound when it construes human mental apriorising/axiomatising/referencing along the full existence-potency—sublimating—nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality of existence as it redefines meaningfulness-and-teleology on the basis of human limited-mentation-capacity-deepening in its construal/conceptualisation of a superseding—oneness-of-ontology construed as transcendent-enabling/sublimating/supererogatory—de-mentativity. Insightfully, this author construes an existential-reference/existential-tautologisation basis of such human mental apriorising/axiomatising/referencing process for the transcendent-enabling/sublimating/supererogatory—de-mentativity of successive apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-as-transcendental registry-worldviews/dimensions rather as of an exercise of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation over conceptualisations of human mental apriorising/axiomatising/referencing process on a simple categorisation reflex basis as elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity which tend to require constant heuristic adaptations to sync in contiguity with existence-potency—sublimating—nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality of existential-reality and avoid virtualities, as wrongly operating on the basis of an absolute point of human thought apriorising/axiomatising/referencing that doesn’t recognise that successive apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-as-transcendental registry-worldviews/dimensions are defining/transcendental-
enabling/sublimating/supererogatory~de-mentativity for new prospective relative-ontological-completeness\(^{17}\)-of- reference-of-thought. In the bigger framework, this author holds that conceptually and operantly nothing is certain but for the certitude of existence and its oneness, thereafter defining relative certitudes by the contextualising-contiguity of existence as of human shallow-to-deepening–limited-mentation-capacity,\(^{13}\) as-limited-mentation-capacity-deepening\(^{13}\) 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\(^{13}\), as further elaborated in this paper. This same insight can be extended with respect to an Einstein and Bohr led theory-of-relativity and quantum-mechanics physics respectively in relation to the physics of Newton, Galileo, Leibniz; wherein the latter established the ‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psyche as ‘\(<\amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling–(by-a-renewing-of-\)

apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-

prospective– meaningfulness-and-teleology\)’ of positivistic physics right back then in their epoch such that the overall underlying principle of ontological-primemovers-totalitative-framework as transcendental-enabling/sublimating/supererogatory~de-mentativity back then is still what prevails today. It is that physics psyche established back then which enabled seemingly aloof conceptualisations of physics like theory-of-relativity and quantum-mechanics within a decade or so of their articulations as of more profound elaboration of transcendental-enabling/sublimating/supererogatory~de-mentativity ontological-primemovers-totalitative-
framework \textit{to establish} themselves as the central physics theories with little or no quarrel. It is interesting to grasp that such a physics and science psyche wasn’t available to a Copernicus in what may be construed today as a relatively benign conceptualisation of a heliocentric model of the world, with the revolt of Galileo and others ultimately establishing that physics and science psyche over a non-positivism/medievalism apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument relationship to ontological-prime-movers-totalitative-framework\footnote{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 \footnote{amplituding/formative–epistemicity>totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}\textsuperscript{33}} agent of limited-mentation-capacity that we are as of our animate-existential-referencing/subjectification wherein our
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-(of-existential-contextualising-contiguity)—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-(of-existential-contextualising-contiguity)—conflatedness as of ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory-de-mentativity in establishing a comprehensive disease theory for flu that syncs with other human diseases theories and human biology theories and general biology theories and informed by the bigger ‘transcendental-enabling/sublimating/supererogatory-de-mentativity positivism psyche-and-thereof-philosophy’ (construed rather as of an organic depth of ontological coherence/contiguity that is de-mentatively/structurally/paradigmatically transcendental-enabling/sublimating/supererogatory-de-mentativity contiguously as from the deeper apriorising/axiomatising/referencing enabling/sublimating/supererogatory-de-mentativity of positivism ‘transcendental-psyche-and-thereof-philosophy’ and not vague ad-hoc mechanical patchwork of non-transcendental-enabling/sublimating/supererogatory-de-mentativity conceptualised/construed relations), and so as of its reference-of-thought—categorical-imperatives/axioms/registry-teleology, -for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology.
The practice in many a social science specialism is often to articulate concepts whose linkage with other social science concepts and the overall social science background knowledge construct is vague such that ontological-veridicality/intrinsic-reality transcendent-enabling/sublimating/supererogatory–de-mentativity is hardly established but for bare ‘palliative constructs and naïve conceptual patterning’ that are more often than not
<amplituding/formative–epistemicity>totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag than truly ontological when examined closely such that the test of transcendentally-enabling-level-of-ontological-good-faith-or-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{implicated-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-or-authenticity /objectification/desubjectification-as-objectification<as-to-ontological-faith
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>’
be given the label ontology, or rather is ontology exactly not about effective transcendentally-
transcendentally-enabling-level-of-ontological-good-faith-or-authenticity 

/objectification/desubjectification-as-objectification-<as-to-ontological-faith-

notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-

apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism> as 

universalisation—non-positivism/medievalism, positivising/rational-empiricism-based-

universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—

psychologism transcendentally-enabling-level-of-ontological-good-faith-or-authenticity 

/objectification/desubjectification-as-objectification-<as-to-ontological-faith-

notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-

apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism> as 

positivism–procrypticism, and prospectively preempting—disjointedness-as-of- reference-of-

thought,-as-to-><amplituding/formative–epistemicity>growth-or-

conflatedness)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-

universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—

psychologism transcendentally-enabling-level-of-ontological-good-faith-or-authenticity 

/objectification/desubjectification-as-objectification-<as-to-ontological-faith-

notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-

apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism> as 

deprocrypticism; explaining the successive developments of the human psyche 

transcendentally-enabling-level-of-ontological-good-faith-or-authenticity 

/objectification/desubjectification-as-objectification-<as-to-ontological-faith-

notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-

apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism> as 

ontologically-driven as of increasing prospective relative-ontological-completeness—of-
mentativity notional–deprocrypticism psyche-and-thereof-philosophy’ as of their respective relative ontologically-veridical psychical background referencing as of apriorising/axiomatising/referencing–(of existential-contextualising-contiguity) conflatedness₁² for knowledge⁄meaningfulness-and-teleology¹⁰⁰ has to do with the bigger ontological-normalcy/postconvergence reality (of ontologically valid knowledge⁄meaningfulness-and-teleology¹⁰⁰) as of its notional–conflatedness ⁄constitutedness⁴-to-conflatedness¹² as the de-mentative/structural/paradigmatic basis by which ‘ontological-deficiency (conceptually represented as subsuming of virtue-defect or vices-and-impediments¹⁰⁰ ‘with virtue not truly differentiated from ontology’ but rather such a conceptual-differentiation being represented as of our notional <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag animate-existential-referencing/subjectification emotional-involvement implications)’ is construed fundamentally going by a registry-worldview’s/dimension’s reference-of-thought relative deficiency as prior relative-ontological-incompleteness⁶-of-reference-of-thought (as its uninstitutionalised-threshold⁶) thereby resolvable de-mentatively/structurally/paradigmatically by the prospective registry-worldview’s/dimension’s reference-of-thought prospective relative-ontological-completeness⁶-of-reference-of-thought; thus validating with regards to both reference-of-thought respectively as the ‘transcendental-enabling/sublimating/supererogatory–de-mentativity positivism psyche-and-thereof-philosophy’ and the ‘transcendental-enabling/sublimating/supererogatory–de-mentativity notional–deprocrypticism psyche-and-thereof-philosophy’ their relative ontologically-veridical background referencing as of apriorising/axiomatising/referencing–(of existential-contextualising-contiguity) conflatedness¹² as of ontological-normalcy/postconvergence. Since we can perfectly conceptualise with both reference-of-thought the articulation of coherent meaningfulness-
conflatedness implying rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’. This is because a registry-worldview/dimension is a ‘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>’ wherein achievement motives and temporal-stakes of the conventional constructs as of human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing wooden-language—(imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—
universal-transparency\(\langle\text{transparency-of-totalising-entailing,-as-to-entailing-}\langle\text{amplituding/formative–epistemicity}\text{totalising–in-relative-ontological-completeness}\rangle \text{the successive institutional-cumulation/institutional-recompose–}\langle\text{as-to-}\text{historiality/ontological-eventfulness/ontological-aesthetic-tracing}\langle\text{perspective–ontological-normalcy/postconvergence-reflected–}epistemicity-relativism\rangle\rangle\text{. 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\text{amplituding/formative–epistemicity}\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\text{ that enables prospective registry-worldview/dimension suprastructuration/transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. This insight extends to all the successive registry-worldviews including ours as positivism–procrypticism as the relative pure-ontology apriorising/axiomatising/referencing–(of-existential-contextualising-contiguity)—conflatedness as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality implying such a construct as the notional–deprocrypticism institutionalisation suprastructuration (preempting—disjointedness-as-of—reference-of-thought,–as-to–\langle\text{amplituding/formative–epistemicity}\text{growth-or-conflatedness}/transvaluative-rationalising/transepistemicity/anamnetic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,—(apriorising/axiomatising/referencing–(of-existential-contextualising-contiguity)—conflatedness\rangle)\text{ will certainly be a remote contemplation of such a} \langle\text{amplituding/formative–wooden-language}\langle\text{imbued—averaging-of-thought,–as-to–leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology}\rangle\text{–as-of–}\rangle\text{.}
mental-disposition of our registry-worldview/dimension, rather construing its circular-pervasiveness

so-construed prospectively, will tend to ‘take precedence as of relative-ontological-incompleteness’ as of existence-inducing-distractive-alignment-to-reference-of-thought as of apriorising/axiomatising/referencing and override any such sense of relative pure-ontology apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity) — conflatedness notion as of prospective relative-ontological-completeness as of reference-of-thought and implying rather a prospective transcendental depth-of-thought as of reference-of-thought. This equally explains why the implied supratransversality as of motif-and-apriorising/axiomatising/referencing as of aetiologisation/ontological-escalation is necessarily a presencing — absolutising-identitive-constitutedness consummated/forfeiting posture of intemporality — asymmetric-subsumption-of-temporality /ontological-asymmetrisation that needs to take into account this ‘paradox of transcendence-and-sublimity/sublimation/suberogatory-de-mentativity’. And critically so, because beyond just
‘human conscious willing’, transcendence-and-sublimity/sublimation/supererogatory–dementativity necessarily implies the ‘prospect of humans to appreciate/understand meaningfulness-and-teleology beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought>-’; such that, dementatively/structurally/paradigmatically/necessarily, that which gets to ‘conceptualise/construe beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought>-’ is necessarily ontologically-asymmetrical as rather imbued with intellectual-and-moral responsibility over that which doesn’t get there (and so, even with regards to a basic non-transcendental construal of asymmetrisation within a same registry-worldview’s/dimension’s reference-of-thought like Doctor –Patient, Parent –Child, Server –Customer, Teacher –Student etc. as ensues from a Derridean binary opposition analysis). However at uninstitutionalised-threshold, the notion of intemporality asymmetric-subsumption-of-temporality/ontological-asymmetrisation is not readily acquiesced to for the simple reason that two references-of-thought/axiomatic-constructs are at play with those adhering to the prior/transcended/superseded reference-of-thought–categorical-imperatives/axioms/registry-teleology inclined beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought>- to uphold meaningfulness-and-teleology as such, whereas in contrast adherence to the prospective/transcending/superseding as of its prospective relative-ontological-completeness–of-reference-of-thought will certainly grasp the pertinence of intemporality asymmetric-subsumption-of-temporality/ontological-asymmetrisation as of deconstruction/ontological-reconstituting–as-to-conflatedness aetiology/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-or-authenticity/objectification/desubjectification-as-
objectification-as-to-ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality as antinihilism> meaningfulness-and-teleology construal for a sounder
and sounder relationship with intrinsic-reality/ontological-veridicality. In this respect, it should
be noted that in the example on the denaturing of Additionality as further articulated below
with regards to the characters A, B, C, D, E, F and Z, it is naïve to think that the characters A,
B, C, D, E, F will simply acquiesce to Z’s supposedly ontologically-veridical posture, as by
their prior relative-ontological-incompleteness-of-reference-of-thought as beyond-the-consciousness-awareness-teleology—in-existential-extrication-as-of-existential-unthought> they may operate on a logic that once such a situation as A induced additionality defect
deception develops as of ‘lack of constraining social universal-transparency—{transparency-
of-totalising-entailing,-as-to-entailing—<amplituding/formative—epistemicity>totalising—in-
relative-ontological-completeness }, that’s fine and implicitly others could just as well
consciously go along with it, and that it is just as implicitly legitimate as of the
‘<amplituding/formative> wooden-language—{imbued—temporal—mere-
form/virtualities/dereification /akrasiatic-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—of-as-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-suprerogation—<as-to—‘attendant-
intradimensional’-prospectively-disontologising—preconverging/dementing —apriorising—

1858
psychologism arise, however, different the perception from ‘very-crude’ (with recurrent-utter-uninstitutionalisation) to ‘seemingly polished’ (with our positivism–procripticism) depending on prospective relative-ontological-completeness reference-of-thought. This is to point out that at uninstitutionalised-threshold temporal-dispositions as of relative-ontological-incompleteness reference-of-thought do not necessarily acquiesce to intemporality asymmetric-subsumption-of-temporality or asymmetrisation (as Z’s … looking down on A, B, C, D, E and F mental-dispositions perversion-and-derived perversion-of reference-of-thought as allowing for the endemisation/enculturation of the denaturing of additionality and the implications thereof of subsequent denaturing in circularity/recurrence/repetition/repeatability that ensue where socially-functional-and-accordant due to lack of constraining social universal-transparency transparency-of-totalising-entailing-as-to-entailing amplituding/formative–epistemicity totalising~in relative-ontological-completeness which protects the internal-coherence of meaning for virtue; not only as a specific/particular construal/conceptualisation but of universal import as having to do with endemisation/enculturation of perversion-of reference-of-thought as effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow supererogation as allowing for the endemisation/enculturation of the denaturing of additionality and the implications thereof of subsequent denaturing in circularity/recurrence/repetition/repeatability that ensue where socially-functional-and-accordant due to lack of constraining social universal-transparency transparency-of-totalising-entailing-as-to-entailing amplituding/formative–epistemicity totalising~in relative-ontological-completeness which protects the internal-coherence of meaning for virtue; not only as a specific/particular construal/conceptualisation but of universal import as having to do with endemisation/enculturation of perversion-of reference-of-thought as effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow supererogation. Does the ‘intellectual romanticism’ of a Rousseau articulation of universal human rights necessarily register fully in the mindset/ reference-of-thought of 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 of his epoch or is it rather more truly a beyond-the-consciousness-awareness-teleology in-existential-extrication-as-of-existential-unthought notion until the necessary psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring generations latter that brings this
beyond-the-consciousness-awareness-teleology\textsuperscript{100} -<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6} notion to the fore of the wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of—nondescript/ignorable—void }\textsuperscript{60}-with-regards-to-prospective-apriorising-implications>\textsuperscript{6}, 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\textsuperscript{100} -<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6} notion for the wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of—nondescript/ignorable—void }\textsuperscript{60}-with-regards-to-prospective-apriorising-implications>\textsuperscript{6} in such a social setting, and equally similar issues faced today in many a traditional society like female genital mutilation is more than just an issue of stopping the practitioners of genital mutilation but has to do with wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of—nondescript/ignorable—void }\textsuperscript{60}-with-regards-to-prospective-apriorising-implications>\textsuperscript{6} meaningfulness-and-teleology\textsuperscript{100} in such social-setup that is a question of a beyond-the-consciousness-awareness-teleology\textsuperscript{100} -<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6} notion with respect to recasting of gender rights in a prospective meaningfulness-and-teleology\textsuperscript{100}. 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\textsuperscript{100} -<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6} notion as of the present wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of—
imperatives/axioms/registry-teleology 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/superrogatory–de-mentativity. Such that it is a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposing as a beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought>—notion that enables the fulfilment of the promise of projective-insights/postdication/deconstruction as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality effectively with deconstruction/engaged-destruktion/ontological-reconstituting—as-to-conflatedness; and so, with respect to transcending from recurrent-utter-uninstitutionalisation right up to our positivism–procrypticism institutionalisation suprastructuration, and prospectively the same 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 issues arise with respect to the possibility of our prospective transcendence-and-sublimity/sublimation/superrogatory–de-mentativity to deprocrypticism, as we perceive our ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/’ reference-of-thought/axiomatic-construct for predicative-insights’ as absolute failing to construe the all-encompassing redefining implications of projective-insights/postdication/deconstruction with respect to the possibility of an altogether new/prospective ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
rather towards the given
‘apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument specific
referencing/'reference-of-thought/axiomatic-construct for predicative-insights’ as-an-only-one
as this enables human finite aspirations whether socially, professionally, family-wise, hedonic,
etc. as of the registry-worldview’s/dimension’s denaturing <amplituding/formative> wooden-
language-{imbued—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, as within ONLY recurrent-
utter-uninstitutionalisation (by its non-rules—apriorising/axiomatising/referencing–
psychologism,-as-impulsive-or-accidented-or-random-mental-disposition reference-of-
thought—categorical-imperatives/axioms/registry-teleology), ONLY base-
institutionalisation—ununiversalisation (by its rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism reference-of-thought—categorical-
imperatives/axioms/registry-teleology), ONLY universalisation—non-
positivism/medievalism (by its universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism reference-of-thought—categorical-
imperatives/axioms/registry-teleology), or ONLY positivism—procrypticism (by its
positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism reference-of-thought—categorical-
imperatives/axioms/registry-teleology), and so ‘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—or-‘reference-of-thought induced distinctive-alignment-to—reference-of-
thought-of-apriorising/axiomatising/referencing—and override any such sense of relative pure-ontology apriorising/axiomatising/referencing-(of-existential-contextualising-
contiguity)—conflatedness—as of prospective relative-ontological-completeness-of-
reference-of-thought apriorising/axiomatising/referencing-(of-existential-contextualising-
contiguity)—conflatedness), whilst the projective-insights/postdication/deconstruction
discernment as of ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality (since the purpose of reference-of-thought—categorical-
imperatives/axioms/registry-teleology is about intemporal-preservation-entropy-or-
contiguity—or—ontological-preservation, and not the mimicking of their <amplituding/formative> wooden-language—{imbued—temporal—mere-
form/virtualities/dereification /akrasiatic-dragnet/denatured/preconverging-or-dementing — 
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-
teleology}, whether beyond-the-consciousness-awareness-teleology<-in-existential-
extrication-as-of-existential-unthought>), about how and why the ontological-contiguity—of-
the-human-institutionalisation-process—of such successive ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/reference-of-thought/axiomatic-construct for predicative-insights’ is driven from recurrent-utter-uninstitutionalisation to base-institutionalisation—ununiversalisation to 
universalisation—non-positivism/medievalism to positivism—procrypticism by projective-
insights/postdication/deconstruction in establishing them in the first place as of prospective relative-ontological-completeness—of-reference-of-thought, and thus the utility of projective-
insights/postdication/deconstruction in enabling futural Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology as of prospective notional—deprocrypticism (preempting—
dispositions or vices-and-impediments arising'; such that a registry-worldview/dimension incompleteness-of reference-of-thought is de-mentatively/structurally/paradigmatically susceptibility as a state of 'in-wait as of prior relative-ontological-incompleteness-of-reference-of-thought defective reference-of-thought–categorical-imperatives/axioms/registry-teleology for the vices-and-impediments so implied to arise-and-be-endemised/enculturated beyond-the-consciousness-awareness-teleology–<in-existential-extrication-as-of-existential-unthought>. This explains why the ontological-contiguity—of-the-human-institutionalisation-process is basically about shifting apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments to supersede the state of beyond-the-consciousness-awareness-teleology–<in-existential-extrication-as-of-existential-unthought> as of human limited-mentation-capacity-deepening in handling the more and more profound/depth of intrinsic-reality/ontological-veridicality construing reference-of-thought/axiomatic-construct that avails as of ontological-normalcy/postconvergence or increasing ontological-completeness-of-reference-of-thought; (such that such meaningfulness as expressed herein is more than just of logical construct implying simple logical meaningfulness as within only a single-as-our-present positivistic 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/superego~de-mentativity crossgenerationally as the timeframe for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of projective-insights/postdication/deconstruction induced prospective/transcending/superseding registry-worldview/dimension ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/reference-of-thought/axiomatic-construct for predicative-insights’ to take hold. It
psychopathic compulsive threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \(<\text{as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing \(-\text{apriorising-psychologism}\)}\) individuation’, and consequently induced conjugated-postlogism\(^7\)/social-psychopathy as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \(<\text{as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing \(-\text{apriorising-psychologism}\)}\) individuations’; and as this overall ‘dynamic-cumulative-aftereffect/aftereffect of upholding/failing ontologically-normalcy/postconvergence’ reflects apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity \(\text{constitutedness}^1\) as of base-constitutedness\(^1\), first-level–\(\text{presencing—absolutising-identitive-constitutedness}^1\), second-level–\(\text{presencing—absolutising-identitive-constitutedness}^1\), third-level–\(\text{presencing—absolutising-identitive-constitutedness}^3\) and notional–\(\text{conflicatedness}^2\) (altogether construed as of notional–\(\text{conflicatedness}^2\)/\(\text{constitutedness}^3\)-to-\(\text{conflicatedness}^2\)) reflecting both the uninstitutionalised-threshold\(^1\)’s as to conventioning/closed-structure/non-transcendability/distractive-alignment-to–\(\text{reference-of-thought-\(\text{apriorising/axiomatising/referencing}\)}\)\/^7\)/effecting-parsimony as to ‘\(^7\)reference-of-thought—\(\text{degraded-devolving-as-of-uninstitutionalised-threshold}^1\)’ meaningfulness and the corresponding prospective institutionalisation’s ontology/opened-structure/transcendability/conflicatedness\(^2\) teleological-elevated-as–\(\text{reference-of-thought–prelogism}^7\)-as-of-conviction,-in-profound-supererogation \(<\text{existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes–disontologising-logical-outcome-arrived-at}\) of meaningfulness, and so as of apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity \(\text{conflicatedness}^2\) of social-stake-contention-or-confliction comprehensive-and-insightful itemisation for developing storied-construct/ontologically-valid-narration. As conceptualised at
both registry-worldview/dimension-level and individuation-level of analysis unlike
reference-of-thought–prelogism\textsuperscript{79}-as-of-conviction,-in-profound-supererogation

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 procrpticism (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\(^9\) reference-of-thought as rather reflecting 'virtue-and-ontological-veridicality' as of its institutionalisation and 'vices-and-impediments'\(^{10}\) as of its uninstitutionalised-threshold\(^3\). This consequently implies at the uninstitutionalised-threshold\(^3\) a 'symmetrisation-of-reference-of-thought but which is in effect an ontologically-non-veridical-or-flawed <amplituding/formative-epistemicity> totalising-self-referencing-syncretising/circularity/interiorising/akrisiatic-drag\(^3\) and/or desymmetrisation for perceived temporal social-stake-contention-or-confliction as threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^1\) \(<\text{as-to-}\) 'attendant-intradimensional'-prospectively-disontologising-preconverging/dementing apriorising-psychologism>' is socially induced in temporality\(^9\) shortness requiring deconstruction/ontological-reconstituting-as-to-conflatedness\(^2\) as intemporal-asymmetric-subsumption-of-temporality/ontological-asymmetrisation as of prospective relative-ontological-completeness\(^8\) 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\(^8\) of reference-of-thought\(^8\) devolving-as-of-instantiative-context' wherein the temporal is 'preconverging-or-dementing -and-decentered-prior-institutionalisation's-categorical-imperatives/axioms/registry-teleology\(^{10}\) and the intemporal-as-ontological postconverging-or-dialectical-thinking\(^7\)-and-centered-prospective-institutionalisation's-—categorical-imperatives/axioms/registry-teleology\(^{10}\) 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\(^{10}\) <in-
natural–psychological-dynamics’ is empirically more true of human development which by a flawed metaphysics-of-presence-{implicated–nondescript/ignorable–void }-as-to-presencing—absolutising-identitive-constitutedness } overly construes in
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag the positivistic psyche almost as if it is the sole and genuine one without factoring in the notion of a continuous
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-
setup-ontological-rescheduling{by-a-renewing-of-apriorising/axiomatising/referencing–
psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-
teleology }’ in successions of human psyches arising with human limited-mentation-capacity-deepening, with the further implication of a prospective ‘postconverging-or-dialectical-
thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-
dynamics’ as a notional–deprocrypticism psyche and its corresponding memetism or suprastructural meaningfulness-and-teleology. Now supposed Z was another character inclined for maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation as preserving the inherent intemporality/longness of additionality as allowing civilisational/institutional-being-and-craft setup preservation, brought in by the Donor, there is no question that Z will register the newly divulged ontological-veridicality/intrinsic-reality of the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and its derived-implications as perversion-and-derived-perversion-of-reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation to renew the construal/conceptualisation of what is considered as a relatively ontological-completeness-of-reference-of-thought for a prospective reference-of-thought that preserves intemporality, by factoring in the fact of this contextual relative-ontological-incompleteness—
speaking fundamentally of the given prior relative-ontological-incompleteness\textsuperscript{89}−induced−
‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to−
‘attendant-intradimensional’−prospectively-disontologising–preconverging/dementing
apriorising-psychologism\textsuperscript{≥}’ (wherein Z’s disposition is an ordered-construct or secondnaturizing
institutionalisation over B, C, D, E and F mental-anarchy/mentarchy inducing of
‘uninstitutionalised-threshold\textsuperscript{101}’). Though metaphorically in the mortal’s temporal/shortness−of-register-of—
meaningfulness-and-teleology\textsuperscript{100} terms, that ‘low-life’ of \textsuperscript{104}universal import
may be utterly oblivious to the practicalities of B, C, D, E and F so engrossed in a world of
‘high-life’ of temporality\textsuperscript{7}/extrication as the ‘fullness of \textsuperscript{58}meaningfulness-and-teleology\textsuperscript{105}’
over the appreciation of the
intemporal/ontological/social/species\textsuperscript{104}/universal/transcendental\textsuperscript{7}/maximalising-
recomposuring-for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigmning, be it that the latter disposition as
philosophically intemporal is what creates-and-enables the being in
civilisation/institutionalised-being-and-craft in the first place, as the metaphorically ‘high-life’
of temporality\textsuperscript{7}/extrication cannot count on an overall principle of temporality\textsuperscript{7}/extrication for
its existential sustainability (as B, C, D, E and F needs that the Donor grants the rewards by not
factoring in the deceit, thus their existential principle doesn’t sustain the
‘civilisation/institutionalised-being-and-craft setup’ in which they are living in, hence qualified as
extricatory/temporal/parasitising/co-opting as ‘least-and-derived-temporal-operating-
modalities-of-the’−reference-of-thought-as-of−incrementalism-in-relative-ontological-
incompleteness\textsuperscript{88}—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold \textsuperscript{112})
but unavowedly and paradoxically rather on the parasitising/co-opting of the
intemporal/ontological/social/species\textsuperscript{104}/universal/transcendental\textsuperscript{7}/maximalising-
recomposuring-for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation
nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{7} \textasciitilde as to ‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing-apriorising-psychologism\textsuperscript{8} ‘reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding) in grasping existential-contextualising-contiguity\textsuperscript{7}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{8} of ‘reference-of-thought’-devolving-as-of-instantiative-context as to existence-potency\textsuperscript{15}~sublimating–nascence, disclosed from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existentia-reality’ in their relationship with additionality as elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existent-contextualising-contiguity\textsuperscript{7} in contrast to the intemporal-disposition individuation mental-disposition displayed by Z (as ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity\textsuperscript{7}’s-reifying/elucidating of-prospective-relative-ontological-completeness –of ‘reference-of-thought’-devolving-as-of-instantiative-context as to existence-potency\textsuperscript{15}~sublimating–nascence, disclosed from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existentia-reality’ (from the perspective of the ‘postconverging-or-dialectical-thinking\textsuperscript{20}’ ‘reference-of-thought in relative-ontological-completeness\textsuperscript{8} as depth-of-thought’) in its relationship with additionality (as elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existent-contextualising-contiguity\textsuperscript{7} by way of Z’s ‘maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation—(unwinding-as-unfolding/dépliage-as-détendre of elucidation-of B, C, D, E and F ‘wrongly-projected decontextualising-unimbricatedness/ unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-construal (which is rather a prior threshold-of–nonconviction/madeupness/bottomlining-in-
reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation with the implications thereof ushering in the successive institutionalisations as the need for new ‘contextualising-contiguity of existence-potency—sublimating—nascence,—disclosed—from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing—that—further—epistemically—unconceal-the-very-ontologically-same-existential-reality as of—existential-reality’ when the idea of relative-ontological-incompleteness—induced,—‘threshold-of—nonconviction/madeupness/bottomlining-in—shallow-supererogation—<as—to—‘attendant—intradimensional’—prospectively—disontologising—preconverging/dementing—anpriorising—psychologism’ arises (as uninstitutionalised—threshold ); i.e. from recurrent-utter-uninstitutionalisation to base-institutionalisation—ununiversalisation to universalisation—non—positivism/medievalism to positivism—procrypticism and prospectively to deprocrypticism. While for the temporal mental-disposition individuations the form—and—perception or derived—form—and—perception of intemporal-preservation-entropy—or—contiguity—or—ontological-preservation whether upholding ontological-veridicality/intrinsic-reality or not (and so whether unconsciously, expediently or consciously) is a sufficient basis so long as it is socially—functional—and—accordant such that the possibility of blurring or undermining existential-reality by ‘wrongly—projected decontextualising-unimbricatedness/untithreadedness/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—anpriorising—psychologism’ in shallowness—of—thought—or—unsophistication—of—understanding) in grasping existential-contextualising-contiguity’s—reifying/elucidating—of—prospective—relative—ontological—completeness—of—reference—of—thought—devolving—as—of—instantiative-context as to
existence-potency\textsuperscript{1}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression\textsuperscript{2}~rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality\textsuperscript{3} is just as valid, hence a failure to abstractly recognise intemporality\textsuperscript{4}/longness as of-existential-reality with the implication thereof as perversion-and-derived- perversion-of- reference-of-thought\textsuperscript{5} as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{6} with respect to the registry-worldview’s/dimension’s vices-and-impediments\textsuperscript{7} implied by its implied relative-ontological-incompleteness\textsuperscript{8} threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{9} as-to–attendant-intradimensional’-prospectively-disontologising–preconverging/dementing \textsuperscript{10} apriorising-psychologism’. Hence the reason why the vices-and-impediments\textsuperscript{11} inherent of a given registry-worldview/dimension cannot be de-mentatively/structurally/paradigmatically/ontologically resolved within it as there is need for prospective ontological-completeness-of\textsuperscript{12} reference-of-thought structured to inherently supersede such vices-and-impediments\textsuperscript{13}, whether as base-institutionalisation in superseding recurrent-utter-uninstitutionalisation,\textsuperscript{14} universalisation superseding base-institutionalisation–ununiversalisation, positivism superseding\textsuperscript{15} universalisation–non-positivism/medievalism and deprocrypticsm superseding positivism/rational-empiricism manifestation of\textsuperscript{16} procrypticism–or–disjointedness-as-of\textsuperscript{17} reference-of-thought. The central idea here being that the most critically important notion in the situation of A, B, C, D, E, F and Z, is Z’s upholding of prospective transcendental-enabling/sublimating/supererogatory–de-mentativity over any temporal extricatory preconverging–de-mentating/structuring/paradigming, however, the enculturation and mass thinking behind temporal extricatory preconverging–de-mentating/structuring/paradigming. (* Noting that individuation as defined elsewhere speaks of temporal-to-intemporal trait characteristic, as anywhere between shortness-to-longness-of-register-of–meaningfulness-and-teleology\textsuperscript{18}, that can accrue atleast incidentally/on-occasion
shallow-supererogation \textless{}\textasciitilde{}\textasciitilde{}attendant-intradimensional\textgreater{}\textless{}\textasciitilde{}\textasciitilde{}-prospectively-
disontologising~preconverging/dementing \textless{}\textasciitilde{}\textasciitilde{}apriorising-psychologism\textgreater{}\textless{}\textasciitilde{}\textasciitilde{}reference-of-thought\textgreater{} in shallowness-of-thought-or-unsophistication-of-understanding) in grasping existential-contextualising-contiguity\textless{}\textasciitilde{}\textasciitilde{}s-reifying/elucidating-of-prospective-relative-ontological-
completeness \textless{}\textasciitilde{}reference-of-thought-\textgreater{} devolving-as-of-instantiative-context as to existence-potency\textless{}\textasciitilde{}\textasciitilde{}sublimating–nascence,-disclosed-from-prospective-epistemic-digression—
rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality’. Such ‘a relative teleological-
differentiation/scission/variance/disambiguation of references-of-thought’ of Z’s intemparal-
disposition \textless{}\textasciitilde{}\textasciitilde{}reference-of-thought as supratransversality\textless{}in-sublimating–existential-
eventuating/denouement\textgreater{}of-motif-and-apriorising/axiomatising/referencing over B, C, D, E
and F temporal-dispositions references-of-thought as subtransversality\textless{}in-desublimating–
existential-eventuating/denouement\textgreater{}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\textless{}in-sublimating–existential-
eventuating/denouement\textgreater{}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’s-reference-of-thought—devolving-as-of-instantiative-context as to existence-potency’sublimating–nascence-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’—will rather think as irrational the projective disposition of a Socrates that doesn’t rather advance a temporal interest in the city-state polity but is rather bent on spreading new ideas as a natural philosopher while prioritising as of nonextricatory-existential-preempting-of-existential-unthought in his asceticism the prospective intemporal over the temporal status quo, and likewise with a Rousseau who isn’t advancing a temporal interest that his aristocratic stature should warrant like actively pursuing for landed properties and currying favours with kings but is rather bent principally on a prospective commitment on grasping and spreading notions of a renewal of the human condition as universal rights and enlightened despotism. This is certainly because emanantly/becomingly/solipsistically temporal-dispositions do not appreciate that there is a more ‘profound level of living in the realm of human thoughtfulness’ based on eudaemonic-contemplation of ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting that then ‘invents/creates’ the de-mentative/structural/paradigmatic possibility for prospective institutionalised-being-and-craft as there isn’t any inherent intemporality/longness but for the disposition for ‘maximalising-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\textsuperscript{88}—unenframed-conceptualisation

need its

\textit{<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought} in inducing secondnatured institutionalisation given that the-succession-of-registry-worldviews-or-dimensions-institutionalisations as to the-ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process is ‘not a human emanance/seeding/incipient—transformation–<as-to-Derridean-messianicity-wherein-even-when-the-messiah-as-intemporal-drive-comes-they-still-have-to-come> of temporal-dispositions/shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{100} into the intemporal-disposition/longness-of-register-of–meaningfulness-and-teleology\textsuperscript{100} but rather is solely a secondnaturing to supersede the uninstitutionalised-threshold\textsuperscript{03} (is not about the firstnaturedness of human dimensionality-of-sublimating—\textit{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}) but rather is solely a secondnaturing to supersede the uninstitutionalised-threshold\textsuperscript{03} divulged as to its relative-ontological-incompleteness\textsuperscript{63}–induced,–’threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97}–<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing apriorising-psychologism>’. The implication is that acting as-of-a–‘secondnatured reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation nature’ is not enough for articulating prospective institutionalisation requiring ‘intemporal projection

\textit{<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought’ for the requisite prospective ‘maximising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation, and such conceptualisations from only a secondnaturedness of thought as rather contextually temporal is not ‘intemporal as of-universal-and-abstractive originariness-parrhesia,–as–spontaneity-of-aestheticisation nature’ but is rather in ‘\textit{<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—absolute-presencing-

constitutedness}). Thus a registry-worldview’s/dimension’s institutionalisation
secondnaturized is challenged by its very own level of relative-ontological-incompleteness
<as-to- ‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing

apriorising-psychologism’ marking its uninstitutionalised-threshold whether as recurrent-
utter-uninstitutionalisation with recurrent-utter-uninstitutionalisation, ununiversalisation with
base-institutionalisation, non-positivism-or-medievalism with universalisation and
procrypticism with positivism, in need for a renewed institutionalisation respectively as base-
institutionalisation, universalisation, positivism and prospectively deprocrypticism. This
equally explain why the notion of human transcendental progress is relatively ‘re-originary-as-
unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-

thinking -‘projective-insights’/epistemic-projection-in-conflatedness ‘-of-
notional-deprocrypticism-prospective-sublimation} driven’ as it requires an intemporal-
solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-
of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality of
thought more than just institutionalised secondnaturing such that it has often been the erudition
periphery of institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-

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

normalcy/postconvergence-reflected-‘epistemicity-relativism’> that had tended to
fundamentally put into question their present with new postconverging–dementating/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\(^\text{[9]}\)-induced, ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’\(^\text{[8]}\) \(<\text{as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism’}\), 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 \(\text{de-mentation}\) \langle supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics \rangle \) as of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^\text{[10]}\), given that this fundamental relative-ontological-incompleteness \(<\text{as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism’}\) of the given registry-worldview/dimension as reflected from ontological-normalcy/postconvergence epistemic/notional–projective-perspective, by its ‘contextualising-contiguity of existence-potency\(^3\)–sublimating–nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ means it is de-mentatively/structurally/paradigmatically bound to enculturate/endemise its given postlogism\(^7\).

Obviously we can appreciate that without a positivistic outlook/\(^9\) 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\(^\text{[8]}\) \(<\text{as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism’}\) in non-positivism/medievalism where the mindset/\(^4\) reference-of-thought is not rationally-empirical/positivising. Likewise the \(^1\) procrypticism–or–disjointedness-as-of-
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’ 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-prime movers-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 aetiological-ownership/ontological-escalation resolutions to the defect of proscripticism and its postlogism first with respect to formal constructions that the derived effectiveness/ontological-prime movers-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’ and accessorily its
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation

reflected in operant individuation terms as ‘disjointed-misappropriation/arrogation and derived-disjointed-misappropriation/arrogation of meaningfulness-and-teleological-differentiation in shallowness as incremental/shortness-of-register-of—meaningfulness-and-teleology

contrual of perversion-and-derived-perversion-of-reference-of-thought—<as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—>’;”

prior subtransversality\textsuperscript{84} \textless \text{desublimating–existential-eventuating/denouement} \textgreater \text{of-motif-and-apriorising/axiomatising/referencing} \textsuperscript{84} \text{reference-of-thought} \textsuperscript{15} (as denaturing postlogic-backtracking threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{15} \textless \text{as-to–’attendant-intradimensional’–prospectively-disontologising–preconverging/dementing} \textsuperscript{19} \text{apriorising-psychologism} \textsuperscript{19} towards the \textsuperscript{84} \text{reference-of-thought} sanctified-conventioning-social-aggregation-enablers in undermining prospective intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity); is comprehensively rearticulated all across the \textsuperscript{84} \text{reference-of-thought} existentialism construct’, i.e. from the registry-worldview (meaning by its specific teleological differentiation/scission/variance/disambiguation construct), the contending-reference (meaning teleological construct), the ontological-reference (being/existential construct of meaning), meaningful-reference (meaning contextualisation construct), the \textsuperscript{84} \text{reference-of-thought} (operant construal of meaning), and right down to the apriorising–registry (basic defining construct of meaning, in terms–as-of-axiomatic-construct of logical-dueness/profile/presumption/assumptions/value-reference/teleology\textsuperscript{100}). This suprastructural and ontological-normaley/postconvergence insight from an ontological-completeness-of\textsuperscript{100} \text{reference-of-thought} point-of-departure-of-construal underlines ontologically that, notional–deprocrypticism (by its ‘preempting—disjointedness-as-of-\textsuperscript{84} \text{reference-of-thought}’ \textsuperscript{84} \text{reference-of-thought}– categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, i.e. \textsuperscript{17} deprocrypticism–or–preempting—disjointedness-as-of-\textsuperscript{84} \text{reference-of-thought} is utter-ontologising-recomposuring by subsuming-as-supplanting \langle \text{as-of-relatively-more-profound-construal-of-existential-contextualising-contiguity } \text{’s-reifying/elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context} \rangle \text{Positivism–procrypticism which (by its ‘positivising/rational-empiricism’ \textsuperscript{84} \text{reference-of-thought– categorical-imperatives/axioms/registry-teleology}\textsuperscript{100}, i.e.}

Recurrent-utter-uninstitutionalisation (by its specific non-rules—apriorising/axiomatising/referencing—psychologism,—as-impulsive-or-accidented-or-random-mental-disposition reference-of-thought—categorical-imperatives/axioms/registry-teleology, i.e. non-rules—apriorising/axiomatising/referencing—psychologism,—as-impulsive-or-accidented-or-random-mental-disposition (as ‘base apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity)—constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument)). This implies a human limited-mentation-capacity-deepening undergoing a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation from shallowest limited-mentation-capacity-deepening (as recurrent-utter-uninstitutionalisation) to deepest limited-mentation-capacity-deepening (as deprocrypticism) towards a superseding—oneness-of-ontology. Such that the respective reference-of-thought registry-worldviews/dimensions in successive shallow-to-deepening—limited-mentation-capacity,—as-limited-mentation-capacity-deepening as recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, universalisation—non-positivism/medievalism, positivism—procrypticism and notional—deprocrypticism successively recompose more and more profound 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 (as ‘base apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity)—constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), over-non-
rules—apriorising/axiomatising/referencing—psychologism, as rulemaking—first-level

presencing—absolutising-identitive-constitutedness of reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument).

universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—

psychologism, as ‘second-level presencing—absolutising-identitive-constitutedness of

reference-of-thought’

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument).

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

deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought with such

notion of rules speaking in terms—as-of-axiomatic-construct of both the developing capacity of

human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
teleology in its construing/conceptualising of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity as defining the given registry-worldview/dimension-level specific

‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or

natural—psychological-dynamics’, as well as developing institutionalisation capacity as

meaningfulness-and-teleology differentiations; and so as human <amplituding/formative—

epistemicity>totalising—renewing-realisation/re-perception/re-thought-as-utter-placeholder-

setup-ontological-rescheduling{by-a-renewing-of-apriorising/axiomatising/referencing—

psychologism-as-the-new-referencing-basis-of-prospective—meaningfulness-and-teleology

by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. As explained,

the reason for the successive institutional-cumulation/institutional-recomposure-(as-to-
apriorising/axiomatising/referencing–psychologism’ (as ‘third-level’ presencing—
absolutising-identitive-constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), and ultimately with deprocrypticism, ‘deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought-(as ‘conflatedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument). This existential-becoming-transitioning to notional–deprocrypticism as well as the overall existential-becoming-transitioning nature of existence/existential-reality is the validation of the notion of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. That is existence is existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), as failing/not-
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-normalcy/postconvergence-reflected-‘epistemicity-relativism’> as of ‘the successive de-mentative/structural/paradigmatic
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-aposteriorising/logicising/deriving/intelligising/measuring-of–meaningfulness-and-teleology towards deprocrypticism-as-the-real-notion as of ontological-normalcy/postconvergence-or-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’; likewise a procrypticism subsuming perspective (as failing-to-uphold-institutionalisation/upholding-uninstitutionalised-threshold) construed as notional–procrypticism, will construe the successive uninstitutionalised-threshold as of ‘the successive de-mentative/structural/paradigmatic
perspective of a ‘notional human completed-mentation-capacity’ implications as
notional-deprocrypticism or <amplituding/formative>notional-preempting—disjointedness-as-of-
reference-of-thought when construed rather in ‘successive increasingly-profound-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-
aposteriorising/logicising/deriving/intelligising/measuring-of—meaningfulness-and-
teleology’ construals with respect to existence-potency~sublimating—nascence,—disclosed-
from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-
further-epistemically-unconceal-the-very-ontologically-same-existentital-reality as of the
institutional-cumulation/institutional-recomposure—(as-to historiality/ontological-
eventfulness /ontological-aesthetic-tracing—<perspective–ontological-
normaley/postconvergence-reflected—epistemicity—relativism’> involving human increasingly
limited-mentation-capacity-deepening: as from non-rules—
apriorising/axiomatising/referencing—psychologism,—as-impulsive-or-accidented-or-random-
mental-disposition (base-constitutedness of reference-of-thought), rulemaking-over-non-rule
(first-level presencing—absolutising-identitive-constitutedness reference-of-thought),
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism (second-level presencing—absolutising-identitive-constitutedness reference-of-thought),
positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism (third-level presencing—
absolutising-identitive-constitutedness reference-of-thought), and prospective
deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought; that underlies
the construal/conceptualisation of existence-potency~sublimating—nascence,—disclosed-from-
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existentital-reality (as of its
imbricatedness/threadedness/recomposing divulged by the various rules inflections
highlighted above starting with non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-mental-disposition—as 'base-constitutedness of reference-of-thought'
ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} manifestation of postlogism\textsuperscript{69} (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 maximalising-recomposing-for-relative-ontological-completeness\textsuperscript{68}—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{7} <as-to—‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising—psychologism\textsuperscript{2}’ beyond these limits construed as uninstitutionalised-threshold\textsuperscript{63} in want for prospective institutionalisation): –the postlogism\textsuperscript{78} associated with ‘recurrent-utter-uninstitutionalisation reference-of-thought as subtransversality—<in-desublimating—existential-eventuating/denouement>—of-motif-and-apriorising/axiomatising/referencing’ warrants ‘prospective base-institutionalisation\textsuperscript{84} reference-of-thought as supratransversality—<in—sublimating—existential-eventuating/denouement>—of-motif-and—apriorising/axiomatising/referencing teleological-differentiation/scission/variance/disambiguation’, and so by the ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of prospective base-institutionalisation’s—existential-contextualising-contiguity ’s-reifying/elucidating-of-prospective-relative-ontological-completeness’—of—reference-of-thought\textsuperscript{3} devolving-as-of-instantiative-context as to existence-potency\textsuperscript{15}—sublimating—nascence,—disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing—that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ thus preempting ‘the non-rules—apriorising/axiomatising/referencing—psychologism, as-impulsive-or-accidented-or-random—mental-disposition (as base-constitutedness\textsuperscript{13}—of—reference-of-thought) of recurrent-utter-
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-existentail-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<in-desublimating–
existent-eventuating/denouement>of-motif-and-apriorising/axiomatising/referencing’
warrants ‘prospective positivism reference-of-thought as supratransversality<in-sublimating–
existent-eventuating/denouement>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-
ontologically-same-existentail-reality’ thus preempting ‘the universalisation-directed-
rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism (as ‘second-
level presencing—absolutising-identitive-constitutedness of reference-of-thought’) of
universalisation’s—existential-contextualising-contiguity’s-reifying/elucidating-of-
prospective-relative-ontological-completeness<reference-of-thought> devolving-as-of-
instantiative-context now of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation\textsuperscript{97} as to ‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism>, as-the-latter-fails-to-reflect 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 at its corresponding uninstitutionalised-threshold\textsuperscript{93} state of non-positivism/medievalism’; –the postlogism\textsuperscript{78} (including psychopathy and social psychopathy, etc.) associated with ‘positivism–procrypticism reference-of-thought as subtransversality<in-desublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing warrants ‘prospective notional–deprocrypticism reference-of-thought as supratransversality<in-sublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing teleological-differentiation/scission/variance/disambiguation’, and so by the ‘preempting—disjointedness-as-of\textsuperscript{84} reference-of-thought,-as-to\textsuperscript{14} <amplituding/formative–epistemicity> growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of prospective deprocrypticism’s—existential-contextualising-contiguity\textsuperscript{93}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{88} of\textsuperscript{84} reference-of-thought—devolving-as-of-instantiative-context as to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ thus preempting ‘the positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism (as ‘third-level\textsuperscript{80} presencing—absolutising-identitive-constitutedness\textsuperscript{13} of\textsuperscript{84} reference-of-thought’) of positivism’s—existentia-
attendant-intradimensional’-prospectively-disontologising–preconverging/dementing

apriorising/psychologism


to existence-potency\textsuperscript{38}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality', while upholding ‘its now threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97}~<as-to-‘attendant-intradimensional’~prospectively-disontologising–preconverging/dementing \textsuperscript{19}~apriorising-psychologism>\textsuperscript{104}universalisation’s\textsuperscript{104}universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism inducing its uninstitutionalised-threshold\textsuperscript{103} state of non-positivism/medievalism, and prospectively —our ‘positivism–procrypticism reference-of-thought’ (third-level\textsuperscript{89}presencing—absolutising-identitive-constitutedness\textsuperscript{13} of reference-of-thought) is failing/not-upholding<as-of-apriorising/axiomatising/referencing> ‘the preempting—disjointedness-as-of-\textsuperscript{14}reference-of-thought,-as-to-
‘attendant-intradimensional’~prospectively-disontologising–preconverging/dementing
apriorising-psychologism>\textsuperscript{104}universalisation’s\textsuperscript{104}universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism inducing its corresponding uninstitutionalised-threshold\textsuperscript{103} state of procrypticism’; and it is the

1911
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>
(psychopathic-and-the-temporal-dispositions-conjugation-to-it-as-conjugated-postlogism)
speaks of a disposition to engage in postlogic-backtracking-<iterative-looping-‘set-of-
dereifying-hollow-narratives-and-acts’>, involving absolving/fleeting/escaping-reflex-logic’,
counting on the fact that others will sooner or later be in prelogism -as-of-conviction-,in-
profound-supererogation <-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> relation with the formulaic slanting compelling–
nonconviction/madeupness/bottomlining-("<decontextualising/de-existentialising–of-attendant-
intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-
ontological-contiguity> ,<in-shallow-supererogation > <disontologising-perverted-outcome-
sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>) as postlogism in preconverging-or-
dementing–apriorising-psychologism, hence wrongly elevating its perversion-of-
reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation > into logical-contention rather than dealing with registry-
worldview’s/dimension’s-uninstitutionalised-threshold –defect-<as-Being-or-ontological-or-
existential–defect> . postlogism in hollow-constituting-<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> (psychopathic-and-the-temporal-
dispositions-conjugation-to-it-as-conjugated-postlogism ) thus inherently implies and is about
articulations of perversion-of-reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > with respect in the
very first instance to the validity of implied reference-of-thought rather than valid
articulations of logical contention as the latter is with respect to ontological-veridicality of
logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-
profound-supererogation only after the former (reference-of-thought) has been established
as veridical/true. postlogism /perverted-as-disontologising-outcome-sought-precedes−logical-
dueness is not about a defect−of− logical-processing-or-logical-implicitation—supposedly-
apriorising-in-conviction-as-to-profound-supererogation of the registry-
worldview’s/dimension’s−reference-of-thought-for-social-functioning-and-accordance but
rather speaks of false projection of ‘apriorising−reference-of-thought-elements/apriorising−
registry-elements (out of existential-contextualising-contiguity ’s-reifying/elucidating-of-
prospective-relative-ontological-completeness’s−reference-of-thought−devolving-as-of-
instantiative-context)’ of implied−logical-dueness-or-scape, profile-or-stature,
presumptuousness-or-arrogation, assumptions, value-reference and teleology implying
registry-worldview’s/dimension’s-uninstitutionalised-threshold −defect<as-Being-or-
on-ontological-or-existential−defect> as first-order faulty-mentation-procedure-deception-or-
urge (inducing circularity/recurrence/repetition/repeatability of a subsequent implication of a
second-order level wrongly implied deception of ‘logical-processing-or-logical-implicitation−
supposedly-apriorising-in-conviction-as-to-profound-supererogation of infinite deception
possibilities with respect to the infinite possibilities of ‘perfect logical-processing-or-logical-
implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation’ on the
false basis of the perversion-and-derived- perversion-of- reference-of-thought−<as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >). Such reference-of-thought<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation /mental-devising-
representation-perversion has various shades of ‘temporal/shortness to intemporal/longness
depth/register of meaningfulness stranded finalities/teleologies’. This can be demonstrated as
follows with psychopathy at childhood (which at this point is relatively transparent to the
critical observer). Let’s say John is a psychopath, he wants to get his brother Peter punished for annoying him. John knows that dad will punish anyone who spills water on the chair. John, in a ‘dereifying act’, then spills water on a chair and goes and tell dad Peter has spilled water on the chair, and waits for Peter to get punished (and, this way of acting and thinking is not limited only to a benign notion like spilling water as it could be setting fire, destroying an equipment, etc.). This is different even from ‘poor or bad supplanting–conviction-as-to-profound-supererogation — 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-reference-of-thought-devolving-as-of-instantiative-context. Lying as such is ‘an ad-hoc defect-of–logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance that doesn’t speak of the true
implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation or wrong operation of prelogism\textsuperscript{77}-as-of-conviction,-in-profound-supererogation \textquoteleft<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at\textsuperscript{79}>, but nonetheless prelogism\textsuperscript{77}-as-of-conviction,-in-profound-supererogation \textquoteleft<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at\textsuperscript{79}>,\textsuperscript{79}). Fundamentally, psychopathic slanting is particular in that it departs from a relation to the \textquoteleft 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-\textsuperscript{79} reference-of-thought\textsuperscript{79} devolving-as-of-instantiative-context’ contrasted with \textquoteleft poor or bad supplanting–conviction-as-to-profound-supererogation\textsuperscript{77}—of-\textquoteleft‘attendant-intradimensional’-postconverging/dialectical-thinking \textquoteleft apriorising-psychologism\textsuperscript{79}’ which departs with a relation to \textquoteleft 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-\textsuperscript{79} reference-of-thought\textsuperscript{79} devolving-as-of-instantiative-context’. But while poor-or-bad prelogism\textsuperscript{77} may be what is perceived from a \textquoteleft normal’ social and supplanting–conviction-as-to-profound-supererogation \textquoteleft of-\textquoteleft‘attendant-intradimensional’-postconverging/dialectical-thinking \textquoteleft 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 compelling–nonconviction/madeupness/bottomlining\textsuperscript{77}\textquoteleft<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the–‘attendant-intradimensional–ontologising’–imbued-\textquoteleft<contextualising/existentialising–attendant-ontological-contiguity>,-in-shallow–supererogation\textsuperscript{77}<disontologising-perverted-outcome-sought-precedes-existentially-veridical–
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. 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-
reference-of-thought as the psychopathic mindset/ reference-of-thought ontological-primemovers-totalitative-framework value-reference reflected by its perversion-of-
totalitatve-framework\textsuperscript{1} value-reference’. This is the fundamental fact that explains the evasiveness in grasping the psychopath in its motive and orientation as the psychopath’s actions can be as simple as a basic formulaic (meaning-by-the-mere-illogicalPossibility-of-It-being-formulaically-narrated-or-postlogism\textsuperscript{2} formulaic slanting \textsuperscript{3} 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{4} as to preconverging-or-dementing\textsuperscript{5} apriorising-psychologism) understanding of the effects on interlocutors of endearing, pleasing, laughter, etc. in inducing distraction, empathy, suspension-of-profound-reasoning or reference-of-thought teleological-degration in relation to its threshold-of nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{6} as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism in undermining an prelogism\textsuperscript{7} as-of-conviction,-in-profound-supererogation \textsuperscript{8} existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising-logical-outcome-arrived-at\textsuperscript{9} perspective which reference-of-thought is veridical. All the ‘poor or bad supplanting–conviction-as-to-profound-supererogation of–‘attendant-intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism terms above, i.e. lying, bullying, manipulating, fooling, etc., wrongly point to the fact that the psychopath is having a ‘deliberative prelogism’–as-of-conviction,-in-profound-supererogation \textsuperscript{10} existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising-logical-outcome-arrived-at\textsuperscript{11} mental process’ with respect to its end purpose, and thus 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 —of–‘attendant-intradimensional’–postconverging/dialectical-thinking
apriorising-psychologism (be it even ‘poor or bad supplanting–conviction-as-to-profound-
supererogation —of–‘attendant-intradimensional’–postconverging/dialectical-thinking
apriorising-psychologism’ as this will then wrongly imply its wrong or poor performance of
logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-
profound-supererogation , rather than its hollow-constituting—<as-disjointed-misappropriation-
of-meaningfulness-and-failing-intemporal-preservation>/vague-rhyming-or-copied-mimicry-or-
formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-
subknowledging /slanting of empty narratives that are flawed or non-existent as postlogism
’-as-of-’compulsing–nonconviction/madeupness/bottomlining<‘<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
wrongly involved in prelogism hence wrongly validating as real its ‘fundamental faulty-
mentation-procedure-deception-or-urge ’ which is its ‘apriorising–reference-of-thought-
elements/apriorising–registry-elements, that in reality are out of existential-contextualising-
contiguity ’s-reifying/elucidating-of-prospective-relative-ontological-completeness—of-
reference-of-thought–devolving-as-of-instantiative-context’, of implied—logical-dueness-or-
scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology (instead of examining in the very first place their relevance/pertinence or its soundness-or-ontological-good-faith/authenticity-of-reference-of-thought); in so doing, analysing its meaning as essence instead of analysing it as non-veridical hollow mimicking form or vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging or meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated or non-veridical hollow mimicking narratives.

What the psychopath is doing is ‘SLANTING’ as of compulsive-slanting—preconverging-or-dementing-apriorising. That is to arrive at a sought-outcome by subknowledging-or-mimicking the non-veridical hollow-form of the meaning of other persons supplanting—conviction-as-to-profound-supererogation—of—attendant-intradimensional—postconverging/dialectical-thinking—apriorising-psychologism narratives which it perceives as ‘being blatantly deterministic’ of the views and actions of the ‘normal prelogism—as-of-conviction,—in-profound-supererogation—existentially-veridical—attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness-precedes-disontologising-logical-outcome-arrived-at—mind’, i.e. the psychopath is ‘narrating veridical emptiness/hollow narratives’. The idea being about arriving at a sought-outcome by taking a posture that does not attach a depth of supplanting—conviction-as-to-profound-supererogation—of—attendant-intradimensional—postconverging/dialectical-thinking—apriorising-psychologism on narratives but rather simply ‘the mere possibility of the hollow narratives being articulated, and then integrated by interlocutors as real’. Thus the psychopathic postlogic mindset and by derivation conjugated-postlogism/preconverging-or-dementing—integration mindset is one of relating to meaningfulness as valid by ‘the mere performative-form representation of meaningfulness’ rather than veracity/ontological-pertinance of meaningfulness. The psyche is thus fundamentally one geared towards how to perform in interlocution rather than express a
genuine sense of supplanting–conviction-as-to-profound-supererogation of ‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism and hence the disposition for extrinsic-attribution by active social-aggregation-enabling. Meaningfulness is seen not as an end-construct that is of passive social determinism by its inherent veracity/ontological-pertinence as of intrinsic-attribution associated with transcendental-enabling/sublimating/supererogatory–de-mentativity, but rather as a potent and active construct of social determinism which requires actually eliciting a sought after outcome and not a notion of intrinsic existential/ontological inherence. This mental-disposition is qualified as epistemic-decadence or postlogism and its derivation/adoptions by temporal-dispositions is derived-epistemic-decadence in conjugated-postlogism. More precisely, it is critical to distinguish between the notion of slanting (cinglé in French) as postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining–(<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the- ‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-ontological-contiguity>-, in-shallow-supererogation –<disontologising-perverted-outcome-sought-precedes-existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness> and the notion of a lie which is in manifest prelogism-as-of conviction, in profound-supererogation –<existentially-veridical– ‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes- disontologising-logical-outcome-arrived-at> (be it a ‘poor or bad supplanting–conviction-as-to-profound-supererogation —of–’attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism’) as with a lie the implied–logical-dueness (with the corresponding implied–reference-of-thought/implied-registry elements) are existentially veridical with the ‘lying deception’ being of ad-hoc exaggeration or omission or inappropriate accounting of circumstantiality and/or factuality but as of ‘effectively due’ logical-processing-
The narratives-and-acts-foci of the set-of-narratives of a ‘lying deception’ do not successively shift (as with slanting) but carry an overall coherence implying deception-but-as-of-successively-cohering-narratives. This is because a lie is more of deception arising out of ad-hoc contextual-ambiguity-constraint(s) ad-hocly articulated as deception-but-as-of-successively-cohering-narratives to resolve the ad-hoc contextual-ambiguity-constraint(s), and lying doesn’t fundamentally imply where such ad-hoc contextual-ambiguity-constraint(s) is non-existent the interlocutor will still not be predisposed to a veridical and appropriate logical-engagement/interlocution/implicitation. This equally explains why a lie collapses as a whole (or whole pieces of the lie) since such a collapse arises out of the truth/ontological-veridicality resolution of the contextual-ambiguity-constraint(s) behind the coherent structure(s) of the lying deception. Slanting on the other hand speaks of a fundamental pathological faulty-mentation-procedure-deception-or-urge\textsuperscript{42} associated with postlogism\textsuperscript{78} as-of:\textsuperscript{10} compelling–nonconviction/madeupness/bottomlining\textsuperscript{(‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’–of-the-attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-ontological-contiguity>,<in-shallow–supererogation-><disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness>\textsuperscript{)}} with respect to social-stake-contention-or-confliction (and by extension ‘derived-slanting’ induced as conjugated-postlogism\textsuperscript{78}–opportunism and conjugated-postlogism\textsuperscript{78}–exacerbation arises out of purposeful enculturation/endemisation of the slanting habit where it is viewed by some interlocutors of the psychopath as socially-functional-and-accordant\textsuperscript{79}, 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’s-reference-of-thought’s-devolving-as-of-instantiative-context, whereas the latter is exactly what validates logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation as a process reflecting existential-reality as of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology, with respect to construing meaningfulness as prelogism—as-of-conviction,-in-profound-supererogation—as-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness—precedes-disontologising-logical-outcome-arrived-at, but instead construes meaningfulness as postlogism—as-of—compulsing—nonconviction/madeupness/bottomlining—
(‘<decontextualising/de-existentialising—as-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-attribute mental-disposition to elicit social-aggregation-enabling over relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity with regards to inherent reality and meaningfulness. The peculiarity of slanting is that it is deception-of-successively-shifting-or-non-cohering-narratives-and-acts wherein the initiation of a hollow falsehood narrative is followed by the projection of another hollow falsehood narrative on the basis of the former as if the former was true, and the projection of another falsehood narrative on the basis of the
previous one as if the previous one was true, and so on. Thus slanting doesn’t have a ‘coherent whole of narratives’ with respect to existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context as is the case when someone tells a lie, and actually where such a ‘coherent whole of narratives’ with respect to existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context is wrongly implied about slanting, it has to do with prelogism-as-of-conviction,-in-profound-supererogation-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at mind/mental-disposition ‘wrongly conjoining the succession of slanting narratives from the last iterated slanted narrative’ to wrongly imply that the slanting psychopath narratives are a ‘coherent whole of narratives as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context’, and this is the mechanism that induces conjugated-postlogism/preconverging-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 compuling—nonconviction/madeupness/bottomlining—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 postlogism /psychopathic induced deception is not the psychopath itself (as it is commonly asserted about psychopathic manipulation), but rather it lies in the very nature of the reasoning of the prelogism –as-of-conviction, in-profound-supererogation –existentially-veridical–attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
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-inradimensional’-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-inradimensional’-postconverging/dialectical-thinking –apriorising-psychologism mental-processing. This underlies the apparent vividness of interlocution with the psychopath especially with regards to social-stake-contention-or-confliction due to a ‘supplanting–conviction-as-to-profound-supererogation—of-‘attendant-inradimensional’-postconverging/dialectical-thinking –apriorising-psychologism manifestation of the interlocutor by compelling–nonconviction/madeupness/bottomlining—<decontextualising/de-existentialising–of-attendant-inradimensional–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> manifestation of the psychopath cross-perception effect’ wherein the supplanting–conviction-as-to-profound-supererogation ⟩-of-’attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism interlocutor by its mental-reflex is wrongly inclined to perceive and so specifically with adult psychopathy a ‘reifying nuanced/multivalent mental-processing’ in existential-contextualising-contiguity knowledge-reification with regards to the psychopath ‘dereifying bivalent-disposition-to-acute-caricatural-prepotence-or-acute-lulling-diffidence’ as to inducing the interlocutor reifying perception of the psychopath’s dereifying projection of existential-contextualising-contiguity, while the psychopath view of the supplanting–conviction-as-to-profound-supererogation –of-’attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism interlocutor’s supposedly ‘reifying nuanced/multivalent mental-processing’ in existential-contextualising-contiguity knowledge-reification is rather as of its ‘dereifying bivalent-disposition-to-acute-caricatural-prepotence-or-acute-lulling-diffidence’ inclination as to inducing the interlocutors reifying perception of the psychopath’s dereifying projection of existential-contextualising-contiguity. While at childhood psychopathy such a ‘dereiving bivalent-disposition-to-acute-caricatural-prepotence-or-acute-lulling-diffidence’ as to inducing the interlocutors reifying perception of the psychopath’s dereifying projection of existential-contextualising-contiguity is socially inefficacious and trouble-inducing giving the deliriousness effect from universal-transparency (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness ) of its acts, at adulthood psychopathy the lack of such universal-transparency –(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness ) of the postlogism -slantedness rather makes the latter ‘sound impassioned/stirring/vivid/spirited’ to the unsuspecting interlocutor who by mental-reflex
wrongly assumes as ontologically-veridical the falsely implied existential-contextualising-contiguity, giving the psychopath life-long learnedness and adaptation from its childhood inefficacy as of its increasing maturation/indirectness/spatialisation/credulity/craftiness with adulthood, and this latter ‘apparently impassioned/stirring/vivid/spirited but rather falsely implied existential-contextualising-contiguity’ disposition tends to be socially enculturated/endemised as of conjugated-postlogism. But then, more than just the deception this state of affairs has a further nefarious effect on the natural human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—socially—enculturated/endemised as of conjugated-postlogism’—existentialism-form-factor, as the induced ‘lack of constraining social universal-transparency—transparency-of-totalising—entailing—as-to-entailing—totalising—in-relative-ontological-completeness’ with respect to intrinsic meaningfulness further elicits supplanting—conviction-as-to-profound-suprerogation—of—‘attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism minds temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfite-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.

to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor; that can be elucidated by an existential-contextualising-contiguity ’s-reifying/elucidating-of-prospective-relative-ontological-completeness<sup>89</sup>—of-<sup>90</sup> reference-of-thought<sup>91</sup> devolving-as-of-instantiative-context analysis of ‘least-and-derived-temporal-operating-modalities-of-the—reference-of-thought-as-of-<sup>92</sup>incrementalism-in-relative-ontological-incompleteness<sup>93</sup>—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold<sup>94</sup>’—and-not—maximal-as-intemporal-operating-modality-of—reference-of-thought-as—maximalising-recomposuring-for-relative-ontological-completeness<sup>95</sup>—unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation’. Central to such an insight, is the understanding of what the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor means about human mental-disposition. The implication is that we ‘consistently’ have two sets of mental-dispositions having to do with the uninstitutionalised-threshold<sup>96</sup> of all registry-worldviews/dimensions; as of metaphysics-of-presence<sup>97</sup>{implicated—‘nondescript/ignorable—void ’—as-to—presencing—absolutising-identitive-constitutedness } and metaphysics-of-absence<sup>98</sup>{implicated—epistemic-veracity—of—nonpresencing—<perspective–ontological-normalcy/postconvergence>)} representations. First, ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ within the scope of a registry-worldview’s/dimension’s institutionalisation reference-of-thought—categorical-imperatives/axioms/registry-teleology<sup>99</sup>—for-intemporal-preservation-entropy—or-contiguity—or—ontological-preservation (as-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

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

(as-of-their-respective-prospective-registry-worldview/dimension existential-contextualising-contiguity\textsuperscript{39}'s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{39}-of-reference-of-thought- devolving-as-of-instantiative-context; since the prospective institutionalisation existential-contextualising-contiguity\textsuperscript{39}-in-refication\textsuperscript{39}'s-elucidation-of-prospective-relative-ontological-completeness\textsuperscript{39}-of-reference-of-thought- devolving-as-of-instantiative-context speaks of a deeper limited-mentation-capacity-{as of relative apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity\textsuperscript{39})—confiatedness} of a deeper and more correct grasp/apriorising-and-understanding of ontology/ontological-veridicality/intrinsic-reality). Effectively, ‘human temporal uninstitutionalised-threshold\textsuperscript{3} mental-disposition’ is what is reflected at uninsttitutionalised-threshold\textsuperscript{3} as registry-worldviews/dimensions threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation \textless as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing \textless apriorising-psychologism\textgreater as of perversion-and-derived perversion-of-reference-of-thought-\textless as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and prospectively (as applicable with the construal of psychopathy and social psychopathy postlogism\textsuperscript{75}) procrypticism; wherein the habitual intradimensional placeholder-setup/mentation/mental-devising-representation/consciousness-awareness-teleology\textsuperscript{76} ‘nondescript/ignorable–void\textsuperscript{60} (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing\textsuperscript{19}-narratives) scheduling or a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness\textsuperscript{70} -of-reference-of-thought-as-an-ontologically-flawed-neuterisation\textsuperscript{60}-or-bracketing-or-epoché of \textless amplituding/formative–epistemicity\textgreater totalising–confiated–meaningfulness-and-teleology\textsuperscript{70}-as-of-notional–deprocrypticism-reflected- historiality/ontological-
eventfulness\textsuperscript{37}/ontological-aesthetic-tracing-\textless{}\textless{}perspective–ontological-normalcy/postconvergence-\textless{}\textless{}epistemicity-relativism\textgreater{}\textgreater{} as of the prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, at uninstitutionalised-threshold\textsuperscript{03} (reflecting uninstitutionalised-threshold\textsuperscript{10}) is now substituted (from ontological-normalcy/postconvergence epistemic/notional–projective-perspective of the prospective registry-worldview/dimension institutionalisation\textsuperscript{34} 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{10} but will rather have a mental complex when this is implied prospectively to imply our uninstitutionalised-threshold\textsuperscript{03} as procrypticism, just as all registry-worldviews/dimensions had hitherto displayed a mental complex when their construal as uninstitutionalised-threshold\textsuperscript{10} is implied. Thus this implied human ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ as driven by ontological-normalcy/postconvergence will explain the specific natures of registry-worldviews/dimensions references-of-thought (as ‘underlying scheduling of soundness-or-ontological-good-faith/authenticity\textsuperscript{69}–of-\textsuperscript{8}reference-of-thought’) behind the successive registry-worldviews/dimensions institutional-cumulation/institutional-recomposure–\langle{}\textsuperscript{as-to-}
\textsuperscript{historiality/ontological-eventfulness }/ontological-aesthetic-tracing-\textless{}\textless{}perspective–ontological-normalcy/postconvergence-\textless{}\textless{}epistemicity-relativism\textgreater{}\textgreater{}\rangle{} peculiar psychologisms/psychologism-constructs of meaningfulness in explaining the empirical-realities of the various anthropological societies mindsets\textsuperscript{69} reference-of-thought/consciousness-awareness-teleology\textsuperscript{10}; whether as recurrent-utter-uninstitutionalisation psychologism, base-institutionalisation–ununiversalisation psychologism, \textsuperscript{104}universalisation–non-positivism/medievalism psychologism, positivism–procrypticism psychologism, and prospectively notional–deprocrypticism psychologism equally qualified as suprastructuralism.
Hence, our present positivism mental-disposition is just one of human historical psychologisms/psychologism-constructs, and it is not absolute as to imply there aren’t or weren’t other human psychologisms/psychologism-constructs, wherein in their own realisation, perception and thought they are ‘not decentered’ and ‘not preconverging-or-dementing’—apriorising-psychologism’ as of their relative-ontological-incompleteness—of—reference-of-thought-induced-virtuality—or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance rather so construed from a higher psychologism’s articulation of existential-contextualising-contiguity’s—reifying/elucidating-of-prospective-relative-ontological-completeness—of-reference-of-thought—devolving-as-of-instantiative-context as ontologically-veridical. Thus, notional—deprocrypticism as decentering and preconverging-or-dementing—apriorising-psychologism the positivism—procrypticism registry-worldview reference-of-thought will certainly imply an altogether different psychologism of meaningfulness-and-teleology as suprastructuralism. It should be noted that the implied meaning of psychologism here has to fundamentally do with a psychology arising out of ontological development in the construal of intrinsic-reality/ontological-veridicality establishing a mindset/reference-of-thought of meaningfulness-and-teleology with its psychologism/psychologism-construct, and so it is ontologically-driven. As further ontological development in the construal of intrinsic-reality/ontological-veridicality arises (as of human limited-mentation-capacity-deepening ) a renewing of mindset/reference-of-thought of meaningfulness-and-teleology with its corresponding psychologism/psychologism-construct occurs, with this ontological-contiguity—of—the-human-institutionalisation-process leading to the successive registry-worldviews/dimensions reference-of-thought psychologisms/psychologism-constructs, and implied prospectively as well with the notional—deprocrypticism worldview/dimension reference-of-thought psychologism/psychologism-construct. Critically, a psychologism/psychologism-construct
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 meaninglessness-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 conjunction, as of their ‘perceived’ effectiveness. With a commitment to the idealism of the supernatural not only as of its ‘perceived’ virtuous import, but as of ‘perceived’ nefarious effects to human nolition to it, man hangs on to both an effective realistic as well as idealistic conceptualisation/construal in existence. Such a growth psychology ultimately goes beyond construing idealism as the supernatural but as a complement to more and more profound realistic understanding and purposefulness in existence, but then having to readjust such idealism wherein the real as of its critical import to critical existence issues increasingly comes to take presence as of its effectiveness. Such that as construed today, human history overall has been an exercise in toning down the grander notion of idealism as of notions of the supernatural, essences and metaphysical ideals, and enabling increasing permeation and/or superseding of such notions with an effectiveness-driven realism leading to a general and increasing elevation of knowledge as the human-and-social-emancipator, the present ascendency of philosophies increasingly concerned with the human realities of existence (strongly so, lately with such movements as positivism, phenomenology, existentialism and post-structuralism) and science in all its facets whether physical, biological or social, as well as a human-centeredness of arts and culture. Rational-realism is grounded on this historic empirical state of affairs of increasing human realism in taking hold of its destiny on ‘the premise of a deference to intrinsic-reality as of its effective inherence validated by ontological-primemovers-totalitative-framework73’ that has accompanied human limited-mentation-capacity-deepening53 in construing/conceptualising56 meaningfulness-and-teleology100. Rational-realism thus finds in the grander notion of idealism, an avowal of human limited-
mentation-capacity-deepening that actually is behind all threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation –<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism of successive registry-worldviews/dimensions; with the idea that there is no place to hide behind idealisms and that human emancipation and virtue has been and is fundamentally about buckling down and undertaking the requisite effort in ‘understanding for real’ and not differing to ‘thin air’ in the name of idealism. Rational-realism pushes the grander notion of realism further by asking the question, have all the idealisms as of the grander idealism been identified and superseded? It comes to the conclusion that while that has been decisively the case with supernaturalism, belief in essences and metaphysical idealism, as of dementative/structural/paradigmatic social implications, one other sort of idealism remains to be recognise as ‘false realism’; the idealism that doesn’t grasp what man itself is, rather as overly indulgent in not recognising how a thorough understanding of itself in enabling pivoting/decentering is effectively the strongest asset for its full emancipation. Central to such a most basic realism is grounding human knowledge of itself and thereof all knowledge on the ‘mediocrity principle’ as to enable the full construal of both metaphysics-of-presence⟨implicated-'nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness ⟩ and metaphysics-of-absence⟨implicated-epistemic-veracity-of-nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ ontologies as enabling a further human emancipation registry-worldview’s/dimension’s reference-of-thought psychologism, notional–deprocrypticism psychologism. This is the insight behind the articulation of the social construed in threshold terms of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction rather as socially-functional-and-accordant”. This insight further divulges the reality across all registry-worldviews/dimensions of ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ and ‘human temporal
uninstitutionalised-threshold mental-disposition’, as powerful conceptualisations for framing issues in their appropriate psychologism however unpalatable/inconveniencing, as history has always shown that unpalatability, inconvenience and contrariety have always been the test that all humans have had to undergo to effectively achieve their respective prospective registry-worldview/dimension transcendence-and-sublimity/sublimation/supercerogatory-de-mentativity, and the more complete conceptualisation of knowledge goes beyond its technicalities and plainness to imply its underlying sense of dedication as the very intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality disposition behind its creation, cultivation and projection. And as with all previous realism drives, the idea of rational-realism is not as an articulation within the finite scope of the present meaningfulness-and-teleology frame of thought and social-stake-contention-or-confliction but rather carries a prospective scope, just as the vocation of the realism of a positivistic mindset/reference-of-thought in a non-positivistic social-setup should not be about elaborating meaning as of positivistic meaningfulness-and-teleology to engage the non-positivistic social-setup in terms-as-of-axiomatic-construct of its non-positivistic sense of social-stake-contention-or-confliction of human relations as that will certainly just induce an ‘idle circularity and contrariety’ within the non-positivistic social-setup. But rather the point is all about recognising ‘human prospective institutionalisation capacity as the very essence of human virtue’ available to all humans past and present, that enabled this animal among all creatures to be engaged in a grander collective exercise of ‘existential-tautological eudaemonic-contemplation’ (as of human ‘subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echoness’), to imply that there is a prospective virtuous possibility of human registry-worldview’s/dimension’s institutionalisation that can be grasped, and so expressed in terms—as-of-axiomatic-construct of the notion of social-stake-contention-or-confliction of that
prospective institutionalisation psychologism, just as the vocation of the positivistic mindset/reference-of-thought is all about eliciting the notion of social-stake-contention-or-confliction in terms—as-of-axiomatic-construct of positivistic psychologism to imply that the non-positivistic community has the capacity and should come to terms with its human emancipatory institutionalisation potential. Insightfully, the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument comparison can be used to reveal the ‘perpetually stable notional—firstnatures—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-apriorising/axiomatising/referencing> universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism—as ‘second-level presencing—absolutising-identitive-constitutedness of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for
universalisation–non-positivism/medievalism, non-positivism/medievalism failing/not-upholding-
<as-of-apriorising/axiomatising/referencing> 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) required for
positivism–procrypticism or prospectively, positivism failing/not-upholding-
<as-of-apriorising/axiomatising/referencing> deprocrypticism–or–preempting—disjointedness-as-of-
reference-of-thought.—(as-full-conflatedness -of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for
perpetuating-deprocrypticism). Supposed there was no
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument defect (no
perversion-of- reference-of-thought—<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >) with social
universal-transparency —{transparency-of-totalising-entailing,—as-to-entailing—
<amplituding/formative–epistemicity>totalising—In-relative-ontological-completeness
—of the calculations to be done, it is fair to say ‘human registry-worldview’s/dimension’s
institutionalisation mental-disposition’ in this <reference-of-thought> is of quasi-intemporal-
disposition (and the whole point of human knowledge aspiration and virtue is to achieve this
state or deferential-states-of-this-state as with formalisations and percolation-channelling—
in-deferential-formalisation-transference>). Thus calculations (logically-derived meaningfulness)
in such an institutionalised framework are effectively in ontological-good-faith/authenticity—postconverging–de-mentating/structuring/paradigming but for failure in
aposteriorising/logicising/deriving/intelligising/measuring 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 \[10^6\] universal-transparency \[10^7\] (transparency-of-totalising-entailing-as-to-entailing-\[\langle\text{amplituding/formative-epistemicity}\rangle\text{totalising—in-relative-ontological-completeness}\] required for ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ has been made transcendentally available only in partial construals/conceptualisations that are as-of existential-reality, and where non-available at uninstitutionalised-threshold, it is naïve to construe human mental-disposition as of quasi-intemporal-disposition; as the anthropological and historical evidence consistently points to a different structure with regards to the ‘human temporal uninstitutionalised-threshold mental-disposition’ as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness—of—reference-of-thought—devolving-as-of-instantiative-context elucidated ontological-normalcy/postconvergence. It points to a fundamental de-mentative/structural/paradigmatic disposition for human temporalities-drives to adhere to the \[\langle\text{amplituding/formative}\rangle\] 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\} (failing/not-upholding—\{as-of-apriorising/axiomatising/referencing\} intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening by a re-equilibrating metaphysics-of-absence (implicated-epistemic-veracity-of—nonpresencing—\{perspective—ontological-normalcy/postconvergence\}/postdication) of the given registry-worldview/dimension, when
incapable of construing a prospective registry-worldview\textsuperscript{\textdegree}reference-of-thought as providing the resolution for the vices-and-impediments\textsuperscript{\textdegree} associated with such a present registry-worldview/dimension institutionalisation. Such notions as the following that can be at the very centre of ways of thought in various social-setups or subcultures are not fortuitous but speaks of the reality (as metaphysics-of-absence-\textlangle implicated-epistemic-veracity-of- nonpresencing-\textlangle perspective–ontological-normalcy/postconvergence\textrangle \textrangle) of the notion of ‘human temporal uninstitutionalised-threshold\textsuperscript{\textdegree} mental-disposition’ that dementatively/structurally/paradigmatically ‘notionally acquiesce to the possibility of a registry-worldview’s/dimension’s temporality\textsuperscript{\textdegree}/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\textsuperscript{\textdegree} (without or hardly any negative consequences at the acceptable socially-functional-and-accordant\textsuperscript{-threshold like being repudiated or incriminated, etc.), construed as ‘least-and-derived-temporal-operating-modalities-of-the-\texttextlangle reference-of-thought-as-of-\textrangle incrementational-inrelative-ontological-incompleteness\textsuperscript{\textdegree}—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold\textsuperscript{\textdegree}’ in the same social space that statements of ‘maximal-as-intemporal-operating-modality-of-\texttextlangle reference-of-thought-as-of-\textrangle 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{\textdegree}-drive (longness-of-register-of—\textdegree) meaningfulness-and-
teleology) but rather about acceptable thresholds for the registry-worldview/dimension institutionalisation defined social-functioning-and-accordance—as-of-social-stake-contention-or-confliction, explaining why uninstitutionalised-threshold are bound to arise successively in the ontological-contiguity—of-the-human-institutionalisation-process (out-of-human temporality) together with corresponding prospective institutionalisations (out of-human intemporalty) with the latter enabling <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought of defined social-functioning-and-accordance—as-of-social-stake-contention-or-confliction as of the notional-contiguity/epistemic-contiguity—<profound-supererogation—of-mentally-aestheticised–postconverging/dialectical-thinking–qualia-schema> in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process. This equally explain why and in particular in certain domains like the philosophical construed as ‘notional philosophical’ (by its very ‘first-ontology responsibilities’), the social-construct conventioning cannot and should not be considered and related to as an absolute determinant of meaningfulness, value and worth as it is more of a conventioning however ontologically-informed the conventioning, and ‘the need for the social-construct further development requires that it can utterly be put into question by pure-ontology apriorising/axiomatising/referencing—of-existential-contextualising-contiguity —conflatedness with no conventioning complexes’! (As a reminder, the notion of intemporalty is an ontological-as-of-being construct and the apparent references to virtue imply the subsumed construal of virtue by the ontological-as-of-being construct, such that it is important to grasp that all notions articulated herein are ontological, just as the notions of the being domains-of-study of the natural world are ontological, and the high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising—self-referencing-syncretising—as-of-perceived–social-stake-contention-or-confliction nature of the
being domains-of-study of the social world should not naively imply a construct that isn’t ontological or otherwise, as in both instances the aspiration is for ‘intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory de-mentativity as an otherness from any emotional-involvement/subjectification/notional epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag predilection of the inquirer’. This elucidation is equally to highlight that the idea of socially-functional-and-accordant ‘modular-thresholds’-of-notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-dissociability is beyond just a construal as of virtue analysis but rather an ontological analysis, as it applies in all social conceptualisations of performance and functionality whether virtuous or virtuously-neutral but necessarily as of the social being/existence domains-of-study.) The conventioning of social-functioning-and-accordance—as-of—social-stake-contention-or-confliction effectively ‘non-dissociable’ modular construal of temporal-dispositions and intemporal-disposition rather as of socially-functional-and-accordant thresholds, has deterministic implications with regards to ‘interdimensional/transdimensional/transcendental registry-worldview/dimension-level of analysis’ as well as ‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuation-level of 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

apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality prospective institutionalisation as deprocrypticism), and ratio-contiguous/conflation of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of
reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{88} -of-\textsuperscript{84} reference-of-thought\textsuperscript{88}-develloving-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{49}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{88} -of-\textsuperscript{84} reference-of-thought-‘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{49}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{88} -of-\textsuperscript{84} reference-of-thought-‘devolving-as-of-instantiative-context as of Stevens taxonomy, ‘possibly reveal an unrecognised mathematical depth in the reality of the evolved human condition’ rendering possible the full mathematised interpretation of the social sciences as of ‘conflatedness’\textsuperscript{12}/conflation of analysis’ (just as the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity constructed scientific reference-of-thought of the natural sciences, as ontological\textsuperscript{-44} 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/supererogatory-de-mentativity constructed reference-of-thought/axiomatic-framework of a domain-of-study like the social but once it is revealed enables its full mathematisation)! 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-firstnaturedness—
temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>—non-dissociability (due to social \textsuperscript{109} universal-transparency\textsuperscript{108} (transparency-of-totalising-entailing,—as-to-entailing—epistemicity>totalising—in-relative-ontological-completeness of notional—deprocripticism 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{32}—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 explain 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{32}—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{32}—self-referencing-syncretising-as-of-perceived—social-stake-contention-or-confliction is behind manifest human ‘non-dissociability’ of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-
accordance temporal-to-intemporal thresholds’ within the ontological scope of any given institutionalisation), should be able to imply the same underlying ontologically-veridical existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression of the superseding–oneness-of-ontology as any other truly ontologically-veridical conceptualisation, be it of animate or inanimate nature. The implication being that the underlying notional <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag (of our ‘emotional-involvement’ as self-centering-and-definitional of human consciousness as of our animate-existential-referencing/subjectification) can perfectly be escaped from to more profound and unsuspecting depths of ontologically-veridical meaningfulness-and-teleology construal (enabling ‘dissociability of the registry-worldview’s/dimension’s– reference-of-thought-for-social-functioning-and-accordance temporal-to-intemporal thresholds’ ontologically), and so beyond-the-consciousness-awareness-teleology~in-existential-extrication-as-of-existential-unthought>, ushering in ‘an ontologically-veridical existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression contemplation to a point that subsumes equably both animate-existential-referencing/subjectification and inanimate-existential-effecting, wherein the underlying teleological-determinism of human functional and performance thresholds are effectively desubjectifiable-as-objectifiable to the point of attaining ‘effecting teleological-determination’ of the same level as inanimate ‘effecting determination’ (with little temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction denaturing meaningfulness-and-teleology construal), and so enabled with the referentialism technique of point-referencing for apriorising/axiomatising/referencing–(of-existential-contextualising–}
induced snowballed-recomposuring institutional-cumulation/institutional-recomposure-{as-to-}
historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected–epistemicity-relativism’> (as successive
institutionalisations involve an increasing sense of transcendentally-enabling-level-
of–ontological-good-faith-or-authenticity<>/objectification/desubjectification-as-objectification-
<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-
and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as
antinihilism>

meaningfulness-and-teleology

construal for a sounder and sounder
relationship with intrinsic-reality/ontological-veridicality; an idea we appreciate as we can
garner that we, as of the positivism–procrypticism registry-worldview/dimension, are relatively
psychologically geared to handle meaningfulness in a relatively objective way than say a non-
positivism/medievalism mindset cannot and rather parse over towards arriving at its final
‘greater egotistic or 

<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag driven’ belief/conclusion and this
explains why their mental-dispositions were relatively alchemic, feudal of mentality, etc. For
instance and why the corresponding transcendentally-enabling-level-of–ontological-good-faith-
or-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-or-authenticity /objectification/desubjectification-as-objectification-<as-to-ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
meaningfulness-and-teleology\textsuperscript{100} construal as manifested in our positivism–procrypticism registry-worldview, with the implication of metaphysics-of-absence–\textsuperscript{\{implicit-epistemic-veracity-of- nonpresencing–<perspective–ontological-normaley/postconvergence>\} insight that a prospective registry-worldview as notional–deprocrypticism will be an improvement over our transcendentally-enabling-level-of-ontological-good-faith-or-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} 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 ~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction denaturing \textsuperscript{14, 56} meaninglessness-and-teleology\textsuperscript{100} construal) will inform the underlying psyche of a notional–deprocrypticism mindset/\textsuperscript{89} reference-of-thought/psychologism; as the capacity to objectify/desubjectify-as-objectify/authentify is what enables the human mind to be able to develop towards fully achieving intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity. In this regard, we can grasp how human limited-mentation-capacity-deepening\textsuperscript{53} associated with the ontological-contiguity —of-the-human-institutionalisation-process\textsuperscript{69} increasingly implies ‘a more and more transcendentally-
of-ontological-good-faith-or-authenticity\textsuperscript{69}/objectification/desubjectification-as-objectification\textsuperscript{8} as
<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} of meaningfulness-and-teleology\textsuperscript{100} and overcoming subjectification,

enabling an understanding of the social domain at the same level as of the natural domain and
the derived-implications with regards to social and human \textsuperscript{45}<amplituding/formative–
epistemicity> totalising–renewing-realisation/re-perception/re-thought associated with the
notional–deprocrypticism registry-worldview. Basically, transcendentally-enabling-level-
of-ontological-good-faith-or-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
antinihilism\textsuperscript{101} as implied by the ontological-contiguity\textsuperscript{97}—of-the-human-institutionalisation-
process\textsuperscript{68} reflects the successive psychologisms as of the respective mutually beyond-the-
consciousness-awareness-teleology\textsuperscript{100}—<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6}
of successive registry-worldviews/dimensions\textsuperscript{8} reference-of-thought construed
meaningfulness-and-teleology\textsuperscript{100} involving conceptualisation/construal of meaningfulness-
and-teleology\textsuperscript{100} as by apriorising/axiomatising/referencing-(of-existential-contextualising-
contiguity)—constitutedness\textsuperscript{13}/recurrent-utter-uninstitutionalisation/impulsive-or-accidented-
or-haphazard driven construal, ‘first-level presencing—absolutising-identitive-
constitutedness\textsuperscript{13}/base-institutionalisation—ununiversalisation/epistemic-totalising\textsuperscript{12}—nominal-
as-tendentious-phenomenal-abstractionness-of-presencing-in—warped-consciousness’—enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{100}’s-
reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{88} of reference-of-
thought\textsuperscript{88} devolving-as-of-instantiative-context/allegiance-subservience driven construal,
<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism>, in the sense that in this instance such interlocutors threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism> commitments and are no longer of 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> 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 <for-sublimating–existential-
eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’$. This construal effectively enabling delineation of
underlying ontological-primemovers-totalitative-framework$³$ of mental-dispositions.
Threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation $<as-to–$
‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing $–$
apriorising-psychologism$> across all registry-worldviews/dimensions refers to the constituent
temporal individuations mental-dispositions at a registry-worldview/dimension
uninstitutionalised-threshold$⁰³$ and points to their threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation $<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing $–$
apriorising-psychologism$> as of its uninstitutionalised-threshold$⁰³$ pointing to an inclination for
untranscendability and unde-mentativity as of mechanical-knowledge (beyond-the-
consciousness-awareness-teleology$¹⁰⁰$ <in-existential-extrication-as-of-existential-unthought$>$
but for the constraint of prospective social$¹⁵$ 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$¹⁸$ reference-of-thought–prelogism$⁹$–as-of-conviction.–in-profound-
supererogation $<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> mental-disposition that reflects its ontologically-veridical
before any implication of logical-dueness/logical-pertinence arises. Consider as of metaphysics-of-absence-{implicated-epistemic-veracity-of-<perspective-ontological-normalcy/postconvergence>}-or ontological-normalcy/postconvergence analysis the case of notions-and-accusations-of-sorcery in a non-positivistic social-setup uninstitutionalised-threshold \(^0\) which is rather in want of positivistic meaningfulness-and-teleology \(^0\). Effectively establishing deconstructive ontological-veridicality implies recognising the overall registry-worldview’s/dimension’s relative-ontological-incompleteness-of-reference-of-thought as superstitious/non-positivistic inclined, its postlogism \(^8\) and conjugated-postlogism \(^8\) as acknowledging and contending about notions-and-accusations-of-sorcery (beyond-the-consciousness-awareness-teleology \(^9\)-<in-existential-extrication-as-of-existential-unthought>-\) thus leading to perversion-and-derived-perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, with this succinctly reflecting the reality of temporal-dispositions as to threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-<as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing-apriorising-psychologism>-as of such non-positivism reference-of-thought uninstitutionalised-threshold \(^0\). Such that it is not a logical exercise (logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation-) that is in order which will rather be circular as fundamentally operating on false non-positivism registry-worldview’s/dimension’s institutionalisation reference-of-thought-\(^3\) categorical-imperatives/axioms/registry-teleology \(^0\) of superstition but rather one of determination of temporal individuations threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-<as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing-apriorising-psychologism>-as this reflects postlogism \(^8\) denaturing \(^1\) and conjugated-postlogism \(^8\) derived-perversion-of-reference-of-
thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation as deconstruction of ontological-veridicality in implying and projecting about
the prospective institutionalisation as of positivism meaningfulness-and-teleology
reference-of-thought-categorical-imperatives/axioms/registry-teleology, for-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation (rather than a naïve operation
of logic as is further highlighted below). The fact is with or without postlogism and derived
conjugated-postlogism, human reference-of-thought–prelogism–as-of-conviction, in-
profound-supererogation <-existentially-veridical–‘attendant-intradimensional-
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> tends to be relative. That is, even within a registry-
worldview’s/dimension’s institutionalisation basis we don’t necessarily function socially
absolutely on the basis of veridical sound logic as we are limited by capacity (beyond-the-
consciousness-awareness-teleology <-in-existential-extrication-as-of-existential-unthought>)
given our relative-ontological-incompleteness-of-reference-of-thought and secondly by
projective-arbitrariness/waywardness in the choices we make, and this get even worst at the
uninstitutionalised-threshold. Consider in this regard even the case of Heidegger as one of
the greatest thinker of the last century in his ‘perplexed cooperation’ with the Nazi regime. The
closest we come to absolute reference-of-thought–prelogism-as-of-conviction, in-profound-
supererogation <-existentially-veridical–‘attendant-intradimensional-
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> has to do with the abstract and uncompromising determination of
mathematical meaningfulness, and receding more and more as we get towards domains of
increasing ‘emotional involvement’ (the social) as ontological-veridicality increasingly takes a
backseat to extricatory/temporal preconverging–de-mentating/structuring/paradigming and
further so with respect to increasing informality as in the extended-informality-susceptible-to-
effecting parsimony as of shoddiness and incompleteness to meaningfulness and teleology of all human institutions, and particularly where social universal transparency \(\text{transparency-of-totalising-entailing-as-to-entailing-}\) amplituding formative epistemicity totalising in relative ontological completeness is blurred and not forthcoming as logic tends out to be an issue of making a mistake at one moment expressing the most profound conviction as to profound supererogation at the other moment in a circular reference of thought. This tendency is further exacerbated with the dynamic conjugation of temporal dispositions ignorance affordability opportunism exacerbation social chainism or social discomfiture or negative social aggregation temporal enculturation or temporal endemisation to postlogism slantedness. This reality of our 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 as being in effect subpar rather than absolute and specifically more compromised at uninstitutionalised threshold and as associated with postlogism as conjugated postlogism is what qualifies contextually as temporal individuations threshold of nonconviction madeupness bottomlining in shallow supererogation 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 as of conviction, in profound supererogation 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 84reference-of-thought-prelogism'-as-of-conviction,-in-
profound-supererogation’<existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at’ takes the form of temporal-to-intemporal social interlocutors beyond-the-
consciousness-awareness-teleology’<in-existential-extrication-as-of-existential-unthought>'
de-convergence as of transversality’<for-sublimating–existential-eventuating/denouement>~of-
affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’. Such a distinction particular at the uninstitutionalised-
threshold 03 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’84reference-of-thought as of 84reference-of-thought–‘categorical-
imperatives/axioms/registry-teleology’00 in the first place to establish or not perversion-and-
derived’75perversion-of’84reference-of-thought’<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’. This delineation is in 
line with the idea of human temporal (shortness-of-register-of—meaningfulness-and-
teleology’69) to intemporal (longness-of-register-of—meaningfulness-and-teleology’69) 
individuations nature as implicitly recognised in the preconverging/postconverging–de-
mentating/structuring/paradigming of formal constructs like the law, formal institutions, etc. It 
equally falls in line with the idea of knowledge-notionalisation on the basis that it is equally 
critical to understand the possibility of the ignorances/desublimation just as conceptual 
sublimation knowledge itself to further uphold, advance and skew for the latter. The point being 
that ’75meaningfulness-and-teleology’69 construal should supersede just a naïve unilateral 
construing of interlocution mainly on the basis of 84reference-of-thought–prelogism’72-as-of-
conviction,-in-profound-supererogation’<existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-

1973
outcome-arrived-at> as of reflex but equally examine ‘as of circumstances pointing to
uninstitutionalised-threshold’ the possibility of the ontological-veridicality of interlocutors
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
attendant-intradimensional’-prospectively-disontologising–preconverging/dementing
apriorising-psychologism> mental-dispositions, and as is often associated with mental-
dispositions geared towards ‘flawed impression-driven, expletive-driven and non-intellectual
critique’ contention. This difference between threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation
attendant-intradimensional’-prospectively-disontologising–preconverging/dementing
apriorising-psychologism> and 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>
critically explains how the successive registry-worldviews/dimensions
psychoanalytically-unshackled/memetically-reordered/institutionally-recomposured going by
the fact that projective-insights about prior registry-worldview/dimension threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation
attendant-intradimensional’-prospectively-disontologising–preconverging/dementing
apriorising-psychologism> as of prior relative-ontological-incompleteness
reference-of-thought is what needs to be superseded for prospective registry-worldview/dimension institutionalisation
prospective relative-ontological-completeness
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>
(as operant construal) by social
universal-transparency
<transparency-of-totalising-entailing,-as-to-entailing–
<amplitudding/formative–epistemicity>totalising–in-relative-ontological-completeness
}
rendering the prior registry-worldview/dimension threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation
(as-to-‘attendant–intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising–psychologism) (as operant construal) untenable. This brings to the fore the idea that the salient point about human mental-disposition whether construed as of institutionalisation basis or at its uninstitutionalised-threshold has to do with the possibility of attaining or not attaining social
universal-transparency (transparency-of-totalising-entailing,-as-to-entailing-

Where this is effectively attained, it becomes psychically and institutionally untenable for interlocutors to act as of subpar (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
(as-to-‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising–psychologism)) with regards 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}. This will explain why the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
(as-to-‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising–psychologism) within a prior registry-worldview/dimension utterly disappears within the prospective registry-worldview/dimension meaningfulness-and-teleology, in the sense that notions-and-accusations-of-sorcery for instance are not entertained in a positivism social-setup as the positivism/rational-empiricism social
universal-transparency (transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) knows this to be non-veridical ontologically-speaking giving its prospective relative-ontological-completeness
-of-reference-of-thought. This imbued potency in social universal-transparency

1975
transparency-of-totalising-entailing,-as-to-entailing-amplituding/formative-epistemicity-totalising-in-relative-ontological-completeness across all registry-worldviews/dimensions is what explains the possibility of social transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. The reason for this is that the entire construct of human social-functioning-and-accordance—as-of-social-stake-contention-or-confliction as the ‘social existential contract’ is implicitly built on supposed reference-of-thought–prelogism -as-of-conviction,-in-profound-supererogation-existentially-veridical-attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at meaningfulness-and-teleology as of both the individual’s expectation and the social’s expectation such that failure in this respect arises mostly surreptitiously since even the most disingenuous individuation will want the social-construct to function well in order to ‘parasitise’ it, as a failing social-construct as of universal social surreptitious parasitising/co-opting’ puts even such individuation in jeopardy. We can appreciate this notion by the fact that even a miscreant will tend to advance, however dubious, a rationale that is meant to be socially functional. Basically, the postlogism-compulsing–nonconviction/madeupness/bottomlining-decontextualising/deexistentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing’-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-contextualising/existentialising–attendant-ontological-contiguity-in-shallow-supererogation-disontologising-perverted-outcome-sought-precedes-existentially-veridical–attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness> mindset threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-attendant-intradimensional’-prospectively-disontologising–preconverging/dementing apriorising-psychologism arises out of its temporal individuation’s surreptitiousness (‘lack of constraining social universal-transparency}-transparency-of-totalising-entailing,-as-to-
such that it can induce threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as of marginal social instigation (consider the targeted nature of the adult psychopath’s maturation/indirectness/spatialisation/credulity/craftiness within the scope of social functionality) while socially enabled circularly (due to the underlying prior relative-ontological-incompleteness of reference-of-thought as social procrypticism–or–disjointedness-as-of-reference-of-thought is itself an enabler for psychopathy just as a non-positivistic registry-worldview/dimension social superstition is itself an enabler for its corresponding postlogism for ‘imaginary’ accusations of sorcery); and so, while socially inducing temporal-dispositions conjugated-postlogism derived threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as of marginal social instigation (consider the targeted nature of the adult psychopath’s maturation/indirectness/spatialisation/credulity/craftiness within the scope of social functionality) while socially enabled circularly (due to the underlying prior relative-ontological-incompleteness of reference-of-thought as social procrypticism–or–disjointedness-as-of-reference-of-thought is itself an enabler for psychopathy just as a non-positivistic registry-worldview/dimension social superstition is itself an enabler for its corresponding postlogism for ‘imaginary’ accusations of sorcery); and so overall, on the flawed mental-reflex that such protraction of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation is supposedly reference-of-thought–prologism as of conviction, in-profound-supererogation existentially-veridical–‘attendant-intradimensional’–apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising-logical-outcome-arrived-at (as to the lack of constraining social universal-transparency (transparency-of-totalising-entailing–as-to-entailing–amplituding/formative-epistemicity–totalising–in-relative-ontological-completeness)). Such conditions as highlighted above (surreptitiousness, marginality and circularity) are not fulfilled at childhood psychopathy explaining why conjugated-postlogism as a social dynamism of protracted
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-
attendant-intradimensional”-prospectively-disontologising–preconverging/dementing
apriorising-psychologism> doesn’t socially take hold then, as such childhood postlogism
perversion-of- reference-of-thought<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > hasn’t superseded the
social universal-transparency -(transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ) in
further inducing temporal-dispositions derived- perversion-of- reference-of-thought<as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >. The further implication is that such surreptitiousness, marginality and
circularity with regards to a registry-worldview’s/dimension’s temporal-dispositions are often
construed rather as circumventive issues as of temporal extricatory preconverging–de-
dementating/structuring/paradigming, and not by ontological-veridicality insight as of de-
dementative/structural/paradigmatic <amplituding/formative–epistemicity>causality–as-to-
projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-
ontological-contiguity with respect to vices-and-impediments. Thus ensuring ontological-
veridical social universal-transparency -(transparency-of-totalising-entailing,-as-to-
entailing- <amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness ) is de-mentatively/structurally/paradigmatically inherently ‘advantaged
ultimately’ by the social-construct functioning. (But then this can rather be achieved in the
medium to long term as of a crossgenerational transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity import and hardly so in the short-run,
given that in the short-run the issue of the registry-worldview/dimension relative-ontological-
incompleteness -of- reference-of-thought is a drawback in this respect. As the framework of
generalised social referencing of meaningfulness-and-teleology is a circular-pervasiveness
closed-structure as of the habituated predicative-insights for meaningfulness-and-teleology based on the relative-ontological-incompleteness of reference-of-thought of the registry-worldview/dimension as prior (despite the relative-ontological-incompleteness of reference-of-thought induced distractive-alignment-to reference-of-thought <of-apriorising/axiomatising/referencing> and override any such sense of relative pure-ontology apriorising/axiomatising/referencing (of-existential-contextualising-contiguity) — conflatedness as of prospective relative-ontological-completeness of reference-of-thought apriorising/axiomatising/referencing (of-existential-contextualising-contiguity) — conflatedness). So the transcendental meaningfulness-and-teleology implied as of projective-insights about the prospective registry-worldview/dimension predicative-insights of meaningfulness-and-teleology going by its prospective relative-ontological-completeness of reference-of-thought doesn’t supersede the prior’s ‘circular-pervasiveness closed-structure of habituated predicative-insights for meaningfulness-and-teleology’ in the short run. Chinua Achebe’s Things Fall Apart Okonkwo returning from his long banishment construes meaningfulness-and-teleology in terms of the old/prior whereas his Umuofia village which had the same inclination as his as of prior relative-ontological-incompleteness of reference-of-thought before he was banished and likewise at the very beginning of the foreigners cultural diffusion inducing a subsequent prospective relative-ontological-completeness of reference-of-thought had moved on to the new/prospective meaningfulness-and-teleology which is now antipodal to his, hence his conliction 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 conliction the village had had with the same prior circular-pervasiveness wooden-language {imbued—averaging-of-thought-
when the foreign cultural diffusion arrived before superseding it crossgenerationally. We can equally construe of the inverse situation as in H.G. Well’s The Country of the Blind which also highlights the implications of relative contrast of ontological-completeness-by-incompleteness-of-reference-of-thought with regards to meaningfulness-and-teleology construal where Nunez’s ‘seeing of the environment’ reference-of-thought as of it prospective relative-ontological-completeness-of-axiomatic-construct-or-reference-of-thought doesn’t make an impression but is actually frowned upon on the habituated ‘feeling of the environment’ reference-of-thought as of its prior relative-ontological-incompleteness. This is because the personhood and socialhood formation have been constructed in circular-pervasiveness out of the prior reference-of-thought as ‘feeling of the environment’ explaining why a registry-worldview is a wooden-language-{imbued—averaging-of-thought-} that hardly entertains its own transcendability/de-mentativity, and why transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is rather crossgenerational for the requisite personhood and socialhood psychoanalytic-unshackling exercise to be initiated. Consider that the ‘existential value references as what is worth living for’ for both Okonkwo and ‘feeling of the environment’ reference-of-thought are temporally construed as definite-and-set as of their given perspectives or apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights in the circularly-pervasive closed-structure of their reference-of-thought despite their respective inherent prior relative-ontological-incompleteness-of-reference-of-thought without room for countenancing new perspective-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-new-predicative-insights overcoming their circularly-pervasive closed-structure of reference-of-thought, speaking of their distractive-alignment-to-reference-of-thought-from an ontological-normalcy/postconvergence epistemic/notional-projective-perspective as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality. Interestingly, facing their respective conundrum to take a drastic and immediate decision as of their ‘existential value references as what is worth living for’, and without the prospect for crossgenerational adjustment, their decisions are equally dramatic in terms of considering physically doing away with Nunez’s notion of ‘seeing of the world’ reference-of-thought, and Okonkwo’s tragic acts upon the foreigners messenger and subsequently upon himself. This reflects the mental-disposition of all registry-worldviews uninstitutionalised-threshold, including our own as positivism–procrypticism as of its disjointedness-as-of-reference-of-thought with regards to their ‘existential value references as what is worth living for’ rather temporally construed as definite-and-set as of distractive-alignment-to-reference-of-thought—<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 de-mentatively/structurally/paradigmatically, together with all other such demonstrations of the
human limited-mentation-capacity-deepening as inducing more and more profound projective-insights construed as the successive apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments representing the successive registry-worldviews/dimensions reference-of-thought under which their respective predicative-insights construct their respective ‘meaningfulness-and-teleology’, so grounded axiomatically as apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights; is compared imaginarily to ‘mental-dispositions at different successive ascertaining-perspectives unbeknown-to-each other for gauging the overall earth landscape’ (representing analogically ‘different successive registry-worldviews/dimensions for ‘meaningfulness-and-teleology’), construed say at ‘sea-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (as recurrent-utter-uninstitutionalisation), ‘hill-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (as base-institutionalisation–ununiversalisation), ‘mountain-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (as universalisation–positivism), ‘airplane-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (as positivism–procrypticism) and ‘space-satellite-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (as deprocrypticism), rather as successive mental-states/reference-of-thought unbeknown-to-each other in ‘circular-pervasiveness closed-structure of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements for earth landscape aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements’. We know that having never experienced ‘hill-level-
perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (base-institutionalisation–ununiversalisation) the ‘sea-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for 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 undertaken predicative-insights from its perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (and it is only the long run crossgenerational habituation construed as of de-mentation)
(supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) with the prior ontologically construed as decentered and preconverging-or-dementing—apriorising-psychologism as of distractive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing>, with the implication that its logical-dueness doesn’t exist just as the logical-dueness of the animist-reference-of-thought with their God of plane proposition doesn’t ontologically exist.) We can grasp as well that it is the ‘space-satellite-level-height’ perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (as deprocryptic) 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

just as a notional–deprocrypticism analysis will not engage us on the basis of our procrypticism–or–disjointedness-as-of reference-of-thought reference-of-thought–categorical-imperatives/axioms/registry-teleology–for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology, and so in both cases as of the relative ontologising-deficiency/relative-ontological-incompleteness–of–reference-of-thought of non-positivism and procrypticism–or–disjointedness-as-of reference-of-thought). But then wholly carried out in both instances it will be off-putting to both prior reference-of-thought, explaining why a transcendental analysis is a deconstructive-engagement/engaged-destruktion recognising and harnessing the human potential to psychoanalytically-unshackle. This is more than just an abstract conceptualisation but an empirical reality of how cultural diffusion possibility as of ‘relative-ontological-completeness’–of–reference-of-thought over prior relative-ontological-incompleteness–of–reference-of-thought’ took place historically (and so for instance, as of the relative ‘ontological-veridicality tolerance as stretched-truth’ allowed to the animist to say ‘God of plane’ in the view that in due course there will be psychoanalytic-unshackling towards positivistic meaningfulness-and-teleology; considering as well as of registry-worldview level of analysis that such a conceptualisation of ‘ontological-veridicality tolerance as stretched-truth’ is crossgenerationally associated with the meeting of cultures wherein their meeting points often as of cultural and commercial relationships initiate ‘acculturating-indigenising-pidginising transitioning settings and their social constructions as of <amplituding-formative–epistemicity>totalising–self-referencing-syncretising’ prior to eventual prospective relative-ontological-completeness–of–reference-of-thought
accommodation). Likewise, this ‘ontological-veridicality tolerance as stretched-truth’ as of a notional–deprocrypticism construal herein may elicit a misconstrual from a positivistic perspective failing to factor in the circular-pervasiveness implied in the notion of positivism–procrypticism uninstitutionalisation as procrypticism–or–disjointedness-as-of-reference-of-thought 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
recomposuring’ but rather <amplituding/formative> wooden-language-{imbued—averaging-of-
thought<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -
as-of-*nondescript/ignorable–void -with-regards-to-prospective-apriorising-implications>}

starting at the recurrent-utter-uninstitutionalisation in permanence that doesn’t allow for any
such transcending enabled by the ontological-contiguity<sup>67</sup>—of-the-human-institutionalisation-
process<sup>68</sup>. In other words the notion of forgiveness/overlooking/resetting with respect to
perversion-and-derived- perversion-of- reference-of-thought<sup>8</sup><as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > is rather vague, as
the more fundamental issue here is that human<sup>56</sup> meaningfulness-and-teleology<sup>100</sup> 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<sup>84</sup>-of- reference-of-thought’ and that is what is to
be sought after as with the recurrent-utter-uninstitutionalised striving for base-
institutionalisation, the base-institutionalised–ununiversalised striving for <sup>10</sup>universalisation,
the <sup>10</sup>universalised–non-positivist/medievalist striving for positivism and in our case the
positivist–procryptist striving for notional–deprocrypticism as of ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality; and so as of human
limited-mentation-capacity-deepening<sup>53</sup> enabled by reference-of-thought– categorical-
imperatives/axioms/registry-teleology<sup>100</sup>,-for-
aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology<sup>100</sup>
of crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring’ and so allowed by <sup>14</sup>de-mentation<sup>43</sup>{supererogatory–ontological–de-mentation-
or-dialectical–de-mentation—stranding-or-attributive-dialectics}. Such naïve construal of
forgiveness/overlooking/resetting is on the impression-driven/good-naturedness/wishfulness

1993
basis that human mental capacity is a given as if there is no de-
mentative/structural/paradigmatic issue of relative-ontological-incompleteness of reference-of-thought with no recognition of any such ontological-contiguity—of-the-human-institutionalisation-process as human limited-mentation-capacity-deepening retrospectively to prospectively. This equally explains the ontological vagueness when it comes to perversion- and-derived perversion-of reference-of-thought as effectively apriorising in nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation not only with regards to the notions of forgiveness/overlooking/resetting but also such notions associated with positive psychology as positivity, flourishing, emotional intelligence, etc. as naively instigating social
<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag with their implications when considered at a more profound level turning out to be rather vague and at best palliative since these are not construed de-mentatively/structurally/paradigmatically as of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory de-mentativity within the framework in reflecting holographically 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 of existential-extrication-as-of-existential-unthought naïve perpetuation in
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\(^2\) of the fundamental vices-and-impediments\(^3\) with both uninstitutionalised-threshold\(^4\), thus explaining the fundamental dilemma of all institutional Establishments in their <amplituding/formative> wooden-language\(^5\) (imbued—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 \(\text{de-mentation}\) (supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics), which implies that ‘any registry-worldview/dimension presence placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^6\) as of its prior relative-ontological-incompleteness\(^7\)-of-\(\text{reference-of-thought}\)’ is ‘a preconverging-or-dementing\(^8\)-and-decentered-prior-institutionalisation’s—categorical-imperatives/axioms/registry-teleology\(^9\)’ placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^6\) as unsoundness-or-ontological-bad-faith/inauthenticity\(^4\)-of-\(\text{reference-of-thought}\)’ from the ‘prospective registry-worldview/dimension presence placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^6\) as of its prospective relative-ontological-completeness\(^8\)-of-\(\text{reference-of-thought}\)’ as ‘a postconverging-or-dialectical-thinking\(^2\)-and-centered-prospective-institutionalisation’s—categorical-imperatives/axioms/registry-teleology\(^9\)’ placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^6\) as soundness-or-ontological-good-faith/authenticity\(^4\)-of-\(\text{reference-of-thought}\)’. Certainly, we can recognise the veracity/ontological-pertinence of the above articulation with respect to retrospective registry-worldviews/dimensions placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^6\) as of their prior relative-
ontological-incompleteness\textsuperscript{88}-of-\textsuperscript{84} reference-of-thought while our positivism registry-worldview/dimension placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} is always of prospective relative-ontological-completeness\textsuperscript{88}-of-\textsuperscript{84} reference-of-thought. But when it comes to a prospective assessment wherein we are of prior relative-ontological-incompleteness\textsuperscript{88}-of-\textsuperscript{84} reference-of-thought as ‘a preconverging-or-dementing\textsuperscript{19}-and-decentered-prior-institutionalisation’s– categorical-imperatives/axioms/registry-teleology\textsuperscript{100} positivism–procrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} as unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{64}-of-\textsuperscript{84} reference-of-thought’ from the ‘prospective presence placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} of notional–deprocrypticism as of its prospective relative-ontological-completeness\textsuperscript{88}-of-\textsuperscript{84} reference-of-thought’ as ‘a postconverging-or-dialectical-thinking\textsuperscript{20}-and-centered-prospective-institutionalisation’s– categorical-imperatives/axioms/registry-teleology\textsuperscript{100} placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} as soundness-or-ontological-good-faith/authenticity\textsuperscript{69}-of-\textsuperscript{84} reference-of-thought’, we are rather less apt to concur going by our \textsuperscript{4}\textless amplituding/formative–epistemicity\textgreater totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} 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-\textsuperscript{7} reference-of-thought\textsuperscript{\textless as-effectively-apriorising-in- nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation \textgreater} as of our relative-ontological-incompleteness\textsuperscript{88}-of-\textsuperscript{84} reference-of-thought, and what we are doing then is ‘re-referencing from the same positivism–procrypticism relative-ontological-incompleteness\textsuperscript{88}-of-\textsuperscript{84} 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, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology of crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’, and paradoxically thus by implication that there is no relative-ontological-incompleteness—reference-of-thought, to then wrongly imply such articulations of forgiveness/overlooking/resetting and positive-psychology are of intemporal projection whereas these are actually of conscious or unconscious beyond-the-consciousness-awareness-teleology temporal/shortness-of-register-of—meaningfulness-and-teleology projection. This insight explains the bizarreness we face from time to time discovering that even institutions we imagine should relatively be spared by scandals as human vices-and-impediments like many public-facing institutions, the media, faith institutions, etc. are now-and-then plague with scandals bound to re-occur because of this misunderstanding of knowledge as virtue-as-ontology/ontology articulated above as of de-mentative/structural/paradigmatic nature of the-Good/understanding/knowledge-reification/ontological-prime-movers-totalitative-framework construal/conceptualisation, and not naïve at best palliative construals in impression-driven/good-naturedness/wishfulness. A further reason for the difficulty has to do thus with the fact that each registry-worldview’s/dimension’s reference-of-thought is inherently a metaphysics-of-presence—absolutising-identitive-constitutedness construed as postconverging-or-dialectical-thinking—and-centered-prospective-institutionalisation’s—categorical-imperatives/axioms/registry-teleology soundness-or-ontological-good-faith/authenticity reference-of-thought that is in a circular-evasiveness from more ontologically-veridical metaphysics-of-absence construals/conceptualisations as implied by prospective relative
completeness-of reference-of-thought which rather construes it as a preconverging-or-
dementing-and-decentered-prior-institutionalisation’s–categorical-
 imperatives/axioms/registry-teleology unsoundness-or-ontological-bad-faith/inauthenticity-
 of reference-of-thought. The ontological implication is that beforehand/axiomatically with
 respect to the cross-engagement of a prior relative-ontological-incompleteness-of-reference-of-thought and a prospective relative-ontological-completeness-of-reference-of-thought, the
 former is priorly invalidated into a preconverging-or-dementing-and-decentered-prior-
institutionalisation’s–categorical-imperatives/axioms/registry-teleology unsoundness-or-
ontological-bad-faith/inauthenticity-of-reference-of-thought by the latter as a
postconverging-or-dialectical-thinking-and-centered-prospective-institutionalisation’s–
categorical-imperatives/axioms/registry-teleology soundness-or-ontological-good-
faith/authenticity-of-reference-of-thought, invalidating by implication the logical-
dueness/logical-pertinence as of logical-processing-or-logical-implication—supposedly-
apriorising-in-conviction-as-to-profound-supererogation of the former. This we can grasp
retrospectively in a cross-engagement with say notions-and-accusations-of-sorcery between our
positivism and the non-positivism/medieval registry-worldview/dimension going by our
prospective relative-ontological-completeness-of-reference-of-thought with respect to its
prior relative-ontological-incompleteness-of-reference-of-thought. But since we have been
habituated as of our existential formation within our wooden-language-imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void’-with-regards-to-
prospective-apriorising-implications} to be in logical-dueness for logical-processing-or-
logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation by
default and thus always contendingly relevant on the basis of sharing a mutual positivism
reference-of-thought, we will hardly entertain though a notional–deprocripticism cross-
engagement implied invalidation of our logical-dueness for logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation and thus rendering us contendingly irrelevant on the basis of our prior relative-ontological-incompleteness-of-reference-of-thought construed as disjointedness-as-of-reference-of-thought. But then ironically such a unde-mentativity posture could as well be adopted by a non-positivism/medievalism reference-of-thought in its own existential formation that recognises non-positivistic ideas and notions-and-accusations-of-sorcery as relevant and postconverging-or-dialectical-thinking-and-centered-prospective-institutionalisation’s—categorical-imperatives/axioms/registry-teleology with its logical-dueness for logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation valid by default. This point out that there is necessarily a central growth element of a de-mentative/structural/paradigmatic reference-of-thought—categorical-imperatives/axioms/registry-teleology,—for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology for crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ allowing for de-mentativity and thus transcendability as enabling human virtue-as-ontology/ontology. Further to the points made this far, talk of such a narrative as of such de-mentative/structural/paradigmatic amplituding/formative—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~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction. The fact is such an articulation is not idle but rather the requisite fervour associated with many an enlightening thought, however qualified as impropriety, as a wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology-as-of- 'nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-implications>)} start arising when we temporally carve away statuses out of the reach of ontological contention making the mortals that we are bigger than intrinsic-reality/ontological-veridicality.) On any such occasion, ontological-veridicality as of notional~deprocrypticism prospective relative-ontological-completeness -of- reference-of-thought is restored by doing away with ‘ontological-veridicality tolerance as stretched-truth’ and articulating a ‘mental break-in’/preconverging-or-dementing –apriorising-psychologism of positivism–procrypticism meaningfulness-and-teleology at its procrypticism uninstitutionalisation as of disjointedness-as-of- reference-of-thought from notional–deprocrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights, just as we’ll appreciate that were the animists insistent say on relating to the plane as God of plane to a point implying their potential non-transcendability as of psychoanalytic-unshackling in due course, ‘ontological-veridicality tolerance as stretched-
truth’ is no longer warranted but a direct ‘mental break-in’/preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism by a demonstration to uphold ontological-veridicality. Such a demonstration might be construed as of a simple paper plane demonstration of ontological-prime-movers-totalitative-framework\textsuperscript{73} 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 \textsuperscript{79}meaningfulness-and-teleology\textsuperscript{100} is more ontologically pertinent. Certainly such a ‘mental break-in’/preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism demonstration with regards to our procrypticism\textsuperscript{84} reference-of-thought as of its disjointedness-as-of-\textsuperscript{1} reference-of-thought construed from a notional–deprocrypticism\textsuperscript{84} 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 \textsuperscript{4}<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}–procrypticism–or–disjointedness-as-of-reference-of-thought, but it is more of ontological-veridicality/intrinsic-reality even though we are unhabituated to it since it is beyond-the-consciousness-awareness-teleology\textsuperscript{100}<in-existential-extrication-as-of-existential-unthought}\textsuperscript{5} and not yet by social\textsuperscript{104} universal-transparency\textsuperscript{10}–\{transparency-of-totalising-entailing–as-to-entailing–\textsuperscript{4}<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{88}\}, just as had been the case from the perspective or apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights of all the uninstitutionalised-threshold\textsuperscript{83} reference-of-thought with respect to the ‘mental break-in’/preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism of their corresponding prospective institutionalisations\textsuperscript{84} reference-of-thought. The bigger point being that by definition a \textsuperscript{84}reference-of-thought doesn’t fathom the nature and degree of its
relative-ontological-incompleteness of reference-of-thought as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights. (Thus suggesting base-institutionalisation in recurrent-utter-uninstitutionalisation, implying universalisation in base-institutionalisation–ununiversalisation, suggesting positivism in universalisation–non-positivism/medievalism and suggesting notional–deprocrypticism in positivism–procrypticism will be perceived initially as ‘bullshit’ going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence’—existentialism-form-factor as of our temporal inclination to subjectification/nombrilism/self-referencing. But then human temporal inclination to utter expletives is not intellectual argument but a mark of intellectual ineptness, with the ‘ontologically relevant’ intellectual issue being about understanding the ‘habituation exercise’ as of ontological-primemovers-totalitative-framework and percolation-channelling—indeferential-formalisation-transference involved in the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring behind the ontological-contiguity—of-the-human-institutionalisation-process as pertinent for notional–deprocrypticism ‘without in the very least entertaining’ the wooden-language ⟨imbued—averaging-of-thought—⟩ mental-reflex as has been the case across all the institutional-cumulation/institutional-recomposure—⟨as-to—historiality/ontological-eventfulness /ontological-aesthetic-tracing—perspective–ontological-normalcy/postconvergence-reflected—epistemicity-relativism⟩ that has always been a drawback as of temporal extricatory preconverging–dementating/structuring/paradigming and parasitising/co-opting inclination subpar to the
warranted ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality perpetually upholding the currency in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process across-the-times; as at this point, intellectual commitment overtly meets ontology.) Explained in other terms, implying in a non-positivism social-setup that notions-and-accusations-of-sorcery are inherently vices-and-impediments as of the transcendental prospective positivism prospective relative-ontological-completeness—of—reference-of-thought will-not-be-convincing-on-a-par-with-other-argumentators in that social-setup but rather for such temporal/shortness-of-register-of—meaningfulness-and-teleology purpose requires making a ‘temporal palliation argument’ of the type oneself or another person is not involved in sorcery or a counterargument that the accuser is the sorcerer, and so on the basis of the prior non-positivism prior relative-ontological-incompleteness—of—reference-of-thought, to-be-more-convincing-on-a-par-with-other-argumentators in that non-positivism social-setup (but then all this will wrongfully validate superstition and thus fail the very point of ontology/aetiologisation/ontological-escalation as an exercise in ‘intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity as 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 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 reference-of-thought as of the prospective positivism registry-worldview/dimension prospective relative-ontological-completeness reference-of-thought by ‘continuous habituation going by the latter’s ontological-primemovers-totalitative-framework\} in the long run as superseding the prior beyond-the-consciousness-awareness-teleology\<in-existential-extrication-as-of-existential-unthought>\} and initiating the appropriate prospective social universal-transparency\{transparency-of-totalising-entailing-as-to-entailing-\<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness } that will de-mentatively/structurally/paradigmatically harken back to undermine the postlogism-and-conjugated-postlogism grounded on notions-and-accusations-of-sorcery associated with the non-positivism registry-worldview/dimension. That is, it is by turning the non-positivistic mindset\reference-of-thought 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 reference-of-thought as of its circular-pervasiveness in countenancing of procrypticism–or–disjointedness-as-of reference-of-thought from apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights of meaningfulness-and-teleology as conceptualising, articulating and preempting such disjointing/disparateness/disentailing meaningfulness-and-
teleology of our positivism–procrypticism that is the de-mentative/structural/paradigmatic resolution as of prospective relative-ontological-completeness of reference-of-thought that can de-mentatively/structurally/paradigmatically harken back in undermining the circular-pervasiveness in countenancing of ‘disjointedness-as-of-reference-of-thought’ and the enculturation/endemisation of the manifest postlogism -and-conjugated-postlogism in our positivism–procrypticism as psychopathy and social psychopathy, and so going beyond just a temporal palliative resolution within a positivism–procrypticism circular-pervasiveness closed-structure countenancing ‘disjointedness-as-of-reference-of-thought’ of meaningfulness-and-teleology, beyond-the-consciousness-awareness-teleology-<in-existentiel-extrication-as-of-existential-unthought>, and hence overlooking the de-mentative/structural/paradigmatic ontological vices-and-impediments implications of postlogism -and-conjugated-postlogism including psychopathy and social psychopathy arising given the relative-ontological-incompleteness of reference-of-thought of our procrypticism as disjointedness-as-of-reference-of-thought. This explains how and why re-originary–as-unenframed/unbeholding/outlier-conceptualisation-{imbued-postconverging/dialectical-thinking -‘projective-insights’/epistemic-projection-in-conflatedness ’-of-notional–deprocrypticism-prospective-sublimation} ideas can supersede conventionalised ideas where the former provide in the big picture the possibility for the social-construct to function better by social universal-transparency⟨transparency-of-totalising-entailing,-as-to-entailing-⟨amplituding/formative-epistemicity⟩totalising–in-relative-ontological-completeness⟩ at a crossgenerational depth of analysis, and equally explains human historical suspicions of new ideas just in case their social universal-transparency⟨transparency-of-totalising-entailing,-as-to-entailing-⟨amplituding/formative-epistemicity⟩totalising–in-relative-ontological-completeness ⟩ turn out to be better and possibly leading to the dismantling of the prior and vested and 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 –as-to-
attendant-intradimensional”-prospectively-disontologising–preconverging/dementing apriorising-psychologism> (as an operant construal) at its uninstitutionalised-threshold103 is what defines it as uninstitutionalised-threshold103 which is decentered and preconverging-or-dementing19–apriorising-psychologism from the prospective institutionalisation perspective while that of its reference-of-thought–prelogism-as-of-conviction,-in-profound-supererogation<existentially-veridical–‘attendant-intradimensional-
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (as an operant construal) of its institutionalisation is what defines it as prior institutionalisation. (As implied by this author the nature of human individuations accounts respectively for human intemporality /longness and human temporality/shortness as the ‘more fundamentally ontological-primemovers-totalitative-framework’73 analysable operant agency of the human condition as of human knowledge-and-virtue or vices-and-impediments106 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-(of-existential-contextualising-contiguity)—
conflatedness12 which enables prospective institutionalisations or temporal individuations distractive-alignment-to<reference-of-thought-of-apriorising/axiomatising/referencing>- that induce uninstitutionalised-threshold103 at all the institutionalisations uninstitutionalised-threshold103. ) The conceptual technique for disambiguating individuations as to reference-of-thought–prelogism-as-of-conviction,-in-profound-supererogation<existentially-veridical–
‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> at institutionalisation-threshold/institutionalisation and threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to-
reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{88} -of\textsuperscript{84} reference-of-thought\textsuperscript{89} -devolving-as-of-instantiative-context'). Such temporal postlogism\textsuperscript{77} -as-of-compulsing–nonconviction/madeupness/bottomlining-(\textquotesingle\textquotesingle decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing\textquotesingle\textquotesingle -induced-disontologising\textquotesingle\textquotesingle -of-the\textquotesingle\textquotesingle -attendant-intradimensional–ontologising\textquotesingle\textquotesingle –imbued-
\textless contextualising/existentialising\textless\textsuperscript{85}–attendant-ontological-contiguity\textgreater\textsuperscript{79} \textless\textsuperscript{79}–in-shallow-supererogation \textless\textsuperscript{97}–disontologising-perverted-outcome-sought-precedes-existingly-veridical–
\textquotesingle\textquotesingle -attendant-intradimensional–apriorising/axiomatising/referencing\textquotesingle\textquotesingle -logical-dueness\textgreater\textsuperscript{79})
individuation’s mental-disposition threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textless\textsuperscript{97}–as-to–\textquotesingle\textquotesingle -attendant-intradimensional\textsuperscript{77}–prospectively–
disontologising–preconverging/dementing \textless apriorising-psychologism\textgreater\textsuperscript{19} failing existential-contextualising-contiguity\textsuperscript{17}‘s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{88} -of\textsuperscript{84} reference-of-thought\textsuperscript{89} -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\textsuperscript{95}’-as–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textless\textsuperscript{19}–of-tethering-trajectory to \textgreater\textsuperscript{84} reference-of-thought–prelogism\textsuperscript{77} –as-of-conviction.–in-profound-supererogation \textless\textsuperscript{97}–existentially-veridical–tattendant-intradimensional–apriorising/axiomatising/referencing\textquotesingle\textquotesingle -logical-dueness-precedes-disontologising-logical-outcome-arrived-at\textgreater\textsuperscript{79} can be seen transparently in the instance of the childhood psychopathy spilling water on a chair as a dereifying mental-shortcut to accuse another. Such personality development into adult psychopathy at which point social\textsuperscript{104} universal-transparency\textsuperscript{105} (transparency-of-totalising-entailing–as-to-entailing– amplituding/formative–epistemicity–totalising–in-relative-ontological-completeness) is undermined with its increasing maturation/indirectness/spatialisation/credulity/craftiness and the corresponding conjugated-postlogism\textsuperscript{77} leads to contextualised social dynamics of temporal individuations

2009
the reference-of-thought–looseness-of-tethering–to–prelogism-as-of-conviction,-in-profound-supererogation

apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at

that underlies various shades of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation

as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing

psychologism>. As a general rule the reference-of-thought–closeness-of-tethering–to–prelogism-as-of-conviction,-in-profound-supererogation

implies a mental-disposition for intrinsic-attribution of meaningfulness-and-teleology

involving an inclination for presuming and implying of meaningfulness-and-teleology

as limited/constraint by existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness

reference-of-thought-devolving-as-of-instantiative-context while the


implies a mental-disposition for extrinsic-attribution of meaningfulness-and-teleology as caricaturing-hollow-staging-and-performance involving an inclination for falsely presuming and implying meaningfulness-and-teleology as vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging out of the limits/constraints of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness

reference-of-thought-devolving-as-of-instantiative-context. Further, the individuation-level analysis highlights that it is the 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>

( 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> ) and

<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism>)

construal/conceptualisation’. The fact is by mental-reflex we relate to social meaningfulness-and-teleology by apriorising/axiomatising/referencing-of-existential-contextualising-contiguity—constitutedness as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity which by habit or chance will often turn out to be as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness of reference-of-thought—devolving-as-of-instantiative-context as of the institutionalisation ambi of the domain-of-concern procedingly so-established/so-institutionalised by maximalising-recomposuring-for-relative-ontological-completeness unenframed-conceptualisation, and so with hardly any consequence for our methodological imprecision/inexactitude where the established/institutionalised reference-of-thought—categorical-imperatives/axioms/registry-teleology is not ontologically superseded as at uninstitutionalised-threshold. But that is technically/abstractly speaking inappropriate from an ontological-veridicality perspective requiring unassailability/reliability/dependability at uninstitutionalised-threshold. As explained elsewhere and implied above it is the conceptualising (by maximalising-recomposuring-for-relative-ontological-completeness unenframed-conceptualisation) of a reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology is not ontologically superseded as at uninstitutionalised-threshold. And that reference-of-thought—categorical-imperatives/axioms/registry-teleology as of apriorising/axiomatising/referencing-of-existential-contextualising-contiguity conflatedness that enables such a certitude at uninstitutionalised-threshold of an epistemic-totalising—devolved—purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality by its specific institutionalisation. And that reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology

of the social at uninstitutionalised-threshold involves a totalising-entailing/nested-congruence social construal/conceptualisation that necessarily should factor in the reality of a human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—firstnatures—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence—existentialism-form-factor but we fail to do this due to our

disposition as of institutionalisation and thus wrongly implying intemporal construal as of our secondnatured institutionalisation which while inconsequential within the amits 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

as its reference-of-thought—categorical-imperatives/axioms/registry-teleology, for

The implication is that postlogism psychopathy and other human temporal phenomena (and so, across all registry-worldviews) which speak of uninstitutionalised-threshold are often wrongfully construed on the basis of intemporal secondnatured institutionalisation human nature whereas the apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity)—conflatedness requires ‘synopsising-depth of a human temporal-to-intemporal nature’ and so by apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity)—conflatedness to establish the uninstitutionalised-threshold reference-of-
thought—categorical-imperatives/axioms/registry-teleology, -for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology, rather as of maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation (construed as intimately tying down our limited-mentation-capacity by imbricatedness/threadedness/recomposuring to the ‘leash’ of existential-reality/ontology/intrinsic-reality/ontological-veridicality) as should be the case at all uninstitutionalised-threshold, and so over the mental-reflex of assuming secondnatured institutionalisation reference-of-thought/axiomatic-construct as elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity (construed as letting our limited-mentation-capacity by unimbricatedness/unthreadedness/unrecomposuring out of the ‘leash’ of existential-reality/ontology/intrinsic-reality/ontological-veridicality) as the latter is only practically effective when dealing with an already established human registry-worldview’s/dimension’s institutionalisation/institutionalised-construct but not at uninstitutionalised-threshold 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-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity. Consider the childhood psychopathy ‘dereifying act’ of spilling water on a chair and accusing another, even at that relatively social universal-transparency—(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\(^{100}\)\<{in-existential-extrication-as-of-existential-unthought}\>\ and without social\(^{104}\)\ universal\{-transparency\}\(<\text{transparency-of-totalising-entailing,-as-to-entailing-}</amplituding/formative-epistemicity-totalising-in-relative-ontological-completeness\>\) of the visitor. This example is exactly along the lines of the\(^{100}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\),-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^{100}\) needed for construing postlogism /psychopathy and conjugated-postlogism\(^{100}\) as of its social model at uninstitutionalised-threshold\(^{101}\), and so by way of\(^{55}\) maximalising-recomposuring-for-relative-ontological-completeness\(^{78}\)—unenframed-conceptualisation \(\text{the latter is what sets up}\) apriorising/axiomatising/referencing/intelligibility/setup/measuring-instruments and is of imbricatedness/threadedness/recomposing existential-contextualising-contiguity\(^{56}\)’s-reifying/elucidating-of-prospective-relative-ontological-completeness\(^{88}\) of \(\text{reference-of-thought–devolving-as-of-instantiative-context, in contrast to}\) elaboration-as-to-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-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity\(^{19}\) 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\(^{17}\) 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-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity\textsuperscript{10}. At this individuation-level representation of the disambiguation of the transcending and transcended registry-worldviews, the visitor is using the ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights’ of positivism–procrypticism that do not factor in the possibility of the childhood psychopathy’s slantedness as inducing procrypticism or ‘disjointedness-as-of-reference-of-thought’-as-misappropriated—meaningfulness-and-teleology\textsuperscript{100} going by the visitor’s relative-ontological-incompleteness—reference-of-thought as of positivism–procrypticism, while the explainer of the situation has factored in notional–deprocrypticism —reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{00}, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\textsuperscript{100} to preempt the induced procrypticism or ‘disjointedness-as-of-reference-of-thought’-as-misappropriated—meaningfulness-and-teleology\textsuperscript{00} 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\textsuperscript{00}, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\textsuperscript{100} to preempt the slanted inducing of procrypticism or ‘disjointedness-as-of-reference-of-thought’-as-misappropriated—meaningfulness-and-teleology\textsuperscript{00} and gives up on positivism–procrypticism —reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\textsuperscript{00} with respect to its relations with the childhood psychopathy. Thus at this individuation-level uninstitutionalised-threshold\textsuperscript{103} 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-to-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-
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

Supposed with regards to a case of notions-and-accusations-of-sorcery as highlighted before as of a social-setup whose relative-ontological-incompleteness\textsuperscript{1} 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\textsuperscript{2} 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 \textit{<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}. This new positivism \textit{reference-of-thought–categorical-imperatives/axioms/registry-teleology},\textsuperscript{9} for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology will more likely be taken-up-fully/habituated only crossgenerationally in the middle run as the mental-reflex will constantly relapse into notions-and-accusations-of-sorcery and superstition generally as of the prior non-positivism \textsuperscript{9} reference-of-thought–categorical-imperatives/axioms/registry-teleology,\textsuperscript{9} for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology,\textsuperscript{9} highlighting that a postlogism like psychopathy in our positivism–
procrypticism or one associated with notions-and-accusations-of-sorcery in non-positivism social-setup is not truly speaking an isolated phenomenon as construed from an individuation-level of analysis but speaks in the bigger picture of an underlying registry-worldview/dimension registry-worldview/dimension-level relative-ontological-incompleteness of reference-of-thought as beyond-the-consciousness-awareness-teleology and ‘lack of constraining social universal-transparency’-{transparency-of-totalising-entailing,-as-to-entailing-amplituing/formative–epistemicity}totalising–in-relative-ontological-completeness}; such that implying that our prior positivism–procrypticism, as of its categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology, cannot longer be upheld at such uninstitutionalised-threshold but requiring in lieu a notional–deprocrypticism reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology will be difficult to countenance but for a crosstagenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring since the issue is one of registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect–as-Being-or-ontological-or-existential–defect. Thus supposed the case of the childhood psychopathy ‘dereifying act’ of spilling water on a chair arose in say a non-positivistic social-setup, as of its superstitiousness, with its explanation that the reason had to do with its suspicion of sorcery from the brother. While the social-setup entertains superstitious notions however the childhood psychopathy relatively poor maturation/indirectness/spatialisation/credulity/craftiness means that it is more likely to be disbelieved in this instance as well in addition to the household familiarisation with the psychopathic/postlogism condition of the child. Likewise, a visiting stranger in such a non-positivistic social-setup might just as well have a similar reaction as the visitor in a
positivism–procrpticism 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\textsuperscript{20} in-reification\textsuperscript{87}/dereification\textsuperscript{87} entertains/is-cognisant-and-integrative-of/is-in-notional-contiguity/epistemic-contiguity \(<\text{profound-supererogation - of-mentally-aestheticised–postconverging/dialectical-thinking −qualia-schema}>\text{−with}
\)
superstitious claims in its ‘meaningfulness-and-teleology\textsuperscript{100}. An explainer to the visiting stranger in the non-positivism social-setup case about the whole situation would have articulated at the individuation-level of analysis a prospective ‘logically-due prelogism’\textsuperscript{77}−as-of-conviction,−in-profound-supererogation \(<\text{existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at}>\text{−apriorising/axiomatising/referencing−(of-existential-contextualising-contiguity —conflatedness\textsuperscript{12} as of positivism −reference-of-thought–categorical-imperatives/axioms/registry-teleology \textsuperscript{100},−for-aposteriorising/logicising/deriving/intelligising/measuring−‘meaningfulness-and-teleology\textsuperscript{100}, going by their familiarisation with the childhood psychopathy ‘logically-undue postlogism’\textsuperscript{78}−as-of-\textsuperscript{19}compulsing–nonconviction/madeupness/bottomlining−\(<\text{decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing}>\text{−induced-disontologising’−of-the–‘attendant-intradimensional–ontologising’−imbued−\text{<contextualising/existentialising–attendant-ontological-contiguity> ,−in-shallow−supererogation }\text{−<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>}>\text{denaturing\textsuperscript{15} as of non-positivism −reference-of-thought–categorical-imperatives/axioms/registry-teleology \textsuperscript{100},−for-aposteriorising/logicising/deriving/intelligising/measuring−‘meaningfulness-and-teleology\textsuperscript{100},>\text{2022}}\).
as of prospective relative-ontological-completeness\textsuperscript{8} of reference-of-thought. This is further rendered difficult by a natural human ‘emotional involvement’ driven social-aggregation-enabling as of human condition that undermines intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity. This insight equally explains the pertinence of understanding postlogism /psychopathy in general as an epiphenomenon that can provide deeper insight about human nature given its ‘lateral-and-transversality\textsuperscript{<} of affirmative-and-unaffirmative–disambiguated-motif-and-apriorising/axiomatising/referencing\textsuperscript{102} disruptive nature on human \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100}, 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\textsuperscript{78} in a non-positivism as of notions-and-accusations-of-sorcery and positivism social-setup as of psychopathy and social psychopathy divulge a bigger reality at the registry-worldview/dimension-level dynamic-cumulative-aftereffect/aftereffect that is hidden by registry-worldview/dimension-level complexity, wherein the childhood postlogism\textsuperscript{78} individuation-level construal points out the reality at the registry-worldview/dimension-level of respectively a conventioning non-positivism in lieu of an ontologically-veridical positivism \textsuperscript{8} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{00},-for-aposteriorising/logicising/deriving/intelligising/measuring–\textsuperscript{7} meaningfulness-and-teleology\textsuperscript{100} and a conventioning positivism–procrypticism as procrypticism in lieu of an ontologically-veridical notional–deprocrypticism \textsuperscript{84} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{00},-for-aposteriorising/logicising/deriving/intelligising/measuring–\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100}. 
That insight then brings up the idea of how does a registry-worldview/dimension-level dynamic-cumulative-aftereffect reflect the more simplistic individuation-level ontological-veridicality at childhood postlogism78/psychopathy; which is the more elaborate purpose herein. That is, how distractive-alignment-to55/reference-of-thought-of-apriorising/axiomatising/referencing> as undermining apriorising/axiomatising/referencing-of-existential-contextualising-contiguity—conflatedness induces psychological-complexes pointing to, as of dynamic-cumulative-aftereffect/aftereffect, the registry-worldview/dimension-level ontologising-deficiency/relative-ontological-incompleteness-of-reference-of-thought.

Considering again the childhood psychopathy case in a ‘dereifying act’ of spilling water on a chair, these basic elements can be expounded at the individuation-level of analysis. It should be noted that the visitor ‘as of its conjugated-postlogism78 as conjugated-ignorance’ is rather inclined to wrongly imply a ‘symmetrisation-of-reference-of-thought but which is in effect an ontologically-non-veridical-or-flawed<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag> that may induced its inclination for desymmetrisation for its perceived temporal social-stake-contention-or-confliction but for the fact of the relative contextual innocuousness with respect to social-stake-contention-or-confliction when it comes to childhood psychopathy compared to adulthood psychopathy’. The explainer of the situation ‘as of its reference-of-thought–prelogism-as-of-conviction,-in-profound-supererogation<-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> is in an ‘intemporality77-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-(of-existential-contextualising-contiguity)—conflatedness as of its asymmetrisation with respect to the visitor whose reference-of-
supererogation haven’t got any ‘existentially/ontologically transcendental-enabling/sublimating/supererogatory—de-mentativity reference-of-thought’ given that they are in arrogation/usurpation/co-opting but rather the reality of their perversion-and-derived-perversion-of reference-of-thought as-effectively-apriorising-in-
comprehensive framework of \textsuperscript{56}meaningfulness-and-teleology \textsuperscript{100} such that any arising temporal disruption of \textsuperscript{56}meaningfulness-and-teleology \textsuperscript{100} ‘has nothing to do with constituting \textsuperscript{56}meaningfulness-and-teleology \textsuperscript{100} as of the temporal disruption prior relative-ontological-incompleteness \textsuperscript{89}-of- \textsuperscript{84}reference-of-thought’, but rather \textsuperscript{56}meaningfulness-and-teleology \textsuperscript{100} is reconstrued as postconverging–de-mentating/structuring/paradigming from the very prospective relative-ontological-completeness \textsuperscript{88}-of- \textsuperscript{84}reference-of-thought itself. Consider the case of the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as perversion-of- \textsuperscript{7}reference-of-thought\textsuperscript{-as-effectively-apriorising-in-}

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and temporal alignment in assuming the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as appropriate as derived-perversion-of- \textsuperscript{7}reference-of-thought\textsuperscript{-as-effectively-apriorising-in-}

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > 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 perversion-of- \textsuperscript{7}reference-of-thought\textsuperscript{-as-effectively-apriorising-in-}

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > or any states of temporal alignment in assuming the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as appropriate as derived-perversion-of- \textsuperscript{7}reference-of-thought\textsuperscript{-as-effectively-apriorising-in-}

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > to construe \textsuperscript{56}meaningfulness-and-teleology \textsuperscript{100} as of intrinsic-reality/ontological-veridicality de-
mentatively/structurally/paradigmatically by their relative-ontological-incompleteness\(^9\)-of-
reference-of-thought, as all the \(^5\)meaningfulness-and-teleology\(^1\) that can be as of intrinsic-reality/ontological-veridicality wholly lies with the intemporal projection of appropriate apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its prospective relative-ontological-completeness -of- reference-of-thought. The implication at the registry-worldview level is that base-institutionalisation ‘wholly carries all the \(^5\)meaningfulness-and-teleology\(^1\) 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–\(^7\)meaningfulness-and-teleology\(^1\) as of prospective notional–deprocrypticism over our positivism–procrypticism. The point here is to highlight that ‘conflatedness\(^1\) doesn’t imply any symmetrisation of \(^5\)meaningfulness-and-teleology\(^1\) with regards to perversion-and-derived-\(^7\)perversion-of-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > ultimately falls to the
of prior relative-ontological-incompleteness \(^8\) of reference-of-thought. We can appreciate that the childhood psychopathy ‘dereifying act’ of spilling water on a chair is a distractiveness-drive with no existentially/ontologically veridical \(^8\) reference-of-thought which when wrongly implied as valid prelogism \(^7\) as-of-conviction,-in-profound-supererogation \(<\) existentially-verbatim-'attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> \(^7\) reference-of-thought/axiomatic-construct leads to its \(^7\) reference-of-thought—categorical-imperatives/axioms/registry-teleology \(^0\) as-of-conviction,-in-profound-supererogation \(<\) existentially-veridical—'attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> thus supposedly implying \(^5\) logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation by wrongly enabling logical-dueness to arise instead of an issue of unsoundness-or-ontological-bad-faith/inauthenticity \(^4\) of reference-of-thought implying its dismissal as distinctive-alignment-to \(^4\) reference-of-thought—of-apriorising/axiomatising/referencing> \(^3\); and this flaw extends into the visitor’s conjugated-postlogism as conjugated-ignorance given its relative-ontological-incompleteness \(^3\) of reference-of-thought as of positivism—procrystalism disjointedness-as-of reference-of-thought which is cognisant-and-integrative as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity \(^3\) in-reification \(^7\) dereification \(^7\) of the childhood psychopathy slantedness, and so as a derived-distractiveness-drive with no existentially/ontologically veridical \(^4\) reference-of-thought which when wrongly implied falsely as ontologically-veridical \(^4\) reference-of-thought/axiomatic-construct also leads to its \(^4\) reference-of-thought—categorical-imperatives/axioms/registry-teleology \(^0\) as-of-
de-mentation—stranding-or-attributive-dialectics), as the idea of value-reference if wrongfully ontologically construed as determined by the 'amplituding/formative' wooden-language (imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of meaningfulness-and-teleology—as-of-'nondescript/ignorable—void'-with-regards-to-prospective-apriorising-implications} as respectively non-positivism reference-of-thought' or as procrypticism reference-of-thought’, then in effect the phenomena of non-positivism/medievalism postlogism like notions-and-accusations-of-sorcery as well as psychopathic-postlogism—and-its-social-integration as of our procrypticism—or—disjointedness-as-of—reference-of-thought will respectively be wrongfully construed to be of existential/ontological transcendental-enabling/sublimating/supererogatory—de-mentativity veracity. The bigger point being that symmetrisation implying mutual recognition of reference-of-thought can only arise where there is mutual appropriateness-of—reference-of-thought-as-of-conflatedness as existential/ontological transcendental-enabling/sublimating/supererogatory—de-mentativity veracity thus enabling the logical-dueness of both interlocutors to arise as of their soundness-or-ontological-good-faith/authenticity—of-reference-of-thought in the very first place, notwithstanding thereafter the appropriateness or inappropriateness of the logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation exercise which is then an altogether different issue of effective/ineffective logic as prelogism—as-of-conviction,—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 of reference-of-thought in determining whether logical-dueness arises in the very first place. Central to such a dynamic-cumulative-aftereffect/aftereffect registry-worldview/dimension-level analysis derived from such an individuation-level insight is the idea that social-functioning-and-accordance—as-of-social-stake-contention-or-confliction is contiguous as of meaningfulness-and-teleology of the individuation-level and registry-worldview/dimension-level of analysis, notwithstanding it developing complexification as of dynamic-cumulative-after/effect as from the individuation-level to the registry-worldview/dimension-level and thus with a greater opportunity for the simplistic individuation-level childhood postlogism/psychopathy phenomenon relatively resolvable at that individuation-level to fail resolution with the myriad of such cases at the circular-complexification registry-worldview/dimension-level of more surreptitious adulthood pathological postlogism/psychopathy as the maturation/indirectness/spatialisation/credulity/craftiness induces ‘lack of constraining social universal-transparency’ with consequent conjugated-postlogism ‘involving beyond-the-consciousness-awareness-teleology’ <-in-existential-extrication-as-of-existential-unthought> dynamics further associated with a generalised social ‘lack of constraining social universal-transparency’ (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness) reflected by the given registry-worldview’s/dimension’s prior relative-ontological-incompleteness ‘of’ reference-of-thought thus reflecting the uninstitutionalised-threshold backdrop for the registry-worldview’s/dimension’s threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <-as-to–‘attendant-intradimensional’-prospectively-
categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation taking cognisance of the prior registry-worldview’s/dimension’s relative-ontological-incompleteness\textsuperscript{101} of reference-of-thought; wherein notional—conflicatedness\textsuperscript{12}/constitutedness\textsuperscript{13} to-conflicatedness\textsuperscript{12} reflects their institutionalisation and denaturing \textsuperscript{1} reflects their uninstitutionalised-threshold\textsuperscript{103}. Hence in the bigger picture explaining why the successive registry-worldviews/dimensions are construed as of diminishing—human-epistemic-abnormalcy-or-preconvergence\textsuperscript{1} towards ontological-normalcy/postconvergence. As of a protracted analysis given human limited-mentation-capacity with respect to social\textsuperscript{104} universal-transparency\textsuperscript{13}—{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{15} —〈in-existential-extrication—as-of-existential-unthought〉\textsuperscript{9} as in this individuation-level analysis, apriorising/axiomatising/referencing—{(of-existential-contextualising-contiguity)—conflicatedness\textsuperscript{2} can equally be construed as tying down transcendentally-enabling-level-of-ontological-good-faith-or-authenticity\textsuperscript{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\textsuperscript{101} 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-conflicatedness\textsuperscript{12} or-ontological-reprojecting; while apriorising/axiomatising/referencing—{(of-existential-contextualising-contiguity)—constitutedness\textsuperscript{1} can equally be construed as tying down ‘supposed objectivity as of conscious or unconscious denaturing\textsuperscript{15} ontological-bad—
we are as of our animate-existential-referencing/subjectification, such that our transcendentally-enabling-level-of-ontological-good-faith-or-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—of-existential-contextualising-contiguity—conflatedness as articulated above over denaturing, and explaining why apriorising/axiomatising/referencing—of-existential-contextualising-contiguity—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'> is the very determinant of human ontology/virtue-construct, and so more than just an affixed as denaturing referencing of any one registry-worldview’s/dimension’s institutionalisation/reference-of-thought—categorical-imperatives/axioms/registry-teleology failing intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-normalcy, notwithstanding the mere fact of simply being seconddnatured/institutionalised at the backend in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process as of our positivism—procrypticism. Notional–conflatedness/constitutedness-to-conflatedness points out that it is the aspiration for base-institutionalisation from recurrent-utter-uninstitutionalisation, for universalisation from base-institutionalisation–ununiversalisation, for positivism from universalisation–non-
perceived-social-stake-contention-or-confliction and is equally relevant with regards to innocuous knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue as it subsumes virtue-as-inherent-ontology; with dynamic-cumulative-aftereffect/aftereffect implications at the individuation-level and registry-worldview/dimension-level of analysis as of metaphysics-of-absence\{(implicated-epistemic-veracity-of-\(\) nonpresencing-\(\langle\)perspective–ontological-normalcy/postconvergence\(\rangle\)}\}. In this regard, metaphysics-of-absence\{(implicated-epistemic-veracity-of-\(\) nonpresencing-\(\langle\)perspective–ontological-normalcy/postconvergence\(\rangle\)} as articulated herein by this author is rather about, ‘human limited-mentation-capacity construed as of ontological-normalcy/postconvergence metaphysics-of-absence\{(implicated-epistemic-veracity-of-\(\) nonpresencing-\(\langle\)perspective–ontological-normalcy/postconvergence\(\rangle\)}/Doppler-thinking as it disambiguates human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>‘–existentialism-form-factor \(5^0\) meaninglessness-and-teleology\<amplituding/formative–epistemicity>causality-as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity\’, as of ‘historiality/ontological-eventfulness\(7\)/ontological-aesthetic-tracing-\(\langle\)perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism\rangle\). For instance, the immediacy of intrinsic-reality/ontological-veridicality transcendental enabling in the natural sciences which is implicated in those fields by their ‘relatively high results-constraining-effectiveness nature’ provides metaphysics-of-absence\{(implicated-epistemic-veracity-of-\(\) nonpresencing-\(\langle\)perspective–ontological-normalcy/postconvergence\(\rangle\)} insights with regards to obviating the high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising \(7\)–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 ~implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality> 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 ~implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality> 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 ~implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality> is inherently the more expansive, universal, decisive, objective and easier basis for critiquing its theorising-conceptualising-operationalising narratives ‘in order to assess the veracity/ontological-pertinence of the de-mentative/structural/paradigmatic universal implications arrived-at of the social construction supposedly coherent ontological-commitment ~implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-
2047

<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-
and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism> myriad retrospective and prospective mechanical phenomena for analysis, and
so more critically rather than an obscured/muddled/obfuscated and difficult critiquing grounded
on ‘assessing the veracity/ontological-pertinence of the de-mentative/structural/paradigmatic
universal implications arrived-at of the laws of motion supposedly coherent ontological-
commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming—as-being-as-of-
existential-reality> 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 <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
<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality> is wrong, such an insight about the supposedly coherent ontological-commitment of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality> 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 ~implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-
existent-reality> as of ontological-primemovers-totalitative-framework⟩}
and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) and existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency ~ sublimating-nascence, disclosed from prospective-epistemic-digression; thus enabling human limited-mentation-capacity-deepening insights as apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights. We can further get a sense with respect to the implications of what is meant by reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology, relative to the construal/conceptualisation from the middle of the last century in the biological domain as of its specific uninstitutionalised-threshold then over which the DNA-based genetics reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology was developed which induced an altogether new dramatically different but ontologically-veridical imagery/picture of the nature of biology at that uninstitutionalised-threshold that then became a new specific institutionalisation reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology thereafter amenable to elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity such that the prior non DNA-based construal/conceptualisation (as of reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology) with respect to that now DNA-based genetics specific institutionalised
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-{of-existential-contextualising-contiguity }—conflatedness within the same positivism registry-worldview institutionalisation. (In fact, the institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>} are the conjoined effect of all specific uninstitutionalised-threshold institutionalisation breakthroughs of ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology construed conjointly as of the prospective registry-worldview/dimension institutionalisation.) In this case, however the ‘emotional involvement’ in apriorising/axiomatising/referencing-{of-existential-contextualising-contiguity }—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-{of-existential-contextualising-contiguity }—conflatedness over the prior distractive-alignment-to ‘reference-of-thought-{of-apriorising/axiomatising/referencing}. In conclusion, such a construal/conceptualisation as of notional–deprocrypticism ‘reference-of-thought categorical-imperatives/axioms/registry-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising–
psychologism> speaks in the bigger picture of a social reality across all registry-
worldviews/dimensions that tends to ‘destructure any registry-worldview/dimension
institutionalisation 56‘meaningfulness-and-teleology’ by an ‘ontological degradation effect’
having to do with human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued ‘notional–firstnatures—temporal-
to-intemporal-dispositions<so-construed-as-from-perspective–ontological-
ormalcy/postconvergence>—existentialism-form-factor, and in so doing inducing threshold-
of–nonconviction/madeupness/bottomlining-in-shallow-suprerogation –<as-to–‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising–
psychologism> as uninstitutionalised-threshold 69. In other words, a prospective registry-
worldview/dimension institutionalisation ‘meaningfulness-and-teleology’ in becoming the
new 84 reference-of-thought (over the prior registry-worldview’s/dimension’s 84 reference-of-
thought) with its supposedly grander intemporal-preservation-entropy-or-contiguity—or–
ontological-preservation 84 reference-of-thought– categorical-imperatives/axioms/registry-
teleology as of the ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existential-reality driving/behind its construal, turns out to be a prospective institutionalisation
‘reset framework for human temporal-to-intemporal mental-dispositions’ respectively in
84 reference-of-thought–looseness-of-tethering–to–prolegism-as-of-conviction,-in-profound-
suprerogation –<existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at and 84 reference-of-thought–closeness-of-tethering–to–prolegism as-of-
conviction,-in-profound-suprerogation –<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 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-as-existential-extrication-as-of-existential-unthought’ and prior ‘lack of constraining social universal-transparency ⟨transparency-of-totalising-entailing–as-to-entailing–amplituding/formative–epistemicity–totalising–in-relative-ontological-completeness⟩ this does not imply apart from such institutionalisation-as-secondnaturings a change of human temporal-to-intemporal nature, given that this nature will further manifest at the prospective registry-worldview uninstitutionalised-threshold as its beyond-the-consciousness-awareness-teleology-as-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⟩ inducing anew the new reference-of-thought owns threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supерерogation ⟨as-to–attendant-intradimensional–prospectively-disontologising–preconverging/dementing –apriorising–psychologism⟩. This social dynamism (dynamic-cumulative-aftereffect) as of the new registry-
worldview/dimension uninstitutionalised-threshold can be construed ontologically as arising out of a further temporal/shortness-of-register-of meaningfulness-and-teleology
distortedness of the new amplituding/formative-epistemicity totalising/circumscribing/delineating reference-of-thought devolving-as-of-instantiative-context meaningfulness-and-teleology in the social extended-informality 
{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to- meaningfulness-and-teleology } ultimately extending to the extended-informality 
contiguity)—conflatedness for ontologically-veridical meaningfulness-and-teleology, and so because it is both the mechanical-knowledge as the constraining technical outcome and the non-constraining driving underlying intemporal-disposition ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, with both constituting the organic-knowledge. This transcendental knowledge construct establishes a dominant social framework of knowledge grounded on its inherent intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/superrerogatory—de-mentativity ontological-prime-movers-totalitative-framework (as it supersedes the prior beyond-the-consciousness-awareness-teleology—in-existential-extrication-as-of-existential-unthought), 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—of-existential-contextualising-contiguity—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 <amplituding/formative> wooden-language-{imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing — narratives—of-the— reference-of-thought— categorical-imperatives/axioms/registry-teleology } for social-functioning-and-accordance—as-of—social-stake-contention-or-confliction (in a social dynamics at the given uninstitutionalised-threshold 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/supereogatory—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 \textsuperscript{56} meaninglessness-and-teleology\textsuperscript{100}, as of temporal mental-dispositions of shortness-of-register-of-\textsuperscript{57} meaningfulness-and-teleology\textsuperscript{100}. Thus such implied prospective \textsuperscript{54} reference-of-thought, social organisations and institutions as organic \textsuperscript{5} meaninglessness-and-teleology\textsuperscript{100} then tend to develop ‘subcultural reorientations’ that are ‘mildly alien’ and ‘on-occasional gravely alien’ to the (especially in the extended-informalities of the social and institutions) original organic-knowledge conceptualisation as of the implied prospective \textsuperscript{54} reference-of-thought social and institutions \textsuperscript{5} meaninglessness-and-teleology\textsuperscript{100}. Thus for an ontological-\textsuperscript{84} reference-of-thought \textsuperscript{84} reference-of-thought, it is critical to grasp both the inherent ontological-veracity of the \textsuperscript{56} meaninglessness-and-teleology\textsuperscript{100} behind the construal of notional-deprocrypticism and the ‘reality of a human condition of temporal-dispositions distinctive-alignment-to-\textsuperscript{29} reference-of-thought-<of-apriorising/axiomatising/referencing>\textsuperscript{29}, and so as of notional-conflatedness /constitutedness\textsuperscript{12} to-conflatedness\textsuperscript{12} as \textsuperscript{40} historiality/ontological-eventfulness\textsuperscript{37} /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> in articulating a (protensive-consciousness deneuterising -induced)- reference-of-thought—devolving-teleological-dementating/structuring/paradigming—of-meaningfulness, that is preemptive of a least-common-denominator-of-social-functioning-and-accordance-effecting to bare mechanical-knowledge 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 } inducing threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism> as of
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/> temporal threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation ⟨as-to–‘attendant–
intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising–
psychologism⟩ as of the childhood psychopathy (where the ‘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⟩ mental defect is of social universal–
transparency ⟨transparency-of-totalising-entailing,–as-to–entailing–<amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness ⟩ socially like in a ‘dereifying
act’ of spilling water on a chair and accusing another, pointing to a mental-shortcut as faulty–
mentation-procedure-deception-or-urge in relating to social-stake-contention-or-confliction)
and adult psychopath (where the ‘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⟩ mental defect is opaque due to its
maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and-
accordance—as-of–social-stake-contention-or-confliction) can be elucidated. The underlying
process as of temporal postlogism ‘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–
intradimensional’-prospectively-disontologising-preconverging/dementing’-apriorising-psychologism>. This process is mirrored with the various conjugated-postlogism consciousness or unconscious aligning to the psychopathic/postlogic postlogism-as-of-compulsing-nonconviction/madeupness/bottomlining-('<decontextualising/de-existentialising-of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
conflatedness\textsuperscript{12} of \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} exactly by transcending/superseding the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights behind the prior registry-worldview/dimension uninstitutionalised-threshold \textsuperscript{03}. As critically the naivety of wooden-language\textregistered\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\} within a same registry-worldview/dimension uninstitutionalised-threshold \textsuperscript{03} reference-of-thought is that its defect of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights arising as perversion-of reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{97} due to its prior relative-ontological-incompleteness-of reference-of-thought (as failing rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism in recurrent-utter-uninstitutionalisation or failing \textsuperscript{60}universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism in ununiversalisation or failing positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism in non-positivism/medievalism or failing preempting—disjointedness-as-of reference-of-thought-as-to\textsuperscript{84}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, \textsuperscript{104}universalisation, positivism and deprocrypticism), is that \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} can then still be upheld on the basis of the same uninstitutionalised-threshold\textsuperscript{03}/uninstitutionalised
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights rather than the more ontologically-veridical implication of
prospective registry-worldview/dimension institutionalisation
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights enabling utter psychical-and-institutional
apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—
conflatedness. Explicating thus the de-mentative/structural/paradigmatic implication of the
non-positivistic or our positivism–procrypticism perversion-of-reference-of-thought—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-(of-existential-contextualising-contiguity)—
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 unconstrained
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-
uninstitutionalised-threshold with respect to perceived-social-stake-contention-or-confliction constraints as of human limited-mentation-capacity-deepening, truly reflect the inherent nature of 'human temporal uninstitutionalised-threshold mental-disposition'; and the deprocrypticism-driven understanding of which should rather be an avenue for a pivoting/decentering psychologism with respect to positivism–procrypticism registry-worldview/dimensions vices-and-impediments (just as with all previous transcendence-and-sublimity/sublimation/supererogatory–de-mentativity of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity—of-the-human-institutionalisation-process as of difference-conflatedness—as-to-totalitative-reification—in-singularisation—<as-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’, rather than a naïve metaphysics-of-presence—{implicated-‘nondescript/ignorable–void ’—as-to-presencing—absolutising-identitive-constitutedness } mental complex that only serves ‘flawed egos’ and is of no ontologically-veridical import). The point of this distinction made between the nature of ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ registry-worldview’s/dimension’s reference-of-thought and ‘human temporal uninstitutionalised-threshold mental-disposition’ registry-worldview’s/dimension’s reference-of-thought, as of prospective ontological-normalcy/postconvergence is to put into perspective the idea that the present and as of our present social construction and individuations as being relatively more exceptional than the solipsistic nature of humans in prior epochs is false, with such wrongly implied exception rather being a confusion between ‘cumulated institutionalisation’ (which we carry by being secondnatured at the backend in reflecting
holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-
human-institutionalisation-process as of human limited-mentation-capacity-deepening leading to the positivistic registry-worldview/dimension) and that our inherent solipsistic sense of intemporality/longness (which overall is no more greater than that of humans of previous successive registry-worldviews/dimensions); and further that we are just of the same ‘human temporal uninstitutionalised-threshold mental-disposition’ as all humans past when it comes to making solipsistic choices at uninstitutionalised-threshold, which choices when of intemporality-drive solipsistic-choices are maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation leading to prospective institutionalisations. This notion of human mental-disposition and by extension meaningfulness-and-teleology as comprising, rather as a more complete and grander conceptualisation, a registry-worldview’s/dimension’s institutionalisation-facet and an uninstitutionalised-threshold -facet, so-construed by metaphysics-of-absence{implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>}, carries institutionalisation and uninstitutionalised-threshold implications with respect to the determination of ontologically-veridical meaningfulness-and-teleology as of pertinent scientific conceptualisation (scientific approach, methodology and methods) as rather construed most critically by its relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity. Such metaphysics-of-absence considerations are critically relevant in fully appreciating the articulation herein by this author of such notions (that rather speak of uninstitutionalised-threshold implications with respect to ‘a social pretence of scientific conceptualising as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’), like deferential-formalisation-
transference, ordered-construct, percolation-channelling-<in-deferential-formalisation-transference> and transversality-<for-sublimating–existential-eventuating/denouement>~of- affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’. Insightfully, it is the case that our present-day positivistic institutionalisation secondnatured scientific practice outcome of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity is grounded on institutionally-determined peerage/collegiality as of positivistic institutionalisation deferential-formalisation-transference, so supposedly recognised within the social collective or ‘social framework of intersolipsistic deambulation’. But then we grasp that at the disjuncture of positivistic meaningfulness-and-teleology (as ‘moulting’ firstnature/intemporal conceptualisation of what developed to become today our scientific practice institutionalisation as of its relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) from the non-positivism/medievalism registry-worldview/dimension, we can definitely fathom that the enlightenment actors like the Descartes’s, Galileos, Diderots, etc. of those transitioning times would have certainly been circumspect with regards to any such notion of preceding social approval (for their scientific meaningfulness-and-teleology as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity), given the social non-positivism/medievalism uninstitutionalised-threshold non-scientific disposition, as beyond-the-consciousness-awareness-teleology-<in-existential-extrication-as-of-existential-unthought>. This points to an altogether different social relation with the notion of scientific practice construed as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity, by such intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality mental-disposition that conceive of positivistic meaningfulness-and-teleology in the uninstitutionalised-threshold social-setup of non-positivism/medievalism where they were institutionally-outlying. As exemplarily implied with the Encyclopédistes led by Diderot, such construal is grounded on a more basic and potent construct of ontological-primemovers-totalitative-framework and actually reveals in many ways the reality of a natural Foucauldian power relations which it turns out is actually in the medium to long term a social-granting-of-power-exercise with respect to the virtue of true knowledge, as of the social percolation-channelling-<in-deferential-formalisation-transference> possibilities enabling promising ideas, however institutionally-outlying or institutionally-central, to take hold in society depending on their relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity as of veracity/ontological-pertinence; without heed given to mere centrality as veracity/ontological-pertinence but decentering if the centrality is not ontologically pertinent, and rather further secondnaturizing prospective institutionalisation of scientific practice as of its relative intrinsic-reality/ontological-veridicality transcendence-enabling; very much highlighting the prospective institutionalisation pertinence of such notions articulated by this author like deferential-formalisation-transference, ordered-construct, percolation-channelling-<in-deferential-formalisation-transference> and transversality-<for-sublimating-existential-eventuating/denouement>-of-affirmative-and-unaffirmative-disambiguated-'motif-and-apriorising/axiomatising/referencing. In another respect, with regards to scientific meaningfulness-and-teleology and as it informs the social-construct of knowledge and deferential-formalisation-transference (as power relations with respect to knowledge as socially empowering), it is critical to grasp that it is relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity that induces social deference to formal knowledge constructs and other formal constructs, on the basis that that will ‘produce the
greater human Good’, as at the prior as uninstitutionalised-threshold when such domains lacked or were deficient with respect to formal knowledge constructs or other formal constructs like officialdoms, it was rather a question of ‘relatively free-for-all opinionatedness and imaginary knowledge constructs’ with relatively impulsive and simplistic contending mental-dispositions on the basis of the determining or non-determining need for ‘social consensus as of social-aggregation-enabling by human temporal wooden-language {imbued—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-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 metaphysics-of-presence-{implicitd-‘nondescript/ignorable–void ’-as-to-
presencing—absolutising-identitive-constitutedness } instead of assuming a ‘human temporal
uninstitutionalised-threshold  mental-disposition’ of the social by prospective metaphysics-of-
absence-{implicitd-epistemic-veracity-of- nonpresencing-<perspective–ontological-
normaley/postconvergence>}, since the construal of our postlogism  as of psychopathy and
social psychopathy is necessarily, from ontological-normalcy/postconvergence

2072
epistemic/notional-projective-perspective, reflected from futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional-deprocrypticism registry-worldview’s/dimension’s reference-of-thought. Insightfully, by metaphysics-of-absence-implicit-epistemic-veracity-of-nonpresencing-perspective-ontological-normalcy/postconvergence we can appreciate this logic with respect to notions-and-accusations-of-sorcery as intuitively we’ll be hard-pressed to recognise that the non-positivism/medievalism social-construct mental-disposition is one of human registry-worldview’s/dimension’s institutionalisation of an intemporality-drive whereas in fact it is one of human uninstitutionalised-threshold of temporalities-drives such that it is endemised/enculturated in various temporality/shortness shades (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) as of ontological-normalcy/postconvergence from a prospective positivism registry-worldview’s/dimension’s reference-of-thought. The same applies with psychopathy in our positivism–procrypticism, as the wooden-language-imbued-averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of–nondescript/ignorable–void-with-regards-to-prospective-apriorising-implications in such a context should not and cannot be the trusted reference of intellectual contemplation as of ontological-normalcy/postconvergence in the elucidation of psychopathy and social psychopathy (just as it is not a trusted reference with regards with priorly established formal knowledge constructs whether subject-matter disciplines or formalising constructs including the law, officialdom, etc.), as it is effectively poorly ontological or non-ontological in the sense that it tends to be of an extricatory/temporal preconverging–dementating/structuring/paradigming and not
intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming as when it fails to appreciate the
virtuous implications of aetiologisation/ontological-escalation (metaphorically-as-of-a-million-and-one-instances-and-locales) as providing the possibility for prospective institutionalisation as de-mentatively/structurally/paradigmatically superseding the positivism–procrypticism registry-worldview/dimension vices-and-impediments ! It is thus important to grasp that the notion of virtue as of our temporal-to-intemporal mental-dispositions is more than just about the notion of being at the backend in reflecting holographically-<conjugatively-and-transfusively>the ontological-contiguity —of-the-human-institutionalisation-process of institutional-cumulation/institutional-recomposure ⟨as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’⟩⟩, but rather the intemporal mental-disposition (intemporal-disposition) to strive as maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation for base-institutionalisation to supersede recurrent-utter-uninstitutionalisation equates that striving for universalisation to supersede base-institutionalisation–ununiversalisation equates that striving for positivism to supersede universalisation–non-positivism/medievalism equates that striving for notional–deprocrypticism to supersede positivism–procrypticism; as the highest human virtue of ontological import. Since the inducing of institutionalisation-as-a-secondnatured-construct across all institutional-cumulation/institutional-recomposure ⟨as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’⟩⟩ or registry-worldviews/dimensions inevitably implies a dichotomy of reference-of-thought modalities of the same perpetual temporalities-drives and intemporality—drive (given human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-
perspective—ontological-normalcy/postconvergence’—existentialism-form-factor), respectively
as ‘least-and-derived-temporal-operating-modalities-of-the’
incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation-
inducing-the-uninstitutionalised-threshold & ‘maximal-as-intemporal-operating-modality-
of reference-of-thought-as-of’ maximalising-recomposuring-for-relative-ontological-
completeness—enframed-conceptualisation-as-inducing-the-prospective-
institutionalisation’. Virtue is essentially about the intemporality-drive as maximalising-
recomposuring-for-relative-ontological-completeness—enframed-conceptualisation for
intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-
normalcy/postconvergence which always factor in human limited-mentation-capacity-
deepening by a re-equilibrating metaphysics-of-absence-{implicated-epistemic-veracity-of-
nonpresencing—perspective—ontological-normalcy/postconvergence}’/postdication with
reference-of-thought—categorical-imperatives/axioms/registry-teleology subservient to that
purpose, and not about the temporalities-drives as ‘mere adherence as intradimensionally
deterministic by form’ to reference-of-thought—categorical-imperatives/axioms/registry-
 teleology as these are failing/not-upholding<as-of-apriorising/axiomatising/referencing>
intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-
normalcy/postconvergence which always factor in human limited-mentation-capacity-
deepening by a re-equilibrating metaphysics-of-absence-{implicated-epistemic-veracity-of-
nonpresencing—perspective—ontological-normalcy/postconvergence}’/postdication rather
than upholding it, their very raison d’être. Interestingly, supposed by some circumstance an
individual of a positivistic insight found themselves in a non-positivistic community, whether
base-institutionalisation/animistic or medieval, facing a disease attributed to a negative spirit or
so, but the positivistic individual knows it is a case of an infection with the idea that a certain
root or leaf in the nearby forest can be used as cure, however, the community rather believe that
the forest is an evil forest and this will just make things worse for them overall. Obviously, as
of its positivism prospective relative-ontological-completeness\(^8\)-of\(^8\)-reference-of-thought, by
‘intemporal-prioritisation-of-\(^1\) reference-of-thought’–as-conflatedness\(^7\)-or-ontological-
reprojecting its mental-disposition will be to unleash its \(^5\)maximalising-recomposuring-for-
relative-ontological-completeness\(^8\)—unenframed-conceptualisation intemporality\(^6\)-drive to
supersede the non-positivistic \(^4\)reference-of-thought– categorical-imperatives/axioms/registry-
teleology\(^{10}\) 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\(^9\) here between the non-positivists mindsets and the positivist
mindset as of underlying relative-ontological-incompleteness\(^9\) and relative-ontological-
completeness\(^8\) \(^8\)reference-of-thought and respectively as of their divergent non-positivists
dereification\(^7\) perspective and positivist reification\(^7\) 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\(^9\)–in-
reification\(^7\)/dereification\(^7\) as of their prior relative-ontological-incompleteness\(^9\)-of-
reference-of-thought, contrasted with the positivist naturalist conception of existential-
contextualising-contiguity\(^9\)-in-reification\(^7\) as-seeking-a-cure as of its prospective relative-
ontological-completeness of reference-of-thought; and possibly ensuing into a country of the blind scenario. This insight equally highlights the evasiveness of ‘what is meant by proof/evidence’ even in our positivism–procrypticism registry-worldview/dimension as of its prior relative-ontological-incompleteness of reference-of-thought, as the notion of proof/evidence is more critically tied down to existential-contextualising-contiguity-reification as of singularisation-projected epistemic-immanence/veridical-epistemic-determinism; just as postmodern-thought notional-contiguity/epistemic-contiguity -profound-supererogation mentally-aestheticised-postconverging/dialectical-thinking -qualia-schema> in decentering the ‘modern-take thinking’ reveals the underlying bias of the latter meaningfulness-and-teleology as reflected particularly more vividly in gender, race, class, etc. Interestingly, this paradox is very much typical of all transcendental situations and explains the universal ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ contorted gesturing associated with transcendental thresholds. As we can garner in this case that the positivist constrained to existence rather in such a country-of-the-blind scenario cannot simply be deferential to living and Being as of the non-positivist social-setup value reference while very much aware of the de-mentative/structural/paradigmatic virtue implications as of prospective positivism prospective relative-ontological-completeness of reference-of-thought, and thus will ‘contortively’ hold on to the reasoning-through/messianic-reasoning possibility of positivistic value references over non-positivistic value reference, even as the latter is always in totalising-self-referencing-syncretising/circularity/interiorising/akrasiac-drag ; with the implication that such ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen/asceticism as of reasoning-through/messianic-reasoning contortion is rather in transversality—<for-sublimating–existential-eventuating/denouement>—of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ of the prior relative-ontological-incompleteness—of—reference-of-thought and the contorted prospective relative-ontological-completeness—of—reference-of-thought from their respective existentialism intelligibility stances. This contortion as of prospective relative-ontological-completeness—of—reference-of-thought projection is what marks ‘transcendental acts of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen/asceticism as of reasoning-through/messianic-reasoning’ whether of philosophical implications as with say Socrates or philo-religious implications as of nonextricatory-existential-preempting-of-existential-unthought. The contortion arises because inherently the state of prior relative-ontological-incompleteness—of—reference-of-thought ever always fails to accompany prospective state of prospective relative-ontological-completeness—of—reference-of-thought but for the induced crossgenerational transcendental metaphoricity possibility, and the contortion is more of a token as of the metaphoricity possibility for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity and without which token contortion there is ‘no existential reference for such transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’, as a gesturing of metaphoricity that is ‘beyond the prior relative-ontological-incompleteness—of—reference-of-thought full meaningfulness-and-teleology implications contemplation’. The contortion implies that there is ‘nothing any more important than upholding the metaphoricity possibility for prospective relative-ontological-completeness—of—reference-of-thought’; as transcendental instigation can’t be of ordinary inclination at one moment and at another moment of
transcendental inclination, as this will only ‘teleologically-degrade and devalue’ the implied prospective relative-ontological-completeness\(\text{of}\) reference-of-thought transcendence-and-sublimity/sublimation/supererogatory–de-mentativity into the ordinariness of prior relative-ontological-incompleteness\(\text{of}\) reference-of-thought thus psychoanalytically/ exegetically/symbiologically existentially undercutting the token contortion existential reference for prospective relative-ontological-completeness\(\text{of}\) reference-of-thought transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Thus ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/ axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ only evolves into such asceticism as of contortive metaphoricity\(\text{as}\) gesturing for prospective relative-ontological-completeness\(\text{of}\) reference-of-thought as of nonextricatory-existential-preempting-of-existential-unthought; and has historically acted as a sort of internal cultural diffusion disposition. Such a prospective ontological conception of asceticism rather as of reasoning-through/messianic-reasoning asceticism\(\text{as}\) reasoning-from-results/afterthought or institutional asceticism\(\text{as}\), different from asceticism\(\text{as}\) reasoning-from-results/afterthought or institutional asceticism\(\text{as}\), should basically be understood as of the general notion that all human meaningfulness-and-teleology\(\text{are}\) naturally ‘correlate-aesthetic-constructs as of the various reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation in successive prior relative-ontological-incompleteness\(\text{towards-ontological-completionesss}\) of-deprocrypticism’ as of their specific reflection of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ (just as implied with the case highlighted herein of the ‘ill-health<amplituding/formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’); and are so derived as of ontological-faith-notion-or-ontological-fideism—imbued-
disjointedness/disentailment-of-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 reproducibility-of-aestheticisation
falsely implies that its meaningfulness-and-teleology is necessarily as of ‘identitive
amplituding/formative-epistemicity-totalising/circumscribing/delineating postconverging-
or-dialectical-thinking—apriorising-psychologism’ even at its uninstitutionalised-threshold,
where it is effectively preconverging-or-dementing—apriorising-psychologism as its
reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation
fails to induce an ontologically-veridical reifying trace/ontological-aesthetic-tracing
perspective–ontological-normalcy/postconvergence-reflected—epistemicity-relativism of
existential-contextualising-contiguity’. We can imagine as of a non-positivistic social-setup
reference-of-thought identitive-constitutedness-as—epistemic-totality—dereification—in-
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 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic soul-searching for the psychoanalytic-unshackling of the human subject as of a de-mentative/structural/paradigmatic Lacanian displacement/decentering of the human subject from its prior ‘epistemic-totality/reference-of-thought/epistemic-totalising—self-referencing-syncretising/circularity conception of meaningfulness-and-teleology as of non-positivism/medievalism’ to a prospective ‘epistemic-totality/reference-of-thought/epistemic-
totalising \textsuperscript{3}~self-referencing-syncretising/circularity conception of \textsuperscript{9}meaningfulness-and-teleology\textsuperscript{10} as of positivism/rational-empiricism’, that is the fundamental dementative/structural/paradigmatic seeding-resolution of the ‘non-positivism/medievalism human subject superegoic vices-and-impediments\textsuperscript{10}’. This has the very same metaphoricity\textsuperscript{67} implications in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{62}—of-the-human-institutionalisation-process\textsuperscript{58}, as such a hermeneutic/reprojecting/supererogating/zeroing psychology supersedes our ordinary \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{10} aposteriorising/logicising/deriving/intelligising/measuring which doesn’t put into question our positivism/rational-empiricism manifestation of \textsuperscript{8}procrypticism–or–disjointedness-as-of- reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation for \textsuperscript{8}reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, but rather as of its reasoning-through/messianic-reasoning is more about instigating prospective ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and- apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic soul-searching, for the psychoanalytic-unshackling of the human subject as of a dementative/structural/paradigmatic Lacanian displacement/decentering of the human subject ‘epistemic-totality\textsuperscript{8}/reference-of-thought/epistemic-totalising\textsuperscript{12}~self-referencing-syncretising/circularity conception of \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{10} as from prior positivism–procrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of--\textsuperscript{50}meaningfulness-and-teleology\textsuperscript{10} as of prospective \textsuperscript{1}deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as the
fundamental de-mentative/structural/paradigmatic resolution of the ‘positivism–procrypticism human subject superegoic vices-and-impediments’. It should be noted that the way the construction of knowledge works at reference-of-thought-level of reasoning-through/messianic-reasoning is utterly counterintuitive to how we perceive prospective elucidation of human knowledge and emancipation going by the given reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-teleology aposteriorising/logicising/deriving/intelligising/measuring.

In this regard, we can construe that even the wooden-language (imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable–void’—with-regards-to—prospective-apriorising-implications) mental-disposition in a non-positivism/medievalism social-setup has a sense of human knowledge development and emancipation but with a mental-reflex that such a conception is necessarily by way of the non-positivism/medievalism social-setup reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-teleology aposteriorising/logicising/deriving/intelligising/measuring.

the route for ontologically-veridical human knowledge transformation and emancipation as of prospective positivism is very much alien to the non-positivism/medievalism cloistered-consciousness. Likewise, the \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\} mental-disposition in our positivism–procrypticism effectively do has a sense of human knowledge development and emancipation but as of a mental-reflex that such a conception is necessarily by way of our positivism–procrypticism reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as of the reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-teleology\textsuperscript{100} aposteriorising/logicising/deriving/intelligising/measuring. In the same vain, the idea that ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ articulation of prospective ontologically-uncompromised—referentialism notional—deprocrypticism reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-teleology\textsuperscript{100} aposteriorising/logicising/deriving/intelligising/measuring is the route for ontologically-veridical human knowledge transformation and emancipation in futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{100} as of prospective notional—deprocrypticism is very much alien to our positivism–procrypticism cloistered-consciousness. In both instances the notion of prospective metaphoricity\textsuperscript{27} is one that necessarily faces the fact that the human mind is ever always entrapped in an existentially-invested ‘epistemic-totality\textsuperscript{30} 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—firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor at its uninstitutionalised-threshold implies that the human psychological reflex as of its limited-mentation-capacity at any such uninstitutionalised-threshold ‘is not geared to adhere to abstract ontological-veridicality’ as it
will operate its state of dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemic-determinism 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-<amplituding/formative–epistemicity>totalising–thrownness-in-existence, as reflected by the successive prior relative-ontological-incompleteness reducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation towards ontologically-uncompromised—referentialism deprocrypticism—or—preempting—disjointedness-as-of-referencement-of-thought, and thus from a strictly ontologically-veridical point-of-view/perspective, and so beyond our enculturated-conception,-normalisation-and-practice-of-psychology and just as various mystical-and-mythical-practices of prior non-positivism registry-worldviews/dimensions were their own sort of enculturated-conception,-normalisation-and-practice-of-psychology as of their own times, the notion of a psychological science as reinforcing/propping-up human psychology in any prior relative-ontological-incompleteness-of-reference-of-thought meaningfulness-and-teleology state is downright ontologically ridiculous and the manifestation of an <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag naivety. We can appreciate that the psychoanalytic-unshackling of all prior registry-worldviews/dimensions 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-veridical psychology rather warrants implying the human subject displacement/decentering as the de-mentative/structural/paradigmatic possibility of the human subject emancipation with regards to the successive prior relative-ontological-incompleteness registry-worldviews/dimensions superegoic vices-and-impediments; wherein postconverging-or-dialectical-thinking apriorising-psychologism reasoning-from-results/afterthought reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation at its uninstitutionalised-threshold is construed as preconverging-or-dementing apriorising-psychologism as of prospective postconverging-or-dialectical-thinking apriorising-psychologism reasoning-through/messianic-reasoning reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation up to the prospective ontologically-uncompromised—referentialism of deprocrypticism. As of its inherent organic knowledge, such a hermeneutic/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—shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema; and so, as its essential meaningfulness-and-teleology is as of a solipsistic transversality—<for-sublimating—existential-eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ reflection of
the ontologically ‘superior party’ that is intrinsic-reality/ontological-veridicality/existence—as-the-absolute-a-priori-of-conceptualisation-and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation

in its ecstatic singularity, on the same token that a natural scientist is in a transversality—for-sublimating–existential-eventuating/denouement—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing’ reflection of its object of study as of existence as the ontologically ‘superior party’ without any need to be involved in any bogus exercises that may imply that gravity may not be 9.8 m/s² on earth if any given human subject isn’t accommodated for in some way somehow however faintly, be it that it may be the case that gravity is not 9.8 m/s² but that as well needs to be established as of the ontologically ‘superior party’ that is existence—as-the-absolute-a-priori-of-conceptualisation-and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation

as of ontological-primemovers-totalitative-framework. But then the human reality across all registry-worldviews/dimensions, isn’t inherently ‘of immediate intellectual responsiveness’ to the notion of its uninstitutionalised-threshold and the corresponding superseding of this as of prospective institutionalisation; as even the disposition to assume an intellectually enlightening mental-disposition is existentially-invested and not necessarily a given. We can appreciate from our positivistic perspective the ‘obvious reality’ of the fact that superstitious beliefs are bogus, but then paradoxically from the beginning of times superstitious beliefs had pervaded all the echelons of human societies whether as of true belief or opportunistically, and have only been increasingly undermined with the advent of positivistic reasoning at the beginning of modern times about 500 years ago. This has to do with the ‘existentially invested nature as of assumed
reproducibility—mathesis/motif/thrownness-disposition—as—reproducibility-of-aestheticisation’ of human ‘amplituding/formative–epistemicity>totalising/circumscribing/delineating meaninglessness-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—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology} as of the prior institutionalisation’s reference-of-thought—categorical-imperatives/axioms/registry-teleology that stifle the transcendence-and—
sublimity/sublimation/supererogatory~de-mentativity possibility for prospective institutionalisation. Thus as of the more critical insight that prospective relative-ontological-completeness-of-reference-of-thought is actually ontologically transformative as of aetiologisation/ontological-escalation, over mere palliative construals as of the very same prior reference-of-thought in prior relative-ontological-incompleteness, for resolving a given registry-worldview/dimension vices-and-impediments; this notion of human supererogatory~de-mentative constraint is critical for the psychoanalytic-unshackling/prospective-grounding insight underlying dynamism with regards to the human mind prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as implied by a ‘postconverging-or-dialectical-thinking—psychology or psychology-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, 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 epistemicity totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag despite the fact of its prior relative-ontological-incompleteness reference-of-thought to 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 reference-of-
thought. The underlying issue here as well as of ontologically-veridical difference-
confoundedness\textsuperscript{15}-as-to-totalitative-reification\textsuperscript{17}-in-singularisation\textsuperscript{13}-as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing\textsuperscript{14} -as-veridical-epistemic-
determinism\textsuperscript{12} has to do with deficient human capacity for dispensing-with-immediacy-for-
relative-ontological-completeness\textsuperscript{16}-by-reification /contemplative-distension \textsuperscript{19} (as of human
self-surpassing—existentialism-form-factor,\textsuperscript{18}in-overcoming-‘notionally–collateralising-
beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-
potency –sublimating–nascence,-disclosed-from-prospective-epistemic-digression\textsuperscript{20} to
supersede human temporality\textsuperscript{21}/shortness \textsuperscript{19}wooden-language\textsuperscript{16} (imbued—averaging-of-thought-\textsuperscript{22}as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology \textsuperscript{23}as-of-‘nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications\textsuperscript{24}) in construing \textsuperscript{19}meaningfulness-and-teleology\textsuperscript{25} beyond the constraint of ‘human lifespan extricatory punctuality/immediacy of depth-of-
thought’ to a more profound appreciation of the underlying possibility for human
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of human
intemporal/ontological/social/species/\textsuperscript{26}universal/transcendental\textsuperscript{27}maximalising-
recomposuring-for-relative-ontological-completeness\textsuperscript{28}—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming. In this regard as of lack of dispensing-
with-immediacy-for-relative-ontological-completeness \textsuperscript{17}-by-reification /contemplative-
distension\textsuperscript{26} is the human temporal inclination to decontortion construed as a disposition to
undermine ‘intemporal ontological-veracity as of \textsuperscript{10}universal existential import’ for the sake of
‘temporal narrow-and-specific existentially-invested advantage/interest with little concern
about emancipatory \textsuperscript{10}universal \textsuperscript{29}meaningfulness-and-teleology\textsuperscript{10}’, and so as the very contrary
disposition to reasoning-through/messianic-reasoning contortion. Decontortion as of human
\textsuperscript{29}totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}—incrementalism-in-relative-ontological-incompleteness\textsuperscript{59}—enframed-conceptualisation is rather counter to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality disposition by its deterministic hanging onto prior relative-ontological-incompleteness—of-reference-of-thought reasoning-from-results/afterthought while ignoring/overlooking the ontological-veracity implications of the trace/ontological-aesthetic-tracing\textsuperscript{89} of reifying existential-contextualising-contiguity\textsuperscript{89}, and thus adopting a dereification\textsuperscript{87} posture as enabled by ‘lack of constraining social universal-transparency\textsuperscript{104}—(transparency-of-totalising-entailing,—as-to-entailing—\textsuperscript{<amplituding/formative—epistemicity>totalising—{in-relative-ontological-completeness}>’). Such a human disposition to decontortion at uninstitutionalised-threshold\textsuperscript{103} arise on the naïve basis that human temporal willing/volition can effectively supersede the ontological integrity/veracity of meaningfulness-and-teleology\textsuperscript{100} as it reflects existence’s coherence/contiguity as of singularisation\textsuperscript{<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>} 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\textsuperscript{103} where we are actually preconverging—or-dementing—apriorising-psychologism and prospectively dialectically-primitive, notwithstanding our attendant \textsuperscript{<amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} and vague untransvaluated—temporal-intemporality\textsuperscript{2} gesturing. The ontological-contiguity\textsuperscript{7}—of-the-human-institutionalisation-process\textsuperscript{68} can thus be construed as one of increasingly undermining the
human subject temporal decontortion disposition not to dispense-with-immediacy-for-relative-ontological-completeness\textsuperscript{7}; wherein across the successive institutional-cumulation/institutional-recomposure\{-as-to-\ historiality/ontological-eventfulness /ontological-aesthetic-tracing\-\langle\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\textsuperscript{7} in undermining the human temporal inclination to phenomenality/phenomenal-manifestation decontortion, while human temporal mental-disposition for decontortion is additionally ontologically-constrained with availability of universal-transparency\textsuperscript{10}\{transparency-of-totalising-entailing,-as-to-entailing-\langle\text{amplituding/formative-epistemicity}\rangle\text{totalising-\text{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 \text{identitive-constitutedness}\textsuperscript{13}-as-``epistemic-totality''-\text{dereification} -in-dissingularisation-\langle-as-to-the-disjointedness/disentailment-of-\ presencing—absolutising-\text{identitive-constitutedness} > -as-flawed-epistemic-determinism as of dissingularisation-\langle-as-to-the-disjointedness/disentailment-of-\ presencing—absolutising-\text{identitive-constitutedness} > /epistemic-nonimmanence/flawed-epistemic-determinism also has implications with the ontological-performance\textsuperscript{7}-\langle\text{including-virtue-as-ontology}\rangle as of the effective productivity potential of human knowledge construction. In this regard, it is herein contended that the historically recurrent critique of naïve formalisation particularly in many a
field of study that uncritically strive to adhere to a ‘supposedly pre-given science methodology and epistemology naively construed as of inherent transcendental signifier’ such as in the analytic tradition of philosophy, naïve scientific psychology as of facetious methodologies as well as many a natural science domain, that purport to conceptualise complex social meaningfulness-and-teleology in naïve naturalistic methodology terms, all arise because of a flawed predisposition to identitive-constitutedness-as-‘epistemic-totality’-dereification -in-dissingularisation-as-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > -as-flawed-epistemic-determinism implied as of dissingularisation-as-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemic-determinism that in many ways ignores/overlooks existential-contextualising-contiguity knowledge-reification as of singularisation-as-the-nondisjointedness/entailment-of-prospective-nonpresencing> projected epistemic-immanence/veridical-epistemic-determinism; and so, as of their ‘formalisation credo as identitive-constitutedness-as-‘epistemic-totality’-dereification-in-dissingularisation-as-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > -as-flawed-epistemic-determinism’ thus leading to a disposition that considers knowledge as an exercise of mere conceptual patterning inherently validated by formalisations on the basis of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity without the constraint of existential-contextualising-contiguity knowledge-reification as of existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation <-as-to-perspective—ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’> as its very own transcendental signifier which ultimately manifestly-as-inherently enables transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity as the very essence of knowledge. This has led in many ways to a dissonance between their knowledge productivity implications and existential reality wherein for instance psychological and psychiatric science seems to imply that all along its practice human psychological illnesses have multiplied many times over as of ever transforming and expanding formalisation credo, while the analytical tradition of philosophy by the avowals of its internal critics has been involved in a recurrent second-guessing exercise as of its visceral inclination for ‘abstracting reality by formalisation outside of social reality’ wrongly mimicking a natural science tradition whose domain-of-study ecstatically allows for such an attitude/mental-disposition/care–and–episteme⁵. Such an approach that atomises/takes-to-pieces analysis ‘as supposedly elucidative’ tends to be rather abstract as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity⁶. Such that beyond its abstracting exercise, as when it returns in striving to supposedly elucidate social and other existential phenomenality, it is lost to it that social and other existential phenomenality is already precedingly/supersedingly as of ‘ecstatic totalising-entailing/nested-congruence’, with the consequence that it naively construes of reification⁷ 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, denaturing⁸ and producing relatively ontologically-flawed⁹ meaningfulness-and-teleology¹⁰. Such articulations tend out to be merely implied decontextualised/abstracted constructs with poor appreciation and construal of their conceptualisations as of underlying relative-ontological-incompleteness⁹/relative-ontological-completeness⁸. |

[sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative—supererogating/<projective/reprojective—aestheticising-re-motif—
and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence> with respect to temporal-to-intemporal ontological-performance--<including-virtue-as-ontology> which is what enables the reification of existence/intrinsic-reality/ontological-veridicality. In this regard for instance, the well-articulated Foucauldian discourse of ‘speech activity’ conceptualisation associated with the notion of parrhesia more critically enables its existential-contextualising-contiguity knowledge-reification with regards to the possibility of human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as can be projected from an Ancient Greece context right up to our modern and futural context in contrast to say analytic philosophy ‘speech act’ which by its atomising/taking-to-pieces formalisation orientation is in many ways by its mere denotative/connotative apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—constitutedness nature just an implied existentially decontextualised/abstracted construct as of its poor ontological-as-existential-commitment with respect to ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, in contrast to the reifying apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness connotative nature of ‘speech activity’ discourse as of its contextualising ecstatic-totalising-entailing/nested-congruence; such that the former assumes rather an identitive-constitutedness-as-‘epistemic-totality’-dereification-in-dissingularisation-as-to-the-disjointedness/disentailment-of-presencing-absolutising-identitive-constitutedness > -as-flawed-epistemic-determinism-as-amplituding/formative–epistemicity>causality-as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity posture as of atomising/taking-to-pieces formalisation rather than a difference-conflatedness-as-to-totalitative-reification-in-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing> -as-veridical-epistemic-determinism
Such a conclusion can be extended to other analytic tradition concepts assuming rather an atomising/taking-to-pieces formalisation orientation like the broader notion of language games when rather analysed as of a denotative/connotative apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—constitutedness nature outside existential-contextualising-contiguity whereas in contrast this author construes of the ontologically-veridical reflection of the social purview as better served by the notion of ‘ontologically-hegemonising-narrative\textsuperscript{76}’ ontological-performance\textsuperscript{72}—<including-virtue-as-ontology>’ as of its reifying apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness connotative nature reflecting the ontological-veracity/ontological-performance\textsuperscript{72}—<including-virtue-as-ontology> of human-subpotency epistemic/notional-projective-perspective meaningfulness-and-teleology\textsuperscript{100} articulated within any given registry-worldview/dimension social-setup going by its supposedly coherent ontological-commitment—<implied—self-assuredness-of-ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality> 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 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\textsuperscript{76}—<amplituding/formative-epistemicity> causality—as-to-projective-totalitative—implications-of-prospective-nonpresencing,—for-explicating-ontological-contiguity\textsuperscript{77}, and so-construed as of difference-
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—(of-existential-contextualising-contiguity) constitutedness mental-reflex assumes uncritically of its right apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset,-in-positivism–procrypticism/disjointedness and goes on as of its categorising constituting to construe knowledge for completeness without questioning its mindset,-in-positivism–procrypticism/disjointedness as if it has got an absolutely veridical apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and this is exactly what is implied by displacement/decentering-of-the-human-subject as of its relative-ontological-incompleteness. This specific deficiency of the analytic tradition as so-reflectedin many of its conceptualisations has to do with the very notion of knowledge as being about supposedly coherent ontological-commitment—implied—self-assuredness-of-ontological-good-faith/authenticity—postconverging–de-mentating/structuring/paradigming—as-being-as-of-existential-reality> as of ‘affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring—as-to-postconverging-or-dialectical-thinking—apriorising-psychologism> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct’, and logic actually being in effect the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, with the implication that all the knowledge as ontologically-veridical meaningfulness-and-teleology that exists is about existential-contextualising-contiguity knowledge-reification as of
ontological-primemovers-totalitative-framework\textsuperscript{3} \textsuperscript{3} <amplituding/formative–epistemicity> causality \textsuperscript{3} as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity\textsuperscript{3} of supposedly coherent ontological-commitment \textsuperscript{3} <implied—self-assuredness-of-ontological-good-faith/authenticity \textsuperscript{3} \sim postconverging–de-mentating/structuring/paradigming \textsuperscript{3} as-being-as-of-existential-reality\textsuperscript{3} implied as of ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’. In this regard, ‘speech activity’ discourse speaks of an supposedly coherent ontological-commitment \textsuperscript{3} <implied—self-assuredness-of-ontological-good-faith/authenticity \textsuperscript{3} \sim postconverging–de-mentating/structuring/paradigming \textsuperscript{3} as-being-as-of-existential-reality\textsuperscript{3} 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\textsuperscript{3} \textsuperscript{3} <including-virtue-as-ontology> as herein articulated by this author is as difference-conflatedness \textsuperscript{3} -as-to-totalitative-reification\textsuperscript{3} -in-singularisation<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>-as-veridical-epistemic-determinism \textsuperscript{3} <amplituding/formative–epistemicity> causality \textsuperscript{3} as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity\textsuperscript{3} as from existence-potency\textsuperscript{3} \sim sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism supposedly coherent ontological-commitment \textsuperscript{3} <implied—self-assuredness-of-ontological-


(sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness /formative–supererogating–<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence>}. This underlying notion of ontological-performance 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(10), even though it is more subject to higher emotional-involvement as of its displacement/decentering-of-the-human-subject

<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity. Whereas the analytic tradition posture as with ‘speech act’ gives precedence to logical-commitment as reflected in its atomising/taking-to-pieces formalisation approach (implied as of elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity”) geared towards identitive-constitutedness as-‘epistemic-totality’-dereification-in-dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > as-flawed-epistemic-determinism, which by the token of working by atomising/taking-to-pieces formalisation on specific aspects or specific interpretation as of formalisation construct ignores/overlooks ‘axiomatic-construct construed of ecstatic-existence/the-nature-of-the-world/conditions’ as the veridical supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging-de-mentating/structuring/paradigming as-being-as-of-existent-reality> in want of existential-contextualising-contiguity knowledge-reification for knowledge as ontologically-veridical meaningfulness-and-teleology, as can be validated and falsified by ontological-primemovers-totalitative-framework amplituding-formative-epistemicity-causality-as-to-projective-totalitative–implications-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 <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging-de-mentating/structuring/paradigming as-being-as-of-existent-reality> about ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ when making its argument, the former will tend to be making a logical-commitment argument as of formalisation construct that ignores/overlooks-and-hence-is-poorly-constrained to the precedence/supersedingness/ascendency of ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ in need of existential-contextualising-contiguity knowledge-reification as of ontological-primemovers-totalitative-framework.
causality~as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity, and goes on to naively deploy outside existential-contextualising-contiguity\textsuperscript{39} knowledge-reification\textsuperscript{7} such logic notions like non-sequitur, fallacies, etc. and/or mere categorising denotative/connotative formalisations in apriorising/axiomatising/referencing\textsuperscript{-(of-existential-contextualising-contiguity)}—constitutedness\textsuperscript{11} as ends in themselves, rather than construing logic as of the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ of supposedly coherent ontological-commitment\textsuperscript{49}~<implied—self-assuredness-of-ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigm\textsuperscript{70}–as-being-as-of-existential-reality> for knowledge elucidating/reifying which validation and falsifiability\textsuperscript{41} is rather a matter of ontological-prime\textsuperscript{73}movers-totalitative-framework\textsuperscript{73}~<amplituding/formative–epistemicity~causality~as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity. The fundamental point here is that logic (reflected by the atomising/taking-to-pieces formalisation approach) is instead the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as of Being and beings as reflected in first-level ontology and second-level ontologies, and logic cannot derive the superseding/preceding ecstatic existential veridicality of Being and beings which validation and falsifiability\textsuperscript{41} is ever always a matter of ontological-prime\textsuperscript{73}movers-totalitative-framework\textsuperscript{73}~<amplituding/formative–epistemicity~causality~as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity. 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
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/de-assertion/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—deprocripticism over our positivism—procripticism 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-validating-measuring—<as-to-postconverging-or-dialectical-thinking—apriorising-psychologism> of covert flawed-as-dementing apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is implied with regards to say adulthood psychopathic postlogism-slantedness as of the historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism> of its meaningfulness-and-
teleology\textsuperscript{\textcircled{00}} as from difference-conflatedness\textsuperscript{\textcircled{12}}-as-to-totalitative-reification\textsuperscript{\textcircled{11}}-in-singularisation\textsuperscript{\textcircled{12}}<as-to-the-nondisjointedness/entailment-of-prospective-\textsuperscript{nonpresencing}> -as-veridical-

epistemic-determinism \textsuperscript{\textcircled{67}}, we go on to

aposteriorise/logicise/derive/intelligise/measure and thus wrongly validating the flawed

affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-

validating-measuring\textsuperscript{\textcircled{<as-to-postconverging-or-dialectical-thinking–apriorising-

psychologism>}} as of the flawed-as-dementing

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and so instead of

implying its unaffirmation/deprojection/de-assertion/undueness-invalidating-

logicising/unsuitable-measuringinstrument-invalidating-measuring\textsuperscript{\textcircled{<as-to-preconverging-or-

dementing–apriorising-psychologism>}}, as will be done at childhood psychopathy where it is

overt and obvious. Further temporal individuation dispositions of

ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation conjugating to

this postlogism\textsuperscript{\textcircled{19}} -slantedness speaks of socially derived

affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-

validating-measuring\textsuperscript{\textcircled{<as-to-postconverging-or-dialectical-thinking–apriorising-

psychologism>}} of flawed-as-dementing

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, equally requiring

unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-

measuringinstrument-invalidating-measuring\textsuperscript{\textcircled{<as-to-preconverging-or-dementing–

apriorising-psychologism>}}, as so implied at the uninstitutionalised-threshold including as of

our\textsuperscript{\textcircled{81}} procrypticism–or–disjointedness-as-of-

reference-of-thought. The underlying insight can be garnered as of the temporal\textsuperscript{\textcircled{100}} meaningfullness-and-teleology\textsuperscript{\textcircled{11}} in

amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{\textcircled{33}}
ontological-completeness \(\langle\text{sublimating-referencing/registering/decisioning-as-self-becoming/self-conflatedness}/\text{formative-supererogating}\langle\text{projective/reproductive-aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing-in-perspective-ontological-normalcy/postconvergence}\rangle\), is further elucidative of the notions of \
\begin{itemize}
\item incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and 
\item maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation. \end{itemize} 
Wherein incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation as associated with mechanical-knowledge is geared on construing on the basis of prior relative-ontological-incompleteness—of-reference-of-thought apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument the \begin{itemize}
\item \text{‘}\langle\text{amplituding/formative-wooden-language-}\left(\text{imbued—temporal—mere-form/virtualities/dereification}/\text{akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology}\right)\text{’}\end{itemize}
of the prospective/transcending/superseding registry-worldview/dimension’ as deterministically affirmative of emancipatory/sublimating meaningfulness-and-teleology. Whereas maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation associated with organic knowledge is about ‘utterly resolving as of \begin{itemize}
\item \text{‘}\langle\text{amplituding/formative-epistemicity-totalising-renewing-realisation/re-perception/re-thought’ the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-human-}\langle\text{amplituding/formative-epistemicity-totalising-purview-of-construal’ or any}


aestheticised—postconverging/dialectical-thinking—qualia-schema> of maximalising—recomposuring—for-relative-ontological-completeness—unenframed-conceptualisation, with maximalising—recomposuring—for-relative-ontological-completeness—unenframed—

---

2114
conceptualisation reflected in affirmation/projection/assertion/dueness-validating-
logicising/suitable-measuringinstrument-validating-measuring<<as-to-postconverging-or-
dialectical-thinking–apriorising-psychologism>> as of ontologically-veridical difference-
confledness<<as-to-totalitative-reification>>-in-singularisation<<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing>> -as-veridical-epistemic-
determinism in ontological-contiguity<<as-to-existence-potency>>-sublimating–nascence,-
disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-
ontological-normalcy/postconvergence/referentialism, while {} incrementalism-in-relative-
ontological-incompleteness—enframed-conceptualisation is reflected in
unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
measuringinstrument-invalidating-measuring<<as-to-preconverging-or-dementing>>-
apriorising-psychologism>> as ontologically-flawed 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<<shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing –qualia-schema>; and so with regards to the-very-
same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative—epistemicity>totalising–purview-of-construal’. This
divergence implies lack of mutual-intelligibility as of lack of common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for common/mutual aposteriorising/logicising/deriving/intelligising/measuring, beyond just contending differences as of aposteriorising/logicising/deriving/intelligising/measuring which do not imply the divergence of common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of underlying relative-ontological-incompleteness<<as-to-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-
ormaley/postconvergence>). This is so-implied with regards to say Socrates/Plato/Aristotle
with their schools Being-development/ontological-framework-expansion—as-to-depth-of-
onalogising-development-as-infrastructure-of—meaningfulness-and-teleology common
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective
relative-ontological-completeness’s but as of unaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
measuring—<as-to-preconverging-or-dementing —apriorising-psychologism> devaluing their
presencing—absolutising-identitive-constitutedness conventioning-referencing as of
sophistry apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior
relative-ontological-incompleteness or as with budding-positivists Being-
development/ontological-framework-expansion—as-to-depth-of-onologising-development-as-
infrastructure-of—meaningfulness-and-teleology common
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective
relative-ontological-completeness’s but as of unaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
measuring—<as-to-preconverging-or-dementing —apriorising-psychologism> devaluing their
presencing—absolutising-identitive-constitutedness conventioning-referencing in medieval-
scholasticism pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-
onologising-development’s or with a Rousseau Being-development/ontological-framework-
expansion—as-to-depth-of-onologising-development-as-infrastructure-of—meaningfulness—
and-teleology as of social enlightenment common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness’s but as of unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-as-to-preconverging-or-dementing—apriorising-psychologism> devaluing the conventioning-referencing as of aristocratic/despotic self-aggrandisement apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-ontological-incompleteness’s. The point here being that the stake for prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity are ever always beyond any given registry-worldview/dimension <amplituding/formative> wooden-language ⟨imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void’—with-regards-to—prospective-apriorising-implications⟩} conventioning-referencing <amplituding/formative—epistemicity> totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag , and by that token is geared towards antinihilistic undermining of sophistic/pedantic dispositions as of “incrementalism-in-relative-ontological-incompleteness”—enframed-conceptualisation. With the very blurry nature of the social, even with the best of intentions as when continental philosophers try to engage the analytic tradition, the experience has often turned out poorly given the failure to explicitly grasp/appreciate the conflicting implications of their differing knowledge commitments as of supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality> 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-
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 <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—dementating/structuring/paradigming ~as-being-as-of-existential-reality> 'concurrent formatting as formalisation' being the 'inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions' towards that purpose. Such reflecting-and-constraining to 'axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions' can difficultly be said with regards to the overall atomising/taking-to-pieces formalisation approach as of its <amplituding/formative–epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag presumption; which strangely enough has been subjected to no less than five major successive internal indictments but still keeps up its operative predilection of atomising/taking-to-pieces, with this author of the opinion that such an in-built institutional grip might be in many ways inducing diversion of intellectual and scholarly resources from a more profound advancement of philosophy for greater human transformation implications. It is important to grasp here that 'axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions' is superseding/preceding as of existence's ecstatic singularity, such that ontology supersedes logic which is rather ontology's 'inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions'. It is rather 'the ecstatic manifestation of existence and then human experience-and-interpretation of that ecstatic manifestation of existence' that provides the 'apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument as axiomatic-construct' insight about supposedly coherent ontological-commitment <implied—self-
assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming ~as-being-as-of-existential-reality> articulated as
‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ and not
mere logic, with logic not able by itself to derive ‘axiomatic-construct construal of ecstatic-
existence/the-nature-of-the-world/conditions’ as it is often naively implied but instead
reflecting the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-
existence/the-nature-of-the-world/conditions’ and as any such implied derivation is rather as of
explicated/implicated coherence/contiguity with another/other ‘transversally devolving-or-
complementary ontological/axiomatic-construct conceptions’ as of ‘axiomatic-construct
construal of ecstatic-existence/the-nature-of-the-world/conditions’. Interestingly, such notions
like experimentation, testing, trials, case studies, observational studies, interview, data analysis,
content analysis, statistics and basically overall research orientations and research methods as
of their formal study implications are just focussed-and-contrasted extensions, with regards to
the general and normal day to day experience about living itself for the inspired construing of
‘the ecstatic manifestation of existence and then human experience-and-interpretation of that
ecstatic manifestation of existence’ providing insight about supposedly coherent ontological-
commitment ~<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-
existential-reality> in producing knowledge as meaningfulness-and-teleology \(^{10}\); such that
critically, appropriate philosophical phenomenal insight with regards to ‘the general and normal
day to day experience about living itself’ as of observational and articulated ontological-
pertinence sufficiency, and as supplemented with the grasp and engagement with other
philosophical works, speaks of veridical scientific insight and validity subject to ontological-
primemovers-totalitative-framework\(^{23}\), and so because such well-inspired experience-and-
interpretation from ‘general and normal day to day experience about living itself’ in the

2120
philosophical domain-of-study is generally more ontologically profound and comprehensive as of apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—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-(of-existential-contextualising-contiguity)—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 <amplitunding/formative–epistemicity>totalising–devolved purviews of existence so-construed as subject-matters/domains-of-study’. The ontological-veracity and epistemic-veracity of all such <amplitunding/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/ecostasy 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 hence of nested-congruence with existence’. This further points out that the traditional explicited apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—constitutedness conception of the notion of cause-and-effect so-implied herein as ontological-primemovers-totalitative-framework is actually epistemically-impertinent and flawed; as this traditional conception tends beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought> to imply unconnectedness-with/not-in-nested-congruence with the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’ or

‘<amplituding/formative–epistemicity>totalising–devolved–purviews-as-domains-of-construal-as-intrinsic-reality-or-ontological-veridicality, hence implicitly-or-explicitly liable to elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity’. This apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—constitutedness nature of the notion of cause-and-effect so-implied veridically as ontological-primemovers-totalitative-framework arises as of the ‘basic and mere mimicking and deployment’ of supposedly science approaches and
methodologies on the naïve assumption that their mere deployment is inherently of epistemic-veracity, such that such deployment when it undermines the ‘inherently nested-congruence of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
human <amplituding/formative–epistemicity > totalising~purview-of-construal’ or or
<amplituding/formative–epistemicity > totalising~devolved~purviews-as-domains-of-

construal-as-intrinsic-reality-or-ontological-veridicality’ is in effect just elaboration-as-to-mere-
extapolating/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 <implied—self-assuredness-of-ontological-good-

faith/authenticity ~postconverging—de-mentating/structuring/paradigming —as-being-as-of-

existential-reality> 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 unexplicited implicitness should not be confused with the notion that
the natural sciences are essentially reduced to their science approaches and methodologies; as is
often and awkwardly naively construed from without in many a social domain-of-study. The
fact is notwithstanding the ‘onticising specifisms of existence’s ecstatic manifestation’ of the

2124
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-(of-existential-contextualising-contiguity-conflatedness); so-implied as of their supposedly coherent ontological-commitment—

implied—self-assuredness-of-ontological-good-faith/authenticity~postconverging—dem-mentating/structuring/paradigm-ing—as-being-as-of-existential-reality> 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 implicated nature in the natural sciences of their onticising direct sublimating-validation/desublimating-invalidation outcomes as of ontological-primemovers-totalitative-framework will seem to wrongly imply otherwise. Such a philosophical depth of contemplation in nested-congruence as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ is very often
incomplete, of-divvied-theorisation and/or ‘poor coherence of theorisation with operant approaches and methodologies’, when it comes to many a social domain-of-study; as quite often theorisation in many a social domain-of-study strives on disparateness, rather than a tendency to ‘ontological-primemovers-totalitative-framework’ as to existence-potency—sublimating–nascence, disclosed-from-prospective-epistemic-digression enforced’ unifying coherence as in many a natural science domains-of-study, with the consequence that studies are often aloof to direct existential-contextualising-contiguity knowledge reifying exercise as of a tendency to technicality as of institutional-being-and-craft imprimatur, ‘fallback to unquestioned/dogmatic normativities’ and ‘habituated dispositions’ which priorly enframed subject-matters and institutional-setups de-mentatively/structurally/paradigmatically stifle the possibility for conceptualisation as to existence-potency—sublimating–nascence, disclosed-from-prospective-epistemic-digression sublimating-validation/desublimating-invalidation implications, beyond their conventioning-referencing existentialising—enframing/imprintedness (as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition). Ultimately the bigger issue arises as of the poorly-singularised/poorly-immanented nature of many a social domain-of-study unlike the grand singularised/immanented totalising/circumscribing/delineating reference-of-thought—devolving foregrounding—entailment postconverging–narrowing down—sublimation-as-to—existence—as-sublimating-withdrawal,—eliciting-of-prospective—supererogation—in-reflecting—immanent-ontological-contiguity ;—as-operative—notional—deprocrypticism) that are actually actively sought in the natural sciences; and this author portends that the suprastructuralism/postmodernism as of notional—deprocrypticism ontology as ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology’.
holds the promise for such effective grand singularised/immanented social conceptualisation that doesn’t dodge/ignore/disregard outstanding questions about the human existential reality including de-mentative/structural/paradigmatic biases arising beyond-the-consciousness-awareness-teleology\(^{10}\)-<in-existential-extrication-as-of-existential-unthought>\(^5\) 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 \(^{44}\)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) 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\(^{87}\) implications of supposedly specialisation domains and their studies since such an approach fails to effectively validate its methodological and conclusive implications with respect to the subject-matter general-theoretical-level implied ontology as of the subject-matter specific epistemic-
conception phenomenal/manifest-subpotency-{in-transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence} as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility {imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human-subpotency—epistemic-perspective-of-projective/reproductive—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing—conceptualisation} so-reflected in its philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding—oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,—and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodyed-consciousness’. This weakness is often reflected in naïve use of statistics and methods as well as drawing out conclusions based rather on ordinary average-thinking interpretation as of human-subpotency ‘rather than interpretations and conclusions ensuing naturally and arborescently as from existence-potency ‘—sublimating—nascence,—disclosed-from-prospective-epistemic-digression knowledge-reification” implications derived from the general-theoretical-level of the subject-matter as reflecting ontological-contiguity’ whereas this is ever always the case with good practice in the natural sciences and just as well as with an increasingly self-conscious social science as specifically upheld by postmodern-thought. For instance, the internal-coherence/nested-congruence speaking of the underlying 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-normalcy/postconvergence>}’, which is exactly what avails in the good practices of the natural sciences as driven by their ‘cogent-unifying-operant-dynamics’ whether with regards to say ‘objectifying chemical processes articulation’, ‘objectifying physical principles articulation’ or ‘objectifying biological processes articulations’, contrary to a practice of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect–‘immanent-ontological-contiguity’> in many a social domain-of-study wherein supposedly reified knowledge ‘hardly has any underlying implied knowledge-reification’ process/gesturing for its derivation’ as ‘cogent-unifying-operant-dynamics’ such that these turn out to be poorly operant or non-operant with the conceptual-patterning-<as-devoid-of–‘existential-contextualising-contiguity’>’s-reifying/elucidating-of-prospective-relative-ontological-completeness’> gesturing of mere-referring-confused-with-explicating, mere-mentioning-confused-with-derving and mere-conceptual-synonymising-confused-for-knowledge-reification’ such that the underlying ‘cogent-unifying-operant-dynamics’ of the supposed knowledge-reification is hardly operantly existent or is operantly non-existent. Bizarrely, the blurriness of the social seem to be misconstrued as implying knowledge-reification in the social should reflect such blurriness -as-of-disparateness rather than the ultimate objectifying foregrounding—entailment-(postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating-withdrawal,–eliciting-of-prospective-supererogation ’-in-reflecting–‘immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism), and so by conjugating ‘relative-
ontological-completeness together with ‘subject-matter breadth and depth’ to achieve such an overall subject-matter knowledge-reification as of objectifying foregrounding—entailment (postconverging—narrowing-down—sublimation-as-to—‘existence—as-sublimating-withdrawal,—eliciting-of—prospective-supererogation ‘in-reflecting—‘immanent-ontological-contiguity ‘;—as-operative—notional—deprocrypticism), in order to elucidate the blurriness. Such that quite often as of institutional practice the notion of foregrounding—entailment (postconverging—narrowing-down—sublimation-as-to—‘existence—as-sublimating-withdrawal,—eliciting-of—prospective-supererogation ‘in-reflecting—‘immanent-ontological-contiguity ‘;—as-operative—notional—deprocrypticism) is often misconstrued non-aporetically/undilemmatically/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 (postconverging—narrowing-down—sublimation-as-to—‘existence—as-sublimating-withdrawal,—eliciting-of—prospective-supererogation ‘in-reflecting—‘immanent-ontological-contiguity ‘;—as-operative—notional—deprocrypticism) truly speaks of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint elicited reframing/transfoming/reconstrual underlying ‘cogent-unifying-operant-dynamics’ that ‘runs-through/deflates’ implied conceptualisations in elucidating their ontological-veracity by its capacity to ‘objectively deflate-all-conceptualisations as of operant <amplituding/formative—epistemicity>causality—as-to-projective—totalitative—implications-of—prospective—nonpresencing,—for—explicating—ontological—contiguity in existential-contextualising—contiguity apriorising/axiomatising/referencing-(of-existential-contextualising—contiguity )—
nascence,-disclosed-from-prospective-epistemic-digression
epistemicity-causality-as-to-projective-totalitativ-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 preceding 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-(of-existential-contextualising-contiguity)—confratedness that points to the specific scientific methodology of relevance or irrelevance, given that in certain cases the qualitative nature of things will for instance render statistical and mathematical methods irrelevant. This further explains why Derridean deconstruction and Foucauldian discourse analysis have been found in many social domains-of-study, including domains like medical and healthcare practice for instance, to provide a ‘cogent-unifying-operant-dynamics’ that ‘fully-address-in-depth social issues’; in the sense that Derridean deconstruction narrative or Foucauldian genealogy-knowledge-and-power-discourse narrative address the displacement/decentering-of-the-human-subject in reflecting the need to undermine human destructuring-threshold-(uninstitutionalised-threshold /presublimating–desublimating-
decisionality)~of-ontological-performance ~<including-virtue-as-ontology> to further advance its constructive/institutionalising/nascent–sublimating-decisionality nature thus overcoming underlying logocentrism as of prospective relative-ontological-completeness transcendental-
and-sublimity implications, and thus reflecting the fact that human knowledge is more completely a two-fold process involving building the right mindset-as-of-prospective-relative-ontological-completeness and thereof the knowledge for that given right mindset-as-of-prospective-relative-ontological-completeness as of the amplituding/formative-epistemicity causality-as-to-projective-totalitative-implications-of-prospective-
nonpresencing-for-explicating-ontological-contiguity of existential-contextualising-contiguity apriorising/axiomatising/referencing-of-existential-contextualising-contiguity conflatedness. It is thus not surprising that naive disparateness-of-conceptualisation-unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’ leads to subject-matters and studies whose supposed knowledge-reification tend to be most heavily dependent on ‘peering to a fault’ of the 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 implied—self-assuredness-of-ontological-good-faith/authenticity postconverging–de-mentating/structuring/paradigming—as-being-as-of-existential-reality as validatable and falsifiable by ontological-prime movers-totalitative-framework as to existence-potency—sublimating–nascence,—disclosed-from-prospective-epistemic-digression as it is critically the case in the good practices of the natural sciences. The implication here is that the modern positivist ‘identitive conception of meaningfulness-and-teleology’ as of ontologically-flawed identitive-constitutedness ‘as-‘epistemic-totality’-dereification’ in-dissingularisation as-to-the-disjointedness/disentailment-of-presencing-absolutising-identitive-constitutedness-as-flawed-epistemic-determinism is basically caught up in its very own enframed 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-
conflatedness /formative–supererogating–<projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
normaacy/postconvergence>) for elucidating, deriving and knowledge-reification\(^7\) of its
concepts and conceptualisations; as naïve identitive positivistic modern thought in its
\(<\text{amplituding-formative–epistemicity}>\text{totalising–self-referencing–}
\text{syncretising/circularity/interiorising/akrasiatic-drag}\)\(^1\)) very often and systematically rather
construes of such postmodern concepts and conceptualisations substitutively in its
predisposition of \(\text{presencing–absolutising-identitive-constitutedness}\)\(^1\) by its mere referring,
mentioning and synonymising of postmodern concepts and conceptualisatiosns thus
undermining the inherent postmodern-thought implied elucidation, derivation and knowledge-
reification\(^7\) of concepts and conceptualisations, and as such identitive positivistic modern
thought fundamentally fails to recognise and factor in the aforementioned postmodern-thought
knowledge-reification\(^7\) process/gesturing as from prospective \(\text{nonpresencing–<perspective–}
\text{ontological-normalcy/postconvergence> reflection of \(<\text{amplituding-formative–}
\text{epistemicity}>\text{causality–as-to-projective-totalitative–implications-of-prospective–}
\text{nonpresencing,-for-explicating-ontological-contiguity of relative-ontological-
incompleteness/relative-ontological-completeness}}\)\(^7\.
\(\text{sublimating–referencing/registering/decisioning–as-self-becoming/self–}
\text{conflatedness /formative–supererogating–<projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
normaacy/postconvergence>}). Such a recurrent ontologically-flawed predisposition is
tantamount to say construing Newtonian physics in the absolute terms–as-of-axiomatic-
construct of its concepts and conceptualisations of say space, time, force, etc. to then project
this predisposition by mere referring, mentioning and synonymisation of these Newtonian
physics concepts and conceptualisations as if of Einsteinian physics in the hope that this will
enable the elucidation, derivation and knowledge-reification of Einsteinian physics, whereas the latter implies an utterly different reification process/gesturing for its specific physics elucidation, derivation and knowledge-reification as from prospective nonpresencing-perspective-ontological-normalcy/postconvergence reflection of its amplituing-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决策—self-becoming/self-
confounded/formative-supererogating——projective/reproductive—aestheticising-re-motif—
and—a-priorising/re-axiomatising/re-referencing, in-perspective—ontological-
normalcy/postconvergence) in supersedingly inducing its specific implied concepts and
conceptualisations elucidation, derivation and knowledge-reification of say space-time, force,
etc. In both instances, when interpreted from the relative-ontological-incompleteness
perspective in ontologically-flawed self-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-to-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—confoundedness; and likewise, the fact that existential-contextualising-
contiguity in apriorising/axiomatising/referencing—confoundedness ‘epistemically implies human limited-mentation-capacity-
deepening for construing ontological-veracity’, thus ‘putting-in-question/deflating by
difference-confoundedness-as-to-totalitative-reification—in-singularisation—as-to-the-
nondisjointedness/entailment-of-prospective non-presencing—as-veridical-epistemic-
determinism’ all presencing—absolutising-identitive-constitutedness
traditional conceptions beyond their simplistic conceptual-patterning—as-devoid-of—‘existential-
contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-
complete-ness*> to reflect underlying ecstatic-existence, will tend to be construed from the relative-ontological-incompleteness\(\text{\textsuperscript{10}}\) perspective in \(\text{\textsuperscript{8}}\) presencing—absolutising-identitive-constitutedness\(\text{\textsuperscript{11}}\) as nominalistic rather than as of ‘foregrounding—entailment’ (postconverging—narrowing-down—sublimation-as-to—‘existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation *’-in-reflecting—’immanent-ontological-contiguity *’—as-operative-notional—deprocrypticism)

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument —for—conceptualisation’ as from the relative-ontological-completeness\(\text{\textsuperscript{10}}\) 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 *’s-reifying/elucidating-of-prospective-relative-ontological-completeness *’> by mere referring, mentioning and synonymisation as if these are of positivistic modern thought theoretical background framework gesturing just as the same can be said of striving for the elucidation, derivation and knowledge-reification* of Einsteinian physics concepts and conceptualisations as if of Newtonian physics concepts and conceptualisations by mere referring, mentioning and synonymisation as if of the latter. In both cases, the 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-conflicatedness /formative—supererogating—<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological—
to-projective-totalitative–implications-of-prospective–nonpresencing,—for-explicating-ontological-contiguity
of relative-ontological-incompleteness\(^\text{\textregistered}\)/relative-ontological-completeness—{(sublimating–referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative–supererogating—<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence>)/relative-ontological-incompleteness\(^\text{\textregistered}\), such that for instance even a naïve traditional conception of the physics domain-of-study as of atomising/taking-to-pieces apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—constitutedness\(^\text{\textregistered}\) is shown to be veridically rather as of existential-contextualising-contiguity\(^\text{\textregistered}\) apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness\(^\text{\textregistered}\) going by the successive relative-ontological-completeness\(^\text{\textregistered}\) 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\(^\text{\textregistered}\) apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness\(^\text{\textregistered}\) as of <amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications-of-prospective–nonpresencing,—for-explicating-ontological-contiguity\(^\text{\textregistered}\), 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\(^\text{\textregistered}\) that involves human limited-mentation-capacity-deepening\(^\text{\textregistered}\). This hermeneutic/reprojecting/supererogating/zeroing circle knowledge-reification process/gesturing is furthermore reflected in both human scholarly-and-pedagogic exercise
wherein subject-matters/domains-of-study are grasped in successive articulations of deeper and deeper hermeneutic/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—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—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 ‘totalising/comprehensive organic-attitude-to-knowledge which is much more than just its technical knowledge veracity’ and that ‘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 implicated 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 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 reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation and thereof derived domains-of-study reified-knowledge as from the underlying reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’, and one’s intemporal solipsistic level of parrhesiastic contemplation is itself a decisive element for the capacity to appreciate-and-understand philosophical thought more than just an issue of technical acquisition of philosophical knowledge as of mere knowledge mathesis/motif/thrownness-disposition). More critically, social and philosophical knowledge are no different from any other type of knowledge subject to ontological-primemovers-totalitative-framework as of inherent existence/ontological implications, as fundamentally requiring contemplative reification arising with human limited-mentation-capacity-deepening, with the implication that any philosophical, historial and social conception of knowledge is not an imprimatur totalisingly-disentailing—discretion/whim-of-thought exercise on the basis of ‘relic-or-orthodoxy knowledge’ induced disparateness-of-conceptualisation—unforegrounding-disentailment,—failing-to-reflect—‘immanent-ontological-contiguity’ but rather implying a furtherance of the overall hermeneutic/reprojecting/supererogating/zeroing exercise involved in the advancement of all human knowledge as of amplituding/formative-epistemicity totalising—renewing—realisation/re-perception/re-thought, wherein all such knowledge-reification is a hermeneutic/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⟩ up-to-date knowledge-reification process/gesturing of the specific knowledge area as of inherent existence/ontological implications whether say with a natural science domain like hereditary as of its given specificity or philosopher’s thought as of the general ontological comprehensiveness of philosophical thought; to then credibly analyse the coherence of the given prior contribution on the basis of the analyst’s/philosopher’s baseline re-originary-as-unenframed/unbeholdening/outlier-conceptualisation ⟨imbued-postconverging/dialectical-thinking -`projective-insights'/epistemic-projection-in-conflatedness -of-notional–deprocrypticism-prospective-sublimation⟩ up-to-date knowledge-reification process/gesturing of the specific knowledge area as of inherent existence/ontological implications as to what it brings and reflects about current knowledge-reification; and then the analyst’s/philosopher’s reflection on the shortfall in the ontological-performance of the given prior contribution while reflecting the epochal constraints for such a shortfall going beyond a construal of the given prior contribution as mere ‘relic-or-orthodoxy knowledge’; and finally, the analyst’s/philosopher’s conceptual interpretation as its prospective contribution that is subject to validation and falsifiability as of inherent existence/ontological implications thus amenable to foregrounding—entailment ⟨postconverging–narrowing-down–sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation -in-reflecting-‘immanent-ontological-contiguity ’; as-operative-notional–deprocrypticism⟩ with other so-constructed knowledge-reification, that are well beyond a disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’> orientation driven by the cultivation of mere imprimatur totalisingly-disentailing—discretion/whim-of-thought ‘relic-or-orthodoxy knowledge’ disposition. It is important to appreciate here that a history of postmodern-thought
criticism driven by populism, media operations, false intellectual engagement and ontological-bad-faith/inauthenticity, is particularly telling not about postmodern thinkers knowledge-reification epistemic-veracity but rather ‘the knowledge-reification epistemic-veracity of such critics who often pride themselves on not understanding postmodern-thought then by a strange paradox have the knowledge to produce a profound criticism of postmodern-thought which they supposedly do not understand’. Even more critically, the question can be raised whether such critics profoundly appreciate the overall human knowledge-reification process/gesturing as herein articulated, and whether this very fact isn’t linked to the knowledge-reification methodological difficulties arising in many social domains-of-study ‘assuming a disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’> epistemic-disposition that is in many ways poorly constrained to existential-reality’ with the result of their relative knowledge-reification passivity with regards to many a social issue ‘but for adventures into social commentary divorced from genuine operant knowledge-reification implications’; and in this regards could it be that the true ‘unsaid issue with suprastructuralism/postmodern-thought’ lies with its parrhesiastic emphasis on the displacement/decentering-of-the-human-subject for the right mindset-as-of-prospective-relative-ontological-completeness and thereof the knowledge for that given right mindset-as-of-prospective-relative-ontological-completeness as of projected existential-contextualising-contiguity in apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness, an issue that has always been a difficult knot throughout the ontological-contiguity—of-the-human-institutionalisation-process but which inevitably has to be dealt with for the possibility of prospective human registry-worldview’s/dimension’s institutionalisation. Such weaknesses manifested by many a postmodern critic fundamentally points to an atomising/taking-to-pieces predisposition that poorly appreciates the <amplituding/formative–epistemicity> causality as-to-projective-
totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity 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/perspective–ontological-normaley/postconvergence-reflected–‘epistemicity–relativism’, as if philosophy only started as of our present positivist era with a naivety that seems to imply that all-that-should-have-been–that-is-and-that-will-be–as-of-the-human-potential is as of a modern positivist wooden-language- ⟨imbued—averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology–as-of–‘nondescript/ignorable–void–with-regards-to-prospective-apriorising-implications⟩ in its given reference-of-thought reproducibility—mathesis/motif/thrownness-disposition–as–reproducibility-of-aestheticisation with no or poor insight of prior-and-prospective human becoming as of existential-contextualising-contiguity in apriorising/axiomatising/referencing ⟨of-existential-contextualising-contiguity⟩—conflatedness; 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–as–‘epistemic-totality’–dereification–in-dissingularisation–as-to-the-disjointedness/disentailment-of–presencing—absolutising-identitive-constitutedness > as-flawed-epistemic-determinism ending up quite often claiming the incoherence of such figures and/or of their narrative accounts, and so in a ‘naïve insight’ arising exactly because the possibility for understanding requires the critic’s own parrhesiastic insight and then hermeneutic/reprojecting/supererogating/zeroing conceptualisation to then develop the capacity
to grasp first of all such traditional philosophical figures underlying knowledge-reification\(^7\) process/gesturing and thus be able to understand how such knowledge-reification\(^7\) process/gesturing develops and why, and thus enabling the grasp not only of the accuracy of narrated accounts and notions but equally insight about the nuanced and covertly narrated accounts and notions, and all these while being informed by the immediate and broader underlying social background and implicated social and philosophical stakes of contention-and-conflict. In this regards, more than just the simpleminded analysis of traditional philosophical figures, such parrhesiastic and hermeneutic/reprojecting/supererogating/zeroing analytical insight actually converges with the epochal philosophical implications of existential-contextualising-contiguity\(^9\) in apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity\(^3\))—conflicatedness\(^4\) 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\(^1\) and validation in determining ontological-veracity as of a critical exercise of \(^{44}\)<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 \(^{10}\) universalising-idealisation that ‘runs-through/is-deflating’ by its evental\(^1\)—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.

{<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} that then feeds into prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation; emphasising as of any given registry-worldview’s/dimension’s specific limited-mentation-capacity that knowledge ‘more profoundly lies with the knowledge-reification’\(^7\) 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 \(^3\) presencing—absolutising-identitive-constitutedness basis from the vantage perspective of our modern positivism (as being at the receiving backend of the institutional-cumulation/institutional-recomposure—(as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-/reflected—epistemicity-relativism’) in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity\(^4\) —of-the-human-institutionalisation-process\(^9\) but rather the more critical insight lies with its novel and transformative \(^10\) universalising-classificatory knowledge-reification\(^7\) 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\(^9\) infrastructure impact on the developing enlightenment social developments and as this budding-positivism metaphoricity\(^7\) epistemic-ricochettingly/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-
existence-implications there need to be ‘human intemporal contemplation that abstractly
lives/exists beyond a-lifespan-of-existence-implications to fetch for prospective possibilities of
meaningfulness-and-teleology\(^{10}\) infrastructure’, something which a ‘human lifespan
extricatory punctuality/immediacy of depth-of-thought’ as of a<br>

\[\text{amplituding/formative}\] 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>}

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\(^{17}\) potentiality of domains-of-
study as of their supposedly coherent ontological-commitment \(<\text{implied—self-assuredness-
of-ontological-good-faith/authenticity} \sim \text{postconverging—de-
mentating/structuring/paradigming—as-being-as-of-existential-reality}>\) as reflected by
ontological-primemovers-totalitative-framework\(^{73}\) as of existence-potency\(^{15}\)~sublimating–
nascence,-disclosed-from-prospective-epistemic-digression? Insightfully, this fundamentally
has to do with the contrastive implications in construing ontological-primemovers-totalitative-
framework\(^{73}\) as of good-practice/epistemic-veracity and bad-practice/epistemic-impertinence
for knowledge-reification; wherein objectifying \(<\text{foregrounding—entailment}
(postconverging—narrowing-down—sublimation-as-to—existence—as-sublimating-withdrawal,}$$

‘disjointing/Disparateness/Disentailing of primemovers as disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect–immanent-ontological-contiguity’>’ undermines the inherent ‘cogent-unifying-operant-dynamics of primemovers’ reflecting existential-contextualising-contiguity apriorising/axiomatising/referencing-(of-existential-
acts as a strong constraining effect in relatively undermining ‘disjointing/disparateness/disentailing of primemovers’ and rather encouraging ‘cogent-unifying-operant-dynamics of primemovers’ reflecting existential-contextualising-contiguity apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity) conflatedness, ‘the blurriness and remoteness of falsifiability and validation as of

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

[substitutively as merely ‘human-subpotency institutional-practice driven unification as of vague contrasting-and-comparison’ rather than as of ‘existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression driven 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)’. This equally explains this author emphasis that ontological-veridicality cannot be construed as the mutual-agreement as of human-subpotency but rather as of the constraining sublimating-over-desublimating implications of existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression on human-subpotency. Human

meaningfulness-and-teleology as of its ontological-performance
however human limited-mentation-capacity-deepening\textsuperscript{23} implications of more and more profound reproducibility—mathesis/motif/throwness-disposition,–as–reproducibility-of-aestheticisation given supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument–for–conceptualisation for \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100} 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\textsuperscript{58}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression from such human-subpotency prior reproducibility—mathesis/motif/throwness-disposition,–as–reproducibility-of-aestheticisation ever always warrant prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation and thus the epistemic-ricochetting/transepistemicity prospective implications for renewed reproducibility—mathesis/motif/throwness-disposition,–as–reproducibility-of-aestheticisation; and so, in order to ‘prospectively elevate the ontological-performance’–<including-virtue-as-ontology> of human aestheticisation of \textsuperscript{3} meaningfulness-and-teleology\textsuperscript{100} in the construal of existential-reality’ while overcoming the stalling in ontological-performance\textsuperscript{77}–<including-virtue-as-ontology> underlying the mere complexification of the prior reproducibility—mathesis/motif/throwness-disposition,–as–reproducibility-of-aestheticisation. This inversely-varying-emphasis of originariness-parrhesia,–as–spontaneity-of-aestheticisation and reproducibility—mathesis/motif/throwness-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 apriorising/axiomatising/referencing—of-existential-contextualising-contiguity—re-originariness/re-origination; and prospective reactualising of ‘signification-as-of-existential-reality-manifest aestheticisation as of human conscious-able intermediating ascriptivity’, and this is more fundamentally with respect to human underlying supposedly coherent ontological-commitment—<impϊled—self-assuredness-of-ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming—as—being-as-of—existential-reality> reflected by ontological-primemovers-totalitative-framework as to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression, and so-construed from a philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding—oneness-of-ontology—implied—as—of—inherent—existence—coherence/contiguity,—and—so—construed—as—the—enabler—of—insight—or—intuition—or—foresight—as—of—embodied—consciousness’.

apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument – for–
conceptualisation for devolving meaningfulness-and-teleology
aposteriorising/logicising/deriving/intelligising/measuring’ as both
<amplituding/formative> wooden-language–{imbued—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
the originariness-parrhesia,–as–spontaneity-of-aestheticisation enabling the institutional-
cumulation/institutional-recomposure–{as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing–<perspective–ontological-
normality/postconvergence-reflected–‘epistemicity-relativism’}> to occur reflecting
holographically–<conjugatively-and-transfusively> the ontological-contiguity—of-the-
human-institutionalisation-process as of prospective intemporal parrhesiastic ontological-
faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality reasoning-
through/messianic-reasoning renewing of reproducibility—mathesis/motif/thrownness-
disposition,–as–reproducibility-of-aestheticisation for the succession of registry-
worldviews/dimensions 5 reference-of-thought. Obviously given human emotional-
involvement, such intemporal parrhesiastic instigation of prospective reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation is ascetic as it
emphasises that the ontological-performance—<including-virtue-as-ontology> of human
meaningfulness-and-teleology 10 as to existence-potency –sublimating–nascence,–disclosed-
from-prospective-epistemic-digression sublimating-validation/desublimating-invalidation
implications is not compromisable, and so over temporal nihilistic dispositions of prior
reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation
susceptible to compromising ontological-performance—<including-virtue-as-ontology> of
development, human aestheticisation is reflected in childhood to adulthood social development wherein a child’s development as of its ‘existentially developing/becoming-as-of-social-integration-and-evolving relevant meaningfulness-and-teleology’ involves initially a more direct focus on instant-sensations-and-carefreeness with the child aspiring for social-integration-and-evolving at successive stages as it grows up with an increasing sense of dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension in a ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ as of its ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation’ that ultimately involves major stages like language acquisition achievement, schooling achievement, greater social autonomy and responsibility achievement, and developing into an adult with even greater dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension as for instance the notion of pleasure is increasingly substituted with that of work-and-pleasure, etc. It is critical to grasp here that such living-development—as-to-personality-development human aestheticisation of meaningfulness-and-teleology (‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ as of a ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation’) in existential-contextualising-contiguity apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity)—conflatedness involving ‘hermeneutic/reprojecting/supererogating/zeroing reactualising as <amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought’ always entails the three human aestheticisation manifest elements: ‘perceptive motif-manifest aestheticisation as of human conscious-able imagery’, ‘mere-tracial-and-symbolisation-manifest aestheticisation as of human conscious-able works-of-art/artistry’, and
‘signification-as-of-existential-reality-manifest aestheticisation as of human conscious-able intermediating ascriptivity’. This human aestheticisation insight is informing about what exactly is meant by such major stages of human personality development like language acquisition achievement, schooling achievement, greater social autonomy and responsibility achievement, etc. in the sense that the underlying/induced ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ already speaks of the ‘hermeneutic/reprojecting/supererogating/zeroing reactualising as <amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought’ long before a child’s language acquisition achievement recognition, schooling achievement recognition, greater social autonomy and responsibility achievement recognition, etc. More specifically we can thus factor in that language as formally defined, and so specifically as this reflects a particular phonetic/written signification construct, is rather in reality the ‘teleological outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’ of a rather ‘complex sense of meaningfulness-and-teleology aestheticisation’ induced from a ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ driven ‘hermeneutic/reprojecting/supererogating/zeroing reactualising as <amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought’ that starts long before a child’s ‘recognised’ acquisition of any such ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’, as the child already has a ‘complex sense of meaningfulness-and-teleology aestheticisation’ before its ‘recognised’ acquisition of ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’, and that acquisition of a specific ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’
teleology outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation/conflatedness conceptions like language’, in its existential-contextualising-contiguity apriorising/axiomatising/referencing (of-existential-contextualising-contiguity)—conflatedness (even as the latter had been precedently contributive to that purposefulness-reflexivity) such that such a 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 like language’ is more critically a passive ready-at-hand conception that is epistemically/notionally ever always critical only in existential-contextualising-contiguity apriorising/axiomatising/referencing (of-existential-contextualising-contiguity)—conflatedness as it is adapted to ‘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’. This basically explains the constantly developing nature of 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 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 (of existential-contextualising-
contiguity)—conflatedness and not in apriorising/axiomatising/referencing
(of existential-contextualising-contiguity)—constitutedness as of elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-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-
teleology aestheticisation’ that rather cumulatively holds-on-to and complexifies the
culturally cumulated outcomes/outfits/shells—construed-historically-as-of-the-specifically-
aestheticised-incrusting/plating/coating—so-reflected-as-institutional-manifestations from
historically accrued ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ construed as of human institutional-cumulation/institutional-recomposure (as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing—perspective–ontological-
normalcy/postconvergence-reflected epistemicity-relativism) such as with regards to any
specific ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-
historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-
manifestation’. This will explain why the ontological-contiguity\(^6\) of the human-institutionalisation-process\(^6\) as of ‘institutional-development—as-to-social-function-development meaninglessness-and-teleology\(^0\) aestheticisation’ is ‘highly parrhesiastically economical’ as reflected in the overall ontological-contiguity\(^6\) of the human-institutionalisation-process\(^6\) ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/throwness-disposition,–as–reproducibility-of-aestheticisation’; wherein only the perception of unduly aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining ontological-performance\(^7\)-\(<\text{including-virtue-as-ontology}\> of prior reproducibility—mathesis/motif/throwness-disposition,–as–reproducibility-of-aestheticisation epistemic-ricochettingly/transepistemically elicits ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’. This is so because given the taxingness-of-originariness any such ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ has to resolve considerably unduly aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining ontological-performance\(^7\)-\(<\text{including-virtue-as-ontology}\> of prior reproducibility—mathesis/motif/throwness-disposition,–as–reproducibility-of-aestheticisation for such ‘institutional-development—as-to-social-function-development meaninglessness-and-teleology\(^0\) aestheticisation’ underlying ‘hermeneutic/reprojecting/supererogating/zeroing reactualising as \(<\text{amplituding-formative–epistemicity}\> totalising–renewing-realisation/re-perception/re-thought’ to be worth the epistemic-ricochetting/transepistemicity effort, with the preference for any such effort rather directed at the complexification of the prior reproducibility—mathesis/motif/throwness-disposition,–as–reproducibility-of-aestheticisation. This will explain for instance why as of the furtherance in reflecting holographically-\(<\text{conjugatively-and-transfusively}\> the ontological-contiguity\(^6\) of the human-
institutionalisation-process\textsuperscript{56}, the ‘institutional-development–as-to-social-function-development\textsuperscript{56} meaninglessness-and-teleology\textsuperscript{100} 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 meaninglessness-and-teleology\textsuperscript{100} aestheticisation analysis (and as reflected specifically with language acquisition) is reflective of the fact that the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\textsuperscript{76}=(imbued-and-
\textit{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 \textless{}implied—self-assuredness-of-ontological-good-faith/authenticity \textasciitilde{}postconverging–de-mentating/structuring/paradigming \textasciitilde{}as-being-as-of-existent-reality\textgreater{}, is ultimately potentiated/ontologisable as of human ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event\textsuperscript{37} reasoning-through/messianic-reasoning’. This instigation of human aestheticisation of meaninglessness-and-teleology\textsuperscript{100} so-reflected in ‘human existence historiality/ontological-eventfulness\textsuperscript{17}/ontological-aesthetic-tracing\textless{}perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’\textgreater{} creative aestheticisation of meaninglessness-and-teleology\textsuperscript{100}’ driven as of originariness-parrhesia,–as–spontaneity-of-aestheticisation in renewing reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation involves an ‘overall flux of human meaninglessness-and-teleology\textsuperscript{100} of varying temporal-to-intemporal ontological-
performance<sup>72</sup>-<including-virtue-as-ontology>', wherein such a flux construed as human aporeticism overcoming/unovercoming dissemination<sup>77</sup> is confronted to ‘existence-potency<sup>78</sup>—sublimating—nascence,—disclosed-from-prospective-epistemic-digression validative/invalidative selectivity/deselectivity’ enabling living-development—as-to-personality-development meaningfulness-and-teleology<sup>100</sup>, institutional-development—as-to-social-function-development meaningfulness-and-teleology<sup>100</sup> and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology<sup>100</sup> meaningfulness-and-teleology<sup>100</sup>; and thereof reflected in the secondnaturally institutionalisation framework of the given registry-worldview underpinning—suprasocial-construct and its <amplituding/formative> wooden-language<sup>9</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 uninstitutionalised-threshold<sup>101</sup>. It is important here to grasp that despite any human registry-worldview/dimension <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ontologically-flawed inclination to think otherwise, its given underpinning—suprasocial-construct and its given <amplituding/formative> wooden-language<sup>9</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>} ‘are not the absolute possibility of ontological-performance<sup>72</sup>-<including-virtue-as-ontology>', as of their induced reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation, for the prospective aestheticisation of human intemporal-as-ontological meaningfulness-and-teleology<sup>100</sup> given that such underpinning—suprasocial-construct and <amplituding/formative> wooden-language<sup>9</sup> {imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—
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 secondnaturesdness. This fundamental originariness and secondnaturesdness conundrum in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity’—of-the-human-institutionalisation-process is reflected by the fact that the human Self is ever always in disseminative constructiveness/destructuring defining its given registry-worldview/dimension shiftiness-of-the-Self as of ‘human-subpotency subpar disposition to fail to construe the full existence-potency—sublimating—nascence, disclosed-from-prospective-epistemic-digression at its uninstitutionalised-threshold’ its prior secondnatured reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation; and so in obfuscation and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation. The possibility for prospective human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity has ever always been able to arise at such uninstitutionalised-threshold of registry-worldviews/dimensions not by a ‘false pretence’ that the ontologically-veridical underlying issue of prospectively-aporetic/prospectively-undecidable/prospectively-dilemmatic/prospectively-indeterminate/prospectively-deficient/prospectively-limitative/prospectively-constraining ontological-performance—<including-virtue-as-ontology> of prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation in the construal of ecstatic-existence, is one in want of candid analysis as of the very same prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation but rather the ontological-veracity of originariness-parrhesia,–as–spontaneity-of-aestheticisation for prospective/renewed reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation; as perfectly understood by the Socratic-philosophers advancing of universalising-idealisation relative to the Ancient-sophists non-universalising
supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation. In other words, the uninstitutionalised-threshold of all registry-worldviews/dimensions as of their shiftiness-of-the-Self are the aporeticism overcoming/unovercoming point at which their languages collapse into ‘wooden languages’ that are from a prospective perspective not profound but mechanical/mere-form reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation thus inherently raising up the underlying ontological-veracity issue of their prospectively-aporetic/prospectively-undecidable/prospectively-dilemmatic/prospectively-indeterminate/prospectively-deficient/prospectively-limitative/prospectively-constraining ontological-performance—<including-virtue-as-ontology> of prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation that can only be dealt with as of prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation so-construed as ‘intemporal parrhesiastic seeding-promise dimensionality-of-sublimating”
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-existential-reality’. The fact is that the possibility for prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is ever always underdetermined, as between prior reasoning-from-results/afterthought and prospective reasoning-through/messianic-reasoning is the ‘aporia of underdetermined madness’ that human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’. The fact is that the possibility for prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is ever always underdetermined, as between prior reasoning-from-results/afterthought and prospective reasoning-through/messianic-reasoning is the ‘aporia of underdetermined madness’ that human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’.

That is, between reasoning—as-reasoning-from-results/afterthought and reasoning—as-reasoning-through/messianic-reasoning is ‘aporeticism overcoming/unovercoming underdetermined madness’ that renders a pretence of hanging unto prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation more like ‘a pretence of already grasping the complete implications of ecstatic-existence while ignoring/not-referencing/registering/decisioning the epistemic-
drivenss–equalisation) element of ‘meaningfulness-and-teleology’ instigating the successive transcendence-and-sublimity/sublimation/supererogatory-de-mentativity-and-sublimity’, as the very renewing of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation seems to induce a ‘deferment of human instinctual responsibility’ as to temporally imply ‘human ontological-performance’<including-virtue-as-ontology> strategies are valid by their mechanical/mere-form alignment to any such reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ inducing human naive untransvaluated—temporal-intemporality as of the shiftiness-of-the-Self of the corresponding registry-worldview/dimension wherein the eliciting of a mutual sense of temporality/shortness within such a framework as of <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag is wrongly reconstrued as ‘intemporality’ (but then we can garner from our vantage modern positivism perspective that such defective process in prior registry-worldviews/dimensions effectively spoke of their corresponding uninstitutionalised-threshold and the same does applies in our own respect from a prospective perspective). In this regards the prospective notional–deprocrypticism registry-worldview/dimension, as of its notional–deprocrypticism reflexivity of this human limited-mentation-capacity instigating ‘aporeticism overcoming/unovercoming deficiency of ontological-performance’<including-virtue-as-ontology>’ along the overall ontological-contiguity—of-the-human-institutionalisation-process, effectively elicits originariness-parrhesia,—as–spontaneity-of-aestheticisation but then as of its ‘foregrounding—entailment—postconverging–narrowing-down—sublimation-as-to-existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation ’—in–reflecting—‘immanent-ontological-contiguity ’—as-operative-notional–deprocrypticism) supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument —for—
conceptualisation’, it is not receptive to a human dephasing shiftiness-of-the-Self as of ‘deferment of human instinctual responsibility’ that dehistorialises humankind into Being/Existential homelessness as a vague temporal-to-intemporal nihilism wherein we wrongly deify our presencing—absolutising-identitive-constitutedness while paradoxically failing to articulate a coherent existential narrative underlying 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 involving a developing *historiality/ontological-eventfulness*/ontological-aesthetic-tracing<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’> of human recurrent deestructuring-threshold—<uninstitutionalised-threshold /presublimating—desublimating-decisionality>—of-ontological-performance —<including-virtue-as-ontology> and its superseding with human recurrent constructiveness-of-ontological-performance —<including-virtue-as-ontology>, and so beyond just the nornrlism of our ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’. This orientation is very much the peculiarity of notional—deprocrypticism as in reality all the other prior registry-worldviews/dimensions are notionally/epistemically various levels of notional—procrypticism or notional—disjointedness-as-of—reference-of-thought (in successive relative-ontological-completeness as of increasing notional—deprocrypticism or increasing <amplituding/formative—notional—preempting—disjointedness-as-of—reference-of-thought) but it is prospective notional—deprocrypticism ontological-faith—notional—or-ontological-fideism dimensionality-of-sublimating—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or—conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit—


This de-mentative/structural/paradigmatic process orientation with regards to human virtue at constructiveness-of-ontological-performance\(^72\)-<including-virtue-as-ontology> and vices-and-impediments\(^106\) at destructuring-threshold-{uninstitutionalised-threshold\(^103\)/presublimating–desublimating-decisionality}\)-of-ontological-performance\(^72\)-<including-virtue-as-ontology> overrides/supersedes the naïve/ontologically-flawed traditional orientation as of ‘presencing—absolutising-identitive-constitutedness\(^13\)/identitive-constitutedness\(^13\)-as-‘epistemic-totality’—dereification\(^17\)-in-dissingularisation<as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness>-as-flawed-epistemic-determinism\(^49\) failing to grasp the dynamism implied in the Socratic knowledge-is-virtue insight when it attributes to individuals inherence of good-naturedness or bad-naturedness and ‘failing to construe of the knowledge-driven ontologically-pertinent de-mentative/structural/paradigmatic process as of ‘relative-ontological-incompleteness\(^89\)/relative-ontological-completeness\(^88\)\]
the supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument –for–
conceptualisation of deprocrypticism–or–preempting—disjointedness-as-of- reference-of-
thought as ‘point of’ <amplituding-formative-epistemicity> 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” that one can reflect upon the
‘notional–procrypticism/notional–disjointedness as of difference-conflatedness”–as-to-
totalitative-reification”-in-singularisation”<as-to-the-nondisjointedness/entailment-of-
prospective- nonpresencing> -as-veridical-epistemic-determinism” of our procrypticism–
positivism” meaningfulness-and-teleology” in order to construe its induced virtue at
constructiveness-of-ontological-performance ”<including-virtue-as-ontology> and vices-and-
impediments at destructuring-threshold<institutions-uninstitutionised-threshold>/presublimating–
desublimating-decisionality>–of-ontological-performance””<including-virtue-as-ontology> as
of living-development–as-to-personality-development, institutional-development–as-to-social-
function-development and Being-development/ontological-framework-expansion–as-to-depth-
of-ontologising-development-as-infrastructure-of” meaningfulness-and-teleology”. We can
thus appreciate that just as a <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 assessment of the virtue and vices-and-impediments of
individuals in any of the preceding registry-worldviews/dimensions will find them relatively
wanting/deficient with regards to our positivism, this ‘is not decisively/critically the case on the
basis that we are inherently better individuals than any of the prior registry-
worldviews/dimensions individuals’ but rather a question of us being at the vantage backend of
the institutional-cumulation/institutional-recomposure\textsubscript{\textasciitilde\textasciitilde} as to historiality/ontological-eventfulness \textsubscript{\textasciitilde\textasciitilde}\textbackslash ontological-aesthetic-tracing\textsubscript{\textasciitilde\textasciitilde}\textbackslash perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism’\textbackslash⟩ in reflecting holographically\textbackslash conjugatively-and-transfusively\textbackslash the ontological-contiguity\textsubscript{\textasciitilde\textasciitilde} of the human-institutionalisation-process\textsubscript{\textasciitilde\textasciitilde} ‘relative-ontological-incompleteness \textsubscript{\textasciitilde\textasciitilde} relative-ontological-completeness\textsubscript{\textasciitilde\textasciitilde}\textbackslash\textsubscript{\textasciitilde\textasciitilde}\textbackslash (sublimating–referencing/registering/decisioning–as-self-becoming/self-conflatedness \textsubscript{\textasciitilde\textasciitilde}\textsubscript{\textasciitilde\textasciitilde} formative–supererogating\textsubscript{\textasciitilde\textasciitilde}\textbackslash projective\textsubscript{\textasciitilde\textasciitilde}\textsubscript{\textasciitilde\textasciitilde}–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\textsubscript{\textasciitilde\textasciitilde} of limited-mentation-capacity-deepening\textsubscript{\textasciitilde\textasciitilde}, pointing out that what is decisive/critical for inducing human virtue over vices-and-impediments\textsubscript{\textasciitilde\textasciitilde} rather lies with the assessment of any such registry-worldview/dimension prospective ‘point of \textsubscript{\textasciitilde\textasciitilde} amplituding/formative–epistemicity\textsubscript{\textasciitilde\textasciitilde}\textbackslash causality–as-to-projective-totalitative–implications-of-prospective-nonpresencing–for-explicating-ontological-contiguity in reflecting holographically\textbackslash conjugatively-and-transfusively\textbackslash the ontological-contiguity\textsubscript{\textasciitilde\textasciitilde} of the human-institutionalisation-process\textsubscript{\textasciitilde\textasciitilde}, as so-implied by the prospective registry-worldview/dimension supererogatory\textsubscript{\textasciitilde\textasciitilde} acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing/intelligibility\textsubscript{\textasciitilde\textasciitilde}\textbackslash setup/measuring\textsubscript{\textasciitilde\textasciitilde} instrument–for–conceptualisation as it reflects upon the preceding registry-worldview/dimension ‘notional–procrypticism/notional–disjointedness as of difference-conflatedness –as-to-totalitative-reification\textsubscript{\textasciitilde\textasciitilde} in singularisation–as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing⟩ –as-veridical-epistemic-determinism’ in order to construe/assess/supersede by its induced virtue at the prospective constructiveness-of-ontological-performance\textsubscript{\textasciitilde\textasciitilde}\textbackslash\textsubscript{\textasciitilde\textasciitilde}–<including-virtue-as-ontology> over vices-and-impediments\textsubscript{\textasciitilde\textasciitilde} at
the destructuring-threshold-{uninstitutionalised-threshold/presublimating–desublimating–
decisionality}–of-ontological-performance\textsuperscript{72}<-including-virtue-as-ontology> as of living-
development–as-to-personality-development, institutional-development–as-to-social-function-
development and Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100}. The overall
emphasis herein of the conjunction between psychopathic manifestation with the ontological-
contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} arises in the sense that as previously
articulated the postlogism ‘as-psychopathy-as-of-‘attendant-intradimensional’-
preconverging/dementing\textsuperscript{19}–apriorising-psychologism\textsuperscript{74}(<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> educators–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\textsuperscript{22} on the basis of the same
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{7} construed as of
the ‘underlying apriorising/axiomatising/referencing–psychologism/mental-schema’ of the
given registry-worldview’s/dimension’s reference-of-thought\textsuperscript{85} devolving meaningfulness-
and-teleology\textsuperscript{100}. Thus a registry-worldview’s/dimension’s postlogism\textsuperscript{78}–as-psychopathy-as-of-
‘attendant-intradimensional’–preconverging/dementing\textsuperscript{19}–apriorising-psychologism\textsuperscript{74}
(<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> educators–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\textsuperscript{22} on the basis of the same
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{7} construed as of
the ‘underlying apriorising/axiomatising/referencing–psychologism/mental-schema’ of the
given registry-worldview’s/dimension’s reference-of-thought\textsuperscript{85} devolving meaningfulness-
and-teleology\textsuperscript{100}. Thus a registry-worldview’s/dimension’s postlogism\textsuperscript{78}–as-psychopathy-as-of–
‘attendant-intradimensional’–preconverging/dementing\textsuperscript{19}–apriorising-psychologism\textsuperscript{74}
(<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-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of the given
registry-worldview/dimension’. The implication here is that ‘postlogism’-as-psychopathy-as-
of-‘attendant-intradimensional’-preconverging/dementing⁰—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>}

disposition rather
‘manifests as ontologically-flawed inordinary/unexpected/anormal catching-up-by-
decontextualising/de-existentialising–extrinsic-attribution for social-functioning-and-
accordance’ in contrast to ontologically-veridical 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 ‘manifest
ontologically-veridical ordinary/expected/assumed-normal contextualising/existentialising–
intrinsic-attribution for social-functioning-and-accordance’. Postlogism⁰—as-psychopathy-as-
of–‘attendant-intradimensional’–preconverging/dementing⁰—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-

2188
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity). This explains why
the prospective registry-worldview/dimension is rather a difference-in-nature/difference-in-
apriorising-or-axiomatising-or-referencing 3 as of its supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—for-
conceptualisation from the prior registry-worldview’s/dimension’s given supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—for-
conceptualisation, and equally explaining why a postlogism—psychopath-as-of-‘attendant-
intradimensional’-preconverging/dementing—as-priorising-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—as-priorising-psychologism⟩ manifestation on the
basis of a prior relative-ontological-incompleteness—registry-worldview/dimension doesn’t-
work/is-inoperant with respect to a prospective relative-ontological-completeness registry-
worldview/dimension (say for instance a postlogism—psychopath-as-of-‘attendant-
intradimensional’—preconverging/dementing—as-priorising-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—

2192
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—conceptualisation): whether such a corresponding
notional—procrypticism/notional—disjointedness, starting as from the basis of ‘fundamental
animality failing dispensing-with-immediacy-for-relative-ontological-completeness’—by-
reification²⁷/contemplative-distension²⁸’ is recurrent-utter-uninstitutionalisation’s trepidatious—
self-consciousness specific notional—procrypticism/notional—disjointedness of ‘failing
prospective rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism
given dispensing-with-immediacy-for-relative-ontological-completeness’—by-
reification²⁷/contemplative-distension²⁸’ so-construed from base-institutionalisation
perspective; base-institutionalisation—ununiversalisation’s warped—self-consciousness specific
notional—procrypticism/notional—disjointedness of ‘failing prospective universalisation-
directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism
given dispensing-with-immediacy-for-relative-ontological-completeness’—by-
reification²⁷/contemplative-distension²⁸’ so-construed from universalisation perspective;
universalisation—non-positivism/medievalism’s preclusive—self-consciousness specific
notional—procrypticism/notional—disjointedness of ‘failing prospective positivism/rational-
empiricism—universalisation-directed—rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism
so-construed from positivism/rational-empiricism perspective; or prospectively positivism—procrypticism
occlusive—self-consciousness specific notional—procrypticism/notional—disjointedness of
‘failing prospective preempting—disjointedness—as—of—³³ reference-of-thought—as—to—
<amplituding/formative—epistemicity>growth-or-conflatedness—transvaluative-
rationalisitg/transepistemicity/anamnestic—residuality/spirit—drivenness’—in-superseding—mere-
[88]/contemplative-distension 
[87]/reification 
[86]/supererogation 
[85]/immanent-ontological-contiguity ;—as-operative-notional—deprocrypticism  
[84]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 


procrypticism respectively reflexive of their relative-ontological-incompleteness \( ^{89} \) prelogism \( ^{79} \)

contiguity>-educing—self-referencing-syncretising–forward-facing–postconverging/dialectical-thinking–apriorising-psychologism> in ‘manifest ontologically-flawed inordinary/unexpected/anormal catching-up-by-decontextualising/de-existentialising–extrinsic-attrtribution for social-functioning-and-accordance’ (as so-underlied with \textlangle amplituding/formative\textrangle wooden-language-(imbued–temporal–mere-form/virtualities/dereification \textlangle 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-\textlangle discretely-implied-functionalism\textrangle and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation) as so-reflected as from the \textlangle supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation for aposteriorising/logicising/deriving/intelligising/measuring cognisant-and-integrative social \textlangle meaningfulness-and-teleology\textrangle of the prospective registry-worldview/dimension; and thus so-construed as difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing \textlangle 23 \rangle of respectively prior and prospective registry-worldviews/dimensions. Hence, ‘all the human home that exists’ is as of the full implications of the perpetuation in reflecting holographically-\textlangle conjugatively-and-transfusively\textrangle the ontological-contiguity\textlangle 67 \rangle—of-the-human-institutionalisation-process\textlangle 15 \rangle as it explains what is the human and its becoming beyond any epochally blinded nombrilism. But then while realistically the ontological-contiguity\textlangle 67 \rangle—of-the-human-institutionalisation-process\textlangle 15 \rangle is driven as of human dimensionality-of-sublimating \textlangle amplituding/formative\textrangle supererogatory–dementativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) and secondnatured institutionalisation dispositions with respect to the fact that the human
disposition of all registry-worldviews/dimensions is very much capable of countenancing however fragile prospective ‘relative-ontological-incompleteness’/relative-ontological-completeness{(sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness/formative–supererogating–projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,–in-perspective–ontological-normalcy/postconvergence)} as to human-and-social–expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism’; that is, until when that fragility is exploited by temporal sophistic/pedantic dispositions in wrongly and cynically implying the equivalence of prospective intemporal-projection and prior temporal-projection as to when Ancient-sophists elicit the contemplation of Socratic-philosophers intemporal universalising-idealisation narrative in terms of their epochal non-universalising narrative, as to when medieval-scholasticism fail to engage prospective budding-positivism/rational-empiricism meaningfulness-and-teleology and harkening rather to its dogmatic pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation, and as to when modern-day pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation{(blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness)} seems to be blinded to the implication of ‘prospective event’/aporeticism
overcoming/unovercoming thinking implied deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought’ and take the route of eliciting disparateness-of-conceptualisation—<unforegrounding-disentailment,—failing-to-reflect—‘immanent-ontological-contiguity’> unconstrained to existential-reality as of ontological-primemovers-totalitative-framework such that even the idea of a human existential narrative tends to be put into question together with a tendency to question the pertinence of historically transformative figures and movements, and so in a ‘disparateness-of-conceptualisation—<unforegrounding-disentailment,—failing-to-reflect—‘immanent-ontological-contiguity’> impotence-inducing exercise’ (as to the fact that where there is uncertainty, whether real or unreal, ontological implications cannot then be effectively derived). The manifest reality of human ontologisation/ontological-veracity/aestheticisation-towards-ontology is thus one that is ever sub-ontological—<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence’s—sublimating—nascence> as of human-subpotency—aporia/undecidability/dilemma/ought—indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal—to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor. This is reflected inherently in the fact that given human limited-mentation-capacity, human aestheticisation is ever always reactualising/recomposuring towards a fully ontologising reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as of supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation; 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—
reasoning as of base-institutionalisation, and the latter as of \[^{104}\] universalisation, the latter as of positivism/rational-empiricism and prospectively the latter as of deprocrypticism. The overall point here is that it is the ontological-good-faith/authenticity \[^{69}\] ~postconverging~dementating/structuring/paradigming\[^{70}\] as of parrhesiastic-aestheticisation that ‘invents/creates’ the prospective registry-worldview’s/dimension’s reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation, and carries the ‘intemporal parrhesiastic seeding-promise dimensionality-of-sublimating \[^{69}\] \{\langle<amplituding/formative>supererogatory~dementativeness/epistemic-growth-or-conflatedness \>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle\} of the registry-worldview/dimension \[^{40}\] 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 \[^{99}\] /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’\[^{87}\] and assumes at the given registry-worldview/dimension destructuring-threshold–\[^{103}\] \{uninstitutionised-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’

\(\langle \text{amplituding/formative-de-mentativeness/epistemic-growth-or-conflatedness } /\text{transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle\) of the registry-worldview/dimension 56 meaningfulness-and-teleology 00 beyond just its reproducibility—mathesis/motif/thrownness-disposition,—as-reproducibility-of-aestheticisation’ (that is, as the shiftiness-of-the-Self 02 loses sight of ‘Will/Spirit/Drive parrhesiastic instigative dispensing-with-immediacy-for-relative-ontological-completeness 100 by-reification 07 /contemplative-distension 100 ’). Such an ‘absolutising disposition with the registry-worldview/dimension mere-form of reproducibility—mathesis/motif/thrownness-disposition,—as-reproducibility-of-aestheticisation’ is what underlies disparateness-of-conceptualisation-unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’ at a registry-worldview/dimension destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}—of-ontological-performance 100 -<including-virtue-as-ontology> ‘wherein normativities, conventions, practices, etc. as secondnatured institutionalised constructs assume absolute determinism that flawly override any parrhesiastic 45 <amplituding/formative–epistemicity-totalising~renewing~realisation/re-perception/re-thought of ontological-veracity’, and explains the Sophists—ideal-type-or-individuation non-universalising inclination on the basis that that social practice is absolutely deterministic of 56 meaningfulness-and-teleology 00 and the medieval-scholasticism—pedants—ideal-type-or-individuation non-positivising/medievalism dogma on the basis that that social practice is absolutely deterministic of 56 meaningfulness-and-teleology 00, as well as modern-day overall pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-45 <amplituding/formative–epistemicity-totalising~in-relative-ontological-completeness} as of institutional-being-and-craft normativities, conventions, practices, etc. in
potency—sublimating–nascence,—disclosed-from-prospective-epistemic-digression

sublimating-validation/desublimating-invalidiation implications ‘as of parrhesiastic

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

thought of ontological-veracity’ thus providing the framework for ontological-bad-

faith/inauthenticity and sophistry hanging on unto 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

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 occuring along its already

secondnatured 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 ‘reference-of-thought–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 \textasciitilde{}-in-reflecting-\textasciitilde{}immanent-ontological-contiguity \textasciitilde{}-as-operative-notional-deprocrypticism) as to existence-potency\textasciitilde{}~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\textasciitilde{}<unforegrounding-disentailment,-failing-to-reflect-\textasciitilde{}immanent-ontological-contiguity\textasciitilde{}\textasciitilde{}>, along the very same reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as of an ontologically-flawed human-subpotency dialogical-equivalence\textasciitilde{}<as-to-psychologismic~apriorising/axiomatising/referencing-(of-
\textasciitilde{}existential-contextualising-contiguity \textasciitilde{}\textasciitilde{})—conflatedness \textasciitilde{}-in-self-becoming/self-
confiatedness /formative–supererogating> that ‘allows the mortals that we are to average our thoughts’ rather than existence-potency\textasciitilde{}~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\textasciitilde{}~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 \textasciitilde{}foregrounding—entailment-(postconverging–narrowing-down–sublimation-as-to-
\textasciitilde{}existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation \textasciitilde{}-in-
reflecting-\textasciitilde{}immanent-ontological-contiguity \textasciitilde{}-as-operative-notional-deprocrypticism) that is no more than complexification of disparateness-of-conceptualisation\textasciitilde{}<unforegrounding-disentailment,-failing-to-reflect-\textasciitilde{}immanent-ontological-contiguity\textasciitilde{}\textasciitilde{}>. Critically as of such
parrhesiastic instigation of prospective relative-ontological-completeness the prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation ‘sycophantic-sophistic pretences of candour’ are edgily/incisively trampled-upon parrhesiastically as the Socratic-philosophers go out of their way to highlight the intellectual discredit of the sophists, as budding-positivists go out of their way to highlight medieval-scholasticism dogma, and likewise suprastructuralism/postmodern-thought is beyond just our positivism—procrypticism reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation and as reflected herein with the parrhesiastic highlighting of institutional-being-and-craft and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—{blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness } as of positivism—procrypticism ‘disjointedness-as-of-reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as of its lack of prospective deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought foregrounding—entailment—{postconverging—narrowing—down—sublimation—as-to—‘existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation ’—in-reflecting—‘immanent-ontological-contiguity ’;—as-operative-notional—deprocrypticism} supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation; as all that is as of knowledge-reification at uninstitutionised-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/supererogatory—de-mentativity, it is important to
conceptualisation

for

meaningfulness-and-teleology

aposteriorising/logicising/deriving/intelligising/measuring, and so ‘over human-subpotency
dialogical-equivalence-as-to-psychologismic-apriorising/axiomatising/referencing-(of-
existential-contextualising-contiguity)—conflatedness—in-self-becoming/self-
conflatedness/formative-supererogating implied dispersateness-of-conceptualisation-
<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’–>
unification as of an ontologically-flawed human-subpotency contrasting-and-comparison driven
notion of foregrounding—entailment-(postconverging–narrowing-down–sublimation-as-to-
‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation”-in-
reflecting-‘immanent-ontological-contiguity’;–as-operative-notional–deprocrypticism)’.

Rather the Socratic-philosophers are not obstinate as all the possibility for prospective
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity that can-exist-as-of-
existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
(as from ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-

supererogatory–de-mentativity that can-exist-as-of-existential-reality intemporal
parrhesiastic seeding-promise dimensionality-of-sublimating

{<amplituding/formative>sуперерогативно–де-ментативность/эпистемический-рост-or-

conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation for prospective knowledge-reification, with respect to human
limited-mentation-capacity-deepening) can only arise as to existence-potency~sublimating–
nascence,-disclosed-from-prospective-epistemic-digression implied prospective relative-
ontological-completeness parrhesiastic instigation implications of universalising-
idealisation as the foregrounding—entailment-(postconverging–narrowing-
down–sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation”-in-reflecting-‘immanent-ontological-contiguity’;–as-operative-

2222
notional-deprocrypticism at reference-of-thought-level for devolving ‘meaningfulness-and-teleology’, and ‘not contrasting-and-comparison disparateness-of-conceptualisation-
<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’> in human-subpotency

dialogical-equivalence><as-to-

psychologismic~apriorising/axiomatising/referencing-(of-existential-contextualising-
contiguity )—conflatedness , -in-self-becoming/self-conflatedness /formative–
supererogating> as of non-universalising sophistry reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation secondnatured
normativities, conventions, practices, etc. as of its lack of prospective Socratic-philosophers

universalising-idealisation foregrounding—entailment{postconverging—narrowing-
down—sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation ’-in-reflecting-‘immanent-ontological-contiguity ’;—as-operative-
notional-deprocrypticism)

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument –for–
conceptualisation’; likewise the budding-positivists are not obstinate as all the possibility for
prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity that can-exist-as-of-existence-potency
sublimating–nascence,-disclosed-from-prospective-epistemic-digression (as from ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality intemporal parresiastic seeding-promise dimensionality-of-sublimating
(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) for prospective knowledge-reification’, with respect to human
limited-mentation-capacity-deepening”) can only arise as to existence-potency

2223

2224
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\rangle for prospective knowledge-reification, with respect to human limited-mentation-capacity-deepening can only arise as to existence-potency ~sublimating-nascence.-disclosed-from-prospective-epistemic-digression implied prospective relative-ontological-completeness parrhesiastic instigation implications of ‘deprocrypticism—or-preempting—disjointedness-as-of-\text{reference-of-thought}’ as the \text{foregrounding—entailment} \langle\text{postconverging—narrowing-down—sublimation-as-to—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation} \text{’—in—reflecting—immanent-ontological-contiguity} \text{’—as-operative-notional—deprocrypticism}\rangle at \text{reference-of-thought—level} for devolving meaningfulness-and-teleology, and ‘not contrasting-and-comparison disparateness-of-conceptualisation—\text{unforegrounding—disentailment,—failing—to—reflect—immanent-ontological-contiguity}’ in human-subpotency dialogical-equivalence—


of positivism—procrypticism’s disjointedness-as-of—reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation secondnatured normativities, conventions, practices, etc. as of its lack of prospective deprocrypticism—or-preempting—disjointedness-as-of—reference-of-thought

conceptualisation’. In furtherance of this prospective epistemic-ricochetting/transepistemicity indictment, this author laments a covert practice of an intellection that has been critical of postmodern-thought but in latter years ‘reformulates the implications of postmodern ideas’ as original thought even as such practices supposedly passes their institutional thresholds of admissibility with the caveat though that much of such thought is poorly operant given its ad-hoc depth of knowledge-reification gesturing/process as of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’> implications, and along the same parrhesiastic prospective epistemic-ricochetting/transepistemicity line this author is very much befuddled of a perverted exercise to undermine the originality of this work supposedly because of the theoretical orientation by a naïve ad-hoc synonymising exercise that this author is very much confident fails as it overlooks the coherence and knowledge-reification gesturing/process articulated herein. Generally, such perversion of thought as it discreetly networks fails society in the long-run when it seems to assume a foreshadowing posture with regards to what can be thought or not thought as of a ‘realpolitiking of thought’ exercise. Such intellectual shadiness of vague highmindedness is no more different from the gross inanity of Ancient-sophists or medieval-scholastic pedants, as of naïve shallow-minded incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation as of a poor sense of intemporality/longness beyond earthly materialism. The transepistemic/epistemic-ricochetting veracity of all singularising/immanenting subject-matters/domains-of-study (postconverging-narrowing-down-sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-reflecting-‘immanent-ontological-contiguity ’; as-operative-notional–deprocrypticism) reflecting existence’s overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—(imbued-and-
In another respect this author’s re-elaboration of postmodern difference conception, as of ontologically-veridical difference-conflatedness\(1\) -as-to-totalitative-reification\(87\) -in-singularisation\(<\)as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing\(>\) -as-veridical-epistemic-determinism contends that this effectively captures-and-reflects the evolving reality of existential-contextualising-contiguity\(9\) knowledge-reification\(1\) of human \(50\) meaningfulness-and-teleology\(100\), and so over analytic atomising/taking-to-pieces formalisation approach as of identitive-constitutedness\(1\) -as-‘epistemic-totality\(36\)’-dereification\(87\) -in-dissingularisation\(<\)as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness\(>\) -as-flawed-epistemic-determinism that goes on to analyse as if all the analysis that has ever been is as of presencing—absolutising-identitive-constitutedness\(1\) while ignoring the \(<\)amplituding/formative–epistemicity\>causality\(\)as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity\(67\) of human underlying relative-ontological-incompleteness\(89\)/relative-ontological-completeness\(88\)\(\langle\)sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness /formative–supererogating\(\langle\)projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,–in-perspective–ontological-normalcy/postconvergence\(\rangle\)\rangle with respect to temporal-to-intemporal ontological-performance\(72\)\(\langle\)including-virtue-as-ontology\> as from past to present to future with regards to existential-contextualising-contiguity\(9\) knowledge-reification. Another criticism is the inclination for such atomising/taking-to-pieces formalisation predisposition to start out with ad-hoc disparate conceptualisations as of identitive-constitutedness\(1\) -as-‘epistemic-totality\(36\)’-dereification\(87\) -in-dissingularisation\(<\)as-to-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 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-veridity 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-veridity. Again, what is loss of critical pertinence here is exactly what is implied by ‘meaningfulness-and-teleology’/knowledge as of existential-contextualising-contiguity’ knowledge-reification’, as being rather all about elucidating the necessary-existential-states-and-conditions so-construed as ‘axiomatic-construct construed of ecstatic-existence/the-nature-of-the-world/conditions’, and not presuming-and-skirting-around them, before further expanding on the elucidation/reification of their manifestations as validated or can be falsifiable by ontological-primemovers-totalitative-framework; or otherwise this simply leads to a loss of the sense of ontologically-veridical reality. Ultimately, such abstract atomising/taking-to-pieces formalisation tendencies and further as of a frequently gestational knowledge state with respect to the possibility for prospective social transcendence-and–sublimity/sublimation/supercilious–de-mentativity, induces a penchant for flawed intellectually supplementing rhetorisation rather than reification as well as naïve focussing on disparateness of conceptualisations-and-interpretations as of lack or poor constraining ontological-primemovers-totalitative-framework disposition rather than an orientation towards the ‘transversality<for-sublimating–existential-eventuating/denouement>–of–
‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supercilious ’–in–
reflecting–‘immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism) of conceptualisations-and-interpretations’ as constrained to ontological-primemovers-totalitative-framework which is what further reifies the body of knowledge by enabling existence as the
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-synergetising/circularity/interiorising/akrasiatic-drag mental-dispositions as if all the world that has ever existed is as of “presencing—absolutising-identitive-constitutedness”, and displaces/decenters the human subject as of its “presencing—absolutising-identitive-constitutedness” cloistered-consciousness for a more mature and nuanced conception of truth and the implications of truth; and so, beyond the contemplation of naïve atomising/taking-to-pieces formalisation dereifying rhetorisations that border on <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>} populist interpretations rather than elevating human ontological construal of the social domain-of-study! It is herein contended that existence—as-the-absolute-a-priori-of-conceptualisation-and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation -<as-to-perspective—ontological-normalcy/postconvergence-implied—prospective-aporeticism-overcoming/unovercoming> as of its ecstatic singularity actually points to appropriate attitude/mental-disposition/care—and—
episteme as of ontologically-veridical difference-conflicatedness\textsuperscript{87} as-to-totalitative-reification\textsuperscript{87} in-singularisation\textsuperscript{<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> -as-veridical-epistemic-determinism 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{87} 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\textsuperscript{<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> 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\textsuperscript{9} 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\textsuperscript{87} <amplituding/formative–epistemicity> causality—as-to-projective-totalitative–implications-of-prospective– nonpresencing—for-explicating-ontological-contiguity .

Actually, formalisation in the natural sciences and mathematics is the effective ‘formatting outcome’ of an implicated creative process of existential-contextualising-contiguity knowledge-reification\textsuperscript{87}. 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\textsuperscript{89} knowledge-reification\textsuperscript{87}, inducing successive differences of ontological-performance—<including-virtue-as-ontology> of meaningfulness-and-teleology\textsuperscript{100} as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’ with increasing prospective relative-ontological-completeness ’ reflected as of difference-conflatedness—as-to-totalitative-reification\textsuperscript{87}-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-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity\textsuperscript{11} reflected as of identitive-constitutedness—as-‘epistemic-totality ’- dereification\textsuperscript{87}-in-dissingularisation—<as-to-the-disjointedness/disentailment-of: presencing—
absolutising-identitive-constitutedness > -as-flawed-epistemic-determinism; with
‘repeating/repetition of maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation for existential-contextualising-contiguity’ knowledge-reification, inducing successive differences of ontological-performance-
<including-virtue-as-ontology> of meaningfulness-and-teleology as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human-amplituding/formative–epistemicity’-totalising-purview-of-construal’ with increasing prospective relative-ontological-completeness’ rather reflected as of ontologically-veridical difference-conflatedness-as-to-totalitative-reification-in-singularisation-
-nondisjointedness/entailment-of-prospective- nonpresencing-as-veridical-epistemic-determinism which implied singularisation-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 —unenframed-conceptualisation for existential-contextualising-contiguity knowledge-reification’, inducing successive differences of ontological-performance-
<including-virtue-as-ontology> of meaningfulness-and-teleology as of the-very-same-immanent-existence/intrinsic-reality/ontological-
veridicality, as to ‘human<amplituding/formative–epistemicity>totalising~purview-of-

construal’ with increasing prospective relative-ontological-completeness is very much obvious from the accounts of ‘successive partial contributions-and-failures’ that lead to major breakthroughs in the natural sciences as of the ‘very same <amplituding/formative–

epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-

reality/ontological-veridicality/existential-reality’; with this ontologically-veridical difference-conflatedness –as-to-totalitative-reification—in-singularisation—as-to-the-

t nondisjointedness/entailment-of-prospective- nonpresencing as-veridical-epistemic-

determinism ‘repeating/repetition of maximalising-recomposuring-for-relative-ontological-

completeness —unenframed-conceptualisation for existential-contextualising-contiguity knowledge-reification, inducing successive differences of ontological-performance<including-virtue-as-ontology> of meaningfulness-and-teleology as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-

human<amplituding/formative–epistemicity>totalising~purview-of-construal’ with increasing prospective relative-ontological-completeness construed as occurring within the very same scientist, across scientists of the same interest-of-study in a generation, and across scientists of the same developing interest-of-study crossgenerationally as of the ‘very same <amplituding/formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. In this regard, we can appreciate that as of their differing ontological-performance<including-virtue-as-ontology> the threshold where the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs projects its prospective relative-ontological-completeness is considered as postconverging-or-dialectical-thinking—apriorising-psychologism, and striving to operate the classical-mechanics—axiomatic-constructs in its projected prior relative-ontological-incompleteness is effectively preconverging-or-dementing—apriorising-psychologism; even
though both address the ‘very same physics—amplituding/formative—epistemicity—totalising—devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. The implications of flawed formalisation credo as of conceptual patterning identitive-constitutedness—as-‘epistemic-totality’—dereification—in-dissingularisation—as-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-(of-existential-contextualising-contiguity)—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-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity. Basically, the underlying implication of apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—
conflatedness
d, and so over naïve apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)---constitutedness
is that all ontologically-veridical conceptualisations can only be veridical by their ‘abstract reduction to the totalising-entailing/nested-congruence implication of existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’<as-to-perspective—ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’ as of its ecstatic singularity’, and thus implies the articulation of all such ontologically-veridical conceptualisations as of singularisation<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing>
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, <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and logocentrism as of apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—constitutedness. Critically, no concepts have any veridical meaningfulness-and-teleology but only rather as of their apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—confinedness with existence, and cannot be construed as ‘existing in existence’ as implied by apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—constitutedness which just leads to ontologically-flawed dissingularisation<as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemic-determinism implied identitive-constitutedness—as—’epistemic-totality’—dereification—in-dissingularisation<as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > as-flawed-epistemic-determinism. We can appreciate that the naïve conceptual patterning of conceptualisations in many a social domain-of-study failing to disambiguate divergent
knowledge implications-and-contributions as of existential-contextualising-contiguity\(^3\)
knowledge-reification\(^3\) end up transforming subject-matters into descriptive enunciations of weak existentially explanatory and predicative capacity. The entire project of human
meaningfulness-and-teleology\(^3\) 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\(^3\) knowledge-reification\(^3\), 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\(^3\) 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-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity\(^3\). This failure in fully appreciating the import of ontologically-veridical difference-conflatedness\(^1\) -as-to-totalitative-reification\(^1\) -in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>-as-veridical-epistemic-determinism ‘repeating/repetition of ’ maximalising-recomposuring-for-relative-ontological-completeness\(^3\)—unenframed-conceptualisation for existential-contextualising-contiguity\(^3\) knowledge-reification\(^3\), inducing successive differences of ontological-performance\(^7\)- <including-virtue-as-ontology> of meaningfulness-and-teleology\(^3\) 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\(^3\)’ as of implied singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>- projected epistemic-immanence/veridical-epistemic-determinism has fundamental <amplituding/formative-
epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity as transcendence-and-
sublimity/sublimation/supererogatory~de-mentativity only arise as of human expansion of its
reifying grasp of existential-contextualising-contiguity. Consider in this regard that the
repeated maximalising-recomposuring-for-relative-ontological-completeness—anenframed-
conceptualisation articulation by this author on the theme of conceptual patterning here further
complements as of further articulated reification of this very theme elsewhere herein, more
than just about a mechanical repeating; and this knowledge-reification insight often goes
missing with many a subscriber to the formalisation credo, as of reification along the three
frames indicated above (as of same scholar interest-of-study, scholars of the same generation
interest-of-study and scholars crossgenerationally developing interest-of-study). In this regard,
the contribution of post-structuralist scholars like Foucault, Derrida, Lyotard, Lacan, Deleuze
have now and then been belittled as not original, as of a very much naïve conceptual patterning
conception of knowledge; going by their profound association with earlier scholars and more
specifically Heidegger and Nietzsche. From a creative existential-contextualising-contiguity
knowledge-reification perspective of knowledge construal, this is no less silly as dismissing
and belittling as unoriginal the ideas of later physicists since their contributions are just more
evolved formalisation as of conceptual patterning of concepts originarily/as-of-event available
to earlier contributors to the ‘traditional classical mechanics axiomatic-construct’ propounded
by Newton together with the conceptual patterning influences of Galileo, Descartes, Leibniz,
etc. as of the conceptual patterning of such concepts like space, time, force, etc. Such a
conclusion certainly reflects a ‘massive ontological dearth’ in failing to appreciate the creative
existential-contextualising-contiguity knowledge-reification knowledge-reification
<amplituding/formative–
epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity of the latter contributors in both
instances. This further speaks of a poor grasp of the human knowledge project as being all about further reifying human grasp of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human-epistemicity’-totalising-purview-of-construal’, with the intellectual’s job to the best of their abilities rather being about orientating its effort for the best possibility to further this goal whether as of critical altogether new thought development or critical recomposuring of prior thought, or both. More likely than not the headway made by prior scholars means that the good intellectual knows as of the true goal of human knowledge advancement beyond just institutional-being-and-craft that their best effort is rather in further advancing/reifying/elucidating the headway as of ‘repeating/repetition of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation for existential-contextualising-contiguity knowledge-reification, inducing successive differences of ontological-performance—<including-virtue-as-ontology> of meaningfulness-and-teleology as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to-‘human-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 perspective 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 universals conceptualisation central’ reflected by Descartes ‘I think therefore I am’, and as followed and adopted to resolve various human knowledge issues by subsequent thinkers in successive generations as of human ontological-faith-notion-or-ontological-fideism—imbued-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 dementative/structural/paradigmatic disseminative implications of postmodern-thought as of the prospective exercise of ‘leaving it’ to existence as of ontological-primemovers-totalitative-framework as the veritable transcendental-signifier/transcendental-enabling/sublimating/supererogatory—de-mentativity to ‘continually select’ postmodern—
notional-deprocrypticism disseminative orientations for transcendence-and-
sublimity/sublimation/supererogatory de-mentativity, in the same vain that the ‘non-
positivism/medievalism undecentered human subject’ failed to truly appreciate the 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,-elicitng-of-prospective-
supererogation’\textsuperscript{97} <as-to-perspective–ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’>. Such institutional nombrilistic
inclinations operate on the naivety that institutional processes are inherently reifying by their
mere infrastructure and deferential-formalisation-transference, and set up enframed constraints
that are in many ways self-defeating for the purpose of profound existential-contextualising-
contiguity\textsuperscript{39} knowledge-reification\textsuperscript{87} 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\textsuperscript{39} knowledge-reification\textsuperscript{87} here implies human
displacement/decentering even though our temporal/shortness-of-register-of–
meaningfulness-and-teleology\textsuperscript{100} dispositions certainly have a hard time assuming the full implications of such
prospectively implied transcendental \textsuperscript{57}meaningfulness-and-teleology\textsuperscript{100}. This further speaks to
the fact that human knowledge is much more than distantly/remote abstracted conceptions of
meaningfulness-and-teleology\textsuperscript{100} of trite existential-contextualising-contiguity\textsuperscript{39} knowledge-
critical occasions this puts the human subject itself into question; and so, as of ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ even where this edges into contortioning asceticism as of nonextricatory-existential-preempting-of-existential-unthought. Such ‘pure-ontology’ orientation grounded on creative existential-contextualising-contiguity knowledge-reification is ever always a ‘conflatedness totalising-entailing/nested-congruence’ as it aspires to grasping and articulating meaningfulness-and-teleology as portends to the wholeness/nested-congruence of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human epistemicity>totalising~purview-of-construal’; with such construal in reality rather very much as of singularisation<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemic-determinism rather than dissingularisation<as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemic-determinism. It is thus not a surprise that many natural sciences in their ‘creative existential-contextualising-contiguity knowledge-reification’ develop as and aspire to be whole/congruent in conception, even though their concepts can be misconstrued as rather disparate but in effect are ‘operant as of wholeness/nested-congruence’. Likewise, the underlying deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought apriorising/axiomatising/referencing (of-existential-contextualising-contiguity )—conflatedness totalising-entailing/nested-congruence suprastructuralism conception herein is rather articulated as of singularisation<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> 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-normaley/postconvergence-implied—prospective-aporeticism-overcoming/unovercoming>. Unlike the apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—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-(of-existential-contextualising-contiguity)—conflatedness 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-(of-existential-
contextualising-contiguity)—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-(of-existential-contextualising-contiguity)—
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-(of-existential-contextualising-contiguity)—
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-(of-existential-
While in many ways the natural sciences as immediately-and-directly constrained by ontological-primemovers-totalitative-framework\(^2\) are naturally and ad-hocly postconvergingly-de-mentated/structured/paradigmed to implicitly construe wholeness/nested-congruence of conception as of ‘totalising-entailing/nested-congruence apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness\(^2\) with existence as of its ecstatic singularity’ with regards to their conceptualisations, this cannot be said of the same of the social as of the need for its self-conscious understanding of wholeness/nested-congruence conception as of ‘conflatedness\(^2\) with existence as of its ecstatic singularity’ given its inherent blurriness, <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and emotional-involvement, in order to then achieve parallel level of ontological-primemovers-totalitative-framework\(^2\) knowledge conception as of singularisation<-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing> projected epistemic-immanence/veridical-epistemic-determinism. In effect this ontological difficulty fundamentally has to do with the inherent difficulty of dispensing-with-immediacy-for-relative-ontological-completeness-by-reification /contemplative-distension\(^2\) (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}>} construed as ‘dispensing-with-shallow-mathesis/motif/thrownness-disposition’-for-relative-ontological-completeness\(^2\)-by-
reification\textsuperscript{57}; with human self-consciousness rather prone to its given \textsuperscript{54} reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for its knowledge construal. The insight for singularisation\textsuperscript{<as-to-the-nondisjointedness/entailment-of: prospective- nonpresencing> projected epistemic-immanence/veridical-epistemic-determinism being that as of its ‘dispensing-with-shallow-mathesis/motif/thrownness-disposition’-for-relative-ontological-completeness\textsuperscript{85}-by-reification’, as increasing prospective relative-ontological-completeness\textsuperscript{86} of reference-of-thought towards ontologically-uncompromised—referentialism avails, effectively the construal of the social assumes the requisite reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for wholeness/nested-congruence conceptualisation as of the apriorising/axiomatising/referencing\textsuperscript{(of-existential-contextualising-contiguity}—\textsuperscript{98} conflatedness\textsuperscript{99} 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 \textsuperscript{-<as-to-perspective–ontological-normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’}>, and so over our present parsimony/disparateness of conceptualisations ‘reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as-of-ontologically-compromised—categorising positivism–procrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’. Thus we can appreciate here that ultimately singularisation\textsuperscript{<as-to-the-nondisjointedness/entailment-of:}

\textsuperscript{2249}

‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—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—re-apriorising/re-axiomatising/re-referencing–conceptualisation⟩ of social emanance as this is bound to induce apriorising/axiomatising/referencing<of-existential-contextualising-
What is misjudged by many naturalistic methodologies with regards to the social is the fact that the very reality as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility

‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing—conceptualisation

of an outright social emanance as arising from ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ instigated ontological-contiguity


’amplituding/formative-epistemicity—causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing—for-explicating-ontological-contiguity’ as of ‘abstract cumulation of human memorisation and knowledge immanence’ is beyond the human neuropsychological background, and as human consciousness as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility

‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing—conceptualisation

is of an altogether social and socio-psychological immanence; with the implications that a hypothetical instantaneous erasure of all humans memory and knowledge will lead to humankind’s retrograding to its most basic animalistic background potential for social emanence as of the earliest of humans, speaking of an altogether ‘substantive existential-contextualising-contiguity’

hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-tissue-of—social-emanance’ as to overall reifying-and-empowering-reflexivity-of-ecstatic-
existence-as-panintelligibility – \langle \text{imbued-and-} \\
\text{‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–} \\
\text{epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-} \\
\text{apriorising/re-axiomatising/re-referencing–conceptualisation} \rangle \text{ built up by ‘intemporal} \\
\text{ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and–} \\
\text{apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated} \\
\text{ontological-contiguity}^{67} \text{—of-the-human-institutionalisation-process}^{87} \text{ as of difference–} \\
nondisjointedness/entailment-of-prospective–nonpresencing> \text{-as-veridical-epistemic–} \\
determinism <\text{amplituding/formative–epistemicity}> \text{causality–as-to-projective–totalitative–} \\
implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity}^{67} \text{ underlying the} \\
\text{institutional-cumulation/institutional-recomposure–\langle\text{as-to–} \\
historiality/ontological-eventfulness /ontological-aesthetic-tracing–\langle\text{perspective–ontological–} \\
normalcy/postconvergence-reflected–‘epistemicity-relativism’\rangle \rangle}. \text{ In this regard, immanence–} \\
function-conflatedness\textsuperscript{12} \text{ 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 \textsuperscript{9} \text{meaningfulness-and-teleology}^{100} \text{ as of singularisation–<as-to-the–} \\
nondisjointedness/entailment-of-prospective–nonpresencing> \text{ projected epistemic–} \\
immanence/veridical-epistemic-determinism going by its full comprehension of existence’s} \\
ecstatic singularity immanence <\text{amplituding/formative–epistemicity}> \text{causality–as-to-} \\
projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-} \\
ontological-contiguity \textsuperscript{14} \text{ hence overcoming our positivism–procrypticism} \\
\textsuperscript{4} <\text{amplituding/formative–epistemicity}> \text{totalising–self-referencing–} \\
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} \text{ mental-reflex in} \\n2253
apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—
constitutedness that induces dissingularisation—as-to-the-disjointedness/disentailment-of-
presencing—absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-
epistemic-determinism; and so, as of immanence-function-confatedness 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
supervening-confatedness of subject-matter epistemic-conceptions say chemistry
immanence-function-confatedness reifying-and-empowering-reflexivity-of-ecstatic-existence
over physics, biology immanence-function-confatedness reifying-and-empowering-
reflexivity-of-ecstatic-existence over chemistry, neurology immanence-function-confatedness
reifying-and-empowering-reflexivity-of-ecstatic-existence over biology, mental/psychological
immanence-function-confatedness reifying-and-empowering-reflexivity-of-ecstatic-existence
over neurology, social emanance-function-confatedness reifying-and-empowering-
reflexivity-of-ecstatic-existence over mental/psychological, and narrativity (hegemonising
intemporal-as-ontological narrative metaphoricity as of 46 historiality/ontological-
eventfulness/ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflected-epistemicity-relativism’>) immanence-function-
confatedness reifying-and-empowering-reflexivity-of-ecstatic-existence over social, and as of
reasoning-through/messianic-reasoning immanence-function-confatedness reifying-and-
empowering-reflexivity-of-ecstatic-existence over reasoning-from-results/afterthought.
Basically, immanence-function-confatedness speaks of the counterintuitive mental-reflex for
drawing out the full causality as-to-projective-
totalitative–implications-of-prospective– nonpresencing.–for-explicating-ontological-
contiguity for ‘creative understanding’/insight as of singularisation-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemic-determinism, going by existence’s ecstatic singularity as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility (imbued-and–hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation). This immanence-function-conflatedness insight is effectively what marks prospective deprocryticism/preempting—disjointedness-as-of-reference-of-thought as of an utterly different protensive self-consciousness from our hesitant and occlusive positivism–procrypticism self-consciousness. Hence existence’s ecstatic singularity is very much akin with the Deleuzian plane of immanence construed herein as of existence’s ecstatic singularity immanence/internal-necessity-amplituding/formative–epistemicity> causality-as-to-projective-totalitative–implications-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-(of-existential-contextualising-contiguity)—constitutedness or ‘we are as potently immanent as of our virtuous apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—constitutedness’. 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-(of-existential-contextualising-contiguity)—constitutedness, as all the objectifying discursivity that is ontologically-veridical is as of the apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—
confatedness\textsuperscript{12} of prospective relative-ontological-completeness\textsuperscript{88} over prior relative-ontological-incompleteness\textsuperscript{89} construed as immanence-function-confatedness\textsuperscript{12}. Thus metaphoricity\textsuperscript{7} of non-positivism mindset ‘supposedly in an objectifying/contending discursivity’ with a positivism mindset registers as of positivism immanence-function-confatedness reflection of the underlying non-positivism mental-disposition with regards to such issues like existential desublimation manifestations of superstitution, spiritualism, etc. This same conception holds with the notional–deprocrypticism immanence-function-confatedness\textsuperscript{12} overriding the \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{100} of \textsuperscript{8}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 \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{100} aposteriorising/logicising/deriving/intelligising/measuring, with immanence-function-confatedness\textsuperscript{12} implying that all the \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{100} is necessarily as of the prospective relative-ontological-completeness over the prior relative-ontological-incompleteness\textsuperscript{89}; respectively as of positivism and deprocrypticism. If by anticipation we do know immanently that a non-positivism mindset is bound to a non-positivistic-as-existentially-superstitious apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of de-mentative/structural/paradigmatic internal-necessity/determinism insight from positivism immanence-function-confatedness\textsuperscript{12} with the obviousness there is no point implying an ontologically-flawed objectifying/contending discursivity in assessing the non-positivism existentially-superstitious inclination, the same implication will extend to
notional-deprocripticism immanence-function-conflatedness as of de-
mentative/structural/paradigmatic internal-necessity/determinism insight with regards to
anticipating the disjointedness-as-of- reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset of our
positivism–procripticism mental-disposition with no pretence of such a positivism–
procripticism ontologically-flawed objectifying/contending discursivity in assessing the
disjointedness-as-of- reference-of-thought inclination. In other words, immanence-function-
conflatedness is all about reflecting the straightforwardness of ontological-primemovers-
totalitative-framework as of singularisation-as-to-the-nondisjointedness/entailment-of-
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
meaningfulness-and-teleology as if of
prospective relative-ontological-completeness apriorising/axiomatising/referencing-(of-existential-contextualising-
contiguity)—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–of-reference-of-thought is an appropriate framework for prospectively implied reference-of-thought knowledge acquisition. Likewise, it is herein contended that similarly a notional–deprocrypticism contortion reifying gesture necessarily questioning our positivism–procrypticism disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for the possibility of psychoanalytic-unshackling implications as of the ‘decentering of the human subject’ is the
necessity/determinism of prospective relative-ontological-completeness\textsuperscript{58, 24}, reference-of-thought as of immanence-function-confoundedness\textsuperscript{12}, with the pretence of prior relative-ontological-incompleteness\textsuperscript{11} 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{100}. The study of the social as of immanence-function-confoundedness\textsuperscript{12} insight grasp that the blurriness, <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{41} 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} 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{7}. This insight equally informs this author’s supplanting-conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism that it is ultimately as of such comprehensive research-programme epistemic model as articulated herein and its further existential-contextualising-contiguity\textsuperscript{39} knowledge-reification\textsuperscript{7}, as well as existential-contextualising-contiguity\textsuperscript{39} knowledge-reification\textsuperscript{7} as of the disposition for advancing the metalevel transversality<for-sublimating–existential-eventuating/denouement>--of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{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) 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’\textsuperscript{45} thought, that the ontological-pertinence assumes ontological-primumovers-totalitative-framework\textsuperscript{7} unassailability; and so, not for the mere sake of research-programme extensiveness but as of its internal constraining to falsifiability\textsuperscript{1}-or-deferred-falsifiability\textsuperscript{1} and validation-or-deferred-validation as of existential-contextualising-contiguity\textsuperscript{39} knowledge-reification\textsuperscript{7} as implied by the articulation of ontological-good-faith/authenticity\textsuperscript{69} herein as of reasoning-through/messianic-reasoning attitude/mental-disposition/care–and–episteme\textsuperscript{5}}
‘implicitation of ontological-primemovers-totalitative-framework’, on the basis that the very first epistemic frontier for ontological-pertinence lies with the scholarly developed creative insight for existential-contextualising-contiguity knowledge-reification as knowledge. Ultimately, postmodern-thought has been unassailable to vague scepticism and ontological-bad-faith/inauthenticity criticism exactly because of its strong scholarly research-programme existential-contextualising-contiguity knowledge-reification, and thus an immanence-function-conflatedness insight in the study of the social as of its inherent complex nature is certainly justified to adhere to a research-programme epistemic model as herein articulated. In another respect, while intellectualism as of organic knowledge implications in many ways commands massive social deference and adherence, it is equally important not to naively assume that at uninstitutionalised-threshold, human existential-investment as of its temporality/shortness cannot be predisposed to anti-intellectualism, as this insight is pertinent in the sense that transcendental knowledge is articulated mostly as of its undermining of human temporal existential-investment. The bigger point here being that the possibility of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity lies in upholding-and-defending authentic intellectualism even as of metaphoricity beyond wooden-language-{imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} socially intelligible ‘meaningfulness-and-teleology’ conceptualisation in 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 \( ^2 \) ‘highlights and keeps wide-opened the prospect’ for prospective authentic intellectualism by undermining its blending with inauthentic untransvaluated–temporal-intemporality \( ^2 \) manifestations that usurp and undermine human transcendence-and-sublimity/sublimation/supercerogatory–de-mentativity. Further, while ‘human projected conception of knowledge cumulation’ seems to be ever always ‘perceived absolutely as within an only same institutionalisation \( ^5 \) 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 \( ^1 \) by its implied internal-necessity construct that best reflects the reality of human knowledge cumulation by the ontological-contiguity \( ^7 \) —of-the-human-institutionalisation-process\( ^5 \) as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—\( ^5 \) meaningfulness-and-teleology\( ^100 \) 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 \( ^1 \) reference-of-thought. With such immanence-function-conflatedness \( ^2 \) insight, the epistemic and methodological pretences as of our humanistic positivism–procrypticism are evaluated on their true merits, and such an evaluation reveals that such epistemic and methodological pretences while ‘developed institutional practice’ are just that as-more-or-less-mechanically-institutionalised, and that critically from a deeper perspective the reality is that it is the research-programme as articulated above that underlies human knowledge cumulation, and so as of the competitive evaluation of various epistemic and methodological
commitments made in immediacy and their ultimate prospective evaluation as of their research-programmes productive outcomes. The research-programme as such can be reconstrued as the reevaluation of any propounded knowledge and epistemic postconverging–dementating/structuring/paradigm 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 deprocripticism; 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—procripticism. Thus, if immanence-function-confatedness reveals that it is the ‘projected research-programme of any given knowledge construct as of its prospective relative existential-contextualising-contiguity knowledge-reification’ that is its preeminent epistemic and methodological validation, ‘pretences of pre-given epistemic predispositions’ that do not attend pertinently and similarly to prospective relative existential-contextualising-contiguity knowledge-reification are nothing more but <amplituding/formative-epistemicity>totalising–self-referencing-synergeticising/circularity/interiorising/akrasiatic-drag predispositions that pretend to supersede
existence—as-the-absolute-a-priori-of-conceptualisation-and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation—as-to-perspective–ontological-normalcy/postconvergence-implied–'prospective-aporeticism-overcoming/unovercoming'>, and institutionalised, such <amplituding/formative–epistemicity>totalising–self-referencing-syneretising/circularity/interiorising/akrasiatic-drag predispositions may actually be de-mentatively/structurally/paradigmatically stifling for the possibility of prospective knowledge and transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, and more seriously so where the possibility of varied research-programme choices are difficultly entertainable without institutional backing for research needing major funding and/or resources.

Finally, the research-programme epistemic model attends to the social as of the reality of human emotional-involvement by its extensiveness. Consider that many a transformative natural science idea have certainly been ‘supposedly gross conceptualisations’ but with varied social responses as of their given social epoch sensitivities; consider in this regard Copernicus and Galileo heliocentric world argument eliciting social sensitivities then and equally stark physics ideas at the beginning of the last century with relativity and quantum mechanics hardly eliciting any social sensitivities, rather as of the disarming effect on conventioning simply on the basis of their matter-of-fact cause-and-effect. In many ways the prospect of prospective knowledge very much lies with a shakeup of the social ‘sense of presence’ and this is not contradictory in the sense that if the present was all that great then its very transcendence-and-sublimity/sublimation/supererogatory–de-mentativity wouldn’t be occurring, and so existence/intrinsic-reality/ontological-veridicality warrants that transcendence-and-sublimity/sublimation/supererogatory–de-mentativity occurs as to conflict with the naïve social ‘sense of presence’ as absolute, and so because it is all about the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative–epistemicity>totalising–purview-of-construal’ but with contrastive underlying relative-
ontological-incompleteness /relative-ontological-completeness
(sublimating~referencing/registering/decisioning—as-self-becoming/self-conflatedness /formative–supererogating←projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence}). It is quite absurd to think that the possibility of prospective human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity especially, as of our apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, lies wholly within the ambit of our ‘sense of presence’ agreeableness; as this rather speaks of the framework of our limited certitudes as this limits/stifles the possibility of further profound existential-contextualising-contiguity knowledge-reification for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. While today that notion of contrariety has in many ways sanked in and been accepted with natural science knowledge especially so as it hardly elicits social emotional-involvement, the fact of the matter is that the possibility of the profound study and emancipation of the social inevitably comes with a contrariety of our social ‘sense of presence’. Just as the ‘decentering of the subject’ was what brought about the positivistic mindset today that allowed for modern-day science to develop and just as well modern-day social science, it is inevitable that a further development of human knowledge as of its organic knowledge construct warrants a further ‘decentering of the human subject’ as implied by deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought; and justified by the fact that if previous generations had to undergo their psychoanalytic-unshackling for prospective institutionalisation, we can only ever be pushed into the corner of our intellectual nihilism when we seem to pretend that we are beyond the prospect of our transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Immanence-function-conflatedness analytical implications equally arise as of the ‘countervailing transversality’ <for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–
relevance for institutional construction and institutional rules of critical importance for human organisation like political and legal institutions, such deferential-formalisation-transference associated epistemic-veracity has been inherently of strongest relevance in knowledge domains more easily amenable to ontological-primemovers-totalitative-framework and low emotional involvement like the natural sciences but weakly so inherently in many a social domain-of-study not readily amenable to strong ontological-primemovers-totalitative-framework and of high emotional involvement, and as such social domains practically tend to get into amalgamation with the extended-informality as of its deficient <amplituding/formative> wooden-language-{imbued—averaging-of-thought}<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of—nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications>}

epistemic impertinence. Prospective notional–deprocrypticism necessarily implies a further epistemic-veracity thinning out as of its prospective relative-ontological-completeness reference-of-thought associated ontological-primemovers-totalitative-framework, with the implication that our positivism–procrypticism uninstitutionalised-threshold epistemic-veracity is in many ways construed as of epistemic impertinence at its disjointedness-as-of-reference-of-thought uninstitutionalised-threshold and superseded by futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional–deprocrypticism disseminative epistemic-veracity and so as the prospective epistemic-veracity thinning out outcome of existence/existential-possibilities as the transcendental-signifier/transcendental-enabling/sublimating/supernaturation —de-mentativity determinant selector as of the deprocrypticism–or–preempting—disjointedness-as-of—reference-of-thought disseminative research-programme coherence and ontological-contiguity. The idea being that the notional–deprocrypticism epistemic-veracity as of such disseminative research-programme
coherence and ontological-contiguity equally imply an underlying falsifiability\textsuperscript{11}-or-deferred-falsifiability\textsuperscript{11} and validation-or-deferred-validation as a constraint to the social domain-of-study meant to render it more thoroughly amenable to ontological-primemovers-totalitative-framework\textsuperscript{73} 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\textsuperscript{19} knowledge-reification\textsuperscript{17} for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Such a notional deprocripticism 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\textsuperscript{73}, such that it is obvious to all that the epistemic-veracity as of existence/existential-possibilities selective function of ontological-primemovers-totalitative-framework\textsuperscript{73} 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 totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, the ‘thin epistemic-veracity line’ arrived at transversally as of concurrent cause-and-effect determinations that allows for developed singular or near-singular comprehensive explanations of phenomena ‘discarding the demonstrably impertinent conceptions’, while in contrast with many a domain-of-study in the social, without necessarily implying this as all-encompassing but still critically and substantively so, such a spearheading towards the ontologically decisive is lost/obliterated in an approach driven by theoretical and conceptual mutuality/equilibrium rather than a transversality for-sublimating-existential-eventuating/denouement of-affirmative-and-
unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing constraining to the ‘superior party’ that is existence/existent-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—(of-existential-contextualising-contiguity)—conflatedness totalising-entailing/nested-congruence or how these conflate as of prospective relative-ontological-completeness with existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation <as-to-perspective–ontological-normalcy/postconvergence-implied-prospective-aporetism-overcoming/unovercoming>. Ultimately, the contrastive epistemic-veracity of theoretical and conceptual articulations rather lies with regards to their existential-contextualising-contiguity knowledge-reification as of their critical operant implications and unmuddled conceptions. Furthermore, the notional~deprocrypticism epistemic-veracity implies a further extension of deferential-formalisation-transference as of less predisposition to extended-informality wooden-language ⟨imbued—averaging-of-thought⟨as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology⟩-as-of—nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-implications⟩}.
With the causality as to projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity that the deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought extended-informality requires an organic-knowledge type of pedagogy based on eliciting an ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality solipsistic sense-of-things, over the usual mechanical-knowledge type of pedagogy which is rather based on eliciting positive-opportunism sense-of-things. This is critical because the notional—deprocrypticism reference-of-thought warrants a more originary/as-of-event mental-disposition ‘beyond just responsiveness to seconndnatured institutionalisation’ but equally the capacity to assume dimensionality-of-sublimating (<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen behind the ‘inventing’ as of reasoning-through/messianic-reasoning with respect to ‘upholding and defending ontological-veridicality beyond constraining-and/or-seconndnatured institutionalisation framework’ as well as actually perpetuating prospective ontologically-veridical sublimation-as-of-deprocrypticism-immanented-implications, and so as of a fundamental mental-disposition for perpetually preempting—disjointedness-as-of-reference-of-thought. With the foregoing immanence-function-conflatedness insight, of most critical importance and decisiveness as de-mentatively/structurally/paradigmatically anchoring futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional—deprocrypticism
meaningfulness-and-teleology is the need for a notional-deprocrypticism reconceptualised conception of the human construction-of-the-Self. In this regard, we can appreciate critically that hitherto and as of a natural human predisposition to the psychology traditions have tended to ad-hocly construe construction-of-the-Self as of a human-subpotency flawed absolutising epistemic reference, and so over an existence-potency sublimating-nascence-disclosed-from-prospective-epistemic-digression absolutising epistemic reference, specifically as so-construed from our positivism-procrypticism registry-worldview/dimension flawed absolutising epistemic reference. The fact that existence/intrinsic-reality/ontological-veridicality precedes human-subpotency thus questions the veracity of the ontological orientation of traditional psychology/psychoanalysis; wherein the human psychology of absolutising epistemic reference is wrongly conceived as of ontological-normalcy/postconvergence rather than as of epistemic-abnormalcy/preconvergence, considering the necessarily decontorting human-subpotency psyche on the constraint of our ontologically-compromised reproducibility—mathesis/motif/thrownness-disposition—as-reproducibility-of-aestheticisation as of our epistemicity-totalising-thrownness-in-existence. The implication here is that we cannot have a human-subpotency flawed absolutising epistemic reference that as of human-subpotency can surpass the ontological-veracity of the full-potency of existence/intrinsic-reality/ontological-veridicality as absolutising epistemic reference as of ontological-normalcy/postconvergence, and so given human-subpotency prior relative-ontological-incompleteness implied flawed prospective ontological-performance-<including-virtue-as-ontology>. Such a human-subpotency flawed absolutising epistemic reference for meaningfulness-and-teleology can be construed as of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self' /ontological-fracturing/desublimation/gimmickiness complex’; as of ‘human-subpotency
temporality /shortness flawed absolutising epistemic reference’ as it induces flawed ontological-performance\textsuperscript{72}-\textless incl.-virt.-onto\textgreater as by its amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag it ‘wrongly seem to advantageously substitute’ for the potent as intemporal absolutising epistemic reference ontological-performance \textless incl.-virt.-onto\textgreater of existence-potency\textsuperscript{18}-sublimating-nascence,-disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality. It is this construction-of-the-Self human-subpotency deficiency element construed as ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self\textsuperscript{12}/ontological-fracturing/desublimation/gimmickiness complex’ that raises-the-charge-that-and-reflects-the-notion-that the mental-disposition of recurrent-utter-uninstitutionalisation is de-mentatively/structurally/paradigmatically bound to fail the ontological-performance\textsuperscript{72}-\textless incl.-virt.-onto\textgreater of base-institutionalisation mental-disposition, that of base-institutionalisation–ununiversalisation will likewise fail as of \textsuperscript{104}universalisation mental-disposition, \textsuperscript{104}universalisation–non-positivism/medievalism will likewise fail as of positivism mental-disposition, and prospectively our positivism–procrypticism will likewise fail as of notional–deprocrypticism mental-disposition. This element of the dynamic evolution of the human psyche and the underlying instigative agency, herein articulated as ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self\textsuperscript{12}/ontological-fracturing/desublimation/gimmickiness complex’, is mostly lost to traditional psychology that doesn’t register our own positivism–procrypticism prior relative-ontological-incompleteness\textsuperscript{89}-of-reference-of-thought as of an ontological-normalcy/postconvergence/referentialism notional–deprocrypticism perspective of analysis as of singularisation<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemic-determinism. We can perceive the ‘amplituding/formative-epistemicity>totalising/circumscribing/delineating preconverging/dementing\textsuperscript{10}–qualia-schema’
associated with akrasia-susceptibility-or-akrasiatic-drag complex only from the perspective of prospective relative-ontological-completeness\textsuperscript{91}-of-	extsuperscript{93} reference-of-thought, and so as of the latter’s difference-confalatedness\textsuperscript{91}-as-to-totalitative-reification -in-singularisation\textsuperscript{92}-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresenting>-as-veridical-epistemic-determinism as from the ontological-conguity of its apriorising/axiomatising/referencing/intelligibiltysetup/measuringinstrument, as it reflects-and-contemplates of the uninstitutionalised-threshold\textsuperscript{93} of the prior relative-ontological-incompleteness\textsuperscript{90}-of- reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, whereas the prior relative-ontological-incompleteness\textsuperscript{90}-of-reference-of-thought mental-disposition reflects its uninstitutionalised-threshold\textsuperscript{93} as a nondescript/ignorable–void\textsuperscript{94} (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing -narratives) of notional-discontiguity/epistemic-discontiguity\textsuperscript{63}-<shallow-supererogation -of-mentally-aestheticised~-preconverging/dementing –qualia-schema> by ‘resetting its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which is flawed at its uninstitutionalised-threshold\textsuperscript{93}, thus taking a flawed posture of identitive-constitutedness\textsuperscript{13}-as-‘epistemic-totality\textsuperscript{14} ‘-dereification’ -in-dissingularisation\textsuperscript{95}<as-to-the-disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness > -as-flawed-epistemic-determinism of notional-discontiguity/epistemic-discontiguity -<shallow-supererogation -of-mentally-aestheticised~-preconverging/dementing –qualia-schema>. Such akrasia-susceptibility-or-akrasiatic-drag complex\textsuperscript{33}<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing –qualia-schema’ is reflected as of the ‘<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of the prior relative-ontological-incompleteness\textsuperscript{90}-\textsuperscript{84} reference-of-thought
This expansion of the traditional notion of akrasia, as akrasia-susceptibility-or-akrasiatic-drag complex is rather as of the perspective of existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism <amplituding/formative>notional~preempting—disjointedness-as-of- reference-of-thought/notional~deprocrypticism and not as of ontologically-compromised human-subpotency epistemic/notional~projective-perspective; and is articulated more completely to reflect ontological-performance ~including-virtue-as-ontology> as of the the-Good/understanding/knowledge-reification /ontological-primemovers-totalitative-framework construal/conceptualisation with respect to prospective relative-ontological-completeness <amplituating/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity in accounting for human differences of ontological-performance ~including-virtue-as-ontology>. It is herein contended...
that such a traditional psychology approach to construction-of-the-Self is constituted as of identitive-constitutedness
\textsuperscript{13}-as-‘epistemic-totality’-‘dereification’-in-dissingularisation—\textsuperscript{as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness}—
as-flawed-epistemic-determinism. Thus the notion of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self’/ontological-fracturing/desublimation/gimmickiness complex’ refers to the mental dispositional state of de-mentative/structural/paradigmatic rationalised-closedness-of-ontological-performance—\textsuperscript{including-virtue-as-ontology}. Rather an ontologically-veridical construction-of-the-Self is necessarily in apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness\textsuperscript{12} as of the intemporal absolutising epistemic reference of existence-potency—sublimating–nascence,-disclosed-from-prospective-epistemic-digression constrainous-implications-over-human-subpotency so-implied as of ontologically-uncompromised ontological-normalcy/postconvergence/referentialism and construed as of difference-conflatedness\textsuperscript{12}-as-to-totalitative-reification—in-singularisation—\textsuperscript{as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing}—
as-veridical-epistemic-determinism. Such a apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness\textsuperscript{12} construction-of-the-Self is one that is de-mentatively/structurally/paradigmatically enframed in grasping the ‘notional dissonance/consonance of human superego and existence-potency—sublimating–nascence,-disclosed-from-prospective-epistemic-digression as it construes of human-subpotency reference-of-thought given level of ontological-veridicality-commitment/aetiolgisation/ontological-escalation/otherliness implications; and so as devolvingly thereof, construction-of-the-Self is the individual autonomous ecstatic/existential
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 \(^{100}\) 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 \(^{1}\). Thus intemporal ontological-performance \(^{-1}\)-<including-virtue-as-ontology> ever always warrants human prospective relative-ontological-completeness’-of-reference-of-thought for empowering and responsible meaningfulness-and-teleology \(^{100}\) 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 \(^{9}\) as of a nihilistic disposition is de-mentatively/structurally/paradigmatically potently conducive/endemising/enculturating to its vices-and-impediments \(^{10}\), and as the very possibility for prospective ontological-performance \^-<including-virtue-as-ontology> arises as of the intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning as of its ‘seeding promise of human-subpotency ontological-performance \^-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s–sublimating–nascence-as-of-
its-coherence/contiguity’. Can we wish that we don’t have understanding whether directly, or indirectly as of reifying deferential-formalisation-transference, so that we aren’t intellectually-and-morally accountable then? How can we reconcile the fact that given human \(\text{amplituding/formative–epistemicity} \text{totalising–thrownness-in-existence}\) 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 \(\text{amplituding/formative}\) wooden-language\(\langle\text{imbued—averaging-of-thought—}\text{as-to-\text{leveling/ressentiment/closed-construct-of— \text{meaningfulness-and-teleology}}—\text{as-of—\text{‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}}\rangle\}? In this regard, the anti-nihilist stance implies that the very first notion of human ontological-performance\(\langle\text{including-virtue-as-ontology}\) as of human \(\text{amplituding/formative–epistemicity} \text{totalising–thrownness-in-existence}\) induced anxiety lies in the fact that as of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning, humankind has the relative capacity to build and/or adhere to prospective relative-ontological-completeness possibilities. It is this insight that validates the ontological-veracity of the conception of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self’/ontological-fracturing/desublimation/gimmickiness complex’, and it is inherently so-validated as of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality
parhresiastic askesis-or-acumen reasoning-through/messianic-reasoning instigated ontological-contiguity\(^6\)—of-the-human-institutionalisation-process\(^8\) as of difference-conflicatedness’ \(-\text{as-to-}
\text{totalitative-reification}\(^7\)-in-singularisation\(-\text{as-to-the-nondisjointedness/entailment-of-}
\text{prospective- nonpresencing}\) \(-\text{as-veridical-epistemic-determinism}\)
\(-\text{amplituding/formative–epistemicity}\) causality \(-\text{as-to-projective-totalitative–implications-of-}
\text{prospective- nonpresencing, for explicating-ontological-contiguity} \) as it cogently-and-fluidly as of ecstatic-totalising-entailing/nested-congruence ahistorically-and-aculturally reflects-and-accounts-for the transitioning ontological-contiguity\(^7\)—of-the-human-institutionalisation-process\(^8\) development of the human species psyche. This insight equally specifically underlies the psychoanalytic ontological-veracity of ‘human akrasia-susceptibility-or-akrasiac-drag/shiftiness-of-the-Self’ /ontological-fracturing/desublimation/gimmickiness complex’ as it reflects the basic human psychological nature across all ages and times, so appraised as from the-Good/understanding/knowledge-reification\(^7\)/ontological-primemovers-totallative-framework\(^7\) construal/conceptualisation with respect to prospective relative-ontological-completeness\(^8\)-of-\(8\) reference-of-thought \(-\text{amplituding/formative–epistemicity}\) causality \(-\text{as-to-projective-totalitative–implications-of-prospective-}
\text{nonpresencing, for explicating-ontological-contiguity}\) in accounting for human differences of ontological-performance \(-\text{including-virtue-as-ontology}\) across the successive registry-worldviews/dimensions \(8\) reference-of-thought-level of ontological-performance\(^7\)-\(8\) including-virtue-as-ontology\) as well as the temporal-to-intemporal differences of ontological-performance\(^7\)-\(8\) including-virtue-as-ontology\) as of each registry-worldview’s/dimension’s \(8\) reference-of-thought\(^8\) devolving-level, rather than flawed impression-driven/good-naturedness/wishfulness conceptualisation as of inherent identitive essences flawed accounting of human differences. This idea of ‘human akrasia-susceptibility-or-akrasiac-drag/shiftiness-
of-the-Self /ontological-fracturing/desublimation/gimmickiness complex’ fundamentally
harkens back to the notion of ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existential-reality as of its ‘seeding promise of human-subpotency ontological-performance’
<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-
existence’s–sublimating–nascence–as–of–its–coherence/contiguity’; wherein successive
prospective relative-ontological-completeness–of–reference–of–thought generate de-
mentative/structural/paradigmatic existential implications as of ‘successive specific less-and-
less-degenerate human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-
Self /ontological-fracturing/desublimation/gimmickiness complex’ with respect to the
successive registry-worldviews/dimensions construction-of-the-Self, as of their ontological-
performance’—<including-virtue-as-ontology>–and–vices–and–impediments
. Basically,
construction-of-the-Self is herein construed rather as: ‘the self, as of its
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag–metaphoricity’, as of its evolving-and-
devolving constraining–reference–of–thought pitting its preconverging/postconverging–de-
mentating/structuring/paradigming
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument correspondingly
with existence-potency—sublimating–nascence–disclosed–from–prospective–epistemic-
digression as to intrinsic-reality/ontological-veridicality, as so-entertainable/permissible by its
given registry-worldview’s/dimension’s—reference–of–thought–for–social–functioning–and-
accordance’, in construction-of-the-Self’s existential narrative; involving existential reactive
temporisation/bouncing-off of construction-of-the-Self elements (-akrasia-susceptibility-or-
akrasiatic-drag/shiftiness-of-the-Self /ontological-fracturing/desublimation/gimmickiness
complex, - repression and releasement as subconsciousness, and - anxiety as of
reconstitution/reparation involving dreaming/psychical-reshuffling as unconsciousness; as of a psychological analysis of direct mental-processing ontological-performance<sup>72</sup>-<including-virtue-as-ontology> implications with respect to the constructiveness-of-ontological-performance<sup>36</sup>-<including-virtue-as-ontology> of the social epistemic-totality<sup>36</sup> of meaningfulness-and-teleology<sup>10</sup> so-reflected in construction-of-the-Self all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity<sup>59</sup>—of-the-human-institutionalisation-process<sup>69</sup>). The psychoanalytic pertinence of human akrasia-susceptibility-or-akrasiatic-drag complex, so-implied as ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self<sup>92</sup>/ontological-fracturing/desublimation/gimmickiness complex’, is hinted at even by traditional psychology but rather indirectly as of its ontologically-flawed perspective as of human-subpotency<sup>45</sup> <amplitudating/formative-epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>33</sup> when it recognises that we do fall short of intemporal ontological-performance<sup>72</sup>-<including-virtue-as-ontology>, but strangely enough hardly has there been articulated any conception about this obviously fundamental preconverging/postconverging–dementating/structuring/paradigming ontologically-veridical implication of human-subpotency psyche limitation/compensative complex as from the perspective of existence-potency<sup>38</sup>–sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality which is exactly what is ontologically pertinent, and so out of our<br> presencing—absolutising-identitive-constitutedness<sup>31</sup> <amplitudating/formative-epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>33</sup> inclination. Thus, human akrasia-susceptibility-or-akrasiatic-drag complex is rather construed here as of the prior relative-ontological-incompleteness<sup>60</sup> <amplitudating/formative-epistemicity>causality-as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity in the shiftiness-of-the-Self<sup>92</sup> as of
living, institutional and Being ontological-performance\textsuperscript{2} -<including-virtue-as-ontology> arising as of human temporality\textsuperscript{2}; wherein ‘human-subpotency temporality\textsuperscript{2}/shortness flawed absolutising epistemic reference’ as it induces flawed ontological-performance\textsuperscript{2} -<including-virtue-as-ontology> by its \textsuperscript{2}<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ‘wrongly seem to advantageously substitute’ for the potent as intemporal absolutising epistemic reference ontological-performance -<including-virtue-as-ontology> of the existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality perspective. In this regard, traditional psychology fails a theoretical-conceptual-operant accounting for the changing construction-of-the-Self, as reflected by the fact that ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigating recurrent shot for prospective relative-ontological-completeness\textsuperscript{8} as reasoning-through/messianic-reasoning enabling in reflecting holographically -<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process\textsuperscript{6} as of difference-conflatedness\textsuperscript{12}-as-to-totalitative-reification\textsuperscript{8}-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>-as-veridical-epistemic-determinism \textsuperscript{2}<amplituding/formative–epistemicity>causality-as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity \textsuperscript{8} brings about successively weaker degenerative apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity) —constitutedness ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self’/ontological-fracturing/desublimation/gimmickiness complex’, with increasing ontological-performance\textsuperscript{2} -<including-virtue-as-ontology> as of the successive registry-worldviews/dimensions reference-of-thought. The implied psychoanalysis is one that propounds that all the psychoanalysis that is ontologically-veridical is rather as of the
third-level-reification\textsuperscript{[7]}; - the occlusive-consciousness shiftiness-of-the-Self\textsuperscript{[2]} complex (by its epistemic positivising/rational-empiricism-based-universalisation-directed-rulemaking-overnon-rules—apriorising/axiomatising/referencing–psychologism relative \textsuperscript{[5]}neuterising as of its categorising–circumscribing-as-‘epistemic-totality\textsuperscript{[30]′}-or-delineating-as-‘epistemic-totality\textsuperscript{[30]′} existential–epistemic-totalisation-scheme-of– meaningfulness-and-teleology\textsuperscript{[10]}, given its positivism–procrypticism perceptivity-as-of-full-rational-account-as-exclusive-cause-andeffect-conceptualisation existential-contextualising-contiguity\textsuperscript{[7]}fourth-level-reification\textsuperscript{[7]}; and prospectively - the protensive-consciousness nonshiftiness-of-the-Self\textsuperscript{[92]} (by its epistemic preempting—disjointedness-as-of-\textsuperscript{[93]}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-overnon-rules—apriorising/axiomatising/referencing–psychologism deneuterising\textsuperscript{[5]}—referentialism as of referentialism–circumscribing-as-‘epistemic-totality’-or-delineating-as-‘epistemic-totality’ existential–epistemic-totalisation-scheme-of–meaningfulness-and-teleology\textsuperscript{[10]}, given its notional~deprocrypticism perceptivity-as-of-full-preempting-of-preconverging-or-dementing\textsuperscript{[9]}disjointedness-of-thought-conceptualisation existential-contextualising-contiguity\textsuperscript{[39]}full-level-of-reification\textsuperscript{[77]}. 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 \textsuperscript{[8]}presencing—absolutising-identitive-constitutedness\textsuperscript{[13]} terms \textsuperscript{[5]}meaningfulness-and-teleology\textsuperscript{[10]} as of absolutising reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation but rather ‘the anamnesis of \textsuperscript{[5]}meaningfulness-and-teleology\textsuperscript{[10]} reflects prospective originariness-parrhesia,—
as—spontaneity-of-aestheticisation as of recurrent transepistemic renewing of reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’ (and so, in
reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^7\)—of-
the-human-institutionalisation-process\(^8\) dimensionality-of-sublimating
\({<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}\) as of difference-conflatedness –as-to-totalitative-reification’ –in-
singularisation-<as-to-the-nondisjoinedness/entailment-of-prospective- nonpresencing> -as-
veridical-epistemic-determinism \(^9\)\(<amplituding/formative–epistemicity>causality~as-to-
projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-
ontological-contiguity ). This explains why Socrates construed knowledge as virtue, given that
what approaches absolutising capacity in the human is rather the ‘sense-of-right-orientation
with regards to human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint of existentially-becoming-and-developing
phronetic/practicality situations as to existence-potency\(^3\)~sublimating–nascence,-disclosed-
from-prospective-epistemic-digression (with anamnesis so-construed as ‘dimensionality-of-
sublimating \({<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}\) mental-disposition’) and not any \(^8\)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 \(^10\)universalising-idealisation phronetic/practicality situations as to its
defining existence-potency\(^3\)~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 universalising-idealisation renewed reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation over non-universalising sophistry (even as their association of anamnesis with mythical recollection was caught up in the universalising-idealisation apriorising/axiomatising/referencing—psychologism but by the practical demonstration is relevant in all registry-worldviews/dimensions as of the example articulated as well herein by this author with regards to a child’s solipsistic sense of meaning wherein after grasping the rules of additionality even a deliberately collective social misleading will not derail the child’s true sense of meaning) as they factored that any such renewal is being undertaken phronetically/practically with human limited-mentation-capacity that is not of absolutising conceptualisation, speaking prospectively of destructuring-threshold—{uninstitutionalised-threshold/presublimating—desublimating—decisionality}—of-ontological-performance<including-virtue-as-ontology>, and thus what is more profoundly critical is knowledge-reification as of the transepistemic implications of human limited-mentation-capacity-deepening. Aristotle as successor to their thought effectively had to move on to more fruitfully and complementarily elaborate phronetically/practically the implications of universalising-idealisation meaningfulness-and-teleology infrastructure as of science, practical-virtue, rationality, etc., rather than just theoretically reiterating his predecessors, and as such phronesis as of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation is what induces existential-contextualising-contiguity and thus allows prospective dimensionality-of-sublimating—{<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or—

<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity and not any notion of vague innateness besides the existentially inherent human-subpotency potential) leading to further superseding/transcendence as of prospective reproducibility—mathesis/motif/thrownness-disposition,—as–reproducbility-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

aestheticisation. In this regards, Socratic philosophy as of its knowledge is virtue contention recognises that the impression-driven/good-naturedness/wishfulness of any given reproducibility—mathesis/motif/thrownness-disposition,--as–reproducibility-of-aestheticisation whether as of non-universalising sophistry or even prospective Socratic-philosophers universalising-idealisation is not sufficient to ‘absolutely capture’ ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression, and that such a possibility lies in perpetual knowledge-reification disposition as of the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework. Thus Socratic philosophy as of its very ‘anamnesis core implications’ doesn’t only supersedes prior non-universalising sophistry with universalising-idealisation but it can equally be said that it anticipates prospective positivism/rational-empiricism phronesis existential-contextualising-contiguity as it reconceptualises science, practical-virtue, rationality, etc. in superseding universalising-idealisation phronesis existential-contextualising-contiguity at the latter’s destructuring-threshold-{uninstitutionalised-threshold /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-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 phronesis existential-contextualising-contiguity. In concrete terms, we can contrastively construe of such akrasia-susceptibility-or-akrasiatic-drag complex ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing–qualia-schema’ existential desublimation manifestation of
meaningfulness-and-teleology™ as of both a universalisation–non-positivism/medievalism and our positivism–procrypticism registry-worldview/dimension with regards to ‘mental-dispositions of general social living, institutional and Being ontological-bad-faith/inauthenticity™ geared to undermine ontological-veracity’; but then the positivism–procrypticism perspective as of its prospective relative-ontological-completeness™ will be less complexed in identifying the mental flaw of the universalisation–non-positivism/medievalism manifestation of akrasia-susceptibility-or-akrasiatic-drag complex ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing™–qualia-schema’ as of the former’s ‘<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag™ as it underlies non-positivism preconverging-or-dementing™–apriorising-psychologism acts ‘like say a plot to accuse someone of sorcery’ than its own akrasia-susceptibility-or-akrasiatic-drag complex ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing™–qualia-schema’ as of its ‘<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag™ underlying nondescript/ignorable–void™ (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing™-narratives) of its preconverging-or-dementing™–apriorising-psychologism acts of disjointedness ‘say like a plot to frame-up someone’; as the latter on occasion as of a positivism–procrypticism <amplituding/formative> wooden-language™ (imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology™ as-of-‘nondescript/ignorable–void™ ’-with-regards-to-prospective-apriorising-implications>™ apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument contemplation may be construed as smart while it construes of the former as abhorrent, but then not factoring in its own abhorrence from futural Being-development/ontological-framework-expansion—as-
human psyche as it is caught up between dissingularisation-<as-to-the-
disjointedness/disentailment-of- presencing—absolutising-identitive-
constitutedness > /epistemic-nonimmanence/flawed-epistemic-determinism
<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 03 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-measuringinstrument-validating-measuring—<as-to-
postconverging-or-dialectical-thinking —apriorising-psychologism> of prospective relative-
ontological-completeness like base-institutionalisation with regards to Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure—meaningfulness-and-teleology 00 as from its singularisation-<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-
immanence/veridical-epistemic-determinism perspective, lent to the akrasiatic judgment of
prior relative-ontological-incompleteness like recurrent-utter-uninstitutionalisation as from its
dissingularisation-as-to-the-disjoinedness/disentainment-of-presencing—absolutising-
identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemic-determinism
perspective, will be construed as of the latter’s
<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
in recurrent-utter-uninstitutionalisation conventioning-referencing over any such prospective
<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity, 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 of prospective base-
institutionalisation; as so reflected across the successive uninstitutionalised-threshold in
reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process inducing human transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity. This explains why prospective
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is actually reflected
by the ontological-contiguity—of-the-human-institutionalisation-process as of
transversality-<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-
unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing epistemic-
ricochetting/transepistemicity reasoning-through/messianic-reason metaphoricity, and not


common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness’s but as of unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring—apriorising-psychologism> devaluing their presencing—absolutising-identitive-constitutedness conventioning-referencing in medieval-scholasticism pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation


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

conventioning-referencing as of aristocratic/despotic self-aggrandisement

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-ontological-incompleteness’s. Thus more critically prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is induced as of the displacement/decentering-of-the-human-subject in its prior relative-ontological-incompleteness’s apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and so as of epistemic-ricoetting/transepistemicity reasoning-through/messianic-reason

metaphoricity that exploits the supposedly coherent ontological-commitment self-assuredness-of-ontological-good-faith/authenticity as-being-as-of-existential-reality 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. The reality thus is that prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity from a presencing—absolutising-identitive-constitutedness perspective is not actual meaningfulness-and-teleology but
rather such is rather acting as a constrained metaphoricity upon a social-setup supposedly coherent ontological-commitment rather inducing prospective meaningfulness-and-teleology mostly as of prospective crossgenerational reasoning-from-results/afterthought. In this regards as of the possibility of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, this author is of the opinion that any intellectual endeavour must precedingly guarantee that it is truly involved in a transparent ontological reification exercise exclusively as of the full existence-potency–sublimating–nascence-, disclosed-from-prospective-epistemic-digression 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-otherwise 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-facturing, wherein the potential for ontological-normalcy/postconvergence is de-mentatively/structurally/paradigmatically fractured-at-given-ontologically-compromised-thresholds in the 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-medievalism ontological-fracturing, positivism–procrypticism ontological-fracturing towards futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional–deprocrypticism ontological-normalcy/postconvergence; as of the implications of the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
to-intemporal-dispositions<so-construed-as-from-perspective-ontological-normalcy/postconvergence>–existentialism-form-factor. The implication here is that all projections of idealisation should be anticipatory-and-preemptive of the possibility of their prospective ontological-fracturing, for efficient institutionalisation percolation-channelling<in-deferential-formalisation-transference>, ‘in order to be more ontologically pertinent and resilient constructs’, as they are otherwise subject to the temporal denaturing\(^1\) 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\(^2\)-<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\(^2\)-<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\(^2\)<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) individuation disposition that of reasoning-through/messianic-reasoning brought about secondnatured institutionalisation. The bigger point here is that there is never going to be an inherent suprasocial or wooden-language (imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications) framework that ‘invents’ and accounts for prospective social transcendence-and-sublimity/sublimation/supererogatory—de-mentativity idealisation, in the way that human idealisation is often wrongly construed and propounded. All the human idealisation that exists is as of effective individuals and institutional intemporal individuation projection for prospective totalising~renewing-realisation/re-perception/re-thought of what they as of reasoning-through/messianic-reasoning idealise as from their underlying baseline registry-worldview/dimension reference-of-thought and the subsequent secondnatured institutionalisation of its given intemporal ontological-performance <including-virtue-as-ontology>; and so, beyond the naivety of construing a given registry-worldview/dimension reasoning-from-results/afterthought as a suprasocial or wooden-language–(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications) absolutising epistemic reference of ontological-veracity for prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity idealisation. We can garner that it is intemporal individuations transversality–for-sublimating–existential-eventuating/denouement–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ intemporal projection as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for reasoning-through/messianic-reasoning in recurrent-utter-uninstitutionalisation that induced prospective base-institutionalisation and not a suprasocial or wooden-language
groundwater—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
wooden-language—{imbued—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—universalisation, likewise for prospective positivism and not 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} 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 wooden-language—{imbued—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 for our prospective transcendence-and-
sublimity/sublimation/suberogatory—de-mentativity rather than as of prospective intemporal individuation—transversality—for-sublimating—existential-eventuating/denouement—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—
aporia/undecidability/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

secondnatured institutionalised intemporal ontological-performance—<including-virtue-as-
on-tology> at the uninstitutionalised-threshold as without the constraining prior
institutionalisation mechanical-knowledge the underlying ontological-faith-notion-or-
on-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality sense of intemporal-
projection behind its ‘inventing’ is lost; as is needed for prospective institutionalisation

prospective relative-ontological-completeness epistemic want of prospective reasoning-
through/messianic-reasoning to overcome the prior relative-ontological-incompleteness

<amplituding/formative—epistemicity> causality—as-to-projective-totalitative–implications-of-
prospective- nonpresenting,—for-explicating-ontological-contiguity. Interestingly, thus if

there is no 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-veracity for prospective transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity but for prospective dimensionality-of-
sublimating {<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equality} transversality<for-sublimating—existential-
eventuating/denouement—as-of-affirmative-and-unaffirmative—disambiguated—motif-and-
apriorising/axiomatising/referencing’ intemporal projection as of ontological-faith-notion-or-
on-ontological-fideism—imbued-underdetermination-of-motif-and-
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 for the transcendence-and-sublimity/sublimation/supererogatory—de-mentativity idealisation of say Plato’s idea concept
nor say Descartes’s cogito concept but in both cases for their operant prospective intemporal individuation transversality<for-sublimating—existential-eventuating/denouement>~of-
affirmative-and-unaffirmative—disambiguated—motif-and-
apriorising/axiomatising/referencing—intemporal projection as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for reasoning-through/messianic-reasoning and corresponding secondnatured institutionalisation of intemporal ontological-performance<including-virtue-as-ontology>. Likewise, it is herein contended that this 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 equally applies prospectively with respect to the deprocripticism—or—preempting—disjointedness—as-of—reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied transcendence-and-sublimity idealisation, and so as of operant prospective intemporal individuation transversality<for-sublimating—existential-eventuating/denouement>~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-

2311
subontologisation/subpotentiation, and prospectively for notional–deprocrypticism
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of spurious
institutional-being-and-craft muddlement. Effectively, human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor implies that
metaphoricty why tending ultimately towards intemporality, is effectively of both
intemporal/longness-of-register-of—meaningfulness-and-teleology and temporal/shortness-
of-register-of—meaningfulness-and-teleology manifestations. But any given 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’ in its capacity to demonstrably and objectively uphold and
function going by its specific registry-worldview/dimension meaningfulness-and-teleology as well as the fact that human perceived social-stake-contention-or-confliction interests drift
within-and-across social-setups whether with regards to basic trading, curiosity, social
competition and generally as of a predisposition to achieve optimum existential possibilities,
implies that any such registry-worldview/dimension social-setup has ‘a basic postconverging–
dem-mentating/structuring/paradigming supposedly coherent ontological-commitment
<implied—self-assuredness-of-ontological-good-faith/authenticity—postconverging–de-
mentating/structuring/paradigming—as-being-as-of-existential-reality>’ for its effective
functioning which lays it prospectively exposed to metaphoricty as of prospective
ontological-prime-movers-totalitative-framework as from prospective existenc-
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 implied—self-assuredness-of-ontological-good-faith/authenticity postconverging–de-mentating/structuring/paradigming as-being-as-of-existential-reality 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 implied—self-assuredness-of-ontological-good-faith/authenticity postconverging–de-mentating/structuring/paradigming as-being-as-of-existential-reality 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-teleology ontological-veracity implications of ontological-primemovers-totalitative-framework as of prospective relative-ontological-completeness. In other words, as of transversality for-sublimating–existential-eventuating/denouement of-affirmative-and-unaffirmative-disambiguated–motif-and-apriorising/axiomatising/referencing of human metaphoricity of temporal-to-intemporal–ontological-performance including-virtue-as-ontology of-narratives, we know that the ontological-primemovers-totalitative-framework that underlies existence-potency sublimating–nascence, disclosed-from-prospective-epistemic-digression sublimating-validation/desublimating-invalidation implications of ontological-veracity is bound
in the long run to select/skew-toward the intemporal/ontological over the temporal, whether as of internal cultural transformation or cultural diffusion. This is exactly why the overall ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity\(^6\)—of-the-human-institutionalisation-process\(^7\) as of difference-conflatedness\(^1\)—as-to-totalitative-reification\(^7\) -in-singularisation\(<\text{as-to-the-}
\text{nondisjointedness/entailment-of-prospective- nonpresencing}>\)-as-veridical-epistemic
determinism\(^8\)<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—firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-
perspective—ontological-normalcy/postconvergence> accordioning\(<\text{as-of-varying—}
\text{individuations-contextually-transverse-desublimation/sublimation,—as-to-the—}
\text{redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing—}
\text{imbued-ontological-performance —<including-virtue-as-ontology>}}\) at uninstitutionalised-threshold\(^{03}\) as reflecting both desublimating\(^4\) historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating\(^4\) historiality/ontological-eventfulness\(^7\)/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence—reflected—‘epistemicity-relativism’> possibilities’. We can appreciate both with regards to the social fabric as well as the natural sciences this common basis of supposedly coherent ontological-commitment—with implied—self-assuredness-of—ontological-good-faith/authenticity —postconverging—de-mentating/structuring/paradigming—
as-being-as-of-existential-reality\(^2\) 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 implied—self-assuredness-of-ontological-good-faith/authenticity —postconverging—de-mentating/structuring/paradigming as-being-as-of-existential-reality of human societies conventioning as of their ‘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’ render themselves exposed to the transcendence-and-sublimity/sublimation/supererogatory—de-mentativity of the prospective relative-ontological-completeness as projected by the industrial revolution underlying technical and scientific knowledge manifesting as to existence-potency —sublimating—nascence,—disclosed-from—prospective-epistemic-digression selection/skewing of ontological-primemovers-totalitative-framework <amplituding/formative—epistemicity> causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity and so because these project beyond subjectivity-of-truth-as-of-human-subpotency as implied by the universal objectivity as to existence-potency —sublimating—nascence,—disclosed-from—prospective-epistemic-digression of the underlying sciences and their applications. It is this insight as of ‘existence-potency —sublimating—nascence,—disclosed-from—prospective-epistemic-digression selection/skewing of ontological-primemovers-totalitative-framework <amplituding/formative—epistemicity> causality—as-to-projective-totalitative—implications-of—prospective—nonpresencing,—for-explicating-ontological-contiguity’ that animates the elucidation of metaphoricity herein as of ontology-driven ‘ontologically-hegemonising—narrative ontological-performance —<including-virtue—as-ontology>’, more than just a notion of mere subjective human-subpotency epistemic/notional—projective-perspective narratives; and so, as underlined by human limited-mentation-capacity-deepening inducing prospective relative-ontological-completeness of reference-of-thought <amplituding/formative—
This ontology-driven assessment of intemporalism/longness metaphority perspective rejects the often wrongly made critique of relative-for-the-mere-sake-of-relative-disparateness by atomising/taking-to-pieces identitive-constitutedness-as-epistemic-totality-dereification-in-dissingularisation-as-the-disjointedness/disentailment-of-presencing-absolutising-identitive-constitutedness-as-flawed-epistemic-determinism critiques when misrepresenting the ontologically-veridical observations/remarks/-constatations’ as of ecstatic-totalising-entailing/nested-congruence of postmodern thinkers. Rather as construed herein, relative truth speaks to human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-as-the-nondisjointedness/entailment-of-prospective-nonpresencing-as of the <amplituding/formative-epistemicity>causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity of prospective relative-ontological-completeness, and so-construed as of difference-conflatedness-as-to-totalitative-reification-in-singularisation-as-the-nondisjointedness/entailment-of-prospective-nonpresencing-as-veridical-epistemic-determinism perspective. In other words, it is herein contended that the implied notion of relative truth expressed by postmodern-thought is not a rejection of truth as they are wrongly accused, but that truth deepens relatively with human limited-mentation-capacity-deepening; and this notion of relative truth is reflected in their works/research-programmes that undermine our <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag identitive-constitutedness-as-epistemic-totality-dereification-in-dissingularisation-as-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


<amplituding/formative-epistemicity> 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 <implied—self-assuredness-of-ontological-good-faith/authenticity—postconverging-de-mentating/structuring/paradigming—as-being-as-of-existential-reality> 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/paradigmning of societies. Such an overall prospective institutionalisation metaphoricitry constraining is very much unlike what we may naively imagine the prior human meaningfullness-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 meaningfullness-and-teleology for say a suprasocial or wooden-language-{imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-nondescript/ignoreable–void—with-regards-to-prospective-apriorising-implications>} human mindset processing’, but critically was an epistemic-ricochetting/transepistemicity process that was in many ways beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought> unlike our subsequent reasoning-from-results/afterthought contemplation afterwards ‘wrongly implying a metaphoricitry as of a self-consciously instigated prior suprasocial or wooden-language-{imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-nondescript/ignoreable–void—with-regards-to-prospective-apriorising-implications>} comprehensive sense of prospective metaphoricitry’.

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\(^5\)<in-existential-extrication-as-of-existential-unthought>\(^5\)

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\(^5\) 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\(^1\) 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\(^7\) implications of operant prospective intemporal individuation transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’\(^{10}\) 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 \(^{11}\) universalisation involving the undermining of the suprasocial epistemic-veracity pretence associated with sophistry or Descartes’ cogito implications of positivism/rational-empiricism involving the

l-reality’ as of prospective relative-ontological-completeness—of-axiomatic-construct-or—reference-of-thought, the epistemic-veracity as implied in succession from Copernicus, Galileo, Descartes, Newton, Leibniz, Faraday, Rutherford, Poincaré, Einstein, Bohr up to our very present 21st century physics is mostly as of ricochetting prospective—nonpresencing—<perspective–ontological-normalcy/postconvergence>. In a certain way this is obvious, when we appreciate that having the right epistemic-veracity should provide the direct possibility for constructing its de-mentative/structural/paradigmatic meaningfulness-and-teleology as knowledge, such that the fact that a domain-of-study prospective knowledge possibility is thresholding/has-attained-its-limits somewhere is ever always directly related to the fact that its epistemic-veracity has equally thresholded/attained-its-limits, with the possibility for prospective breakthrough arising as of shifting epistemic-veracity; such that we can appreciate that the history of physics or any domain-of-study can be construed as the history of its developing epistemic-veracity in succession as ultimately constrained to ontological-primemovers-totalitative-framework validation-and-falsifiability. Naivety will be the pretence of constraining the possibility for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as of prospective meaningfulness-and-teleology as knowledge on a vague notion of any presencing—absolutising-identitive-constitutedness epistemic-veracity that at the very least doesn’t rise to projectively contemplate and appraise of such prospective meaningfulness-and-teleology as knowledge prospectively implicated epistemic-veracity of research-programme and validation-and-falsifiability. Thus metaphoricity as such is a notion that is beyond just simplistic
apriorising/axiomatising/referencing’ of temporal-to-intemporal–ontological-performance\(^7\)-<including-virtue-as-ontology>-of-narratives is rather as of ontological-primemovers-totalitative-framework\(^7\) selecting/skewing-towards intemporality\(^7\)/ontological-veracity as to existence-potency\(^7\)~sublimating–nascence,-disclosed-from-prospective-epistemetic-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 \(^8\) presencing—absolutising-identititive-constitutedness\(^1\). Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\(^5\) meaningfulness-and-teleology\(^10\), when it comes to assessing the possibility of prospective \(^9\) meaningfulness-and-teleology\(^10\) inducing of metaphoricity\(^9\). 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–\(^5\) meaningfulness-and-teleology\(^10\) 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–\(^5\) meaningfulness-and-teleology\(^10\) including our modern period, is a flawed appraisal; as in many ways, beyond our \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\(^7\) perception, a closer look at institutional functioning easily points out the pre-eminence of spurious institutional-being-and-craft muddlement highlighting an uninstitutionalised-threshold\(^10\) as of the privileging of
conventioning-referencing over purely prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, and in many ways this explains at the more socially visible spectrum that is politics, the perceived political impotence today. This insight is critical for appreciating the implication of the conception of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional-deprocrypticism metaphoricity in our positivism–procrypticism; as its brings to the self-consciousness the reality that the implication of such a notional–deprocrypticism articulation is bordering on the limits/thresholds of our institutional capacity for prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of a privileging of conventioning-referencing disposition to adopt and assume intellectual nihilism at such an uninstitutionalised-threshold; it is herein contended that the reality is similar to that which scuppered Arabic medieval science or scuppered medieval China progressiveness.


2326
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’/ontological-fracturing/desublimation/gimmickiness
complex’; and thus that it has an ontological-veracity destructuring-threshold
\{uninstitutionalised-threshold /presublimating–desublimating-decisionality\}–of-ontological-
performance −<including-virtue-as-ontology>, where beyond-the-consciousness-awareness-
teleology ⟨in-existential-extrication-as-of-existential-unthought⟩ it will relate to
ontological-veracity as relatively impertinent on critical occasions as of its
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
\langle amplituding/formative–epistemicity⟩totalising–self-referencing-
syneretising/circularity.interiorising/akrasiatic-drag \rangle, and so-reflected socially as of the
uninstitutionalised-threshold ⟨\rangle. The underlying insight about such ontological-veracity
destructuring-threshold ⟨uninstitutionalised-threshold /presublimating–desublimating-
decisionality⟩–of-ontological-performance −<including-virtue-as-ontology> is that the state of
human-subpotency is one where overall its capacity to reflect existence-potency
~sublimating–nascence.-disclosed-from-prospective-epistemic-digression as-to-ontologically-
uncompromised-ontological-normalcy/postconvergence/referentialism is inherently limited
such that human meaningfulness-and-teleology always varies as of
‘individual whim/impulsion narratives ontological-performance −<including-virtue-as-
tonality⟩’, ‘amplituding/formative wooden-language–(imbued–averaging-of-thoughts–as-
to-leveling/ressentiment/closed-construct-of– meaninglessness-and-teleology–as-of-
nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩)
narratives ontological-performance −<including-virtue-as-ontology>’, ‘suprasocial narratives
ontological-performance −<including-virtue-as-ontology>’ and ‘ontologically-hegemonising-
of the dynamics of temporal-to-intemporal–ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>-of-narratives, and so as of their respectively poor to profound dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{73} -by-reification /contemplative-distension\textsuperscript{26}/contemplative-distension implications with regards to social-stake-contention-or-confliction at the given registry-worldview/dimension. It is equally critical to note that as of the profoundness of their social-stake-contention-or-confliction existential-investment, temporal–ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>-of-narratives will drag out as of preconverging-or-dementing\textsuperscript{19} -apriorising-psychologism,-‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity\textsuperscript{63} -<shallow-supererogation -of- mentally-aestheticised–preconverging/dementing –qualia-schema\textsuperscript{5} of akrasia-susceptibility-or-akrasiatic-drag complex in obviation of prospective ontological-veracity without the constraining untenability as of ontological-primemovers-totalitative-framework\textsuperscript{73} as to existence-potency\textsuperscript{18} -sublimating–nascence,-disclosed-from-prospective-epistemic-digression of intemporal ‘ontologically-hegemonising-narrative\textsuperscript{71} ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>’, going by the fact that the supposedly coherent ontological-commitment\textsuperscript{6} -<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–dementating/structuring/paradigming –as-being-as-of-existential-reality> so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity\textsuperscript{6} ~postconverging–dementating/structuring/paradigming –as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ opens it up to the prospective intemporal-as-ontological-metaphoricity\textsuperscript{77} of ‘ontologically-hegemonising-narrative\textsuperscript{71} ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>’. The reality of a regular and stable dynamic of human temporal-to-intemporal–ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>-of-narratives across the institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-'epistemicity-relativism'>), critically and naturally makes of anthropology more of a universally and operantly principled construction of human existence reification 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--firstnatedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective--ontological-normalcy/postconvergence>-'-existentialism-form-factor

including-virtue-as-ontology-of-narratives’ as of the specific destructuring-threshold\{uninstitutionalised-threshold /presublimating–desublimating–decisionality\}–of-ontological-performance \langle\text{including-virtue-as-ontology}\rangle of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self\rangle/ontological-fracturing/desublimation/gimmickiness complex’. It is ultimately ‘ontologically-hegemonising-narrative\rangle ontological-performance\rangle of-ontological-performance\rangle’ that is implicated with respect to the supposedly coherent ontological-commitment \langle\text{including-virtue-as-ontology}\rangle of ‘human institutionalisation-process\rangle can effectively be construed as of the dynamism of the ‘ontologically-hegemonising-narrative\rangle ontological-performance\rangle\rangle, as it supersedes temporal–ontological-performance\rangle–of-narratives as of its constraining to existence-potency\rangle–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\rangle ontological-performance\rangle\rangle’ 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
meaningfulness-and-teleology\textsuperscript{(100)}. This author further contends that as of our positivism–procrypticism uninstitutionalised-threshold\textsuperscript{(13)} in disjointedness-as-of-\textsuperscript{1} reference-of-thought, 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 ‘ontologically-hegemonising-narrative’ ontological-performance\textsuperscript{(72)}-<including-virtue-as-ontology>’ is not meant in anyway to be explicative, as of the idea of falsely validating our defective procrypticism–or–disjointedness-as-of- reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, thus wrongly inducing procrypticism–or–disjointedness-as-of-\textsuperscript{1} reference-of-thought


\textsuperscript{(4)}<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising, and so just as with the positivism projection of the requisite percolation-channelling-<in-deferential-formalisation-transference> of positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

\textsuperscript{(4)}<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising as the mechanism of prospective positivism institutionalisation rather than engaging in defective non-positivism/medievalism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

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

{uninstitutionalised-threshold /presublimating–desublimating-decisionality}—of-ontological-performance—<including-virtue-as-ontology> nature of the social-construct (as significant otherness to the individual), and as this social-construct conventioning-referencing is thereof reflected in its relationship with inherent ontological-veracity as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology, that goes into building the individual capacity to uphold ontological-veracity when the social-construct as its significant otherness is constructive/institutionalising/nascent–sublimating-decisionality of meaningfulness-and-teleology as knowledge while by the same token can undermine the individual capacity to uphold ontological-veracity when the social-construct as significant otherness is as of destructuring-threshold—{uninstitutionalised-threshold /presublimating–desublimating-decisionality}—of-ontological-performance—<including-virtue-as-ontology> of meaningfulness-and-teleology as knowledge; as social-construct settings are fundamentally the background of significant otherness for their inherent generalised purposefulness and their enlivening of the possibility for individual human purposefulness as well, such that beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought>
the notion of ontological-veracity is not necessarily of absolute pertinence to the individual as of pure-ontology implications of aetiologisation/ontological-escalation where individual possible construal of ontological-veracity is subject to its perception/engagement/endearment of specific and/or underpinning-suprasocial-construct settings significant otherness destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-performance {including-virtue-as-ontology} implications of its possible constructive/institutionalising/nascent–sublimating-decisionality construal of ontological-veracity. This destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-performance {including-virtue-as-ontology} effect of social-construct settings with regards to individual possible constructive/institutionalising/nascent–sublimating-decisionality construal of ontological-veracity is validated by the idea that even the most assured critique in the ontological-veracity of their ideas when this elicits the uninstitutionalised-threshold cannot just articulate them as if the social-construct is ‘purely/absolutely receptive-as-constructive/institutionalising/nascent–sublimating-decisionality to ontological-veracity’ but need to implicitly recognise the social-construct predisposition to destructure such meaningfulness-and-teleology as of its conventioning-referencing for social-functioning-and-accordance at its uninstitutionalised-threshold, and so in order by its dispensing-with-immediacy-for-relative-ontological-completeness–by-reification /contemplative-distension /contemplative-distension to strategically articulate such meaningfulness-and-teleology going by the possibility of the social-construct as of its potential constructive/institutionalising/nascent–sublimating-decisionality significant otherness to tolerate it in the immediacy, even as the social-construct is rather predisposed in the immediacy to destructure at this uninstitutionalised-threshold as of its registry-worldview/dimension de-mentative/structural/paradigmatic ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self’/ontological-
fracturing/desublimation/gimmickiness complex’. From the foregoing, while the supposedly coherent ontological-commitment<sup>66</sup>—self-assuredness-of-ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming—as-being-as-of-existential-reality> 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’ opens it up to prospective intemporal-as-ontological metaphoricity<sup>69</sup>, it is rather ‘naïve to construe of social-stake-contention-or-confliction in any social-setup as absolutely about ontological-veracity’ giving a social-construct predisposition to destructure<sup>58</sup> meaningfulness-and-teleology<sup>100</sup> as of its conventioning-referencing for social-functioning-and-accordance at its uninstitutionalised-threshold<sup>02</sup>; with any such superseding ontological-veracity at the social-setup uninstitutionalised-threshold<sup>03</sup> rather beyond-the-consciousness-awareness-teleology<sup>100</sup>-in-existential-extrication-as-of-existential-unthought, as base-institutionalisation implied<sup>5</sup> meaningfulness-and-teleology<sup>100</sup> is beyond-the-consciousness-awareness-teleology<sup>100</sup>-in-existential-extrication-as-of-existential-unthought<sup>5</sup> of recurrent-utter-uninstitutionalisation, that of<sup>104</sup> universalisation is beyond-the-consciousness-awareness-teleology<sup>100</sup>-in-existential-extrication-as-of-existential-unthought of base-institutionalisation–ununiversalisation, that of positivism is beyond-the-consciousness-awareness-teleology<sup>100</sup>-in-existential-extrication-as-of-existential-unthought<sup>5</sup> of universalisation–non-positivism/medievalism, and prospectively that of deprocrypticism is beyond-the-consciousness-awareness-teleology<sup>100</sup>-in-existential-extrication-as-of-existential-unthought<sup>5</sup> of positivism–procrypticism; and so because any given registry-worldview/dimension de-mentative/structural/paradigmatic ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self’/ontological-fracturing/desublimation/gimmickiness complex’ defines the social-construct institutionalisation threshold perceived intemporal<sup>57</sup> meaningfulness-and-teleology<sup>100</sup> as of its
reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation
reference-of-thought—categorical-imperatives/axioms/registry-teleology but then is equally
amenable to <amplituding/formative> wooden-language-{imbued—temporal—mere-
form/virtualities/dereification /akrasiatric-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 manifesting at reference-of-
thought—devolving-level as of postlogism-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
and so-disambiguated as of ‘reference-of-thought—devolving-level difference-conflatedness—
as-to-totalitative-reification—in-singularisation—as-to-the-
nondisjointedness/entailment-of-prospective—nonpresencing—as-veridical-epistemie-
determinism reflected as the divergent temporal-to-intemporal ontological-performance-
<including-virtue-as-ontology> of the historiality/ontological-eventfulness/ontological-
aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-
relativism’. This social-construct constructive/institutionalising/nascent—sublimating-
decisionality and destructuring-threshold-{uninstitutionalised-threshold/presublimating-
desublimating-decisionality}—of-ontological-performance—
<including-virtue-as-ontology> of
meaningfulness-and-teleology reality is exactly what renders ‘prospective metaphoricity
as of ontological-veracity superseding of uninstitutionalised-threshold’, necessarily as of
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-
or-acumen as of reasoning-through/messianic-reasoning, wherein the reality of social
transformation is more veridically as of prospective nonpresencing—
<perspective—ontological-
normalcy/postconvergence> epistemic-ricochetting/transepistemicity rather than any prior
presencing—absolutising-identitive-constitutedness epistemic grounding; with
transcendence-and-sublimity/sublimation/supererogatory de-mentativity over the
uninstitutionalised-threshold de-mentative/structural/paradigmatic ‘human akraia-
susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self’/ontological-
fracturing/desublimation/gimmickiness complex’ as of prospective superseding rede-
mentating/restructuring/reparadigming
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as
supererogatory acuity/perspicacity/astuteness/edginess/incisiveness of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
conceptualisation <amplituding/formative–epistemicity> causality as-to-projective-
totalitative–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-
syneretising/circularity/interiorising/akrasiatic-drag’. In this regards, ontological-veracity as of
a perpetual predisposition for prospective relative-ontological-completeness is ensured by
<including-virtue-as-ontology>-including-virtue-as-ontology of narratives’ as an epistemic-totality of meaningfulness-and-teleology, wherein the most totalisingly-entailing/ontologising/institutionalising of narratives as of ‘ontologically-hegemonising-narrative ontological-performance’-<including-virtue-as-ontology>-is de-mentatively/structurally/paradigmatically superseding over more specific and spurious temporal–ontological-performance-of-narratives but with all such temporal-to-intemporal–ontological-performance-of-narratives susceptible to recombination in unsuspecting ways given human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued ‘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-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-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
the evil forest as remedy but then failing as of the prospective relative-ontological-completeness\textsuperscript{12} 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 \textsuperscript{8} presencing—absolutising-identitive-constitutedness\textsuperscript{13} preconverging—dementating/structuring/paradigming

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for prospective nonpresencing-<perspective–ontological-normalcy/postconvergence> re-  
  dementating/restructuring/reparadigming

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with the latter so-construed as of ‘difference-conflatedness’-as-to-totalitative-reification -in-singularisation <as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> -as-veridical-epistemic-determinism of ‘meaningfulness-and-teleology’; in both cases, as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation that induces the animistic social-setup  
  reference-of-thought-level prospective society-wide transcendence-and-sublimity/sublimation/supererogatory–dementativity into positivism/rational-empiricism. Thus, the prospect of all human meaningfulness-and-teleology arises as of intemporal ontological-faith-notion-
directed-rulemaking; and prospectively, notional-deprocripticism edgily/incisively reconstrues existence as of preempting—disjointedness-as-of-reference-of-thought,-as-to-
<amplituding/formative–epistemicity>growth-or-conflatedness/ttransvaluative-

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–procripticism

construal of existence as of positivising/rational-empiricism-based-universalisation-directed-
rulemaking. We thus appreciate that such reconstrual of existence is as of maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation

implying the affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuringinstrument-validating-measuring<as-to-postconverging-or-dialectical-thinking –
apriorising-psychologism— an altogether prospective

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and not
incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation which
will wrongly imply the affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuringinstrument-validating-measuring<as-to-postconverging-or-dialectical-thinking –
apriorising-psychologism> of the priorly superseded

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument instead of its
unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
measuringinstrument-invalidating-measuring<as-to-preconverging-or-dementing –
apriorising-psychologism>.

Supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation 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-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> in the
historiality/ontological-eventfulness /ontological-aesthetic-tracing/<perspective–ontological-
normalcy/postconvergence-reflected–‘epistemicity-relativism’> at the given
uninstitutionalised-threshold, thus articulating the social epistemic-totality possibility of
‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective–ontological-normalcy/postconvergence> accordioning–(as-of-varying-
individuations-contextually-transverse-desublimation/sublimation,-as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-
imbued-ontological-performance -<including-virtue-as-ontology>-ontological-performance-
<including-virtue-as-ontology>-including-virtue-as-ontology of narratives’. ‘ontologically-
hegemonising-narrative’ ontological-performance -<including-virtue-as-ontology>’ as
intemporal/ontological is thus effectively as to overall reifying-and-empowering-reflexivity-of-
ecstatic-existence-as-panintelligibility –(imbued-and-
’hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation) the reflection of the social
epistemic-totality of human ‘notional–firstnaturedness—temporal-to-intemporal-dispositions-
direct and conjugating human temporal dimensionality-of-sublimating

uninstitutionalised-threshold\textsuperscript{(5)} 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{(8)} (uninstitutionalised-threshold /presublimating–desublimating-decisionality)\textsuperscript{−} of-ontological-performance\textemdash\textasciitilde\textlt{−}\langle\text{including-virtue-as-ontology}\rangle\texttextsuperscript{−}\textsuperscript{−}\textlt\textsuperscript{−} to further advance its constructive/institutionalising/nascent–sublimating-decisionality nature, thus overcoming underlying logocentrism as of prospective relative-ontological-completenenss 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\textsuperscript{(6)} and thus the knowledge for that given right mindset-as-of-prospective-relative-ontological-completeness\textsuperscript{−} as of projected apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity\textsuperscript{−})—confulatedness\textsuperscript{−}. This is very much unlike the Ricoeurian narrative theory conception that while of palliative and practical significance is in relative apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity\textsuperscript{−})—constitutedness\textsuperscript{13} since it poorly deals with logocentrism implications as of prior relative-ontological-incompleteness\textsuperscript{(9)} on ontological-veracity; as it construes of ‘logocentric habituated social conditions’ as inherently ontological or beyond ontological treatment while failing to countenance the ‘decentering heavy lifting’ involved in undermining ontologically impertinent ‘logocentric habituated social conditions’ in enabling the ontological-contiguity\textsuperscript{(7)}—of-the-human-institutionalisation-process\textsuperscript{(10)} as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—\textsuperscript{(5)}−meaningfulness-and-teleology\textsuperscript{(100)} 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\(\{\text{uninstitutionalised-threshold} / \text{presublimating–desublimating-decisionality}\}\)-of-ontological-performance\'-\langle\text{-including-virtue-as-ontology}\rangle\) nature speaking of its reasoning-from-results/afterthought, with regards to its capacity-and-disposition to uphold prospective transcendence-and-sublimity/sublimation/suprerogatory–de-mentativity ontological-veracity/ontological-veridicality; as so implied in the epistemic-ricochet/transepistemicity unorthodoxy herein expounding futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^{100}\) as of prospective deprocrypticism, just as with the unorthodoxy of postmodern-thought or generally the unorthodoxy of all prospective transcendence-and-sublimity/sublimation/suprerogatory–de-mentativity meaningfulness-and-teleology\(^{100}\) whether with regards to the Socrates/Plato/Aristotle, Copernicuses, Galileos, Descartes, Newtons, Darwins, Rousseaus, Nietzsches, Einsteins, etc. as reasoning-through/messianic-reasoning. This basic idea of the social-construct as of its constructive/institutionalising/nascent–sublimating-decisionality and destructuring-threshold\(\{\text{uninstitutionalised-threshold} / \text{presublimating–desublimating-decisionality}\}\)-of-ontological-performance\'-\langle\text{-including-virtue-as-ontology}\rangle\) nature is effectively what underlies in ontologically neutral/objective terms–as-of-axiomatic-construct such displacement/decentering-of-the-human-subject narratives like Derridean deconstruction narrative or Foucauldian genealogy-knowledge-and-power-discourse narrative. However, the capacity to appreciate the ontological neutrality/objectivity of a decentering narrative like deconstruction as being fully more of a purely ontological notion is caught up in our positivism–procrypticism prior relative-ontological-incompleteness\(^{100}\) human social-stake-contention-or-confliction in disjointedness-as-of-reference-of-thought, and thus deconstruction will tend to be deficiently construed in terms–as-of-axiomatic-construct of the circumstantial social primacy of this temporal
framework social-stake-contention-or-confliction over its fuller pure-ontology as of prospective relative-ontological-completeness\textsuperscript{98} deprocrypticism; explaining in many ways the difficulty for Derrida to define deconstruction. Again, such a social situation is no more different with say the articulation of budding-positivism/rational-empiricism science in say a non-positivism/medievalism social-setup as caught up in the universalisation–non-positivism/medievalism prior relative-ontological-incompleteness\textsuperscript{90} temporal framework of social-stake-contention-or-confliction, such that the more ontologically pure idea we may appreciate today as science is poorly disentangled from that circumstantial social primacy of the non-positivism/medievalism social-stake-contention-or-confliction like the entrenched interests that will rather focus mindsets rather in a nominal adversarial binarity perspective as of defending or attacking the traditional scholasticism pedantic literature over a more pure, nuanced and enlightening ontology contemplation of science as of prospective relative-ontological-completeness\textsuperscript{93} positivism, as a result of the failure of dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{99} /contemplative-distension\textsuperscript{26} (as of human self-surpassing—existentialism-form-factor, in-overcoming-'notionally–collateralising-beholdening-protohumanity'-to-‘attain-sublimating-humanity’-as-to-existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression to supersede human temporality\textsuperscript{10} /shortness <amplituding/formative> wooden-language ⟨imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩); which will explain in many ways the difficulty of the Copernicus, Galileos, Descartes’, Diderots, etc. so effectively enculturate their budding-positivism. With respect to deconstruction in this regard, it is herein contended that such a Derridean deconstruction notion like binary opposition effectively speaks of the fact that it is encrusted/caught-up in our positivism–procrypticism prior relative-ontological-
incompleteness\textsuperscript{9} human social-stake-contention-or-confliction as of its disjointedness-as-of-reference-of-thought but that a more fuller pure-ontology appreciation of the deconstruction notion as of prospective relative-ontological-completeness\textsuperscript{8} 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\textsuperscript{7} -<including-virtue-as-ontology>. It is effectively from this fuller pure-ontology perspective of prospective relative-ontological-completeness\textsuperscript{5} 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{5} notional-deprocrypticism herein construed as human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> ; 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\(^8\)/contemplative-distension as of a nominal adversarial binarity predisposition in many ways renders such an ontologically more profound construct of deconstruction difficult. In this very contrastive sense with regards to our present prospective relative-ontological-completeness\(^8\) positivism/rational-empiricism, we don’t ideally construe of science as of its pure-ontology as discriminatorily selective in its conclusions and we further appreciate that its usefulness is universally emancipatory as of social-stake-contention-or-confliction, and so in both instances with regards to say medicine or civil technology or consumer technology or even scientific and technological nomenclatures; with any such discriminatorily selective predisposition and failure to share its usefulness being an indictment of a lack of the requisite liberalism for perpetuating human scientific progress and basically overall human emancipation. Ultimately, the social-construct as of its constructive/institutionalising/nascent–sublimating-decisionality and destructuring-threshold\(\langle\)uninstitutionalised-threshold /presublimating–desublimating-decisionality\rangle–of-ontological-performance\(^7\)-<including-virtue-as-ontology> nature inherently points out why human transcendence-and-sublimity/sublimation/superrorary-de-mentativity as of intemporal metaphoricity\(^7\) epistemic pertinence doesn’t lie with any inherent suprasocial framework or inherent <amplituding/formative> wooden-language\{imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} framework. The fact is that the inherent human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
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/supererogatory-de-mentativity is more decisively about such intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning exploiting of the supposedly coherent ontological-commitment—<implied—self-assuredness-of-ontological-good-faith/authenticity—postconverging–de-
mentating/structuring/paradigming—as-being-as-of-existential-reality> 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 <amplituding/formative> wooden-language—imbued—averaging-of-thought—as-to-
levelling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications> or suprasocial epistemic relevance which is actually the outcome as reasoning-from-results/afterthought of secondnatured institutionalisation poorly inclined to such requisite prospective reasoning-through/messianic-reasoning. Human akrasia-susceptibility-or-akrasiatic-drag complex is rather reflected operantly and pertinently as of human ‘ontologically-flawed antiakrasiatic disposition’ so-construed from existence-potency—sublimating–nascence,—disclosed-from-prospective-epistemic-digression ontological-veracity perspective and so over our human-subpotency epistemic/notional—projective-perspective which is rather in an ontologically-flawed <amplituding/formative—epistemicity> totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag. (It should be noted here thus that going
by the entire projection of this work rather towards futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^{10}\) as of prospective notional–deprocrypticism as of the notional–deprocrypticism framework as implied by existence-potency\(^{5}\)–sublimating–nascence,–disclosed-from-prospective-epistemic-digression epistemic/notional–projective-perspective as a more re-originary–as-unenframed/unbeholdening/outlier-conceptualisation\(^{9}\) (imbued-postconverging/dialectical-thinking ‑‘projective-insights’/epistemic-projection-in-conflatedness ‑of-notional–deprocrypticism–prospective-sublimation)\(^{11}\) reformulation as of the displacement/decentering-of-the-human-subject in the ontological-contiguity—of-the-human-institutionalisation-process—of-notional–deprocrypticism–prospective-sublimation⟩\(^9\) <amplituding/formative–epistemicity> causality—as-to-projective-totalitative–implications-of-prospective–nonpresencing,–for-explicating—ontological-contiguity with regards to prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^{10}\), institutional-development—as-to-social-function-development and living-development—as-to-personality-development implied as of deprocrypticism—or—preempting—disjointedness—as-of—reference-of-thought this author has rather thought it pertinent herein to use the term ‘akrasia’ differently from the more traditionally restricted personal development implications of the Greek interpretation as of a universalising-idealisation self-consciousness but very much along the lines of Socratic unification of knowledge and virtue, with a deliberate adherence to the derivation ‘akrasiatic’ rather than the traditional derivations ‘acratic’ or ‘akratic’ to mark such a break, and further the term ‘antiakrasiatic’ also along the same lines is further meant to emphasise the underlying idea that akrasia is a ‘notion of lack’ which ‘anti disposition’ as of relative-ontological-completeness\(^{3}\) is then about superseding the lack, and such relative-ontological-incompleteness\(^{9}\) is superseded rather as of
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—
conceptualisation 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 has an ontological-basis as it is rather an impromptu
articulation of a sense of desirability but fundamentally lacks the—
Good/understanding/knowledge-reification—/ontological-primemovers-totalitative-framework
reference of ontological-contiguity but for naively and wrongly implying good-natured
qualities as being ontological; and such ‘antiakrasiac disposition’ is more critically reflected
as of underlying human ‘intemporal-as-ontologically-veridical/ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis—or-acumen reasoning-through/messianic-reasoning parrhesiastic seeding-promise of prospective
meaningfulness-and-teleology as equivalence/correspondence antiakrasiac-aspiration
ontological-performance 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—antiakrasiac-aspiration-ontological-performance—

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


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-mentation-capacity and no ontologically-uncompromised

<amplituding/formative–epistemicity>totalising–thrownness-in-existence; and this with respect to our articulated—or—acquiesced-to meaningfulness-and-teleology ontological-performance—<including-virtue-as-ontology>, such that inherently our ontological-performance—<including-virtue-as-ontology> is ever always constrained as of constructive and destructuring-threshold

we fail to assume the intellectual-and-moral responsibility arising as of ontological-veridicality so-reflected as from the full sublimating-over-desublimating implications of existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression ontological-veracity perspective insight of affirmation/projection/assertion/dueness-validating-logicising/suitable-measuring-instrument-validating-measuring<as-to-postconverging-or-
dialectical-thinking –apriorising-psychologism>. This is the overall notion explaining human akrasia-susceptibility-or-akrasiatic-drag complex, and so as of human limited-mentation-capacity notional implications. Thereafter, understanding of this human ‘ontologically-flawed antiakrasiatic disposition’ is all about conceptualising the effective operant ontologically-constraining conditions as of human existential-instantiations given our limited-mentation-capacity implied as of temporality/shortness and intemporality/longness implications, and so construed epistemically as ontological-normalcy/postconvergence analysis. Insightfully, we can appreciate that the absolute human ontologically-veridical antiakrasiatic disposition can only be as to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism so-reflected with futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism registry-worldview/dimension, over human-subpotency–as-of-ontologically-compromised-epistemic-abnormalcy/preconvergence so-reflected variously with the preceding successive registry-worldviews/dimensions; wherein notional–deprocrypticism as to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression will rather speak of prospective ‘ontologically-hegemonising-narrative ontological-performance<including-virtue-as-ontology>’ which as of its inherent constructive ontological-performance<including-virtue-as-ontology> is of a de-mentative/structural/paradigmatic
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 humaninstitutionalisation-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 intempestoral 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-subpotency ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance’<including-virtue-as-ontology> of its articulated-or-acquiesced-to meaningfulness-and-teleology as from existence-potency-sublimating-nascence-disclosed-from-prospective-epistemic-digression ontological-performance<including-virtue-as-ontology>, which underlies beyond-the-consciousness-awareness-teleology-in-existential-extrication-as-of-existential-unthought the universal-transparency of-totalising-entailing-as-to-entailing-amplituding/formative-epistemicity-totalising-in-relative-ontological-completeness of the social epistemic-totality of meaningfulness-and-teleology with respect to social-stake-contention-or-confliction; with the implication here that human-
discontiguity/epistemic-discontiguity

- shallow-supерerogation -of-mentally-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (as so-construed notionally/epistemically from the ‘prospective relative-ontological-completeness as to existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression constructiveness perspective’) as a nondescript/ignorable–void that actually speaks of akrasiatic-drag-denatured-and-preconverging-or-dementing -narratives, and goes on to systematically ‘contend recurrently’ on the basis of its ontologically-flawed destructuring apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Consider the case of the destructuring-threshold-\{(uninstitutionalised-threshold/presublimating-desublimating-decisionality\}-of-ontological-performance ~including-virtue-as-ontology> with a ‘God of plane’ proposition in say an animistic social-setup (reflecting the underlying ‘animistic superstitious <amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative-disposition’ and not any such notion as propositional attitude because human <amplituding/formative–epistemicity>totalising/circumscribing/delineating as of its given <amplituding/formative–epistemicity>totalising–thrownness-in-existence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument thus construed in notional–conflatedness with existence-as-of-existential-instantiations and as its ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative-disposition’ can then be reflected in an infinite number of propositions by that notional–conflatedness with existence-as-of-existential-instantiations as so-construed in such approaches as Derridean deconstruction and Foucauldian discourse analysis, as such a reification is all about elucidating the ontological-veracity/ontological-performance ~including-virtue-as-ontology> of human-subpotency epistemic/notional–projective-
perspective of meaningfulness-and-teleology articulated within any given registry-worldview/dimension social-setup going by its supposedly coherent ontological-commitment—self-assuredness-of-ontological-good-faith/authenticity as so-reflected by its self-assuredness-of-ontological-good-faith/authenticity—postconverging—de-
mentating/structuring/paradigming—as-being-as-of-existential-reality 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 exposing it to existence-potency—sublimating–nascence,—
disclosed-from-prospective-epistemic-digression epistemic/notional—projective-perspective of ontological-prime movers-totalitative-framework as of prospective relative-ontological-
completeness—and not in apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity)—constitutedness
and not in apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity)—
conflicatedness with existence-as-of-existential-instantiations as failing to reflect the given
devolving apriorising/axiomatising/referencing/intelligibility setup/measuring instrument
‘<amplituding/formative—epistemicity>totalising—thrownness-in-existence devolving
apriorising/axiomatising/referencing/intelligibility setup/measuring instrument
‘<amplituding/formative—epistemicity>totalising/circumscribing/delineating—narrative-
disposition’, and seem to imply that propositions themselves have their attitude rather than the
fact that the true ontological-depth lies with the underlying ‘<amplituding/formative—
epistemicity>totalising/circumscribing/delineating—narrative-disposition’ in
notional—conflicatedness 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
with their varying apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ‘amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative-dispositions’ translating in the differing nature of propositions veridically admissible by differing registry-worldviews/dimensions reference-of-thought as implied in the contrastive example here between a positivism and a non-positivism registry-worldview/dimension with their differing postconverging/dialectical-thinking–qualia-schema’ and ‘amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing–qualia-schema’), since it is fundamentally an ontologically-flawed destructuring non-positivism/superstitious apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument eliciting this misconstrued proposition of non-positivism/superstitious aposteriorising/logicising/deriving/intelligising/measuring as ‘God of plane’, a further proposition as of positivism aposteriorising/logicising/deriving/intelligising/measuring like ‘wings generate lift’ will just as well elicit a further proposition of non-positivism/superstitious aposteriorising/logicising/deriving/intelligising/measuring ‘along the lines of a superstitious effect from the wings’; with the positivism relative-ontological-completeness perspective rather reflecting the non-positivism/superstitious relative-ontological-incompleteness perspective as of a ‘amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing–qualia-schema’ while the latter perspective wrongly holds on to an ontologically-flawed ‘amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking–qualia-schema’. This is the fundamental conception underlying the notion of de-mentation.
its ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance’

<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/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring ontologically-veridical

meaningfulness-and-teleology, such that this reproducibility—mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument thus necessarily has a de-mentative/structural/paradigmatic prospective deconstructing-threshold

{uninstitutionalised-threshold /presublimating–desublimating-decisionality} of-ontological-performance

totalising-nominal-as-tendentious ‘<amplituding/formative–epistemicity>deconstructuring-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’,
aestheticised-preconverging/dementing –qualia-schema> in dissingularisation-as-to-the-
disjointedness/disentailment-of-presencing—absolutising-identitive-
constitutedness > /epistemic-nonimmanence/flawed-epistemic-determinism’, and
aestheticised-preconverging/dementing –qualia-schema> in dissingularisation-as-to-the-
disjointedness/disentailment-of-presencing—absolutising-identitive-
constitutedness > /epistemic-nonimmanence/flawed-epistemic-determinism’ on any such
given registry-worldview’s/dimension’s reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation
of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument; thus requiring
the further ‘<amplituding/formative–epistemicity>totalising–ratio-contiguity/ratiocination-as-
referentialism constructiveness disposition in singularisation-as-to-the-
ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> reflected as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing ‘–qualia-schema’. The bigger point here is that, the social as purportedly driven by its constructiveness-of-ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> is rather supposedly all about overtly implicated ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>’ of articulated–or–acquiesced-to meaningfulness-and-teleology\textsuperscript{100} ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> with regards to the universal-transparency\textsuperscript{104} ⟨transparency-of-totalising-entailing,-as-to-entailing-\textsuperscript{45} <amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ⟩ of social epistemic-totality of meaningfulness-and-teleology\textsuperscript{100}. However, human limited-mentation-capacity renders such overtly implicated ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>’ unachievable such that this elicits covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> as to destructuring-transitoriness\textsuperscript{18}-as-of-deratiocination/deratiocontiguity that reflects the social-construct prospective destructuring as construed from existence-potency\textsuperscript{19}–sublimating–nascence,–disclosed-from-prospective-epistemic-digression epistemic perspective as of ontological-veracity. Such covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> as to destructuring-transitoriness\textsuperscript{18}-as-of-deratiocination/deratiocontiguity destructuring consequence arises-and-is-reflected more fully and operantly as of human-subpotency destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity\textsuperscript{63}<shallow-supererogation -of-mentally- aestheticised–preconverging/dementing –qualia-schema> in dissingularisation<as-to-the-disjointedness/disentailment-of– presencing–absolutising-identitive.
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’,
‘<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-

constitutedness > /epistemic-nonimmanence/flawed-epistemic-determinism’ and
‘<amplituding/formative–epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism constructiveness disposition in singularisation,<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemic-determinism’, with the latter construed rather as of constructive difference-conflatedness ‘as-to-totalitative-reification’ -in-singularisation,<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing> -as-veridical-epistemic-determinism with respect to its constructive disambiguating of the covert-pretence-of-
equivalence/correspondence-antiakrasiatic-aspiration-ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> as to destructuring-transitoriness\textsuperscript{18}-as-of-deratiocination/deratiocontiguity as it disambiguates/differentiates the destructuring-by-flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity\textsuperscript{63}-<shallow-supererogation \textsuperscript{-of-mentally-aestheticised-preconverging/dementing -qualia-schema}> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument denaturing\textsuperscript{15} and achieves existence-potency \textsuperscript{-as-of}-sublimating-nascence,-disclosed-from-prospective-epistemic-digression epistemic perspective dispositional possibility of ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> in reflecting the ontologically-veridical ‘equivalence/correspondence antiakrasiatic-attainment ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>’ exactly because it is the ‘human ratio-conguity/ratioicination phenomenal-abstractiveness as of developed-intellection-of-exactness-capacity-ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> implication thus non-susceptible to destructuring’, unlike all the other phenomenal-abstractiveness that instigate their respectively ontologically-flawed destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity\textsuperscript{63}-<shallow-supererogation \textsuperscript{-of-mentally-aestheticised-preconverging/dementing -qualia-schema}> in dissingularisation-<as-to-the-disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemic-determinism of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by aligning with the destructuring in identitive-constitutedness\textsuperscript{-as-‘epistemic-totality\textsuperscript{16}’-dereification\textsuperscript{17}}-indissingularisation-<as-to-the-disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness > -as-flawed-epistemec-determinism with regards to the covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> as to destructuring-transitoriness\textsuperscript{18}-as-of-
notional~conflatedness with existence-as-of-existential-instantiations (‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking’–qualia-schema’ rather arises as of the implied reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as centered–epistemic-totalisation associated ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating psychologism-schema’ and is the reflected mental-state aftereffect when reflexively, contemplatively, implicitly or explicitly posteriorising/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 self-consciousness culturally-directed eliciting of concepts and contemplative frameworks in notional~conflatedness’; and so-contrued contrary to just a apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity–constitutedness conception as of singular quale which fails to grasp that the possibility for reflecting a quale arises rather as of an underlying ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking’–qualia-schema’ ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating reflecting meaningfulness-and-teleology within which any specific quale then imports as of its replicability-and-differentiability-in-a–<amplituding/formative–epistemicity>totalising~disambiguation-in-notional~conflatedness–with-existence-as-of-existential-instantiations’ such that for instance the self-consciousness for cognising colour and colour schemes with children develops rather as of culturally-directed eliciting of the colour
and colour schemes devolving qualia-schema, as it is integrated with the child’s developing

totalising/circumscribing/delineating qualia-schema disambiguation of the other consciousnesses in relative-ontological-incompleteness as of positivism–procrypticism occlusive-consciousness

totalising/circumscribing/delineating qualia-schema, universalisation–non-positivism/medievalism preclusive-consciousness
totalising/circumscribing/delineating qualia-schema, base-institutionalisation–ununiversalisation warped-consciousness
totalising/circumscribing/delineating qualia-schema and recurrent-utter-uninstitutionalisation trepidatious-consciousness
epistemicity>totalising/circumscribing/delineating qualia-schema). But then at prospective destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-performance -<including-virtue-as-ontology>, the instigation of the categorising register, the qualifying register, the tendentious register and the impulsive register will end up being ontologically-flawed but not recognised as such from the human-subpotency epistemic/notional–projective-perspective of the given registry-worldview/dimension institutionalisation reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in

<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag", though from existence-potency\(~\)–sublimating–nascence,–disclosed-from-prospective-epistemic-digression epistemic perspective of analysis as of prospective relative-ontological-completeness\(^{19}\) it is shown to be ontologically-flawed. Basically thus prospective destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-performance\(^{72}\)-<including-virtue-as-ontology> renders the instigation of the categorising register, the qualifying register, the tendentious register and the impulsive register, as of operant meaningfulness-and-teleology\(^{100}\), susceptible to be <amplituding/formative> wooden-language-{imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing —narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^{100}\}) so-implied as of postlogism\(^{12}\)-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\langle-\langle-including-virtue-as-ontology\rangle \rangle to reconstrue the prospective constructiveness-of-ontological-performance\langle-\langle-including-virtue-as-ontology\rangle \rangle /institutionalisation of meaningfulness-and-teleology\langle-\langle-including-virtue-as-ontology\rangle \rangle as so-reflected from existence-potency\langle-\langle-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 \langle-amplituding/formative–epistemicity\rangle totalising–ratio-contiguity/ratiocination-as-referentialism phenomenal-abstractiveness expands the frontiers of human knowledge as ‘ontologically-hegemonising-narrative\langle-\langle-including-virtue-as-ontology\rangle \rangle’, 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\langle-\langle-including-virtue-as-ontology\rangle \rangle of lesser-and-less\end{quote}

aposteriorising/logicising/deriving/intelligising/measuring ensues as of human existential-instantiations. In the bigger scheme of things, this ‘constructiveness-of-ontological-performance\langle-\langle-including-virtue-as-ontology\rangle \rangle from destructuring-threshold\{uninstitutionalised-threshold /presublimating–desublimating-decisionality\}-of-ontological-performance \langle-\langle-including-virtue-as-ontology\rangle \rangle’ operation of the comprehensive human phenomenal-abstractiveness process reflecting the cumulation/recomposuring of human meaningfulness-and-teleology\langle-\langle-including-virtue-as-ontology\rangle \rangle as knowledge, is what brings about the successive apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring as of successive prospective relative-
schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-presencing-
absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemic-
determinism’, ‘<amplituding/formative-epistemicity>totalising-nominal-as-tendentious
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’
‘<amplituding/formative-epistemicity>totalising-intervalist-as-categorising in and
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 ‘<amplituding/formative-epistemicity>totalising-ratio-
contiguity/ratiocination-as-referentialism constructiveness disposition in singularisation-<as-to-
the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-
immanence/veridical-epistemic-determinism’ thus undermining ‘equivalence/correspondence 
antiakrasiatic-aspiration ontological-performance’ -<including-virtue-as-ontology>’.
pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance -
<including-virtue-as-ontology> as to destructuring-transitoriness -as-of-
deratiocination/deratiocontiguity articulated–or–acquiesced-to meaningfulness-and-
teleology ontological-performance -<including-virtue-as-ontology> is overlooked as
marginal; and so with regards to implicated social epistemic-totality of meaningfulness-and-
teleology, thus inducing the peculiar social dynamism effect of destructuring-transitoriness -
as-of-deratiocination/deratiocontiguity wherein that temporally induced marginality mechanism
as of destructuring-disposition—flipping/changing/transitioning-induced-notional-
discontiguity/epistemic-discontiguity -<shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing –qualia-schema> in dissingularisation -<as-to-the-
disjointedness/disentailment-of- presencing—absolutising-identitive-
constitutedness > /epistemic-nonimmanence/flawed-epistemic-determinism as
<amplituding/formative> wooden-language –imbued—temporal—mere-
form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing –
narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-
teleology } is the beyond-the-consciousness-awareness-teleology -<in-existential-
extrication-as-of-existential-unthought> temporal grounds for akrasiatically undermining
‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance -<including-
virtue-as-ontology>’ . It is this destructuring-transitoriness -as-of-
deratiocination/deratiocontiguity as of ‘pretence of equivalence/correspondence antiakrasiatic-
aspiration ontological-performance -<including-virtue-as-ontology>’ marginality implications
reflected in human phenomenal-abstractiveness 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 that develop into the social dynamics manifestations of postlogism\textsuperscript{-slantedness/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{-sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism. This reveals destructuring-transitoriness\textsuperscript{-as-of-deratiocination/deratiocontiguity as the destructuring ontologically-flawed failing antiakrasiac disposition, that is further complexified with the blending of instances/instantiations of constructiveness disposition of ‘equivalence/correspondence antiakrasiac-aspiration ontological-performance\textsuperscript{-<including-virtue-as-ontology>’ with the marginal destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity\textsuperscript{-<shallow-supererogation -of-mentally-aestheticised~preconverging/dementing –qualia-schema> in dissingularisation\textsuperscript{-<as-to-the-disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemic-determinism as of covert-pretence-of-equivalence/correspondence–antiakrasiac-aspiration-ontological-performance\textsuperscript{-<including-virtue-as-ontology> as to destructuring-transitoriness\textsuperscript{-as-of-deratiocination/deratiocontiguity thus inducing the overlooking as marginal of the destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity\textsuperscript{-<shallow-supererogation -of-mentally-aestheticised~preconverging/dementing –qualia-schema> in dissingularisation\textsuperscript{-<as-to-the-disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemic-determinism, and thus defining the specific sustainable destructuring-threshold\textsuperscript{-uninstitutionalised-}
parasitism in <amplituding/formative-epistemicity> totalising – self-referencing – syncretising / circularity / interiorising / akrasiatic-drag 

aestheticised–preconverging/dementing –qualia-schema> in dissingularisation<as-to-the-
disjointedness/disentailment-of–presencing–absolutising-identitive-
constitutedness > /epistemie-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-
constitutedness > /epistemie-nonimmanence/flawed-epistemic-determinism’ as these covertly
pass as constructiveness disposition in ‘equivalence/correspondence antiakrasiac-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–depocrypticism 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–
epistemicity>totalising–self-referencing-syncetising/circularity/interiorising/akrasiac-drag
perspective of analysis as of its prior relative-ontological-incompleteness
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument will rather be in a
contextualising-contiguity)—conflectedness with the social epistemic-totality of meaningfulness-and-teleology. This psychodynamic operant apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflectedness reflects human-subpotency ‘constructiveness-of-ontological-performance’-<including-virtue-as-ontology>/institutionalisation/nascent–sublimating-decisionality—by—deconstructing-threshold-(uninstitutionalised-threshold /presublimating–desublimating-decisionality)—of-ontological-performance -<including-virtue-as-ontology> 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’-<including-virtue-as-ontology>. This deconstructing-threshold-(uninstitutionalised-threshold /presublimating–desublimating-decisionality)—of-ontological-performance -<including-virtue-as-ontology> analysis further highlights the ‘transitive nature’ of the human psyche across the various registry-worldviews/dimensions uninstitutionalised-threshold in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process with respect to deconstructing at all uninstitutionalised-threshold; as so-implied by de-mention-(supererogatory–ontological–de-mention-or-dialectical–de-mention—stranding-or-attributive-dialectics). The comprehensive social susceptibility to deconstructing-transitoriness—as-of-deratiocination/deratiocontiguity as the defining element of the social-construct destructuring is what underlies passive to active social mobbings as of human limited-mentation-capacity social dynamic implications of lacking social ontologically-hegemonising-narrative. The failing cogency and individual wariness of the social as of the lack of a comprehensive expectation of ‘equivalence/correspondence
antiakrasiatic-aspiration ontological-performance\(^7\)-<including-virtue-as-ontology> arises because of destructuring-transitoriness\(^1\)-as-of-deratiocination/deratiocontiguity as of its implied destructuring-threshold-{uninstitutionalised-threshold\(^{10}\)/presublimating-desublimating-decisionality} of-ontological-performance\(^7\)-<including-virtue-as-ontology> parasitism <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^3\), as beyond-the-consciousness-awareness-teleology\(^{10}\)-<in-existential-extrication-as-of-existential-unthought> this reflects the individual psyche conception of the social especially as of its extended-informality as not necessarily of high operant ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance\(^7\)-<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\(^{10}\)-<in-existential-extrication-as-of-existential-unthought> cognisance-and-adaptation to the reality of the ontologically compromisable possibility of social meaningfulness-and-teleology\(^{10}\). Insightfully, it can be appreciated that the ontological-contiguity\(^6\)—of-the-human-institutionalisation-process\(^6\) is one long process involving the undermining of destructuring-transitoriness\(^1\)-as-of-deratiocination/deratiocontiguity at uninstitutionalised-threshold\(^{10}\) with relative ‘equivalence/correspondence antiakrasiatic-attainment ontological-performance\(^7\)-<including-virtue-as-ontology>’ as of ontologically-hegemonising-narrative\(^1\) 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 projected epistemic-immanence/veridical-epistemic-determinism’. In this regard, we can appreciate anthropologically as of human limited-mentation-capacity-deepening\(^3\) implications the destructuring-transitoriness\(^1\)-as-of-deratiocination/deratiocontiguity that upheld superstitious
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-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 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 antiakrasiac 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_{72}<-\{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-desublimating-decisionality\}--of-ontological-performance_{72}<-\{including-virtue-as-ontology\>
need to be integrated into the very core of such seconndnatured formulaic/mechanical-
knowledge outcome as part and parcel of knowledge, construed as organic-knowledge. Otherwise, the very vocation behind such organic-knowledge end up being denatured as of deficient apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and this inevitably actually occurs and reoccurs throughout the ontological-contiguity ——of-the-human-institutionalisation-process; such that prospective social-construct constructiveness-of-ontological-performance —<including-virtue-as-ontology> and institutionalisation is ever always a process of maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation to prospectively recapture the supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of:
a sense of temporal social-stake-contention-or-confliction existential-investment ushering in the furthering of temporality\cite{shortness} as of untransvaluated–temporal-intemporality inclination and accompanying sophistic/pedantic complexes. But from the intemporal-as-ontological teleologically-elevated projection reflected as from existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic/notional–projective-perspective for aetiology/ontological-escalation such temporal-dispositions are rather unwarranted and irrelevant since such aetiology/ontological-escalation is rather geared towards the prospective relative-ontological-completeness implied social-stake-contention-or-confliction as of human intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming and not the prior relative-ontological-incompleteness social-stake-contention-or-confliction in extricatory/temporal preconverging–de-mentating/structuring/paradigming; and candidly so to the extent that the intemporal-as-ontological dispensing-with-immediacy-for-relative-ontological-completeness—by-reification /contemplative-distension (as of human self-surpassing—existentialism-form-factor, in-overcoming ‘notionally–collateralising-beholdening-protohumanity’–to–attain-sublimating-humanity’–as-to-existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality\cite{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>) is not interpreted from a temporal existential-extricatory-as-of-existential-unthought perspective as ineptness warranting the furtherance of temporal-dispositions as of untransvaluated–temporal
intemporality\textsuperscript{15} inclination and accompanying sophistic/pedantic complexes as well as to the extent of entailing prospective relative-ontological-completeness\textsuperscript{16}. We can appreciate in this regards that the intemporal projection as of base-institutionalisation implies an incisive/edgy apriorising-teleological-elevation-in-ontological-contiguity\textsuperscript{17} beyond recurrent-utter-uninstitutionalisation social-stake-contention-or-confliction as of its ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing\textsuperscript{19}–qualia-schema’ in 4<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag\textsuperscript{18}, and likewise with the intemporal projection as of \textsuperscript{10}universalisation over base-institutionalisation–ununiversalisation, positivism over \textsuperscript{10}universalisation–non-positivism/medievalism and prospectively notional–deprocrypticism over positivism–procrypticism. In this regards, the notion of preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism as reflected as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing \textsuperscript{19}–qualia-schema’ of prior relative-ontological-incompleteness\textsuperscript{19} is tied-to and a necessarily associated notion with that of postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism as reflected as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking\textsuperscript{20}–qualia-schema’ with respect to the possibility of a protracted-consciousness conceptualisation in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{18}; and as this explains the successive construction-of-the-Self reflected in the successive registry-worldviews/dimensions. It is the possibility for the human mind to dement as of a ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing\textsuperscript{19}–qualia-schema’ by its self-conscious <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought as of its <amplituding/formative–epistemicity>totalising–thrownness–
with respect to prospective base-institutionalisation ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing –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–dentativity emancipators across the successive registry-worldviews/dimensions in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process are just as equally relatively enmeshed in many ways with their reference-of-thought old psychology ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing –qualia-schema’ like say Newton’s involvement with alchemy, and the idea of projecting to a prospective ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing –qualia-schema’ speaks of a first level of human uninhibitedness/decomplexification that is exactly what allows for human emancipation. This further shows how our seemingly objectified presencing—absolutising-identitive-constitutedness positivism–procrypticism disposition is all-encompassing as of our syncretising/circularity/interiorising/akrasiatic-drag when we construe of ourselves as ‘postconverging-or-dialectical-thinking–apriorising-psychologism as of in-the-absolute’ without projecting that just as prior generations of humans were both postconverging-or-dialectical-thinking–apriorising-psychologism as of their constructiveness-of-ontological-performance-<including-virtue-as-ontology> reflected as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking –
epistemic-immanence/veridical-epistemic-determinism. Thus 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\(^{109}\)’ highlights that as of our positivism–procrypticism wooden-language-{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>} as of its ontologically-flawed identitive-constitutedness\(^1\)-as—‘epistemic-totality\(^{16}\)’—dereification\(^87\)-indissingularisation—<as-to-the-disjointedness/disentailment-of—presencing—absolutising—identitive-constitutedness >—as-flawed-epistemic-determinism, we are involved in a fundamental disjointedness-as-of—reference-of-thought in the sense that we seem to imply in our \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akraziatic-drag}\(^3\)> 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\(^{109}\)’ in reflecting holographically—\(<\text{conjuguatively-and-transfusively}>\text{the ontological-contiguity}\(^67\)—of-the-human-institutionalisation-process\(^68\) 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\(^{109}\)-<in-existential-extrication-as-of-existential-unthought>\(^4\) rather turns out to be denaturing and undermines prospective Being-development/ontological-framework-development, and explains our inclination to ask the wrong questions given the
false sense of certainty arising from this ‘positivism–procripticism 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 holo-graphically-<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\textsuperscript{[10]} 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–procripticism and so just as with any other prior relative-ontological-incompleteness\textsuperscript{[8]} registry-worldviews/dimensions <amplituding/formative> wooden-language\textsuperscript{[2]} \textsuperscript{[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>) as of their ontologically-flawed identitive-constitutedness\textsuperscript{[1]} as-‘epistemic-totality’ ‘dereification’ -in-dissingularisation-<as-to-the-disjointedness/disentailment-of–presencing—absolutising-identitive-constitutedness > -as-flawed-epistemic-determinism \textsuperscript{[1]}, there has always been an ontologically-flawed inclination that the given registry-worldview’s/dimension’s ‘attendant-ontology—as-of-conventioning-
leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology—as-of-
‘nondescript/ignoreable–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–de-
mentativity–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–nascent–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
aetiolisation/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
–mentally-aestheticised–preconverging/dementing–qualia-schema> that speaks of its
prospective preconverging-or-dementing–apriorising-psychologism and thus ontological-
degradation. In other words the ontological-contiguity—of-the-human-institutionalisation-
process ‘true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-
depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology’
points out that our positivism/rational-empiricism induced science-ideology and humanism
ideology as ‘attendant-ontology—as-of-conventioning-referencing’ is the outcome in reflecting

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 — <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/supererog eighth — de-mentativity will rather be ‘a more candid face-up with our procrypticism—or—disjointedness-as-of—reference-of-thought’ as herein implied by this author as of the notion of ‘beyond-the-consciousness-awareness-teleology’ — <in-existential-extrication-as-of-existential-unthought> — institutional-being-and-craft, muddlement and other intellectual complexes/inhibitions’ that de-mentatively/structurally/paradigmatically as of a destructuring-threshold — (uninstitutionalised-threshold/presublimating−desublimating—...
decisionality)~of-ontological-performance ~<including-virtue-as-ontology> cloud/undermine the potential for further intellectual emancipation, and so similar to the breakthrough that brought about budding-positivism/rational-empiricism as of say the reasoning-through/messianic-reasoning Galilean gesturing postconverging–de-mentating/structuring/paradigming based on the fact that looking in the telescope we can appreciate how the planets moved around the sun and as this budding-positivism/rational-empiricism reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation was relayed by other budding-positivists, and so over the destructuring-threshold{(uninstitutionalised-threshold /presublimating–desublimating–decisionality)~of-ontological-performance ~<including-virtue-as-ontology> of traditional medieval no-trouble disposition to perceive and take comfort in traditional medieval-scholasticism reasoning-from-results/afterthought pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation as if critical reification57 will arise by that pathway. In other words, the possibility of all human prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity arises not as we may naively construe vaguely as of exceptional occurrence on the basis of5 incrementalism-in-relative-ontological-incompleteness5—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-potency5~sublimating–nascence,–disclosed-from-prospective-epistemic-digression level for human emancipation as of5 maximalising-recomposuring-for-relative-ontological-completeness5—unenframed-conceptualisation; and this is effectively reflected in all cases of human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity. Whether of low or high emotional-involvement, it is inevitably the case that the de-
mentative/structural/paradigmatic possibility for prospective human transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity ever always and has ever always involved
or been-grounded-on-prior ‘intemporal ontological-faith-notion-or-ontological-fideism—
imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-
of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning
recurrent shot for completeness as of successive reproducibility—mathesis/motif/thrownness-
disposition,—as—reproducibility-of-aestheticisation’ inducing the displacement/decentering-of-
the-human-subject as of psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring; as we can appreciate for instance that without the secondnatures
institutionalisation arising as from the Galilean gesturing reasoning-through/messianic-
reasoning highlighted above, there wouldn’t have been the human psychology reflected in the
displacement/decentering-of-the-human-subject as of the resultant reasoning-from-
results/afterthought later on in the 20th century to acquiesce to such breakthroughs like theory-
of-relativity-together-with-quantum-mechanics—axiomatic-constructs with barely any social
contestation. Thus psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring, as of human de-mentation—supererogatory—ontological—de-mentation-or-
dialectical—de-mentation—stranding-or-attributive-dialectics implied prospective
postconverging-or-dialectical-thinking—apriorising-psychologism and prior preconverging-or-
dementing —apriorising-psychologism, is merely a reflection of the fact that human
meaningfulness-and-teleology is ever always as of the very same overall purview that is
existence but then as of various state of human relative-ontological-incompleteness /relative-
ontological-completeness —sublimating—referencing/registering/decisioning,—as-self-
becoming/self-conflatedness /formative—supererogating—projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—
ontological-normality/postconvergence> of reference-of-thought so-construed as registry-
worldviews/dimensions, such that human \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100} is thus of lower to higher ontological-veracity/ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> as of relative-ontological-completeness\textsuperscript{88}. Further as of human \textsuperscript{4}amplituding/formative–epistemicity\textsuperscript{34}totalising–thrownness-in-existence\textsuperscript{24} with human \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} rather undertaken on the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative–epistemicity>totalising–purview-of-construal’ and thereof devolving as of existence-as-of-existential-instantiations, the implication is that human \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} is thus ‘a-given- <amplituding/formative–epistemicity>totalising–thrownness-in-existence\textsuperscript{34} construct on existence-as-of-devolving-existential-instantiations’ as reflected in the ontological-veracity/ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> of its given <amplituding/formative–epistemicity>totalising–thrownness-in-existence\textsuperscript{34} registry-worldview/dimension \textsuperscript{64}reference-of-thought-\textsuperscript{3} devolving \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100}; such that inherently the possibility of prospective virtue and prospective grander ontological-veracity/ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> as required for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity beyond/superseding the given <amplituding/formative–epistemicity>totalising–thrownness-in-existence\textsuperscript{34} registry-worldview/dimension ontological-veracity/ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> as so-reflected in its ‘apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’ in its prospective relative-ontological-incompleteness\textsuperscript{89} cannot spontaneously arise without a displacement/decentering-of-the-human-subject as of prospective relative-ontological-completeness\textsuperscript{89} renewed mathesis/motif/thrownness-dispositon enabled prospective ‘apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’. It is this
induced
Likewise, the idea of a preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism representation of human\textsuperscript{56} meaninglessness-and-teleology\textsuperscript{100} as to existence-potency\textsuperscript{1} ~sublimating–nascence, disclosed from prospective epistemic/digression notional–projective-perspective is operantly elicited as of the prospective relative-ontological-completeness\textsuperscript{3} postconverging-or-dialectical-thinking\textsuperscript{20}–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 \textsuperscript{10}amplituding/formative–epistemicity\textsuperscript{4} totalising/circumscribing/delineating–narrative implied \textsuperscript{10}amplituding/formative–epistemicity\textsuperscript{4} 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{20}–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 \textsuperscript{4}amplituding/formative–epistemicity\textsuperscript{4} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{8} reference-of-thought\textsuperscript{8} devolving meaninglessness-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-infrastructure-of–\textsuperscript{56} meaninglessness-and-teleology\textsuperscript{100} devolved institutional-development–as-to-
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 <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of existential-reality> 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 <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of existential-reality> 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–
the-disjointedness/disentailment-of-presencing—absolutising-identitiv,constitutedness > /epistemic-nonimmanence/flawed-epistemic-determinism as can be reflected in explicating ‘phenomenal/manifest~subpotencies—(in-transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence)—in—
<amplituding/formative—epistemicity>totalising—thrownness-in-existence ,<of— surrealistic—as—pseudoreal’—epistemic—abnormalcy> ontological-veracity/ontological-performance—
<including—virtue—as—ontology> as of ontological-primemovers-totalitative-framework potential sublimating-over—desublimating implications of existence—potency—in—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—
‘hermeneutically—reprojectively/supererogatingly/zeroingly—educing’—human—subpotency—
apriorising/re—axiomatising/re—referencing—conceptualisation) of phenomenal/manifest—subpotencies—(in-transitive—conflatedness—reflexivity,—in—the-full—potency—of—existence’s—sublimating—nascence) <amplituding/formative—epistemicity>totalising—thrownness—in—existence ‘ in (panintelligibility here is simply about the ‘overall epistemically phenomenal/manifest reifying and empowering reflexivity in apriorising/axiomatising/referencing—(of—existential—contextualising—contiguity)—
conflatedness of phenomenal/manifest-subpotencies\((\text{in-transitive-conflatedness \textup{– reflexivity, in-the-full-potency-of-existence’s \textup{– sublimating–nascence})}\) speaking of ecstatic-existence as-the-absolute-a-priori’, and not panpsychism as to imply apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity )—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 \((\text{imbued-and-}\)


2428
epistemicity>totalising~thrownness-in-existence ,<of-' surrealistic-as-pseudoreal’
determinable ecstatically/metaphoricitically by way of transepistemic/epistemic-ricochetting projective-insights as of ‘phenomenal/manifest-subpotencies-(in-transitive-conflatedness-reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence)—in—
teleology as this is ever always in need for its prospective recuperation/recovery as from prospective relative-ontological-completeness induced ‘postconverging-or-dialectical-thinking—apriorising-psychologism as of apriorising-teleological-elevation-in-notional-contiguity/epistemic-contiguity’—<profound-supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema>’, superseding prior relative-ontological-incompleteness induced ‘preconverging-or-dementing—apriorising-psychologism as of apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity’—<shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema>’. Thus what is particular about the notional—deprocrypticism registry-worldview/dimension as preempting—disjointedness-as-of-reference-of-thought is that it is ‘beyond just a constraining institutionalisation secondnaturing articulation of a reproducibility—mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation as of reasoning-from-results/afterthought’ by which the human mindset can be attached to mechanically as of reasoning-from-results/afterthought while displaying ‘<amplituding/formative> wooden-language—{imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—teleology } of such reproducibility—mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation’, but necessarily implies as of its organic-knowledge implications a secondnaturing ontological-contiguity—of-the-human-institutionalisation-process implicated convergence of reasoning-through/messianic-reasoning in the elicited notional—deprocrypticism reasoning-from-results/afterthought reflected as of a conception of notional—deprocrypticism that is more than just its reproducibility—mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation but is reflexive of the assimilation of the ‘intemporal seeding promise of human-subpotency ontological-performance’—<including—
incompleteness\textsuperscript{89}-dereification\textsuperscript{7} for 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\}\}} disposition as of medieval-scholasticism tradition and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation; with all such efforts for human emancipation eliciting from the perspective of their times as dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{88}-by-reification\textsuperscript{87}/contemplative-distension\textsuperscript{26} like ending Slavery and the Slave-Trade in the United States involving the American civil war or the French Revolution for instance, meeting with sophistic/pedantic eliciting-of-immediacy-as-of-relative-ontological-incompleteness\textsuperscript{89}-dereification\textsuperscript{7} for 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\}\}} dispositions like ‘in many ways the slaves lives are better off than their kindreds in the darkness of Africa or that their conditions will be worse off when freed’, that ‘the toll of the American civil war was unnecessary’, or ‘in many ways the outcome of the French Revolution was far worse than was worth the struggle’. In all these instances, the sophists as of its existential-extrication-as-of-existential-unthought with respect to social-stake-contention-or-confliction are ever always inclined to eliciting-of-immediacy-as-of-relative-ontological-incompleteness\textsuperscript{89}-dereification\textsuperscript{7} for 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\}\}} disposition, and when the outcome of reasoning-through/messianic-reasoning dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{88}-by-reification\textsuperscript{87}/contemplative-distension\textsuperscript{26} accrue prospectively the sophists react as if ‘human progress occurs anyway’ as the idea of a
human existential tale perpetuation and its implications is alien to the sophists since all that counts is the immediate now and its temporal/mortal social-stake-contention-or-confliction interests; and worst still, human limited-mentation-capacity in inducing prospectively relative-ontological-completeness as of the weaknesses associated in all human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is held by the sophists against any such reasoning-through/messianic-reasoning for transcendence-and-sublimity/sublimation/supererogatory~de-mentativity. Inherently, while the intemporal projection coherence of reasoning-through/messianic-reasoning spans the ontological-contiguity—of-the-human-institutionalisation-process as the ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology, what is peculiar about sophistry is that the whole tale of humanity starts-and-ends by their given registry-worldview/dimension and other registry-worldviews/dimensions are just other ones and have nothing to say about the present one as of an overall human tale, as the threat of rationalising the implications of such a human existential tale perpetuation may jeopardise their present social-stake-contention-or-confliction temporal interests; and this pattern of sophistic/pedantic interpretation is the same at each and every given registry-worldview/dimension as it is obviously not oblivious to the reasoning-through/messianic-reasoning which organic-contemplation spans registry-worldviews/dimensions and identifies the nature of the sophistic/pedantic inclination in each and every one of the registry-worldviews/dimensions. Inevitably thus since the possibility for human ideal as of prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity implications necessarily involves a parrhesiastic reifying gesture of dispensing-with-immediacy-for-relative-ontological-completeness~by-reification~/contemplative-distension which is ‘never always the easiest of notion’ for human wooden-language~imbued—averaging-of-thought.<as-to-
leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-
‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>}
disposition, especially as this often always implies the displacement/decentering-of-the-human-
subject, it is inevitably the case that such ideal as of ‘intemporal ontological-faith-notion-or-
on-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-
or-acumen’ for originary/as-of-event reasoning-through/messianic-reasoning’ has to reckon
with the temporal social-stake-contention-or-confliction human sophistry eliciting-of-
immmediacy-as-of-relative-ontological-incompleteness<sup>2</sup>-dereification<sup>7</sup> for
<amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-
‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>}
disposition 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>6. In all such
instances as was realised by universalising-idealisation philosophers Socrates/Plato/Aristotle
as well as budding-positivists, the notion of dialogical-equivalence<as-to-
psychologismic–apriorising/axiomatising/referencing-(of-existential-contextualising-
contiguity)—conflatedness,-in-self-becoming/self-conflatedness/formative–
supererogating> 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>2</sup><shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing –qualia-schema>’ rather than ‘apriorising-
teleological-elevation-in-ontological-contiguity’<sup>10</sup> to avoid wrongly implying dialogical-
equiv

equivalence<as-to-psychologismic–apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness -in-self-becoming/self-

conflatedness /formative–supererogating>, as the latter notion only arises as of mutual apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in relative-ontological-completeness as of the underlying registry-worldview/dimension reference-of-thought <amplituding/formative–epistemicity> totalising–devolved-apriorising-rule; as there can be no genuine contention between a ⁴⁰ 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 denaturing⁴⁵ of the ⁴⁰ universalising-idealisation meaningfulness-and-teleology⁴⁰ or positivising/rational-empiricism ⁵⁰ meaningfulness-and-teleology ⁵⁰. 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 ⁴³ 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 ¹⁰ 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<as-to-psychologismic–apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness -in-self-becoming/self-
conflatedness /formative–supererogating> 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-to-psychologismic-apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity )—conflatedness ,-in-self-becoming/self-conflatedness /formative–supererogating> as of ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity’<shallow-supererogation -of-mentally-aestheticised~preconverging/dementing –qualia-schema’ does not avail as of epistemic-veracity and thus ontological-veracity as of the ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity’<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag in prior relative-ontological-incompleteness which rather warrants psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for prospective relative-ontological-completeness. This is akin to the mathematician opened to mutual calculating even where one could produce a wrong solution as of aposteriorising/logicising/deriving/intelligising/measuring flawed ontological-performance<including-virtue-as-ontology> but this only holds with the mathematical apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument spirit for engaging genuinely and naturally in the calculations; where that apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument spirit is lost,
fundamentally the notion of mutual calculating is then ontologically and epistemically flawed. Ultimately, the notion of meaningfulness-and-teleology\(^{10}\) as of ontological-veracity is about the ‘reasoning-through transversality\=<for-sublimating–existential-eventuating/denouement\>=of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ of contentions for the determination of existence-potency\(^{18}\)=sublimating–nascence,-disclosed-from-prospective-epistemic-digression as of ontological-primemovers-totalitative-framework\(^{11}\) \=<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\(^{17}\) reasoning-through/messianic-reasoning’ as implied in the ‘seeding promise of human-subpotency ontological-performance\(^{22}\)=<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\(^{27}\) role and as beyond-the-consciousness-awareness-teleology\(^{16}\)=<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 asksis-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—

<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{00} 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{00}, 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{00}, that in many ways just as the manifestation of postlogism -slantedness associated with notions-and-accusations-of-sorcery as of non-positivism whether as of animistic or medieval social-setups, was difficultly amenable to address as of their given underlying muddlement of social-stake-contention-or-confliction associated fundamentally with their overall wooden-language\{imbued--averaging-of-thought--as-to-leveling/ressentiment/closed-construct-of--meaningfulness-and-teleology--as-of--nondescript/ignorable--void 'with-regards-to-prospective-apriorising-implications\} and underpinning--suprasocial-construct.
infrastructure-of—meaningfulness-and-teleology to the given registry-worldview/dimension conventioning-referencing. In this regards, we can appreciate that our own projection of prospective notional—deprocrypticism implied Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of its prospective singularisation-projected epistemic-immanence/veridical-epistemic-determinism will construe of our present positivism—procrypticism conventioning-referencing as dissingularisation-projected epistemic-nonimmanence/flawed-epistemic-determinism will construe of our present positivism—procrypticism conventioning-referencing as dissingularisation-projected epistemic-nonimmanence/flawed-epistemic-determinism to be more than just as of our traditional, cultural and aesthetic idiosyncratic habituations grounded on our positivism—procrypticism underlying reference-of-thought that more or less suppresses the possibility of prospective ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology’, and equally garner that just as the sophists—ideal-type-or-individuation of ad-hoc/makeshift/nonprincipled—syllogising mindset and medieval-scholasticism-pedants—ideal-type-or-individuation never factored in that their respective supposedly presencing—absolutising-identitive-constitutedness construal of ontology as sophistic/pedantic ad-hoc/makeshift/nonprincipled—syllogising and medieval medieval-scholasticism were to be reconstrued as rather being of attendant-ontology—as-of-conventioning-referencing respectively by Socratic-philosophers universalising-idealisation and budding-positivists as of their respective prospective parrhesiastic revaluation of ontology as ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology’; likewise, our supposedly positivism—procrypticism presencing—absolutising-identitive-constitutedness construal of
rejection of humanism ideology for authentic human emancipation as of human-subject-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–procrysticism relative-ontological-incompleteness-of-reference-of-thought apriorising/axiomatising/referencing–psychologism as being of ontological-normalcy/postconvergence to go on to imply a practice of reification of psychological traits is what is emancipatory of the human condition with the implication that any given registry-worldview/dimension in relative-ontological-incompleteness-of-reference-of-thought say animistic or medieval could just as well be considered in ontological-normalcy/postconvergence and that what is emancipatory of the human condition is the reification of psychological traits as of its <amplituding/formative-epistemicity>totalising~thrownness-in-existence <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag 87 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
epistemic-digression epistemic/notional-projective-perspective singularisation<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-
immanence/veridical-epistemic-determinism

supererogatory acuity/perspicacity/astuteness/edginess/incisiveness of:
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation <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 totalising-thrownness-in-existence flawed constructiveness-of-ontological-performance -<including-virtue-as-ontology> as of its destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-performance -<including-virtue-as-ontology>, as it can’t pretend to avoid this purposefulness as it is, as of its any presencing—absolutising-identitiv constitutiedness state, the outcome of such purposefulness as relayed with the ontological-constituency—of-the-human-institutionalisation-process ‘true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure–meaningfulness-and-teleology’. This coherently explains the inevitability of human ‘intemperal ontological-faith-notion-or-ontological-fideism—imbued- underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of- existential-reality parrhesiastic askesis-or-acumen’ for originary/as-of-event reasoning-through/messianic-reasoning prospective relative-ontological-completeness 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 totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag in existential-extrication-as-of-existential-unthought. When the dialecticism of human meaningfulness-and-teleology as of its prospective ontological-performance -<including-virtue-as-ontology> implications as of virtue at constructiveness-of-ontological-performance -<including-virtue-as-ontology> and vices-and-impediments at destructuring-threshold {uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-
performance\textsuperscript{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 \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} as so-reflected across the successive registry-worldviews/dimensions transcendance-and-sublimity/sublimation/supererogatory-dementativity. The underlying difficulty of all such psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring is all about how can a mindset adjusted as of its \textsuperscript{4} <amplituding/formative–epistemicity>totalising~thrownness-in-existence \textsuperscript{1} as of its given \textsuperscript{4} <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiac-drag \textsuperscript{7} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for construing meaningfulness-and-teleology\textsuperscript{100} in \textsuperscript{<amplituding/formative>} wooden-language-(imbued-averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-`nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} ever gets prodded into contemplating an opened-construct-of-\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} speaking supposedly of more ontologically profound prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of meaningfulness-and-teleology\textsuperscript{100} as implied as of prior transcendance-and-sublimity/sublimation/supererogatory-dementativity from recurrent-utter-uninstitutionalisation to base-institutionalisation, etc. But then as all along the successive registry-worldviews/dimensions transcendance-and-sublimity/sublimation/supererogatory-dementativity, such a parrhesiastic exercise is ever always caught up between accommodating human temporality\textsuperscript{\textsuperscript{77}}/shortness and existence-potency\textsuperscript{\textsuperscript{78}}~sublimating–nascent,-disclosed-from-prospective-epistemic-digression which knows of no such accommodation for human temporality\textsuperscript{\textsuperscript{100}}, inevitably the existence-potency\textsuperscript{\textsuperscript{79}}~sublimating–nascent,-disclosed-from-
prospective-epistemic-digression transcendental-enabling/sublimating/supererogatory—de-
mentativity implications necessarily comes ahead of human temporality\textsuperscript{57}/shortness emotional
convenience. The certitude and determination of human \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} as
from this hindsight, as so-reflected from singularisation-\textless as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing\textgreater  projected epistemic-
immanence/veridical-epistemic-determinism as of prospective notional–deprocripticism
meaningfulness-and-teleology\textsuperscript{100}, will necessarily imply preconverging-or-dementing\textsuperscript{19}–
apriorising-psychologism implications of
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation with respect to our positivism–procripticism \textsuperscript{55}meaningfulness-and-
teleology\textsuperscript{100} as dissingularisation\textless as-to-the-disjointedness/disentailment-of- presencing—
absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemic-
determinism even as we are thereby emotionally inconvenienced, just as singularisation\textless as-to-
the-nondisjointedness/entailment-of-prospective- nonpresencing\textgreater  projected epistemic-
immanence/veridical-epistemic-determinism as from our positivism perspective of
meaningfulness-and-teleology\textsuperscript{100} will necessarily imply preconverging-or-dementing\textsuperscript{19}–
apriorising-psychologism implications of
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation with respect to prior non-positivism/medievalism \textsuperscript{57}meaningfulness-and-
teleology\textsuperscript{100} as dissingularisation\textless as-to-the-disjointedness/disentailment-of- presencing—
absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemic-
determinism even as we can appreciate the emotional inconvenience of the non-
positivism/medievalism establishment mental-dispositions. Existence’s metaphoricity\textsuperscript{57}/ecstasy
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\(^7\)/contemplative-distension\(^8\). Ultimately, existence’s metaphoricity\(^7\)/ecstasy as of supervening-conflatedness\(^1\) reflected in ‘\(<\text{amplituding/formative–}
epistemicity>\text{totalising–thrownness-in-existence}\(^1\) of phenomenal/manifest-subpotencies-\(<\text{in–}
transitive-conflatedness –reflexivity,\text{-in-the-full-potency-of-existence’s–sublimating–}
ascence)\)’ as to their ‘apriorising-teleological-thresholding–as-teleological-
framework/narrative-framework of contextualising/existentialising/instantiative-devolving-
meaningfulness’ points to the supervening-conflatedness\(^1\) reflexivity of existence, wherein the ontological-veracity/ontological-performance\(^7\)-\(<\text{including-virtue-as-ontology}>\) of ‘phenomenal/manifest-subpotencies-\(<\text{in-transitive-conflatedness \(-reflexivity,\text{-in-the-full-
potency-of-existence’s–sublimating–}
ascence)\}>\text{in–}\(<\text{amplituding/formative–}
epistemicity>\text{totalising–thrownness-in-existence ,\(<\text{of-}^4\text{ surrealistic-as-pseudoreal’
epistemic-abnormalcy}>\) phenomena/manifestations are transepistemically/epistemic-
ricochetingly construed as of their supposedly coherent ontological-commitment \(<\text{impimed–}
self-assuredness-of-ontological-good-faith/authenticity \text{-postconverging–de-
mentating/structuring/paradigming \text{-as-being-as-of-existential-reality}>\) as can be validated by existence-potency \(<\text{sublimating–nascence,}\text{-disclosed-from-prospective-epistemic-digression
ontological-primemovers-totalitative-framework}\(^7\); as for instance, such an existential constraining as a child-as-a-subpotency epistemic-conception coming into existence undergoes developmental metaphoricity\(^7\) as of its inherent supposedly coherent ontological-commitment \(<\text{impimed–self-assuredness-of-ontological-good-
faith/authenticity \text{-postconverging–de-mentating/structuring/paradigming \text{-as-being-as-of-
existential-reality}>}\) 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-(of-existential-contextualising-contiguity)—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 dementatively/structurally/paradigmatically opened to prospective metaphoricity from existential-constraining/conflatedness-as-of-its-commitment-with-existence as of its inherently implied supposedly coherent ontological-commitment-as-being-as-of-existential-reality 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-(of-existential-contextualising-contiguity)—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-as-being-as-of-existential-reality 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—as-being-as-of-existential-reality.
allows/disregards/unaccounts for human temporal shiftiness as defining its prospective
destructuring-threshold-uninstitutionalised-threshold-presublimating–desublimating-
decisionality-of-ontological-performance-including-virtue-as-ontology, and so beyond-
the-consciousness-awareness-teleology-in-existential-extrication-as-of-existential-
unthought; and this is exactly what explains the differentiation of registry-
worldviews/dimensions as of their relative-ontological-completeness-reference-of-
thought. The ‘shiftiness-of-the-Self’ de-mentatively/structurally/paradigmatically defines the
given ‘supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–
conceptualisation reflected as of singularisation-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 of a given registry-
worldview/dimension implied as of its ‘apriorising-teleological-thresholding—as-teleological-
framework/narrative-framework of contextualising/existentialising/instantiative-devolving-
meaningfulness’ temporal-to-intemporal ontological-performance-including-virtue-as-
ontology. Thus the requisite profoundness/depth of prospective human ‘social-construction of
meaningfulness-and-teleology as of social-stake-contention-or-confliction’ as reflected at
the prospective superseding/transcending registry-worldview/dimension, as from existence-
potency—sublimating–nascence—disclosed-from-prospective-epistemic-digression—
as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism
perspective, can only arise fundamentally as of the prospective construction-of-the-Self
renewed secondnatured institutionalisation
‘supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–
performance\textsuperscript{72}<-including-virtue-as-ontology>', has ever always been more critically about the ‘existentially-operant constraining’ for: moving the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} bar of ‘shiftiness-of-the-Self’ to the prospective registry-worldview’s/dimension’s\textsuperscript{94} 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 its specific construction-of-the-Self’ in order to undermine human destructuring-threshold\textsuperscript{4}(uninstitutionalised-threshold\textsuperscript{103}/presublimating–desublimating-decisionality)–of-ontological-performance\textsuperscript{72}<-including-virtue-as-ontology>; rather than truly eliminating human ‘shiftiness-of-the-Self’ arising from the ever always present human ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity\textsuperscript{64} reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation seeding-misprising of reasoning-from-results/afterthought meaningfulness-and-teleology\textsuperscript{100} as covert-pretence-of-equivalence/correspondence—antiakrasiac-aspiration-ontological-performance’<-including-virtue-as-ontology>'. Thus the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} as of the successive registry-worldviews/dimensions given ‘supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument—for—conceptualisation reflected as of singularisation<-as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing>-as-of-intemporality\textsuperscript{3}/dissingularisation<-as-to-the-disjointedness/disentailment-of—presencing—absolutising-identitive-constitutedness>—as—of-temporality\textsuperscript{99} of the ‘meaningfulness-and-teleology\textsuperscript{100}’ arising from renewed ‘intemporal antiakrasiac disposition for dispensing-with-immediacy-for-relative-ontological-completeness—by-reification\textsuperscript{7}/contemplative-distension\textsuperscript{6} as of human limited-mentation-capacity-deepening\textsuperscript{53} for prospective relative-ontological-completeness\textsuperscript{8}’ , in the rede-
for universal consistency and coherence and Aristotle’s qualifying-categories and universalising-syllogism for universal consistency and coherence; thus superseding/transcending the ad-hoc mysticism, ad-hoc cultism and sophistic/pedantic ad-hoc/makeshift/nonprincipled–syllogising mindset as of base-institutionalisation mere rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism ‘shiftiness-of-the-Self’. This is the more profound explanation for the hegemonising ontological-grip thereafter of the Socratic-philosophers defining universalisation meaningfulness-and-teleology thereafter over the antiquity and their defining relevance in the latter meaningfulness-and-teleology of all the medieval societies of the Mediterranean and beyond, and so especially as the increasing population mixing thereafter particularly with the Roman empire naturally required/called-for ‘universally coherent, consistent and credible meaningfulness-and-teleology infrastructure as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology’ that went well beyond traditional ad-hoc mysticism, ad-hoc cultism and sophistic/pedantic ad-hoc/makeshift/nonprincipled–syllogising mindset; as of the knowledge reifying capacity-and-template for developing and cumulating such universalising-idealisation coherence and consistency across culturally diverse peoples and across space and time. The Socratic-philosophers crucial and defining emphasis for differentiating themselves from sophists—ideal-type-or-individuation was very much a self-conscious insight as of the requisite parrhesiastic gesturing of ‘intemporal antiakrasiatic disposition for dispensing-with-immediacy-for-relative-ontological-completeness’-by-reification/conceptualist-distribution (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
<amplituding/formative> wooden-language-{imbued—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
human limited-mentation-capacity-deepening for prospective relative-ontological-
completeness to allow for the requisite universalising-idealisation ‘supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—an-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-
conceptualisation reflected as of singularisation—<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’; which otherwise would be highly
underminable as of a predisposition to ad-hoc mysticism, ad-hoc cultism and sophistic/pedantic
ad-hoc/makeshift/nonprincipled—syllogising mindset by which populist
<amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—<as-of-
‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications> could
easily be elicited were the Socratic-philosophers to imply dialogical-equivalence—<as-to-
psychologismic—apriorising/axiomatising/referencing-(of-existential-contextualising-
contiguity)—conflatedness—in-self-becoming/self-conflatedness /formative—
supererogating—and intellectual-and-moral-equivalence as of common/mutual
aposteriorising/logicising/deriving/intelligising/measuring whereas in reality there were of
dissimilar apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as to
imply such sophistic/pedantic dispositions were rather in ‘apriorising-teleological-degradation-
in-notional-discontiguity/epistemic-discontiguity—<shallow-supererogation—of-mentally-
aestheticised—preconverging/dementing —qualia-schema’, and it was more critically a
contiguity)—conflatedness—in-self-becoming/self-conflatedness/formative-
supererogating> and intellectual-and-moral-equivalence as of common/mutual
aposteriorising/logicising/deriving/intelligising/measuring as of their dissimilar
apriorising/axiomatising/referencing/intelligibility/setup/measuring instrument as to imply
underlying medieval-scholasticism-pedants—ideal-type-or-individuation establishment
dogmatism was rather in 'apriorising-teleological-degradation-in-notional-
discontiguity/epistemic-discontiguity<shallow-supererogation-
of-mentally-
aestheticised–preconverging/dementing—qualia-schema>', and that it would be more critically
a question of upholding the budding-positivism/rational-empiricism reifying
meaningfulness-and-teleology as to existence-potency—sublimating–nascence, disclosed-from-prospective-
epistemic-digression ontological-prime-movers-totalitative-framework
(amplituding/formative–epistemicity> causality—as-to-projective-totalitative–implications-of-
prospective–nonpresencing,—for-explicating-ontological-contiguity
over time as effected
ultimately with the hegemonising ontological-grip of such positivism/rational-empiricism
renewed and more profound meaningfulness-and-teleology infrastructure as of Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology that rendered possible the knowledge
existential-contextualising-contiguity reifying capacity-and-template for the transformative
development-and-cumulation of modern science and liberal society. Thus what is
transformatively critical with regards to 'intemporal antiakrasiatic disposition for dispensing-
with-immediacy—for-relative-ontological-completeness—by-reification /contemplative-
distension as of human limited-mentation-capacity-deepening for prospective relative-
ontological-completeness in inducing the ontological-contiguity of-the-human-
institutionalisation-process successive secondnatured institutionalisation of prospective
'shiftiness-of-the-Self' construed as of prospective 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 specific construction-of-the-Self’, is that with regards to ‘social-construction of meaningfulness-and-teleology 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—by-reification /contemplative-distension ’)—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 —sublimating—nascence,—disclosed—
from-prospective-epistemic-digression as of opened-construct—meaningfulness-and-
teleology apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument); and
so, as of successive profundity of supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-
conceptualisation implied in amplituding/formative—epistemicity—totalising—renewing—
realisation/re-perception/re-thought for prospectively ‘increasingly profound and complex
meaningfulness-and-teleology infrastructure as of Being-development/ontological—
development and living-development–as-to-personality-development’ as enabling-and-reflected successively in more and more sophisticated and elaborate social-setup and institutional constructs. Basically, human destructuring-threshold-{uninstitutionalised-
threshold /presublimating–desublimating–decisionality}–of-ontological-performance\(^{[7]}\)-<including-virtue-as-ontology> as highlighted as of the constructiveness-and-destructuring-
framework of ‘shiftiness-of-the-Self’ and as reflected in any given registry-
worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance ‘specific bottomline–of-mere-mathesis/motif/thrownness-disposition for the constructiveness of
meaningfulness-and-teleology\(^{[10]}\) as of its specific construction-of-the-Self’ arises as of
destructuring-transitoriness–as-of-deratiocination/deratiocontiguity, so-construed as of
dissingularisation–<as-to-the-disjointedness/disentailment-of-presencing—absolutising-
identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemic-determinism induced deratiocination-or-deratiocontiguity; wherein as of flawed supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation <amplituding/formative–epistemicity>causality–as-to-projective-
totalitative–implications-of-prospective–nonpresencing,—for-explicating-ontological-
contiguity, preconverging-or-dementing\(^{[19]}\)–apriorising-psychologism representation is wrongly singularised/immanented while postconverging-or-dialectical-thinking\(^{[11]}\)–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–procrypticism registry-worldview. While as of human-subpotency temporal <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<br />
we may be inclined to construe of the notion of dialogical-equivalence<as-to-psychologismic~apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity )−confutedness ,->in-self-becoming/self-confletedness /formative–supererogating> as absolutely requisite, the fact is dialogical-equivalence<as-to-psychologismic~apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity )−confutedness ,->in-self-becoming/self-confletedness /formative–supererogating> cannot supersede existence-potency ~sublimating–nascence,−disclosed-from-prospective-epistemic-digression sublimating-validation/desublimating-invalidation implications where its eliciting is de-mentatively/structurally/paradigmatically flawed for the simple reason that knowledge as of implied underlying supposedly coherent ontological-commitment < implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigmging –as-being-as-of-existential-reality > as of ontological-prime movers-totalitative-framework. <amplituding/formative–epistemicity>causality−as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity is all about existence-potency<9>~sublimating–nascence,−disclosed-from-prospective-epistemic-digression and not about human sovereignty; in the sense that for instance gravity on earth as 9.8 m/s² doesn’t heed to any human sovereignty exercise as of dialogue as the latter is only as pertinent as it de-mentatively/structurally/paradigmatically implies an intermediative process for the deferred-outcome as to existence-potency<9>~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 as sublimating-nascence,-disclosed-from-prospective-epistemic-digression what gives
in is the false notion of dialogical-equivalence<as-to-
psychologismic-apriorising/axiomatising/referencing-(of-existential-contextualising-
contiguity )—conflatedness ,-in-self-becoming/self-conflatedness /formative–
supererogating> is wrongly implied and thus likely to undermine existence-
potency as sublimating-nascence,-disclosed-from-prospective-epistemic-digression what gives
in is the false notion of dialogical-equivalence<as-to-
psychologismic-apriorising/axiomatising/referencing-(of-existential-contextualising-
contiguity )—conflatedness ,-in-self-becoming/self-conflatedness /formative–
supererogating>. This is equally reflected in the idea that the
supererogatory acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation of "meaningfulness-and-teleology" is rather as of the implication of
relative-ontological-completeness associated with human limited-mentation-capacity-
deepening from the perspective of existence-potency as sublimating-nascence,-disclosed-
from-prospective-epistemic-digression as to ontologically-uncompromised-ontological-
normalcy/postconvergence/referentialism rather construed as of difference-conflatedness as-
to-totalitative-reification—in-singularisation<as-to-the-nondisjointedness/entailment-of-
prospective- nonpresencing> -as-veridical-epistemic-determinism, and not identitive-
constitutedness as 'epistemic-totality'—dereification—in-dissingularisation<as-to-the-
disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > -as-
flawed-epistemic-determinism flawed projection of
supererogatory acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation by ‘mere-formulaic psychologising effect’, without ontological-veracity for
the manifested formulaic psychologising, due to the failure to factor in relative-ontological-
incompleteness as of shallow human limited-mentation-capacity
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

<amplituding/formative–epistemicity>causality~as-to-projective-totalitative~implications-of-
prospective~nonpresencing~for-explicating-ontological-contiguity. Thus
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument~for-
conceptualisation of "meaningfulness-and-teleology, as of the-very-same-immanent-
existence/intrinsic-reality/ontological-veridicality, as-to-'human<amplituding/formative-
epistemicity>totalising~purview-of-construal’ or <amplituding/formative-
epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-
reality/ontological-veridicality, rather points to the fact that "meaningfulness-and-teleology
‘is not to be construed as accumulated/in-accumulation’ but that it is effectively ‘as
recomposured in prospective relative-ontological-completeness’, as of
<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-
thought since existence or purviews-of-existence ever always de-
mentatively/structurally/paradigmatically remain the same and it is human-subpotency that is
ever always undergoing its transcendence-and-sublimity/sublimation/supererogatory~de-
mentativity not by cumulating but rather by ‘recomposuring construal of existence or purviews-
of-existence’; and this further explains why seconndnatured institutionalisation reasoning-from-
results/afterthought, induced as from parrhesiastic messianic-reason/reasoning-through, will
tend to act as if "meaningfulness-and-teleology is accumulated/in-accumulation thus ending
up beyond-the-consciousness-awareness-teleology"-<in-existential-extrication-as-of-
existential-unthought>‘instigating enframed
as such exploits the natural and habitual human mental-reflex as of any given registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance to systemically imply and attribute dialogical-equivalence<as-to-psychologism~apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity )—conflectedness ,in-self-becoming/self-conflectedness/formative—supererogating> with regards to social-stake-contention-or-confliction as of ‘apriorising-teleological-elevation-in-ontological-contiguity ’. While this mental-reflex is usually valid in most circumstances, however, in the specific circumstances of pseudo-edginess/pseudo-incisiveness manifestation this is ontologically-flawed as the latter is in effect rather in ‘apriorising-teleological-degration-in-notional-discontiguity/epistemic-discontiguity’

projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity’ that effectively validates the ‘epistemic-veracity of notional–
singularisation<as-to-the-nondisjoinedness/entailment-of-prospective–nonpresencing>
projected epistemic-immanence/veridical-epistemic-determinism’; wherein the notion of
‘relative-ontological-incompleteness\(^{7}\)/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⟩
) as to human-and-social–expectations/anticipations–
maphoricity–as-rede-mentating/restructuring/reparadigming–psychologism\(^{9}\)
of ontological-performance\(^{10}\)<including-virtue-as-ontology>’ captures the entire possibilities of human
meaningfulness-and-teleology\(^{10}\) ontological-performance\(^{1}\)<including-virtue-as-ontology>,
and as such a \(<\text{amplituding/formative–epistemicity>causality-as-to-projective-
totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity>\)}
construal reflects overall reifying-and-empowering-reflexivity-of-ecstatic-
existence-as-panintelligibility\(^{7}\)-(imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency-
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation⟩ as of ‘coherence/contiguity-of-
superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-
so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’.
It is this \(<\text{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\(^{8}\). This ‘intelligibility and renewing-intelligibility’ arises from
apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—
contiguity ’;—as-operative-notional—deprocrypticism) schemes. The underlying explanation for
disparateness here is effectively construed as a question of the implications of ‘relative-
onontological-incompleteness’/relative-ontological-completeness

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

conflatedness /formative—supererogating—<projective/reprojective—aestheticising-re-motif—

and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-

normalcy/postconvergence>) as to human-and-social—expectations/anticipations—

metaphoricity’—as-rede-mentating/restructuring/reparadigming—psychologism’ of

ontological-performance ’<-<including-virtue-as-ontology’ wherein varying ontologically-

flawed superfluous, superstitious, mystical and cultic interpretations of the natural world

<amplituding/formative—epistemicity>totalising—devolved—purview—as-domain-of-construal—
as-intrinsic-reality/ontological-veridicality speaks rather of states of relative-ontological-

incompleteness and the prospective possibility of ontologically-veridical grander unifying

scientific explanation of the natural world <amplituding/formative—

epistemicity>totalising—devolved—purview—as-domain-of-construal—
as-intrinsic-

reality/ontological-veridicality speaks rather of relative-ontological-completeness’.

Such <amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications-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-
onontological-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 ’<implied—self-assuredness-of-ontological-good-

faith/authenticity ~postconverging—de-mentating/structuring/paradigming—as-being-as-of-
existentia-realit\textgreater{} as so-reflected by its self-assuredness-of-ontological-good-faith/authenticity\textsuperscript{69}--postconverging--de-mentating/structuring/paradigming\textsuperscript{70}--as-being-as-of-existentia-realit\textgreater{} as to 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{18}--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\textless{}as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing\textgreater{}, do not override the pre-eminence of supposedly coherent ontological-commitment \textless{}implied—self-assuredness-of-ontological-good-faith/authenticity \textasciitilde{}postconverging--de-mentating/structuring/paradigming \textasciitilde{}as-being-as-of-existentia-realit\textgreater{} as to existence-potency \textasciitilde{}sublimating--nascence,-disclosed-from-prospective-epistemic-digression epistemic/notional--projective-perspective, in which case no human transcendence-and-sublimity/sublimation/supererogatory--de-mentativity will be possible. Stated another way, if Einstein’s or Bohr’s seminal theories were viewed say unfavourably by the physics community of their time as of their sovereign predisposition, that wouldn’t annul the ontological-veracity of their theories even if Einstein or Bohr were to acquiesce to that sovereign predisposition over their own theories, for the simple reason that knowledge is constructed as of the absolute dominance of intrinsic-reality as to existence-potency\textsuperscript{19}--sublimating--nascence,-disclosed-from-prospective-epistemic-digression over the mortals that we as human beings are in order for transcendence-and-sublimity/sublimation/supererogatory--de-mentativity to be possible; and that reality with respect to knowledge doesn’t speak of totalitarianism as will often be sophistically usurped
when it comes to the blurriness of the social domain-of-study, as the charge of totalitarianism can only apply with respect to sovereign choice. Further a construal equally points out that the very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-
‘human-totalising~purview-of-construal’ or any as-intrinsic-reality/ontological-veridicality does not imply the de-
mentative/structural/paradigmatic change of existence-as-of-existential-contextualising-
contiguity but rather that change is the outcome of human limited-mentation-capacity-
deepening
maximalising-recsomposing-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-(of-existential-contextualising-contiguity) conflatedness of existential-contextualising-contiguity in the natural sciences is often poorly perceived inherently because of their subject-matter/domain-of-study implicated nature of philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding–oneness-of-
tonology-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-(of-
existential-contextualising-contiguity)—constitutedness as of elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—existential-contextualising-contiguity but with little consequence since such an atomising/taking-to-pieces apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—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-(of-existential-contextualising-contiguity)—conflatedness of existential-contextualising-contiguity posture. The reality of existential-contextualising-contiguity apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness here is validated by the fact that ‘abstract scientific notions are not the point-of-departure scientists contemplation’ as they are rather ‘delved in existential-contextualising-contiguity in <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity apriorising/axiomatising/referencing (of-existential-contextualising-contiguity)—conflatedness to then reflect abstract scientific notions in existential-contextualising-contiguity knowledge-reification or depart from existential-contextualising-contiguity already reified abstract scientific notions to then reflect further abstract scientific notions in existential-contextualising-contiguity knowledge-reification’. For instance, we can appreciate that physics never establish any absolute atomising/taken-into-pieces notion of say atoms, space, time, energy, etc. on which it merely then go on to be constituting <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity knowledge-reification. Rather we can better appreciate the occurrence of existential-contextualising-contiguity knowledge-reification as of <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity construal in the sense that our
ordinary thought process itself is as of \(<amplituding/formative–epistemicity>\) totalising/circumscribing/delineating existential-contextualising-contiguity\(^3\) construal of notions like space, time, force, etc. with no absolutely given point of atomising/taking-to-pieces apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity \(^2\))—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 \(^6\) 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 apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity \(^5\))—confatedness 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\(^7\)~resubjecting (totalising-entailing reconstrual) of ‘the very same physics notions and their derived implications of new notions’ as of existential-contextualising-contiguity\(^9\) in apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity \(^8\))—confatedness involving human limited-mentation-capacity-deepening \(^7\) hermeneutics in avoiding-and-superseding any \(^7\) presencing—absolutising-identitive-constitutedness \(^7\). 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\(^4\)—effusing/ecstatic–inlining nature of existential-contextualising-contiguity\(^5\).
in epistemic-conflatedness\(^2\) in their domains-of-study’ implies that their knowledge-reification\(^7\) should increasingly be explicitly totalising-entailing/nested-congruence as to the hermeneutics involved in avoiding-and-superseding any \(^5\) presencing—absolutising-identitive-constitutedness\(^12\), as even the natural sciences are implicitly epistemically totalising-entailing by the mere fact of the ‘precedence of existential-contextualising-contiguity’ \(^9\) in their domains-of-study’ implies that their knowledge-reification\(^7\) should increasingly be explicitly totalising-entailing/nested-congruence as to the hermeneutics involved in avoiding-and-superseding any \(^5\) presencing—absolutising-identitive-constitutedness\(^12\), as even the natural sciences are implicitly epistemically totalising-entailing by the mere fact of the ‘precedence of existential-contextualising-contiguity’ \(^9\) in epistemic-conflatedness\(^1\) to which their abstract notions are aligned’ as well as so-implied by their foregrounding—entailment—\(\langle\text{postconverging–narrowing-down–sublimation-as-to-}\) ‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’—in-reflecting—\(\langle\text{immanent-ontological-contiguity ’};–as-operative-notional–deprocrypticism\(\rangle\) orientations which drives their knowledge-reification\(^7\) gesturing for unification as to ontological-contiguity\(^6\) 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\(^1\) effusing/ecstatic–inlining nature of existential-contextualising-contiguity\(^9\) supervening-conflatedness\(^12\) 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-(of-existential-contextualising-contiguity )—constitutedness\(^1\) perspective. This underlying amplituding/formative–epistemicity totalising/circumscribing/delineating existential-contextualising-contiguity\(^9\) insight reflects ecstatic-existence’s supervening-conflatedness\(^12\) as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\(^7\) —(imbued-and-
hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation}; 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-conflicatedness and can thus be ontologically-falsely be perceived as being of atomising/taking-to-pieces epistemic apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity—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-conflicatedness 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 presenting—absolutising-identitive-constitutedness for construing their veridical historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’. In many ways the natural sciences by the immediate constraining of their ontological-primemovers-totalitative-framework implicitly avoid atomising/taking-to-pieces apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity—constitutedness but the misunderstanding that their knowledge-reification gesturing is effectively as of atomising/taking-to-pieces apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity—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
to human\textsuperscript{4} 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 causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity\textsuperscript{34} conception’, and this further indicts our traditional conception of induction as being epistemically incremental wrongly construed as of incrementalism-in-relative-ontological-incompleteness\textsuperscript{39}—enframed-conceptualisation that underlies dispositions for syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} because of ‘failure to draw causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity\textsuperscript{61} as of displacement/decentering-of-the-human-subject and wrongly construing presencing—absolutising-identitive-constitutedness\textsuperscript{89} situations as of absolute/absolutising grounding’, whereas in reality human\textsuperscript{4} rather points out that the epistemic-veracity of induction is rather as of ‘maximalising causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity\textsuperscript{61} (which is rather as of epistemic-totalising-as-of-totalising–resubjecting or totalising-entailing reconstrual of meaningfulness-and-teleology\textsuperscript{100} as to totalising–renewing-realisation,-re-perception,-re-thought-in-epistemic-confalatedness\textsuperscript{12} with regards to successive inductions) rightly construed as of maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{69}—unenframed-conceptualisation and ‘totalitatively involving human limited-mentation-capacity-deepening\textsuperscript{13} with displacement/decentering-of-the-human-subject; and such a misconstruing of the effective
reproducibility—mathesis/motif/thrownness-disposition—as-reproducibility-of-aestheticisation reflecting human successive self-consciousness/construction-of-the-Self that transcendentally-and-sublimely transform human-reflexivity-in-ecstatic-existence so-construed as of human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>; wherein we can appreciate that the instigation of universalising-idealisation meaningfulness-and-teleology infrastructure or subsequent positivising/rational-empiricism meaningfulness-and-teleology infrastructure transform human potentiation construed as ‘human-subpotency convergence to existence’ with regards respectively to the specific base-institutionalisation or rational-empiricism/positivism self-consciousness/construction-of-the-Self implied as of the specific Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of meaningfulness-and-teleology. This self-consciousness/construction-of-the-Self notion is what deflates such ‘issues implied with regards to human sovereign options/choice or freewill’ and ‘issues of natural determinism beyond human sovereign options/choice or freewill’, as human self-consciousness/construction-of-the-Self as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of meaningfulness-and-teleology implies ‘induced human potentiation of sovereign options/choice or freewill that invalidate natural determinism’. In this regards we can appreciate for instance that with the positivism/rational-empiricism modern society’s disease theory, parents failing to figure out that a baby is likely to get sick if kept in dirty surroundings due to bacteria and germs as well that high temperature is a sign that the baby needs medical care, such that were it to be established that the baby develops a serious medical condition because of such failure of parental care then the human potentiation of freewill of the parents is engaged with regards to the parents responsibilities as of the self-consciousness/construction-of-the-Self implied as of our positivism/rational-empiricism Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, however, supposed a similar situation arises in a non-positivistic social-setup with the parents acting that way because of say animistic beliefs that are utterly normal in the given animistic social-setup then it is difficultly the case that the human-potentiation of freewill of the parents is engaged with regards to their responsibilities as of the self-consciousness/construction-of-the-Self implied as of their non-positivism/animistic Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology (as the relative-ontological-incompleteness in the latter case renders it as an ‘ought indeterminacy’ while the relative-ontological-completeness in the former case renders it as an ‘is determinacy’); but then, a general underlying human potentiation of freewill of all humans is engaged passively to the effect that prospective relative-ontological-completeness inducing prospective self-consciousness/construction-of-the-Self reflected as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology in deflating human vices-and-impediments, necessarily warrants all humans to effectively aspire-for/be-receptive-to prospective relative-ontological-completeness. And such a more broad construal of freewill and natural determinism implications can be contemplated as elaborated elsewhere herein with regards to akrasia-susceptibility-or-akrasiatic-drag complex; thus akrasia-susceptibility-or-akrasiatic-drag complex further implies that the very state of unwariness with respect to prior relative-ontological-incompleteness as of a nihilistic disposition is de-mentatively/structurally/paradigmatically potently conducive/endemising/enculturating to its vices-and-impediments, and as the very possibility for prospective ontological-performance—<including-virtue-as-ontology> arises as of the intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning as of its ‘seeding promise of human-subpotency ontological-performance‘-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s~sublimating–nascence-as-of-its-coherence/contiguity’. Can we wish that we don’t have understanding whether directly, or indirectly as of reifying deferential-formalisation-transference, so that we aren’t intellectually-and-morally accountable then? How can we reconcile the fact that given human

<amplituding/formative–epistemicity>totalising–thrownness-in-existence the possibility for prospective human registry-worldview’s/dimension’s institutionalisation enabling transcendence-and-sublimity/sublimation/supererogatory–de-mentativity could only arise as of prospective reasoning-through/messianic-reasoning that had no prior effective knowledge and virtue reference to go on to prospectively ‘invent’ reasoning-through/messianic-reasoning knowledge and virtue before the institutionalising of such reasoning-from-results/afterthought emancipatory possibilities, and then contend to make any given reasoning-from-results/afterthought knowledge and virtue limits intellectually and morally deterministic as of a nihilistic <amplituding/formative> wooden-language-{imbued—averaging-of-thought}<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-

‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>? In this regard, the anti-nihilist stance implies that the very first notion of human ontological-performance>-<including-virtue-as-ontology> as of human <amplituding/formative–epistemicity>totalising–thrownness-in-existence induced anxiety lies in the fact that as of intemporal ontological-faith-notion-or-ontological-fideism–imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning, humankind has the relative capacity to build and/or adhere to prospective relative-ontological-completeness
possibilities. Further, in the specific instances it is important to recognise that natural determinism invalidation of sovereign options/choice or freewill ‘applies critically only as of poor self-consciousness/construction-of-the-Self’ implications arising from the underdevelopment of Being/ontological-framework-expansion or self-consciousness/construction-of-the-Self incapacity as of say insanity’, and not necessarily as of lack of new knowledge-construct or technical-development; in the sense that say a criminal that had gone uncaught before a new technical-development like DNA testing establishes their 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-pa

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]}. The overall implied
notion of ‘intemporality\textsuperscript{[62]}-asymmetric-subsumption-of-temporality\textsuperscript{[69]}’ as advanced here is one
of supratreversality\textsuperscript{[6]}-<in-sublimating–existential-eventuating/denouement>–of-motif-and-
apriorising/axiomatising/referencing over subtransversality-<in-desublimating–existential-
eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing rather as of
intellectual-and-moral-inequivalence/non-correspondence. Such a mental-disposition of
substituting old \textsuperscript{[8]}-reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{[100]}
with new ones of prospective registry-worldview/dimension as implied by
\textsuperscript{[4]}-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-
thought as of institutional moulting underlies the concept of ‘intemporal-prioritisation-of-
reference-of-thought’–as-conflatedness\textsuperscript{[12]}-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/supererrogatory–de-mentativity, and
thus relating to their \textsuperscript{[8]}-reference-of-thought–categorical-imperatives/axioms/registry-
teleology\textsuperscript{[100]}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation on
an \textsuperscript{[9]}-incrementalism-in-relative-ontological-incompleteness\textsuperscript{[10]}—enframed-conceptualisation
basis as ‘absolute by the mere form’ whether failing/not-upholding-<as-of-
apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at the uninstitutionalised-threshold\textsuperscript{[103]}. The non-positivistic animistic or
medieval social setup as of its \textsuperscript{[5]}-incrementalism-in-relative-ontological-incompleteness —
enframed-conceptualisation disposition coming into grips with the positivistic interlocutor’s
purpose will probably construe it as most contemptuous by its construal of existential-
contextualising-contiguity\textsuperscript{[10]}’s-reifying/elucidating-of-prospective-relative-ontological-
histories); and by that equally implying prospectively the decentering and dialectical-de-
mentation of positivism–procrypticism $^\text{amplituding/formative}$ wooden-language-$^\text{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of—'nondescript/ignorable—void '—with-regards-to-prospective-apriorising-implications>}$ Such an insight can be appreciated as with the instance in the non-positivistic community where the positivistic mindset/$^\text{reference-of-thought}$ will most likely not necessarily perceive and construe the ‘achievement motives and temporal-stakes in animistic or medieval lives and living’ in the non-positivistic social-setup as ‘grandest living’ but rather the ‘maximalising-recomposing—for-relative-ontological-completeness$^{56}$—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 $^\text{amplituding/formative}$ wooden-language-$^\text{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of—'nondescript/ignorable—void '—with-regards-to-prospective-apriorising-implications>}$ 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—$^\text{meaningfulness-and-teleology}$ $^{100}$ individuation mental-disposition of ‘inventing’ the successive becoming possibilities in reflecting holographically-$^\text{conjugatively-and-transfusively}$ the ontological-contiguity$^9$—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\textsuperscript{68} \\
\textsuperscript{68} 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}} 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—imbuéd-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality behind the intemporal individuation mental-disposition of ‘inventing’ the successive becoming possibilities in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{68}, 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{68} 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}} 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

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

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

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-conflicatedness–or-ontological-reprojecting that enables human memetic-rescheduling (psychoanalytic-unshackling/institutional-recomposuring) as from recurrent-utter-uninstitutionalisation to modern-day positivism–procrpticism and prospectively deprocrpticism; 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 subknowldging/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 recomposing 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/subliming/supererogatory-mentativity and not social-aggregation-enabling, transcendence-and-sublimity/sublimation/supererogatory-mentativity (transcendental knowledge) cannot be construed as a neutral/equable exercise that doesn’t involve contrariety, as it implies superseding the prior reference-of-thought–categorical-imperatives/axioms/registry-teleology with the prospective one for intemporal-preservation-entropy-or-contiguity–or-ontological-preservation (as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation <amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought, in contrast to a naïve incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation mental-reflex. The idea that knowledge-as-virtue will be obtained neutrally and be inserted in the social-construct neutrally is rather a simplistic/naïve virtuality-or-ontologically-flawed-construal, as at best such knowledge is not really neutral but rather remote/distant as coming from the ‘transcendental origination of the reference-of-thought of the knowledge’. For instance, scientific discoveries and our liberal notions today are grounded on the transcendental origination of positivistic modern scientific knowledge and liberal thinking reference-of-thought established and developed from the days of the Newtons, Galileos, Pasteurs, Copernicus, Descartes, Rousseaux, etc. who and others, then were transcendental as of apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—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 naïvely asserting respectively the former or the latter as the reference-of-thought for knowledge; implying that a mental-disposition doesn’t naturally factor in its very own relative-ontological-incompleteness-of-reference-of-thought. Hence it is rather ontological-completeness-of-reference-of-thought that is the viable construing reference of knowledge with its transcendence-and-sublimity/sublimation/supererogatory–de-mentativity implications for completing the reference-of-thought, and so not only with regards to transcendence-and-sublimity/sublimation/supererogatory–de-mentativity of retrospective registry-
worldviews/dimensions reference-of-thought but equally with the implication of transcendence-and-sublimity/sublimation/supererogatory de-mentativity for prospective registry-worldview’s/dimension’s reference-of-thought as so validated by ontological-normalcy/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-suprerogation> within the positivism–procrypticism registry-worldview/dimension ‘dynamic social construction of perceived social-stake-contention-or-confliction’. The social dynamics of perceived social-stake-contention-or-confliction as elicited in psychopathy and social psychopathy are more decisively determined by its induced ‘lack of constraining social universal-transparency (transparency-of-totalising-entailing-as-to-entailing-amplituding/formative-epistemicity>totalising–in-relative-ontological-completeness) hence speaking of the positivism–procrypticism uninstitutionalisation; wherein prospective institutionalising-facet insight will construe perversion-and-derived-perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation> 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-primemovers-totalitative-framework induced untenability/internal-contradiction/internal-incoherence/institutional-constraining in the middle to long run or crossgenerationally as intemporality-asymmetric-subsumption-of-temporality. This dichotomy of contradictory narratives explains why it is the bigger framework of prospective relative-ontological-completeness of reference-of-thought that perfectly grasp in sync a superseding institutionalising aetiologisation/ontological-escalation in notional–deprocrypticism apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflictedness 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–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor, as we can grasp the veracity/ontological-pertinence of this uninstitutionalised-threshold dichotomy more transparently with regards to say non-positivism/medievalism postlogism manifestation like notions-and-accusations-of-sorcery. We know that such incidents associated with notions-and-accusations-of-sorcery speak of the more profound relative-ontological-incompleteness 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 (of-existential-contextualising-contiguity)—conflatedness directed to the bigger and subsuming issue of relative-ontological-incompleteness 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. apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness as such implies an utter shift as the curve-of-prospective-relative-ontological-completeness reference-of-thought thus superseding the curve-of-prior-relative-ontological-incompleteness ‘of’ reference-of-thought now being construed as preconverging-or-dementing—and-decentered-prior-institutionalisation’s—categorical—
The defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (as a perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>) comparison can equally be used to illustrate how slanting is different from lying. Insightfully, we can grasp that the fundamental defect of the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument just as with slanting arising as a faulty-mentation-procedure-deception explains why it keeps on falsely presupposing new narratives in deception just as a defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements systematically keeps on making wrong aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-measurements (systematically flawed meaningfulness) as its fundamental registry-worldview’s/dimension’s-uninstitutionalised-threshold<as-Being-or-ontological-or-existential–defect> (in registry-worldview terms of implications). On the other hand, a lying deception is tantamount to undertaking an inappropriate measurement-as-of-aposteriorising/logicising/deriving/intelligising/measuring–purpose (flaw logical-processssing/act-execution-implicitation meaningfulness) with an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that is not defective (thus appropriateness-of-reference-of-thought-as-of-conflatedness). This point to the ad-hoc nature of lying deception wherein there is nothing inherent that precludes subsequent appropriate logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation meaningfulness where the contextual-ambiguity-constraint(s) are resolved. In the bigger scheme of things (at the transcendental/transdimensional/interdimensional level) postlogism epistemic-decadence and
its integration as perversion-and-derived- perversion-of- reference-of-thought-as-as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > of \[reference-of-thought–\text{categorical-imperatives/axioms/registry-}\]
teleology/ of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation
defines a registry-worldview’s/dimension’s uninstitutionalised-threshold ; arising in ‘socially-
perceived-value as of social-stake-contention-or-confliction’ situations. This
ontologically/intemporally represents the postlogic mindsets as preconverging-or-dementing
– apriorising-psychologism–<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-
contendingly-out-of-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 (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 supposingly-
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’ represented and
referenced/registered/decisioned and related-to the postlogic mindsets 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 wrongly as candored/straightness (wrongly
ignoring/overlooking and setting-aside to reassume a candoring/straightness-of-thought as to
postconverging-or-dialectical-thinking – apriorising-psychologism–<stranded-as-rightfully-
straight/candored-and-dialectically-or-contendingly-in-phase> over the ontological-veridicality
<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> annuls temporal-dispositions’ implied logical-dueness/implied-profile-or-implied-stature/implied-presumptuousness-or-implied-arrogation/implied-assumptions/implied-value-reference/implied-teleology as ‘logically contending’; from a pure ontological-veridicality perspective, more like a medieval mind with a superstitious registry-worldview reference-of-thought–categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation doesn’t have the implied-profile-or-implied-stature and the implied-presumptuousness-or-implied-arrogation to logically contend about the ontological veridicality of an accusation of witchcraft with a relatively suprastructuring positivistic mental-disposition). This technique of mentally grasping the psychopath and other postlogic minds is by reflecting/perspectivating/highlighting a ‘distractive-or-circumventive-mental-alignment-or-postlogism’ (explained further in the text) as against an ‘integrative-mental-alignment-or-prelogism’ (the latter being the normal reflex by which the normal prelogism-as-of-conviction,-in-profound-supererogation 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 mind to wrongly elevate psychopathic meaningfulness-and-teleology. Paradoxically, this is the fundamental strength of psychopathy, i.e. to get the normal prelogism-as-of-conviction,-in-profound-supererogation mind to wrongly elevate psychopathic meaningfulness-and-teleology.
‘existentially’ established. *Critical for ontological-veridicality of meaningfulness and knowledge, the relatively ontologically-complete-reference-of-thought defines what is meaningfulness as of its ‘soundness-or-ontological-good-faith/authenticity-of-reference-of-thought’ construed as ‘postconverging-or-dialectical-thinking–apriorising-psychologism and centered understanding’ over the relatively ontologically-incomplete-reference-of-thought as of its ‘unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought’ construed as ‘preconverging-or-dementing–apriorising-psychologism and decentered understanding’. Slanting (and by derivation cohering-slanting) is ‘technically coherent logical articulation’ however over flawed or non-existent apriorising-reference-of-thought-elements/apriorising-registry-elements, and thus falsely implying the apriorising-reference-of-thought-elements/apriorising-registry-elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology as being ‘existentially’ established, with the possibility of a further infinite possibility of logical faulty-mentation-procedure-deception-or-urge arising where the reference-of-thought-elements are wrongly implied as of existential-reality. Normally we assume that everyone is sound of mind (that is, assume everyone operates by soundness-or-ontological-good-faith/authenticity-of-reference-of-thought, with contention arising by reflex rather with respect to logical coherence and not the soundness-or-ontological-good-faith/authenticity-of-reference-of-thought in the first place) so ‘we don’t tend to question the being/ontological/existential veridicality of reference-of-thought-reflected-as-soundness-or-ontological-good-faith/authenticity-of-reference-of-thought). But with the phenomenon of psychopathy, this is a critical flaw at its adulthood stage, as at its childhood stage the ‘deliriousness/delirious-effect/cinglé-effect’ of the implied-reference-of-thought/implied-registry and its elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology is rather
obvious and we don’t normally process/operate logically the childhood psychopathy’s non-
veridical hollow mimicking narratives since ‘we just invalidate those apriorising–registry-
elements to start with as not of being/ontological/existential veridicality’. For instance in the
case above, where John were to witness Dad punish his sister Mary for spilling water on a
chair, and by ‘vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-
form-or-hollow-and-vague-vocalisation-or-subknowledging of meaning’ (meaning-by-the-
mere-illogical-possibility-of-it-being-formulaically-narrated) determines that if in a ‘dereifying
act’ he spilt some water on a chair and said it was Peter, Peter will be punished by dad; dad,
however, having an ‘existential-contextualising-contiguity sense/projection of meaning’
doesn’t even dare to operate/process the logic articulated by John (a logic which in-of-itself
while utterly sound technically, but is actually irrelevant in the given context by its fundamental
logical-undueness’ as of its unsound- reference-of-thought/unsoundness-or-ontological-bad-
faith/inauthenticity reference-of-thought/mental-perversion) as he simply engages his
unsoundness-or-ontological-bad-faith/inauthenticity -of- reference-of-thought by way of
distractive-alignment-to reference-of-thought-<of-apriorising/axiomatising/referencing> and
then reflect the reference-of-thought or registry-teleology of John as perversion-of-
reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation or mental-perversion in terms–as-of-axiomatic-construct of
implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation,
assumptions, value-reference and teleology. In so doing determines that John is ‘manifesting
a mental defect’ and more so, not an ad-hoc defect–of- logical-processing-or-logical-
implication—as-supposedly-apriorising-in-conviction-as-to-profound-supererogation of the
registry-worldview’s/dimension’s reference-of-thought-for-social-functioning-and-
accordance, but rather registry-worldview’s/dimension’s-uninstitutionalised-threshold–
defect-<as-Being-or-ontological-or-existential–defect> that speaks to how John may act in
many other similar situations, i.e. epistemic-decadence (notional-discontiguity/epistemic-discontiguity\textsuperscript{-shallow-supererogation}\textsuperscript{-of-mentally-aestheticised\textsuperscript{-preconverging/dementing\textsuperscript{-qualia-schema\textsuperscript{-as-of-epistemic-decadence in hollow-constituting\textsuperscript{-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation}\textsuperscript{-in postlogic-backtracking\textsuperscript{-iterative-looping\textsuperscript{-set-of-dereifying-hollow-narratives-and-acts'}}\textsuperscript{)}} by the denaturing\textsuperscript{15} of the \textsuperscript{84}reference-of-thought or the soundness-or-ontological-good-faith/authenticity\textsuperscript{-of-reference-of-thought-of-meaning-over which denaturing\textsuperscript{2} he tries to get interlocutors to operate/process logic; and \textsuperscript{‘is not even contending and that he is the subject of prelogism\textsuperscript{-as-of-conviction,-in-profound-supererogation\textsuperscript{-existsentially-veridical\textsuperscript{-attendant-intradimensional}} apriorising/axiomatising/referencing\textsuperscript{-logical-dueness-precedes-disontologising-logical-outcome-arrived-at} contention about his perversion-of-reference-of-thought\textsuperscript{-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{-mental-perversion/unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{-of-reference-of-thought’}. The above is the fundamental nature of psychopathy and \textsuperscript{‘it should not be lost even more critically at the adulthood stage and the corollary of social psychopathy’ as increasingly prelogism\textsuperscript{-as-of-conviction,-in-profound-supererogation\textsuperscript{-existsentially-veridical\textsuperscript{-attendant-intradimensional}} apriorising/axiomatising/referencing\textsuperscript{-logical-dueness-precedes-disontologising-logical-outcome-arrived-at} minds will tend to align to adult psychopaths and other conjugated-postlogism\textsuperscript{3} teleological mindsets wrongfully as in prelogism\textsuperscript{-conviction-as-to-profound-supererogation\textsuperscript{-or-candored/straightened instead of rightfully keeping a decandored/oblongated/distractive-alignment-to-reference-of-thought\textsuperscript{-of-apriorising/axiomatising/referencing\textsuperscript{-threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{-as-to-attendant-intradimensional’-prospectively-disontologising-preconverging/dementing\textsuperscript{-apriorising-}
(organicalism)/‘intemporal-prioritisation-of-reference-of-thought’–as-conflicatedness—or-ontological-reprojecting or longness-of-register-of-meaningfulness-and-teleology and threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to-
attendant-intradimensional–prospectively-disontologising–preconverging/dementing—apriorising-psychologism narratives. This points to a
perversion-of-reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation basically or a registry-worldview denaturing (when it comes to a registry-worldview/dimension transcendence-and-sublimity/sublimation/supererogatory—dementativity). The dialecticism involves de-mentation
individuations in transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing’, and enabling ontological-escalation or aetiologisation
as ‘metaphorical principle for an infinity/a-million-and-one-instances-and-locales’/aetiologisation/ontological-escalation. The underlying fact about meaningfulness-and-teleology is that the apriorising–registry (as the individual grounding of the reference-of-thought of the social-construct registry-worldview/dimension) precedes logic as of apriorising/axiomatising/referencing basis for logic. For instance, if an adult psychopath were to meet a stranger and spoke to him about another stranger whom it knows nothing about, saying logically that it is a bad thing for this guy to be molesting children, etc. The logical operation is entirely right and sound in abstract terms but does the apriorising–registry (‘reference-of-thought) apply?, i.e. The faulty-mentation-procedure-deception-or-urge is not with regards to the logic (which is technically true) but with the ‘implied’ denaturing of the elements of the apriorising–registry as of reference-of-thought–categorical-imperatives/axioms/registry-teleology which are: implied–logical-dueness-or-implied-scape (the implied–logical-dueness-or-implied-scape doesn’t exist since the psychopath doesn’t know the guy), implied-profile (the psychopath is projecting a false representation of itself and the situation), implied-presumptuousness-or-implied-arrogation (the psychopath has no stature to talk about the guy he doesn’t know), implied-assumptions (the assumptions implying the psychopath’s relationship with the guy and the guy’s relationship with children doesn’t exist), implied-value-reference (the psychopath’s elicitation of a sense of value reference in the interlocutor is unfounded and ridiculous) and implied-teleology (the psychopath’s articulation of a sense of purpose on its interlocutor about the guy is hollow mimicking). Finally, the psychopath has articulated a lot of faulty-mentation-procedure-deception-or-urge but none to do with logic, but everything to do with the denaturing of registry/axiom/categorical-imperatives or the psychopath’s unsoundness-or-ontological-bad-faith/inauthenticity–of–reference-of-thought, i.e. slanting-deception or deception-of-successively-shifting-or-non-cohering-narratives-and-acts or deception-by-concurrently-false-
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-discomfite-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation), which is to be construed as ‘distractive-alignment-to-’ reference-of-thought-<of-apriorising/axiomatising/referencing> and once it is induced by ignorance it leads to an undermining of ‘deductive social universal-transparency-{transparency-of-totalising-entailing-as-to-entailing-}⟨amplituding/formative–epistemicity⟩totalising–in-relative-ontological-completeness } which protects the internal-coherence of meaning as of soundness-or-ontological-good-faith/authenticity -of- reference-of-thought and corresponding virtue’ and so by way of ‘induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued.-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ at ‘uninstitutionalised-threshold’ of registry-worldviews, with subsequent conjugating ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfite-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, the conjugated-postlogism /preconverging-or-dementing -integration is derived from the psychopath’s initiated postlogism in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and goes on to lead to social psychopathy; more like a dumb-and-dumb/miscuing degeneration effect. It should be noted that both psychopathic postlogism and conjugated-postlogism cases of unsoundness-or-ontological-bad-faith/inauthenticity -of- reference-of-thought (as slanted and cohering-
slanted, respectively), by their ‘least-and-derived-temporal-operating-modalities-of-the-
reference-of-thought-as-of-’ incrementalism-in-relative-ontological-incompleteness”—
enframed-conceptualisation-inducing-the-uninstitutionalised-threshold”, involve
‘disjointedness-as-of-’ reference-of-thought’ misappropriated meaningfulness in arrogation by
the fact that taken singularly from the same interlocutor in different circumstances, each
(hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-
intemporal-preservation) narrative is apparently coherent but ‘construed together as of the
retracing of set-of-narratives’ these reveal ‘unsoundness-or-ontological-bad-faith/inauthenticity-as-of-’ reference-of-thought as preconverging-or-dementing—apriorising-psychologism’. It is rather their respective ‘retracing of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-as-of-
reference-of-thought- devolving-as-of-instantiative-context of set-of-narratives together’ that
reference-of-thought derived-perversion-of reference-of-thought-as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ (preconverging-or-dementing—integration); as in successive postlogic-backtracking-
<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’> and corresponding
conjugated-postlogic conjoining of the iterating narratives, the succeeding
changing/decentering/non-cohering foci (thus revealing the ‘deliriousness/delirious-
effect/cinglé-effect’ as unsoundness-or-ontological-bad-faith/inauthenticity-as-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
completeness of reference-of-thought, devolving-as-of-instantiative-context are apparently of soundness-or-ontological-good-faith/authenticity of reference-of-thought) come to be endemised and enculturated socially, as of ‘least-and-derived-temporal-operating-modalities-of-the reference-of-thought-as-of incrementalism-in-relative-ontological-incompleteness — enframed-conceptualisation-inducing-the-uninstitutionalised-threshold’. Further, this ‘natural level of human interlocution engagement is a perpetuation’ explaining why the conjugated-postlogism mental-disposition is one of ‘slanted-cohering/conjoining’ as it rather re-rationalises the latest iterated narrative as an elucidation rather than a further preconverging-or-dementing — apriorising-psychologism of adult psychopath/postlogism (as obvious with the child psychopathy ‘delirium effect’ as it slants and re-slants on the initial slanting in an absolving-logic/fleeting-logic/escaping-logic reflex); and, the falsely projected reference-of-thought implied-elements of logical-dueness-or-implied-scape/implied-profile-or-implied-stature/implied-presumptuousness-or-implied-arrogation/implied-assumptions/implied-value-reference/implied-teleology, create a new foundation for further preconverging-or-dementing — apriorising-psychologism when wrongly eliciting in an interlocutor logical-processing-or-logical-implicitation — supposedly-apriorising-in-conviction-as-to-profound-supererogation issue, such that one salient manifestation of conjugated-postlogism arises with many of such an interlocutor vaguely articulating propositions based on such falsely ‘apriorising— reference-of-thought-elements/apriorising—registry-elements (out of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness of reference-of-thought—devolving-as-of-instantiative-context)’. The idea that the ‘natural level of human interlocution engagement is a perpetuation’ can be understood insightfully with respect to a non-positivism/medievalism setup wherein a contention arising in non-positivism/medievalism reference-of-thought terms when invalidated positivistic terms doesn’t imply that such interlocutors will instantly dramatically change their reference-of-
thought into the positivistic terms with their successive contentions (due to

<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag ), as their ‘reference-of-thought remains
rather in non-positivism/medievalism circularity/recurrence/repetition/repeatability’, and in the
big picture in all likelihood can only be ‘weaned from’ crossgenerationally as of
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. Likewise the
‘natural basis of human interlocutory engagement tends to be perpetuating’ when it comes with
psychopathy and social psychopathy with respect to its eliciting of a ‘least-and-derived-
temporal-operating-modalities-of-the- incrementalism-in-relative-
onological-incompleteness ’—enframed-conceptualisation-inducing-the-uninstitutionalised-
threshold (as-procrypticism), thus equally implying a<amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag

of the reference-of-thought as of the
uninstitutionalised-threshold (as-procrypticism)’, thus equally implying a

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

circularity/recurrence/repetition/repeatability of the reference-of-thought as of the
uninstitutionalised-threshold or procrypticism–or–disjointedness-as-of reference-of-
thought. Thus the central notion for preempting psychopathic postlogism and conjugated-
postlogism is the ‘retracing of their sets-of-narratives as of existential-contextualising-
contiguity ’s-reifying/elucidating-of-prospective-relative-ontological-completeness of-
reference-of-thought–devolving-as-of-instantiative-context’. That revealing unsoundness-or-
ontological-bad-faith/inauthenticity of reference-of-thought of the traces of sets-of-
narratives is analogous to resolving a list of BODMAS equations where the solution of the first
equation is a variable of the second equation and whose solution is a variable of the third
equation whose solution is a variable of the fourth; and where the first equation is
fundamentally flawed (as of an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument flaw, for instance), systematically the three other equations will be wrong whether by
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-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity (as of <amplituding/formative> wooden-language-{imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-ordementing —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-ontologically-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’s-reifying/elucidating-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’s-reifying/elucidating-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-to-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’s-reifying/elucidating-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-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity to be had/entertained nor any logical analysis but rather maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation invalidating that the implied—logical-dueness-or-implied-scape of the child
psychopath who deliberately in a ‘dereifying act’ spills water on the chair to accuse another even exists, its implied-profile is ridiculous, just as its implied-presumptuousness-or-implied-arrogation, its implied-assumptions, its implied-value-reference and its implied-teleology (or sense-of-purpose), and such an approach will equally extend with regards to social psychopathy where by ignorance at best or ‘other cynical temporal manifestations as of conjugating affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation’ an interlocutor was to falsely imply the need for logical analysis in order to falsely validate the foundational faulty-mentation-procedure-deception-or-urge of the ‘apriorising’-reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought–’devolving-as-of-instantiative-context’). This phenomenon of the ‘social protraction of psychopathy across individuals and society’ can be articulated as follows. It is important to grasp that the mechanism of SLANTING as of compulsive-slanting—preconverging-or-dementing–apriorising is actually about ‘denaturing’ postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>—with-‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase. The suspected psychosomatic basis for the psychopath to be slanted/’cinglé’ is a ‘faulty-mentation-procedure-deception-or-urge’ (entitlement folie/folie raisonnante)’ as opposed to a logical motivation of a supplanting–conviction-as-to-profound-supererogation—of–‘attendant-intradimensional’—postconverging/dialectical-thinking–apriorising-psychologism or prelogic mental-disposition. It is as if ‘the psychopath’s mental state is to take a faulty-mentation-procedureShortcut’ to the
normal process of prelogism\textsuperscript{79} as-of-conviction,-in-profound-supererogation\textsuperscript{77} 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\textsuperscript{15} postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation\textsuperscript{77}-or-prelogism\textsuperscript{79}-basis’. For instance, by saying (in a different social spatial location where the interlocutor cannot verify the underlying contextual reality) it is critical that the stranger should not be taking young children in his house as it suspiciously points to a molester (which is certainly a sound statement but rather being parasitised for a perverse purpose of ‘denaturing\textsuperscript{15} postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation\textsuperscript{77}-or-prelogism\textsuperscript{79}-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 \textsuperscript{75}perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow- supererogation > or mental-perversion demonstrable as above with it faulty-mentation-procedure-deception-or-urge\textsuperscript{12} not being the logic itself, but in wrongly implying as existentially real the ‘apriorising–\textsuperscript{94} reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity’’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{83}-of-\textsuperscript{77} reference-of-thought-\textsuperscript{81} 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’s—reference-of-thought—devolving-as-of-instantiative-context)’ on the basis that it was the logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation that was wrong hence the possibility and credibility not to question 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-reflex wrongly turning the issue into one of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation instead of construing a perversion-of—reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation
‘preconverging-or-dementing’-apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity—of—reference-of-thought-manifestation’). The psychopath simply needs to loop another non-veridical hollow mimicking narrative over the previous one in ‘denaturing’ postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation-or-prelogism basis’ towards sanctified-conventioning-social-aggregation-enablers. What is critical for the psychopath is that ‘the last postlogic/formulaic non-veridical hollow mimicking narrative/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated’ allows its interlocutors to prelogically ‘rationalise’ (align in-conviction-as-to-profound-supererogation to or prelogism, at-a-pedestal,-in-this-case-ignorance-pedestal) the other narratives even if there are all ‘non-veridical hollow mimicking narratives’. This might further involve juggling such hollow mimicking in hollow-constitutingZX-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation in postlogic-backtrackingZX-iterative-loopingZX-set-of-dereifying-hollow-narratives-and-actsZX as absolving/fleeting/escaping-reflex–logic among different set-of-interlocutors (this is simply because postlogism in hollow-constitutingZX-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation operates by extrinsic-attribution, i.e. who can I convince to make my argument right as per ‘disontologising-perverted-outcome-sought-precedes-existentially-veridical–attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness’ unlike postlogism as prelogism which operates by intrinsic-attribution, i.e. what is intrinsically real to uphold ontological virtue as per ‘existentially-veridical–attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at’), and inducing mutual misconstruing; and the reason for a perpetual psychopath’s extrinsic-attribution inclination is that the outcome of its postlogism in hollow-constitutingZX-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation (which is an unusual and rare social experience given that a
psychopathic personality and postlogism\(^8\) in hollow-constituting\(<\text{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation}>\) are an outlying phenomenon) with one set-of-interlocutors will involve either a temporal commitment to the postlogism\(^7\) in hollow-constituting\(<\text{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation}>\) (due to the ‘lack of constraining social\(^\text{universal-transparency}\)\({\text{transparency-of-totalising-entailing-as-to-entailing->amplituding/formative-epistemicity}}\text{totalising-in-relative-ontological-completeness}\) as inducing vices-and-impediments\(^\text{absolving/fleeting/escaping-reflex–logic},\) in time speaking to the fundamental mental denaturing\(^1\) involved in postlogism in hollow-constituting\(<\text{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation}>\) from some interlocutors with no more commitment given the inconsistency of the hollow-constituting\(<\text{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation}>\) in postlogic-backtracking\(<\text{iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’}>\)\(^7\) as absolving/fleeting/escaping-reflex–logic, in time speaking to the fundamental mental denaturing\(^1\) involved in postlogism in hollow-constituting\(<\text{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation}>\), and so for the shallowness of the postlogism\(^1\) in hollow-constituting\(<\text{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation}>\) the extrinsic-attribution inclination is in constant need for new sets-of-interlocutors. The mental process that takes place in the ignorant prelogism \(-\text{as-of-conviction,-in-profound-supererogation}<-\text{existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at}>\) mind is an alignment to the psychopath’s (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) postlogism\(^7\)-formulaic slanting\(^1\) compelling–nonconviction/madeupness/bottomlining\(-\langle\text{decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing}>\)-induced-disontologising’-of-the-
excellence/exception/accommodation of its interlocutor (pri-individuation) as well as any other person or notion the interlocutor holds in high esteem, which are then contrasted ‘out of context’ unfavourably with non-veridical hollow mimicking narratives about the psychopath’s ‘socially-perceived-value as of social-stake-contention-or-confliction target’ (de-individuation) ensuring the latter narratives are articulated craftily and at different social locations/spaces. De-individuation further consists of four elements; ‘consternation’ wherein narratives with a ‘sense of dismay’ are induced on the interlocutor about the psychopath’s social-stake-contention-or-confliction target, ‘revulsion’ wherein narratives with a ‘sense of repugnance’ are induced on the interlocutor about the target, ‘certainty’ wherein narratives with a ‘false sense of undoubtedness’ are projected about the target on the interlocutor, and finally ‘a sense of passive or suggestive alienation’ towards the psychopath’s target is projected upon the interlocutor to ‘subconsciously induce a sense of alienation from the target’. The psychopath then strives to settle on the whole of this process circularly doing likewise with other new and pertinent interlocutors as well (commitment). By and large this circularity [perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supercerogation> 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-attribute. Passive or suggestive alienation as such with corresponding ‘temporal-dispositions miscuing’ which is ‘misconstrued as intrinsic ontological depth-of-conviction-as-to-profound-supercerogation’. The underlying reason for the entirety of this mental process in the psychopath has to do with its ‘mere-formulaic constrained/unconstrained perception and relation to [meaningfulness-and-teleology] (vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging) faulty-mentation-procedure-
pedestals (psychopath’s slantedness/compulsive-dementing transversality existential-eventuating/denouement of-affirmative-and-unaaffirmative disambiguated motif-and-apriorising/axiomatising/referencing pedestal, temporal-dispositions transversality existential-eventuating/denouement of-affirmative-and-unaaffirmative disambiguated motif-and-apriorising/axiomatising/referencing pedestals, and the intemporal-disposition transversality existential-eventuating/denouement of-affirmative-and-unaaffirmative disambiguated motif-and-apriorising/axiomatising/referencing pedestal in their ontological-escalation/aetiologisation), enabling the de-mentation (supererogatory ontological de-mentation-or-dialectical de-mentation stranding-or-attributive-dialectics) not as postconverging-or-dialectical-thinking apriorising-psychologism 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 as so-being rather distractive to organic-comprehension-thinking (organicism/intemporal-prioritisation-of-reference-of-thought as-conflatedness or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology); to ultimately prevent its own ‘perceived social alienation’ by inducing the alienation of its ‘perceived social-stake-contention-or-confliction target’ over a social-stake-contention-or-confliction as to preconverging/postconverging dementating/structuring/paradigming implications. Critically, it should be understood that passive or suggestive alienation is actually the summum of the possibilities of the psychopath’s meaningful finality that starts from prevaluation (neutral narrations). It should be noted that the mental state of the psychopath’s interlocutor as ‘ignorance-temporal-disposition conjugated/inflected/derived/mimicked in-protraction-to-psychopathic-preconverging-or-dementing apriorising-psychologism’ is not really ontologically-speaking a
prelogic/conviction-as-to-profound-supererogation mental state but rather technically a ‘miscuing/dialectically-or-contendingly-out-of-phase postlogic mental state’. There are two stages at which an interlocutor can be in relation with the psychopathic manifestation: first, as an ignorant of psychopathic postlogism in hollow-constituting to which the interlocutor aligns prelogically and then miscues, and then secondly (in addition), as ‘committed-by-temporality/interest over intrinsic-veridicality’ whether in the form of affordability/opportunism/exacerbation/social-chainism-or-social-discomfure-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. It should be noted that this psychopathic manifestation process can be mimicked in the context of social psychopathy, and more thoroughly when as ‘exacerbation-temporal-disposition conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing –apriorising-psychologism’. Over a given or extended period the underlying effect sought by the psychopath might stick, especially where the social target, interlocutors and others are utterly unaware of the mental state of the psychopath, and so evolving more like a social-discomfure of relationship over ‘socially-perceived-value as of social-stake-contention-or-confliction’ (*social-discomfure 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-discomfure is in reality not a veridical logical ‘contention’ but in veridicality/ontologically a ‘protracted manifestation’ of notional–procrysticism/notional-disjointedness-as-of- reference-of-thought as to underlying registry-worldview/dimension uninstitutionalised-threshold or mental-perversion in the social context). It is important to see that such
dispositions pedestals/statues/presumptuousness as postconverging-or-dialectical-thinking \textsuperscript{20}–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 \textsuperscript{54} in its supposed articulation of logic). Paradoxically, the normal prelogism \textsuperscript{-as-of-conviction,-in-profound-supererogation \textsuperscript{-<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 \textsuperscript{-of–‘attendant-intradimensional’-postconverging/dialectical-thinking \textsuperscript{-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 \textsuperscript{-of–‘attendant-intradimensional’-postconverging/dialectical-thinking \textsuperscript{-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 \textsuperscript{-as-of-conviction,-in-profound-supererogation \textsuperscript{-<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 \textsuperscript{100} of every interlocutor, so mentally the human mind has developed ‘a referencing scheme of trusting that involves closeness, familiarity, reputation and
appearance`; but such a scheme is strictly speaking ontologically incomplete and underminable but it is standard as it `saves mental energy and time`, hence it is the strongest factor for the social prevalence of psychopathy and its social psychopathy corollary, and by extension all postlogism^7^/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 ^1^ 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-dementing^19^, is ad-hoc, circumspect and highly contextualised since the prelogism ^1^ as-of-conviction,-in-profound-supererogation ^7^<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^7^ (it has qualms/conscience) while the psychopath’s ^1^ compulsing–nonconviction/madeupness/bottomlining{‘<decontextualising/de-existentialising–of-attendant-intr
intradimensional–apriorising/axiomatising/referencing’-induced-disontologising’-of-the-
‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-
ontological-contiguity>–in-shallow-supererogation —<disontologising-perverted-outcome-
sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>⟩ is comprehensive since the psychopath
naturally doesn’t attach any ‘emotional involvement’ and qualms to the meaning of the
narratives it articulates (it views them just as non-veridical hollow mimicking form narratives
that determine its interlocutors prelogism–as-of-conviction,-in-profound-supererogation
<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-
logical-dueness-precedes-disontologising-logical-outcome-arrived-at> dispositions and
actions). In so doing, the psychopath has a parallel formulaic-representation-of-
meaning/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated which
‘subknowledging’/mimics’ the fundamental elements of ‘supplanting–conviction-as-to-
profound-supererogation —of–‘attendant-intradimensional’-postconverging/dialectical-
thinking –apriorising-psychologism deductive meaning’ such that the (adult) psychopath’s
non-veridical hollow mimicking narratives come across paradoxically as highly credulous.
Basically the relevant question for the psychopath is: ‘how was the hollow mimicking form that
can be grasped in a prelogism–as-of-conviction,-in-profound-supererogation
<existentially-
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-
precedes-disontologising-logical-outcome-arrived-at> mind deterministic of other prelogism–as-of-conviction,-in-profound-supererogation
<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 \textless existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at\textgreater \ 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 at an intuitive-level)’ as subknowledging\textsuperscript{95} ‘prelogism -as-of-conviction,-in-profound-supererogation \textless existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at\textgreater \ toning/mannerisms’; ‘hollow mimicking presumptuousness/arrogation/usurpation’ as subknowledging\textsuperscript{95} ‘prelogism -as-of-conviction,-in-profound-supererogation \textless existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at\textgreater \ suppositions’; ‘folie-raisonnante/non-veridical assumptions’ as subknowledging\textsuperscript{95} ‘veridical assumptions’; ‘absolving/fleeting/escaping-reflex–logic’ as subknowledging\textsuperscript{95} ‘prelogism -as-of-conviction,-in-profound-supererogation \textless existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at\textgreater \ logical operation narratives’; inductive/contextual limitation as subknowledging\textsuperscript{95} ‘principles/projected-logic’; structured-manipulation/deception-or-mimicking-or-gotcha-logic as subknowledging\textsuperscript{95} ‘value referencing/applicative-logic’; ‘taking-out-of-context/oﬀsetting logic’ as subknowledging\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-self-interest of its interlocutors will override intrinsic right or wrong; whether such actions include praising, endearing, owing a favour, gifting, assisting, being friendly towards, etc.’ as
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-élaboration of such forms in a way that is rather an instrumentalisation of form of expression and not natural expression (mimicking or vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging). In fact, it is often the case that such line of rather ‘overly emphasised forms of expression with peculiar tonality’ will be noticeable across an entire set of the psychopath interlocutor’s in conjugated-postlogism in their ‘conjoining looping narratives of flawed-existential-elevation-of—reference-of-thought’ (pointing to vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging), and can be an advanced insight of a ‘psychopathic/postlogic and social psychopathic/conjugated-postlogism situation’, construable with an appropriate maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation. This mirrors the operant case highlighted further below, wherein the implied meaningfulness (of postlogic/psychopathic, conjugated-postlogism/preconverging-or-dementing—integration and supplanting–conviction-as-to-
nonconviction/madeupness/bottomlining-{‘<decontextualising/de-existentialising~of-attendant-
intradimensional–apriorising/axiomatising/referencing~—induced-disontologising’—of-the-
‘attendant-intradimensional–ontologising’—imbued—<contextualising/existentialising–attendant-
ontological-contiguity>,<in-shallow-supererogation><disontologising-perverted-outcome-
sought-precedes-existentially-veridical—‘attendant-intradimensional–
apriorising/axiomatising/referencing’—logical-dueness}> or slantedness/threshold-of—
nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to—‘attendant-
intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising-
psychologism—or-mimicking—or-subknowledging}, when this is not socially universally
transparent (at uninstitutionalised-threshold). Further, the element of the need to be socially-
functional-and-accordant first, implies that psychopathy is ‘more than just the drive of a
pathological individual’ but inevitably psychopathy and correspondingly social psychopathy
involves a ‘social split-dynamism’ wherein the ‘unordinary eliciting’ of temporal interest
among some as extrinsic-attribution (praising, endearing, owing a favour, gifting, assisting,
being friendly towards, etc.) is the basis for the targeting of another or others, further
compounded by the fact that while so-called ‘rules of sound logic’ abstractly permeate more or
less effectively most of our formal setups, their sociological pertinence is actually far from
established, but for the fact that broad and large general education diminishes social
egregiousness in this respect, as specifically ‘reasoning by significant others’ is actually the
more common mental-disposition in the extended-informality{(susceptible-to-effecting-
parsimony-as-of-shoddiness-and-incompleteness—to—meaningfulness-and-teleology}
including the ‘informal spaces’ of formal setups, with the result that this is a further factor that
makes psychopathy poorly graspable as simply of individual denaturing dynamics rather than
of social denaturing dynamics, thus better construed phenomenally as social psychopathy; as
logic will often tend to be ‘rationalised in social rather than abstract terms’ depending on level
of individuals intuition about the underlying dynamism of the postlogism \textsuperscript{78} as-of-\textsuperscript{10} compelling nonconviction/madeupness/bottomlining-\textsuperscript{78}\textsuperscript{-as-of-}\textsuperscript{10} compulsing-intrdimensional-apriorising/axiomatising/referencing\textsuperscript{-induced-disontologising\textsuperscript{-of-the-}\textsuperscript{17}attendant-intradimensional–ontologising\textsuperscript{-imbued-}\textsuperscript{17}\textsuperscript{-contextualising/existentialising–attendant-ontological-contiguity\textsuperscript{-in-shallow-supererogation} \textsuperscript{-\textsuperscript{-disontologising-perverted-outcome-sought-precedes-existentially-veridical–\textsuperscript{17}attendant-intradimensional–apriorising/axiomatising/referencing’-\textsuperscript{-logical-dueness}}} mental disposition (going by experience), and then their sense of abstraction or gullibility or disposition to bandwagon effect with respect to a critical aetiologisation/ontological-escalation. (The implication here is that, for instance, it will be very naïve for an investigation involving a psychopath without the investigators being extra-cautious with respect to the underlying social aggregation linkage of potential interlocutors). Hence, the above phenomenon is further compounded in increasing profoundness (i.e. where the psychopath’s childhood delirium gives way to an adulthood mental articulation which is diffused/with-hardly-any-social\textsuperscript{10}\textsuperscript{\textsuperscript{universal-transparency}}\textsuperscript{10}\textsuperscript{-transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness \textsuperscript{-but-rather-select-transparency-to-some about the nature of the psychopath’s veridical mental state) when the ‘temporal prelogism\textsuperscript{79}-as-of-conviction,-in-profound-supererogation \textsuperscript{-existentially-veridical–\textsuperscript{17}attendant-intradimensional–apriorising/axiomatising/referencing’-\textsuperscript{-logical-dueness-precedes-disontologising-logical-outcome-arrived-at} interlocutor’, by the mechanism of ‘induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding\textsuperscript{-point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ at the point of lack of social\textsuperscript{10}\textsuperscript{4} universal-transparency\textsuperscript{10}\textsuperscript{-transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness \textsuperscript{-}}
about the psychopathic postlogism /slantedness compulsing–nonconviction/madeupness/bottomlining–(<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>–induced-disontologising‘–of-the–attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-ontological-contiguity>,–in-shallow-supererogation –<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness>) in hollow-constituting–<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (and wherein there is no universal-transparency –(transparency-of-totalising-entailing,–as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) about notional–firstnatures—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation/unequivalences/alienative-hierarchisation), becomes ‘affordable’ (as it doesn’t think it has got anything to lose personally), ‘negatively opportunistic’ (as it occasionally finds a temporal-self-interest in backing the psychopath, even though it knows better), ‘negatively exacerbatory’ (as it gains some insight in the psychopath’s mental process and actually strives to copy it adhocly, as a successful way of going about one’s temporal-self-interest). There is equally a social dynamism aspect wherein the issue of ‘social allegiance, affordability and initial prelogism ‘–as-of-conviction, in-profound-supererogation –<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising-logical-outcome-arrived-at> alignment to psychopath-and/or-the-protracted-postlogism ‘) comes to override the issue of ‘intrinsic rightness’ leading to what is known as ‘social-chainism or negative-social-aggregation or social-discomfiture’ which in turn (because individuals find ‘apparent social success and conventioning/social-temporal-thresholding’ in such social behaviour) leads to the ‘temporal endemisation/enculturation of social
psychopathy’. The underlying mental-disposition of the psychopath as postlogic and the temporal prelogic/conviction-as-to-profound-supererogation\textsuperscript{77} minds pedestals that endemise/enculturate this process thus becoming conjugated-postlogism\textsuperscript{19}, 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\textsuperscript{78} –as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-\textsuperscript{19}psychologism>. Ontologically, this requires an altogether PURIST and UNCOMPROMISING intertemporal/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 ‘ONTOLGICAL ENTRAPMENT’ going by the ‘human solipsistic/emrant 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\textsuperscript{19}-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\textsuperscript{77}–disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\textsuperscript{77} in postlogic-backtracking–iterative-looping–set-of-dereifying-hollow-narratives-and-acts\textsuperscript{77}).
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-subknowledgeing’) 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-suprerogation–of–attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism interlocutors, and so along five factors: - MATURATION (as childish slanted delirious non-veridical hollow mimicking narratives give way to increasingly adult and serious non-veridical hollow mimicking narratives which unsoundness-or-ontological-bad-faith/inauthenticity–of–reference-of-thought/slantedness become harder to perceive); - INDIRECTNESS (as the psychopath makes its motive, i.e. the psychopathic faulty-mentation-procedure-deception-or-urge, less direct and obvious, by increasingly appearing to bring up narratives in a neutral and unmotivated manner); - SPATIALISATION (as the psychopath learns to articulate narratives at different ‘social spaces/locations’ to prevent interlocutors from judging their non-veridical hollow mimicking narratives and comparing with the effective social reality context to establish whether the narratives are sound); - CREDULITY (as with development from childhood to adulthood psychopathy, its narratives increasingly mimic ‘genuine supplanting–conviction-as-to-profound-suprerogation–of–attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism narratives’ and at an even deeper level mimicking
profound supplanting–conviction-as-to-profound-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 transcendent-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-disontologising–preconverging/dementing–apriorising-psychologism> or ‘uninstitutionalised-threshold’) of many an interlocutor; - CRAFTINESS (with increasingly greater crude-to-
polished threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing – apriorising-psychologism>): Actually when it comes to social-and-confliction-stakes, the psychopath being postlogism-as-of- compulsing–nonconviction/madeupness/bottomlining
and conjugated-temporal-enculturation) which is hollow-constituting<as-disjointed-

misappropriation-of-meaningfulness-and-failing-intemporal-preservation> with respect to the
meaningfulness of ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology

from the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation

<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –
apriorising-psychologism>. The psychopath perceives instances of rebuttal of its postlogism
not essentially in terms–as-of-axiomatic-construct of the rightness or wrongness of the

postlogic acts as a prelogic supplanting–conviction-as-to-profound-supererogation/of-

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

mental-disposition will but rather in terms–as-of-axiomatic-construct of not delivering well and
failing/not-upholding<as-of-apriorising/axiomatising/referencing> in its 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>)} postlogic narratives with the idea of

how to further confound/muddle hence the reason it is recursive (postlogic-backtracking-

<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’> )
as

absolving/fleeting/escaping-reflex–logic to the point of faking remorsefulness or being a

victim as long as fundamentally it ‘succeeds in placing its interlocutor in a prelogism –as-of-

conviction,-in-profound-supererogation -<existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-

outcome-arrived-at> relation to its 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>−⟩ or postlogism ‘mental-disposition’ in 
order for the former to conjoin to its postlogic-backtracking<iterative-looping−‘set-of-
dereifying-hollow-narratives-and-acts’> ). So basically, as social-and-confliction-stakes
develop from childhood to adulthood, likewise the psychopath’s postlogic narratives exercise
develop and become increasingly serious in its social consequences as the context of ‘socially-
perceived-value as of social-stake-contention-or-confliction’ moves from family, 
neighbourhood, school, company, administration, business, criminality, etc. depending on the 
development of the specific psychopath. The fact, however, is that many of those who grow 
together with the psychopath (immediate family, close family friends and relatives, etc.)
generally have some insight, however wobbly, into this mental process. Further, psychopathic 
phenomenon meets with varying impact levels as it’s just a way of being/living for the 
psychopath, and differences in the setup of 'socially-perceived-value as of social-stake-
contention-or-confliction' context and time might play a role in making its social consequences 
benign or aggravated. But then psychopathy and its social consequences, as a social 
phenomenon, is often wrongly perceived as exclusively due solely to an individual (the 
psychopath). This is rather an incomplete picture of things actually. The psychopath in a way 
can be said to suffer from a pathological dysfunction arising in the interaction of biology and 
the social environment. The psychopath has an urge or the inclination to take a faulty-
mentation-procedure-deception to resolving ‘socially-perceived-value as of social-stake-
contention-or-confliction’s. This is the reason why its narratives are of succeeding 
changing/decentering/non-cohering foci in order to wrongly imply the veridicality of the
projected apriorising–reference-of-thought-elements/apriorising–registry-elements which when wrongly acquiesced to is the foundation for its faulty-mentation-procedure-deception-or-urge; as the succession of narratives are successive slants over one another, more like a non-cohering deception which is a deception as the basis for a succeeding deception as the basis for a further succeeding deception, and so on, explaining its peculiar absolving/fleeting/escaping-reflex–logic and the deliriousness/delirious-effect/cinglé-effect). Paradoxically, this faulty-mentation-procedure-deception-or-urge points to the fact that the slanted child psychopathy mind has ‘a developmental incompleteness (as it is so focussed on attaining its sought after outcome in advance that it construes of ‘presupposing/presuming/premising in concurrence’ as an independent mental activity that must not necessarily be derived-and-implied from existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness –of- reference-of-thought- devolving-as-of-instantiative-context, which is what validates logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation as a process reflecting existential-reality as of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology), in the formation of a basic and normal supplanting–conviction-as-to-profound-supererogation—to–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–‘attendant-intradimensional–ontologising’–imbued<–contextualising/existentialising–attendant-ontological-contiguity>–in-shallow-supererogation’<–disontologising-perverted-outcome–
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/cingle-effect is often obvious due to lack of maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and-accordance—as-of-social-stake-contention-or-confliction), and paradoxically then wrongly validate the psychopath as prelogic supplanting–conviction-as-to-profound-supererogation__of-‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism with respect to meaningfulness as of ‘requisite existentially veridical logical-dueness (of apriorising–reference-of-thought-elements/apriorising–registry-elements) and logical-processing-soundness driven construct’. However, psychopathy tends to take a social dynamism all of its own which cannot only be explained by the nature of the psychopath who initiates it. The fact is, while supplanting–conviction-as-to-profound-supererogation __of-‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism, the rest of the human mental-dispositions include varying levels of temporality /shortness (when there is no social universal-transparency__ of-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness} of our acts at ‘uninstitutionalised-threshold’ thus there is not ‘intemporal social universal-transparency__ of-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness} of notional–firstnaturedness—temporal-to-intemporal-dispositions-{so-construed-as-from-perspective–ontological-normalcy/postconvergence} disambiguation/unequivalences/alienative-hierarchisation,’ thus creating an ‘induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ derived from the psychopath’s initiated postlogism__ in hollow-constituting-<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation>). That is, abstractly, with respect to 'socially-perceived-value as of social-stake-contention-or-confliction' humans do solipsistically/emanantly/becomingly suffer perpetually, at ‘uninstitutionalised-threshold', from the temporal-dispositions of slantedness (the psychopath), ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. These poor solipsistic abstract temporal-dispositions that pervade the social context tend to be overcome with institutionalisation/intemporalisation and formalisations with corresponding internalisation of values or secondnaturing. However, at circumstances where the institutionalisation/intemporalisation threshold is surpassed or often made irrelevant like in the ‘extended-informality-\{(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology\}\', then ‘a induced-ring-of-gyges-effect/solipsistic-point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ will elicit the ‘mediocrity/averageness of mind’. This is strongly the case with psychopathy which when ‘successful’ (and not perceived deliriously but rather wrongly integrated prelogically/in-conviction-as-to-profound-supererogation) will often perfectly elicit an ‘induced-ring-of-gyges-effect/solipsistic-point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality dynamism’ in the social-construct such that others will find it to their temporal self-interest to perpetuate, whether circumstantially or profoundly, the phenomenon of psychopathy in society, so long as they can rationalise their dispositions and acts. This as ‘social psychopathy’ as a result of the psychopath’s initiated postlogism in hollow-constituting
meaningfulness-and-failing-intemporal-preservation
to many a supplanting–conviction-as-to-profound-supererogation
on the veridicality of narratives with respect to social-and-confliction-stakes tends to induce ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation (at the point of such lack of social universal-transparency (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ) of its postlogism slantedness to many a supplanting–conviction-as-to-profound-supererogation–of–attendant-intradimensional–postconverging/dialectical-thinking–apriorising-psychologism interlocutor as the ‘uninstitutionalised-threshold’). Hence psychopathy when studied dynamically is rather ‘social psychopathy’. Psychopathy through this social dynamism effect equally influences social behaviour as at ‘uninstitutionalised-threshold’ human learned behaviour is primarily geared towards what is ‘perceived as succeeding or conventioning/social-temporal-thresholding rather than ontological rightness for rightness sake’, whether intemporal (the-Good as longness-of-register-of–meaningfulness-and-teleology) or temporal (shortness-of-register-of–meaningfulness-and-teleology), hence its relation to sociopathy which is a more generalised notion of social vices-and-impediments. The social psychopathy phenomenon (in describing the underlying abstract nature of man before institutionalisation/intemporalisation; institutionalisation/intemporalisation being the exercise of utilising the intemporal-disposition by its purist and universal projection rules in an ‘ontological entrapment’ exercise to undermine/override temporal-dispositions subknowledging/mimicking, by virtue of its ontological-primemovers-totalitative-framework and overall medium to long term good to the cross-section of human temporal interests) is equally associated with the notion of the stages of
human transcendence-and-sublimity/sublimation/superrorogatory-de-mentativity/civilisation, in an intemporal-preservation-entropy-or-contiguity–or–ontological-preservation exercise, from an recurrent-utter-institutionalised animal through subsequent stages of institutionalisation/intemporalisation (as intemporal-preservation-entropy-or-contiguity–or–ontological-preservation exercise, ‘as against the temporal human disposition to subknowledge⟨preconverging-or-dementing-as-if-of-sound-knowledge⟩pervert intemporal categorical-imperatives) starting with base-institutionalisation (initial sense of social rules/organisation), universalisation, positivism and prospectively the future institutionalisation/intemporalisation this author qualifies as notional–deprocrypticism (preempting procrypticism, so construed by ‘notional–deprocrypticism ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking -differentiation-as-of-supratransversality-in-sublimating–existential-eventuating/denouement–of-motif-and-apriorising/axiomatising/referencing’). That is, psychopathy as postlogism is associated with temporal-dispositions in their ‘perversion-of-reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-superrerogation’ (as prior intemporal reference-of-thought–categorical-imperatives/axioms/registry-teleology of the various institutionalisation/intemporalisation levels (vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging of the reference-of-thought–categorical-imperatives/axioms/registry-teleology behind a registry-worldview’s/dimension’s institutionalisation/intemporalisation level that then warrants a subsequent ‘intemporal-preservation-entropy-or-contiguity–or–ontological-preservation re-institutionalisation of prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology). To grasp this better say for instance the normal arithmetic we know 2+2=4, 5+1=6, 7-3=4, etc. was to be undermine by a new human perversion-of-reference-of-thought–as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > caused by a disease wherein we tend to say 2+2=5, 5+1=7 and 7-3=3, then the traditional categorical-imperatives of addition and subtraction will be modified to take account of our perversion/defect by saying that additionality will involve subtracting 1 from the result and subtractivity will involve adding 1 to the result, so that arithmetic mirrors intrinsic reality outcome (intemporal transversality<for-sublimating–existential-eventuating/denouement>--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–of- apriorising/axiomatising/referencing of mental-devising-representation and the articulation of new 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-recomposuring-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-as-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/supremacy/sublative~de-mentativity/memetic-reordering wherein, for instance with regards to positivist institutionalisation/intemporalisation, the constituent institutionalisation and universalisation for positivism are recomposured peculiarly towards the positivism registry-worldview/dimension, and memetically/meaningfully differently reordered from base-institutionalisation and universalisation, and so too, the constituent institutionalisation recomposured in universalisation is memetically/meaningfully differently reordered from base-institutionalisation, and prospectively, the constituent institutionalisation, universalisation and positivism recomposured into notional~deprocrypticism will be memetically/meaningfully differently reordered from base-institutionalisation, universalisation and positivism. This speaks of snowballing/expansive recomposuring/memetic-reordering existential capacity depth with higher institutionalisations; a snowballing akin to the underlying evolutionary and genetic principles behind evolution from say amoebic cells across various other life-forms into a hominid like man, wherein the underlying basic principles go on to induce the complexity of man from simple amoebic cells. Institutional-recomposure also carries the idea that successive/prospective ‘memetic-reordering’ had tended to be based on the use of the outcome of prior memetic-reordering, and so focus mentation capacity on developing new memetic-reordering/recomposuring. This implies that mentation-capacity-wise, human mentation-capacity across all successive institutionalisations is the same but latter psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring show ‘grander institutionalisation/intemporalisation outcome’ as this is due to their being at the backend of the emanant institutional-cumulation/institutional-recomposure-{as-to-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-confalatedness /transvalutative-rationalising/transepistemic/anamnestic-residuality/spirit-drivenness–equalisation} instigation recurrently inducing the institutionalisation/intemperalisation process (which is not an analogical notion but a contiguous notion as to ontological-contiguity^ by its intemperal-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^ as to human limited-mentation-capacity-deepening wherein existence’s ontological-contiguity^ construable as to nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection is not beholdening to human limited-mentation-capacity at any given moment) applies universally across space and time (beyond any given registry-worldview’s/dimension’s institutional mirage/illusion-of-the-present/present-consciousness) such that ontologically speaking it is prospectively predicative of future institutionalisation/intemperalisation like deprocrypticism. This thus points to the fact that transcendental analysis (institutional-cumulation/institutional-recomposure-{as-to_ historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>} analysis) is not, as may wrongly be thought, analogical but is rather ‘an ontologically-contiguous meaningfulness-and-teleology reference’ (given the contiguity in the
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-off-thought without which meaningfulness is not functional in the registry-worldview’s/dimension’s (recomposured)-consciousness-awareness-teleology, but then at that same prior registry-worldview’s/dimension’s uninstitutionalised-threshold, transcendence-and-sublimity/sublimation/supererogatory-de-mentativity into a prospective registry-worldview’s/dimension’s (recomposured)-consciousness-awareness-teleology put into question this candoring/straightness mental-devising-representation and the prior registry-worldview’s/dimension’s consciousness-awareness-teleology is then represented as preconverging-or-dementing—apriorising-psychologism/decandoring/oblongated. This process is known as collapsing/overriding the prior registry-worldview/dimension, and such perpetual representation in the mental-devising-representation of the registry-worldview/dimension as collapsed/overridden is known as stranding or de-mentation—(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics). Stranding purely has to do between placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology and ontological-veridicality/ontological-contiguity of reference-of-thought (from the ontological-normalcy/postconvergence epistemic/notional—projective-perspective); with the ontologically-veridical/ontological-contiguity mental-devising-representation stranded/represented as straight, and various shades of notional-discontiguity/epistemic-discontiguity &lt;shallow-supererogation of-mentally-aestheticised-preconverging/dementing—qualia-schema&gt;—as-of-epistemic-decadence in hollow-constituting&lt;as-disjointed-misappropriation—of—meaningfulness—and—failing—intemporal-preservation&gt; in postlogic-backtracking&lt;iterative-looping—set-of-dereifying—
(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 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:perversion-of reference-of-thought-as-effectively-
uninstitutionalisation, ununiversalisation and non-positivism/medievalism as non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflectedor-perspectivated as in perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> and not-of-logical-contention, this shows ontologically speaking that it isn’t out-of-the-stranding-template to prospectively imply (beyond our own illusion-of-the-present/present-consciousness) such a prospective de-mentionation<supererogatory–ontological–de-mentionation-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 procreticism–or–disjointedness-as-of-reference-of-thought. Noting as well that previous uninstitutionalised-threshold as to recurrent-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation, universalisation/non-positivism-or-medievalism equally had a sense of straightness/candor of their meaningfulness in a full blossoming of their own existentialism/full-existential-depth-implications of supposed postconverging–dementating/structuring/paradigming as we do in our positivistic/procreticism registry-worldview, within the ambits 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/procreticism
uninstitutionalisation/unintemporalisation for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^{(10)}\) as of prospective notional–deprocrypticism institutionalisation/intemporalisation, and any ‘complex’ we’ll have about that has to do with our illusion-of-the-present/present-consciousness/epistemic-totalising\(^{(12)}\)–self-referencing-syncretising/mirage than the ontological-veridicality/ontological-contiguity\(^{(22)}\) of reference-of-thought (as from ontological-normalcy/postconvergence epistemic/notional–projective-perspective). This equally explains why uninstitutionalised-threshold\(^{(03)}\) 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\(\langle as-to-\) historiality/ontological-eventfulness /ontological-aesthetic-tracing\(-\)perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’\(\rangle\) 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 \(^{(03)}\). 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
procrptic uninstitutionalised-threshold, and conjugate this in meaningfulness by going beyond just logical operation/processing/contention of narratives but rather in the first instance introducing the notion of ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation’ to avoid wrongfully operating/processing of logic by the reference-of-thought of the intemporal-disposition reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation which is ontological (i.e. is in sync with intrinsic-reality/veridicality), where the effective registries are actually temporal-dispositions thus to be construed as of their temporal references-of-thought. It involves de-mentation—(supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) temporal-dispositions manifest denaturing and thus to avoid elevating temporal-dispositions to intemporal logical contending status as this result in the miscuing of meaning as of notional-discontiguity/epistemic-discontiguity—<shallow-supererogation-of-mentally-aestheticised~preconverging/dementing—qualia-schema>. notional~deprocrypticism institutionalisation/intemporalisation takes stock of the veridicality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint–imbued–notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor; as successive circular/recurrent/repetitive/repeatable iterating preconverging constructs, and not as may wrongly be reflected by the natural reflex to be postconverging constructs, to emphasise the ‘dominance/supersedingness/suprastructuring of the intemporal-disposition skewing (‘intemporality—asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendent-enabling/sublimating/supererogatory–de-mentativity)’ for the fulsome articulation of ontology as ‘utter (postconvergence) ontological-
veridicality/ontological-contiguity\(^7\) in conscious transdimensional/transcendental-memetic-depth (thinking-and-preconverging-or-dementing\(^9\)-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 totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ‘postconverging-or-dialectical-thinking’—apriorising-psychologism dynamism’). As a corollary, meaningfulness or rather memetism or suprastructural-meaningfulness (the more veridical nature of meaningfulness beyond intradimensionality as being transdimensional/transcendental) should be notional and reflect this notional–firstnaturedness—temporal-to-intemporal-dispositions¬<so-construed-as-from-perspective–ontological-normalcy/postconvergence> nature of notional–deprocrypticism institutionalisation/intemporalisation to the point of inducing a collective consciousness/social universal-transparency\(^1\)¬{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness\(^8\) of ‘knowledge-notionalisation’ (knowledge as understanding not only of the ideal/intemporal but equally how the temporal/defective works distractively, to anticipate and preempt the latter perverseness but doing so rather in a superseding ontologically-minded manner) and intemporal skewing (‘intemporality -asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–dementativity)/deferential-formalisation-transference as virtue and (postconvergence) ontological-veridicality/ontological-contiguity\(^6\); in contrast to the hotchpotching of notional-discontiguity/epistemic-discontiguity¬<shallow-supererogation -of-mentally-aestheticised-preconverging/dementing –qualia-schema> of temporal-dispositions and particularly in the extended-informality-{susceptible-to-effecting-parsimony-as-of-shoddiness-
and-incompleteness-to–meaningfulness-and-teleology) which covers all informal spheres of institutions and society generally. So because knowledge-notionalisation recognises that in a specie of notional–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 (3) 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 (3) 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 a recurrent-utter-uninstitutionalised registry-worldview. Knowledge-notionalisation as such carries a transcendent-existentialism/in-full-existential-depth-of-notional—firstnaredness—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’ (intemporal 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\textsuperscript{1}–apriorising-psychologism dialectics/dialectical-dynamism paradox) ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflicatedness\textsuperscript{2} as dialectical transformation as-prospective \textsuperscript{3} reference-of-thought’ in its ‘functional institutionalised/intemporalised-approximating-or-proxying-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ as renewing existentialism/full-depth-of-existential-implications meaningfulness and thought; with such non-thresholding ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflicatedness\textsuperscript{2} as dialectical transformation, as-prospective \textsuperscript{3} reference-of-thought, approximating/proxying being of ontological-normalcy/postconvergence and suprastructural nature as the fulsome attainment of the institutionalisation/intemporalisation ideal (ontological-normalcy) culminating with deprocrypticism. The paradox of ontological-normalcy/postconvergence brought to bear with notional–deprocrypticism will imply ontologically/intemporally that a registry-worldview/dimension-and-as-of-all-successive-registry-worldviews/dimensions can be seen as being in ‘preconverging-or-dementing\textsuperscript{1}–apriorising-psychologism hollow-constituting\textsuperscript{4} disjoined-misappropriation-of-meaningfulness-and-failing-intemporal-preservation defect’ in need of ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflicatedness\textsuperscript{2} of the ‘preconverging-or-dementing\textsuperscript{1}–apriorising-psychologism hollow-constituting\textsuperscript{4} disjoined-misappropriation-of-meaningfulness-and-failing-intemporal-preservation defect’ in an existentialism/full-depth-of-existential-implications articulation of temporal-dispositions threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{5} as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism \textsuperscript{6} induced miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi-conventioning-rationalising/temporal–
enculturation/temporal-endemisation over ‘a wrong supplanting–conviction-as-to-profound-
supererogation”—of—‘attendant-intradimensional’–postconverging/dialectical-thinking —
apriorising-psychologism or non-misconstruing reflex’ to meaningfulness in a
transcendental/transdimensional analysis involving ‘de-mentation’
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) of reference-of-thought’ over an intradimensional
syncretising/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
deconstructed/ontological-reconstituting–as-to-conflatedness notion; axioms emphasises and
hints of ‘basis’ and ‘foundation’ as well as ‘fundamental validation’ as of existential-reality,
categorical-imperatives emphasises and hints of ‘necessity’, ‘rigour’, ‘constraining’ and
‘enforcing’, while registry-teleology (short for the apriorising–registry-elements as implied—
logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions,
value-reference and teleology\(^{(0)}\) emphasises the ‘operant’ aspect as of human situatedness existential-instantiation elements implied when producing meaningfulness-and-teleology\(^{(0)}\). The reference-of-thought is the fundamental-dispositional mentation architecture for human referencing or construing of meaningfulness-and-teleology\(^{(0)}\), and is capable of ontological-reconstituting-as-to-conflatedness\(^{(0)}\)/deconstruction involving de-mentation\(^{(0)}\)


‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing apriorising-psychologism)\(^{(0)}\) and this provides the social backdrop underlying the compulsive manifestation of a given registry-worldview’s/dimension’s postlogism /psychopathy in hollow-constituting–as-disjointed-misappropriation-of-meaningfulness-and-failingintemporal-preservation wherein disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness involving postlogic-backtracking–iterative-looping–‘set-of-dereifying-hollow-
narratives-and-acts in inducing a protracted social dynamics threshold of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfure-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, and so-construed as from the prospective/transcending/superseding reference-of-thought. Fundamentally perversion-of reference-of-thought—as-effectively-apriorising-in nonconviction/madeupness/bottomlining-as-to-shallow-supererogation has to do with the defect of the reference-of-thought and not the defect of ontological-veridicality/ontological-contiguity (which is rather a logical-process/implicitation-of-act-execution defect and which implies an ‘implicitation-of-notion-of-agreement-or-disagreement’), as can be reflected as from ontological-normalcy/postconvergence. A reference-of-thought speaks of the fundamental appropriateness/soundness-or-ontological-good-faith/authenticity-of reference-of-thought of reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation irrespective of their appropriate or inappropriate logical-processing-or-logical-implicitation—supposedly-apriorising-in conviction-as-to-profound-supererogation with respect to ontological-contiguity/ontological-veridicality, and implying sound reference-of-thought further emphasises appropriate incidental logical-processing-or-logical-implicitation—supposedly-apriorising-in conviction-as-to-profound-supererogation in producing the right outcome.

Hence a registry-worldview/dimension defect is one of systematic defect of reference-of-thought; whether when recurrent-utter-uninstitutionalisation reference-of-thought as of non-rules—apriorising/axiomatising/referencing—psychologism,—as-impulsive-or-accidented-or-random-mental-disposition—{as ‘base apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity) —constitutedness of reference-of-thought apriorising/axiomatising/referencing/intellibilitysetup/measuringinstrument} is failing/not-upholding—a reference-of-thought—apriorising/axiomatising/referencing—rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism, (as ‘first-level presencing—absolutising—identitive-constitutedness of reference-of-thought’)
as-to-shallow-supererogation. This is unlike the case where logical-engagement of mental-devising-representation as 'postconverging-or-dialectical-thinking–apriorising-psychologism'/soundness-or-ontological-good-faith/authenticity of reference-of-thought is still relevant where there is failing/not-upholding-as-of-apriorising/axiomatising/referencing> logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation (like calculating the answer of an arithmetic operation wrongly) so long as the reference-of-thought is sincerely/genuinely working in adherence to arithmetic axioms to produce the right answer. But this is invalid and not applicable where the issue is about deliberate disposition not to adhere to arithmetic axioms but usurp them (whether consciously, expeditiously or unconsciously). Soundness-or-ontological-good-faith/authenticity of reference-of-thought on the other hand implies being-or-ontological-or-existential-or–meaningfulness-and-teleology disposition as of supplanting-conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism (reflecting sound logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation and at worst defect-of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation ) and so in effective prelogism wherein logical-process-precedes-outcome thus upholding intemporal/veracity/ontological-pertinence; so construed from a more profound ontological-normalcy/postconvergence insight. This is the fundamental basis and backdrop for an insight for drawing ‘the implications of the (preceding and superseding) nature of intrinsic-reality as ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation)’, in reflecting/perspectivating/highlighting ‘the mental-devising-representations of registries/references constructs and protractedly of registry-worldviews/dimensions (on the basis of the de-mentation~supererogatory–ontological–de-
apriorising-psychologism> and supplanting–conviction-as-to-profound-supererogation —of—
‘attendant-intradimensional’-postconverging/dialectical-thinking —apriorising-psychologism as 
onological-primemovers-totalitative-framework disposition constructs; with threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation —<as-to—'attendant-
intradimensional’-prospectively-disontologising—preconverging/dementing —apriorising-
psychologism> individuations acting in ‘circumventive/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>’ protracting as 
prior/transcended/superseded registry-worldviews/dimensions (in hollow-constituting—<as-
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>
defectively/non-veridically of reference-of-thought—categorical-imperatives/axioms/registry-
teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation 
whether or not it fails intemporal-preservation-entropy-or-contiguity–or–ontological-
preservation’) with respect to supplanting–conviction-as-to-profound-supererogation —of—
‘attendant-intradimensional’-postconverging/dialectical-thinking —apriorising-psychologism
individuation acting in ‘intemporal-prioritisation-of—reference-of-thought’—as-conflatedness
—or-ontological-reprojecting organic-comprehension-thinking protracting as prospective-or-
emancipating/transcending/superseding registry-worldviews/dimensions (ontological-
reconstituting—as-to-conflatedness/deconstruction of new reference-of-thought–categorical-
imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation for intemporal-preservation-entropy-or-contiguity–or–ontological-
preservation). Such a preconverging-or-dementing—apriorising-psychologism mental-
devising-representations (threshold-of—nonconviction/madeupness/bottomlining-in-shallow-
supererogation —<as-to—'attendant-intradimensional’-prospectively—
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation (which in this latter case will speak of a mental-disposition to act as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-attendant-intradimensional>-prospectively-disontologising-preconverging/dementing -apriorising-psychologism with regards to subsequent acts of similar context by their performers). Hence the postconverging/dialectical-thinking -apriorising-psychologism mental-devising-representations of either sound logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation and defect-of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation are ‘projectively validated by reflex as possibly-of-postconverging-or-dialectical-thinking -apriorising-psychologism/possibly-of-soundness-or-ontological-good-faith/authenticity-of-reference-of-thought (and not projectively invalidated by reflex as possibly-of-preconverging-or-dementing -apriorising-psychologism/possibly-of-unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought) in implying the ‘upholding of their sound reference-of-thought status’. To illustrate, suppose X and Y are contending (ontological-reference) to know what 5+4 will give as answer (ontological-veridicality), if X is using pencils to count but inadvertantly 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\(^{97}\)\textlangle as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism\rangle perform subsequent acts of similar-or-protracted-contextualisation to their prior acts verified to be of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^{97}\)\textlangle as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism\rangle are priorly projectively invalidated by reflex as ‘possibly-of-preconverging-or-dementing–apriorising-psychologism’/possibly-of-unsoundness-or-ontological-bad-faith/inauthenticity\(^{64}\)-of-reference-of-thought and not ‘possibly-of-postconverging-or-dialectical-thinking–apriorising-psychologism’/possibly-of-soundness-or-ontological-good-faith/authenticity\(^{69}\)-of-reference-of-thought in implying the ‘revoking of their sound\(^{84}\)reference-of-thought status’.

To illustrate, suppose X above rather slyly and deliberately (preconverging-or-dementing–apriorising-psychologism mental-devising-representation) miscalculated (non-ontological-reference/non-contending-reference) the answer (in notional-discontiguity/epistemic-discontiguity\(^{63}\)shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema\rangle) 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 ‘\textlangle de-\textlangle supersorogatory–ontological–de-\textlangle mentation-or-dialectical–de-\textlangle mentation—stranding-or-attributive-dialectics\rangle of \textlangle reference-of-thought\rangle notion reflecting prospectively threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation \textlangle 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-mentation’ (supererogatory~ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) of ‘reference-of-thought’ in enabling full mastery/grasp of such ‘convolutedness of social dynamics’ as of personhoods-and-socialhood-formation with respect to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality, and so based on ‘a deconstruction/ontological-reconstituting–as-to-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\textsuperscript{9} apriorising-psychologism wrongly get endemised/enculturated as ‘postconverging-or-dialectical-thinking’\textsuperscript{10} apriorising-psychologism’/of-soundness-or-ontological-good-faith/authenticity -of- reference-of-thought mental-devising-representation at the socially-betraying-threshold-of-ontologising-depth-of-analysis and this with its consequent implications is the fundamental basis for the temporal-enculturation/temporal-endemisation of all\textsuperscript{7} perversion-of- reference-of-thought\textsuperscript{8} as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and the corresponding <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage, explaining why we don’t have notions of sorcery and its practice with us today but we do have the phenomenon of psychopathy and social psychopathy (with our socially-betraying-threshold-of-ontologising-depth-of-analysis for the former/sorcery as a non-positivism/medievalism\textsuperscript{7} perversion-of-reference-of-thought\textsuperscript{8} as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > high enough or relatively-ontologically-complete as it is rational-empiricism/positivising-driven to supersede it but not the latter/psychopathy-and-social-psychopathy as perversion-of-reference-of-thought\textsuperscript{8} as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > in our positivistic meaningful frame which is relatively ontologically-incomplete for that as in need of the requisite notional–deprocrypticism reference-of-thought as preempting—disjointedness-as-of-reference-of-thought,-as-to- <amplituding/formative–epistemicity> growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism. In fact every registry-worldview/dimension has its socially-betraying-threshold-of-ontologising-depth-of-analysis (and the idea of questioning beyond it is hardly entertained,
whether beyond-the-consciousness-awareness-teleology\textsuperscript{[10]}-\textless \textit{in-existential-extrication-as-of-existential-unthought}\textgreater \ ) which existentially explains the registry-worldview/dimension limits or relative-ontological-incompleteness\textsuperscript{[9]}-induced, \textquotesingle threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{[8]}-\textless \textit{as-to\textquotesingle attendant-intradimensional\textquotesingle -prospectively-disontologising–preconverging/dementing\textquotesingle apriorising- \textit{psychologism}\textgreater \ ) with respect to ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation) in its specific grasp of (postconvergence) ontological-veridicality/ontological-contiguity\textsuperscript{[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 \textquotesingle a suprastructural transcendent-al-meaningfulness conceptualisation with respect to the prior/transcended/superseded registry-worldview/dimension\textquoteright, as it is construed suprastructurally beyond the prior/transcended/superseded registry-worldview/dimension mental-devising-representation given the less veridical \textquotesingle reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{[6]}-\textless \textit{for-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation of its \textquotesingle temporal conventioning compromise\textquoteright\ determined by its shallower socially-betraying-threshold-of-ontologising-depth-of-analysis. Thus we know basically that the successive institutional-cumulation/institutional-recomposure\{\textit{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing–perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism}\textgreater\} 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 \textquotesingle inherent institutionalisation and snowballed recomposing\textquoteright 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: for the mentation of recurrent-utter-
uninstitutionalisation basically ‘trepidatious reasoning as non-rules—
apriorising/axiomatising/referencing–psychologism, as-impulsive-or-accidented-or-random-
mental-disposition—as ‘base apriorising/axiomatising/referencing–(of-existential-
contextualising-contiguity)—constitutedness of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as socially-
betraying-threshold-of-ontologising-depth-of-analysis; for the mentation at base-
institutionalisation–ununiversalisation basically ‘non-universalising warped rulemaking-over-
non-rules—apriorising/axiomatising/referencing–psychologism, as ‘first-level presencing—
absolutising-identitive-constitutedness of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as socially-
betraying-threshold-of-ontologising-depth-of-analysis; for the mentation at universalisation–
non-positivism/medievalism basically ‘universalising-idealisation preclusive rulemaking-
over-non-rules—apriorising/axiomatising/referencing–psychologism, as ‘second-level
presencing—absolutising-identitive-constitutedness of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument; for the
mentation at occlusive positivism–procrypticism basically ‘introducing positivising/rational-
empiricist insight in articulating the universalising of the contextualisation of rules and rule-
making’; and for the mentation of protensive notional–deprocrypticism basically ‘upholding an
utterly nondisjointing ontologisation/ontological-veracity/aestheticisation-towards-ontology as
ontological-contiguity (over recurrent/threshold of notional-discontiguity/epistemic-
discontiguity) <shallow-supererogation of-mentally-
aestheticised–preconverging/dementing –qualia-schema’/disjointedness-as-of-reference-of-
thought in positivism–procrypticism) with regards to the underlying intemporal-preservation behind rules-that-remain of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’. The implication being that in a contention among interlocutors in recurrent-utter-uninstitutionalisation, the mentation is very much different from ours (positivism) as any imagined pretext is a legitimate one with emphasis being rather on established dominance/subservience relations, with base-institutionalisation the mentation was to arbitrarily invoke any of a number of recognised or incidentally introduced rules that are in one’s favour and again where dominance/subservience relations played a large part, while with universalisation while power relations also played a part the rules and rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism, \(\text{as ‘first-level presencing—absolutising-identitive-constitutedness}\text{ of \(\text{reference-of-thought}\)}\) 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\(^7\) of the contextualisation of rules and rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism, \(\text{as ‘first-level presencing—absolutising-identitive-constitutedness}\text{ of \(\text{reference-of-thought}\)}\) (hence not ‘absolutely rational’ with regards to its socially-betraying-threshold-of-ontologising-depth-of-analysis) which preempting—disjointedness-as-of- reference-of-thought, as-to-‘amplituding/formative–epistemicity>growth-or-conflatedness/_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
ontologising/ontological-depth-of-analysis/intemporal-preservation by hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation at their specific temporal-dispositions individuations thresholds (postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought-devolving ontological-performance-including-virtue-as-ontology) with the idea that ‘human intemporal-disposition individuation’ will rather be utterly emancipatory/transcendental by ‘ontologically-reconstituting’/deconstruction (and so, without any hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and notional-disjointedness-as-of-reference-of-thought allowed, in order to sync with the ‘postconvergence/preceding/superseding nature of intrinsic reality’ which ‘doesn’t recognise’ nor is involved in temporal-and-social-trading with the mortals that we are to establish ontological-reference and ontological-veridicality) instead of betraying ontologising/ontological-depth-of-analysis/intemporal-preservation thus inducing prospective institutionalisation/intemporalisation by positive-opportunism and the intemporal percolation-channelling-in-deferential-formalisation-transference of such emancipation/transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Thus for instance with regards to adult psychopathy and the induced social psychopathy, it will be naïve to simply analyse on a dichotomous basis of psychopathy and its violation of social norm, with the idea that psychopathy is associated with temporal-dispositions destructuring-threshold {uninstitutionalised-threshold/presublimating–desublimating-decisionality} of-ontological-performance-including-virtue-as-ontology ‘as of the positivism–procrypticism registry-worldview’s/dimension’s socially-betraying-threshold-of-ontologising-depth-of-
analysis’/socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–
on-ontological-preservation (in conjugation to ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) and it is naïve to simply analyse on the basis that other interlocutors have an intemporal/ontological disposition, in the very first instance. Thus the need, in order to attain such a prior requisite ontological/intemporal insight, to ontologically construe (as to deferential-formalisation-transference) contexts of psychopathy and social psychopathy (and generally contexts of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to–
‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism> in all registry-worldviews/dimensions to priorly achieve an ontological/intemporal insight), before conducting ‘a truly ontological/intemporal analysis’ as the-Good/understanding/knowledge-reification”/ontological-primemovers-totalitative-framework construct, which necessarily implies projecting into a prospective/transcending/superseding registry-worldview/dimension, in this case deprocrypticism; as otherwise the ‘ordinary’ reasoning of a social context imbued with interlocutors temporal-dispositions destructuring-threshold-⟨uninstitutionalised-threshold /presublimating–desublimating-decisionality⟩–of-ontological-performance 72 –<including-virtue-as-ontology> of postlogism 72 -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 72 –<including-virtue-as-ontology> on the basis of the fundamental ontologising limits or the uninstitutionalised-threshold 63 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’ preemptions the said ‘perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ phenomenon. In this respect, it is equally important to be cognisant of potentially nefarious influences that may arise from pseudo-formalisms as well, and where these are construed out of their inherent context to wrongly imply a genuine ontological analysis especially given the gullible/susceptible nature of the social-construct as it ‘becomes existentially in a dynamism of conventioning and ontology’. Take the case of works of arts like novels and films primarily meant to entertain, and in so doing may induce wrong impressions and conceptions with regards to ‘perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ phenomenon like psychopathy wherein the whims of their creators, aesthetic quality and ultimate financial gain are the primary driving motif, and not necessarily a profound and candid ontological insight of the phenomenon and its social implications/consequences. Basically, as we all know novels and films, while excellent in articulating aesthetic qualities, are not the true world of human lives and consequences. While there is more or less some deontological practice implemented with respect to such tendencies when it comes to issues of gender equality, racism, recently homophobia as well as say the portrayal of victims of some degenerative diseases, such intellectually-sound deontology requiring aesthetic-representations-produced-from-sound-ontological-insight by their creators (which is often not the case but for a cursory understanding focused on entertainment) is not ubiquitous especially when the relevant ‘theme and the intellectual projection behind its ontological analysis’ seem rather aloof to many in society, as is the case with regards to psychopathy and social psychopathy; such that the influential nature of such aesthetic products broadcasted or sold to millions of people can easily induce wrong...
insights, undue romanticism, a poor grasp of its nefarious effects at individuals-and-institutional
levels, and worst still perpetuate social ignorance simply by wrongly implied, naïve and
fallacious explanations. Central to all such fallacies prevalent in many an aesthetic product with
regards to psychopathy is that these often tend to be short-sighted given the unsustainable
nature of the arguments in the middle to long run, and tend to be based on inductive limitation
or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be of
entailing-<amplituding-formative–epistemicity>totalising–in-relative-ontological-
completeness as they require that others do not act likewise or their implications should be
limited to given target(s) and not be totalisingly-entailing, since their fundamental teleology is not intemporal/not-of-totalising-entailment but speak more of temporal motive. In this
respect, one can cite at individuals-levels instances of many a human interest story tragedy in
the press which often go unanalysed, and in the bigger institutional-level for instance what is
the underlying dynamics that lead many an organisation or corporate entities to fail inexplicably
due to grave and unprincipled mismanagement with profound social repercussions. The implied
intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
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 recomposed-consciousness-awareness-teleology\(^{100}\) 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\(^{20}\)–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\(^{20}\)–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 \(^{100}\) in reference (as ‘tentative references-of-thought’) of this same one (ontological-normalcy/postconvergence) ontology/ontological-veridicality/intrinsic-reality and our corresponding/derived meaningfulness-and-teleology\(^{100}\) 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\(^{20}\)–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

2605
that by artifice covers for human limited but deepening mentation capacity’. Ontological-normalcy/postconvergence (as to epistemic relative-ontological-completeness[^1]) abstractly refers to any relevant/implied registry-worldview/dimension that is in a reflected/perspectivated state of prospective transcending/superseding whether as base-institutionalisation, universalisation, positivism or notional~deprocrypticism as having ‘relative sound/ontologically-veridical reference-of-thought status’, in relation to a corresponding reflected/perspectivated state of prior transcended/superseded registry-worldview/dimension whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism which is then correspondingly of ‘relative unsound/ontologically-impertinent reference-of-thought status’, and so going by the inherent human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued ‘notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor that arises by the mere fact that all the institutionalisations are of the same ‘human form-factor’ with their ‘snowballed differences’ arise solely due to limited-mentation-capacity-deepening involving institutional-cumulation/institutional-recomposure{as-to historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected—epistemicity-relativism>}. Ontological-normalcy/postconvergence as such will imply that the successive institutionalisations are rather shifts-in-the-curve-of-prospective-relative-ontological-completeness of reference-of-thought-as-of-ontological-normalcy/postconvergence (shifts-in-the-curve-of-human-grasp-of-one-ontology/‘ontological-reference-of-veridicality’, which will graphically/as-imagery imply ‘human-grasping-capacity’ on one axis and ‘depth-of-ontology/ontological-reference-of-veridicality/ontological-completeness’ as the institutional-cumulation/institutional-
recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’}> on
the other axis or dialecticisms-of-an-imperfect-human-grasping-of-‘ontological-reference-of-
veridicality’-which-mastery-improves-dialectically) which rather implies defects of
perversion-of- reference-of-thought>{as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} or unsoundness-or-
ontological-bad-faith/inauthenticity -of- reference-of-thought of corresponding
prior/transcended/superseded registry-worldviews/dimensions implying a voiding of their
reference-of-thought as ontologically-veridical as these become the subject of contention and
aetiologisation/ontological-escalation from the corresponding
prospective/transcending/superseding registry-worldview/dimension which is then the
ontologically-veridical reference-of-thought. It should be noted that a defect–of-logical-
processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-
supererogation of the registry-worldview’s/dimension’s— reference-of-thought-for-social-
functioning-and-accordance (unlike a perversion-of- reference-of-thought—{as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation})
implies movement-along-the-same-curve-of-prior-relative-ontological-incompleteness—of-
reference-of-thought of a given registry-worldview’s/dimension’s reference-of-thought
whether as an inappropriate/poor-or-bad or appropriate/good or any other variation of the
logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-
profound-supererogation, and doesn’t fundamentally voids the ‘sound reference-of-thought
status’ with regards to the possibility of an appropriate logical-processing-or-logical-
implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation instance. This insight is critical because the defect–of- logical-processing-or-logical-
implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the

registry-worldview’s/dimension’s—9reference-of-thought-for-social-functioning-and-accordance will often be implied with regards to an issue and resolution of 7perversion-of-
9reference-of-thought— as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > which rather speaks to a defect ‘revoking the sound
shallowerogeration > speaking of registry-worldview’s/dimension’s-uninstitutionalised-threshold 0defect—as-Being-or-ontological-or-existential—defect> 8. For instance, there is no intradimensional resolution of sorcery accusations and notions of sorcery as intemporal/ontological/social/species/ 1universal/transcendental/ 5maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging—de-mentating/structuring/paradigming within a non-positivism/medievalism world, as what is required is a shift-in-the-curve-of-prior-relative-ontological-incompleteness 9of—reference-of-thought-as-of-ontological-normalcy/postconvergence to imply a prospective transcending/superseding positivistic registry-worldview/dimension as the resolution wherein positivising/rational-empiricism takes pride of place as 9reference-of-thought of meaningfulness. This applies with all 7perversion-of—reference-of-thought—as-effectively-
status which is voided in the instance of 7perversion-of—reference-of-thought—as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > with such
7perversion-of—reference-of-thought—as-effectively-apriorising-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation > defining that registry-worldview/dimension uninstitutionalised-threshold 0defect as it then becomes, by way of
human-institutionalisation-process has to do with a human-limited-mentation-capacity
maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisationonly institutionalising from prospective base-institutionalisation preempting recurrent-utter-uninstitutionalisation (as the perversion-of reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation as to preconverging-or-dementing—apriorising-psychologism of recurrent-utter-uninstitutionalisation), prospective universalisation preempting base-institutionalisation-ununiversalisation (as the perversion-of reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation as to preconverging-or-dementing—apriorising-psychologism of base-institutionalisation-ununiversalisation), prospective positivism preempting universalisation–non-positivism/medievalism (as the perversion-of reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-superneration as to preconverging-or-dementing—apriorising-psychologism of universalisation–non-positivism/medievalism), and prospectively, prospective notional–deprocrypticism preempting positivism–procrypticism (as the perversion-of reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-superneration as to preconverging-or-dementing—apriorising-psychologism of positivism–procrypticism); with the implication that notional–deprocrypticism is actually recomposuringly subsuming of positivism which is subsuming of universalisation and it too recomposuringly subsuming of base-institutionalisation (all these with their respective personhoods-and-socialhood-formation existentialisms/full-depths-existential-implications). Likewise their respective methodologies/implements are recomposuringly subsumed-as-supplanted constructs (of varying ontologising-depths-of-analysis and of shallower to deeper socially-betraying-threshold-of-ontologising-depth-of-analysis), with the deepest-to-shallowest, as preempting—disjointedness-
of ontological-reconstituting—as-to-conflatedness\textsuperscript{12}/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\textsuperscript{12}/deconstruction insights were to permeate scientific research and methodologies), is subsuming of ‘rational-empiricism/positivising’ methodology of positivistic science which is subsuming of the ‘\textsuperscript{104}universalising-of-rules’ methodology of universalisation and the latter subsuming of the rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism\textsuperscript{8} (as ‘first-level\textsuperscript{8} presencing—absolutising-identitive-constitutedness\textsuperscript{13} of \textsuperscript{8} reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{104}) methodology of institutionalisation –these in reflection of the development of human shallower-limited-mentation-capacity to deeper-limited-mentation-capacity cumulation/recomposing/reordering/reorientation. In the case of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{19}<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing \textsuperscript{19}apriorising-psychologism> acts of-similar-or-protracted-contextualisation with regards to slantedness/compulsive-dementing\textsuperscript{19} (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\textsuperscript{12} perpetuation of the hermeneutic/reprojecting/supererogating/zeroing circle ‘\textsuperscript{1} de-mentation\textsuperscript{2} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of \textsuperscript{8}reference-of-thought analysis’ is potentially beyond just ‘benign-and-specific-shallow-contexts-scale-of-implications’ but can be more profound involving institutions and individuals contextualisation as individuals-lives-and-institutional-lives-scale-
of-implications and in the bigger scheme of things where such dynamics involve social
preconverging–de-mentating/structuring/paradigming effects on perceived meaningfulness and
values in the overall social-setup it has a social-structure-scale-of-implications (specifically not
only in terms—as-of-axiomatic-construct of vices-and-impediments but also in undermining
the enculturation of intellectual/emancipatory dispositions). Effectively, such a
deconstruction/ontological-reconstituting–as-to-conflatedness perpetuation of the
hermeneutic/reproj ecting/supererogating/zeroing circle ‘ de-mentation
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-
attributive-dialectics) of ‘reference-of-thought analysis’ ( ‘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) of supplanting–conviction-as-to-profound-supererogation of-
‘attendant-intradimensional’-postconverging/dialectical-thinking apriorising-psychologism
individuation as intemporal/ontological (longness-of-register-of–meaningfulness-and-
te leology) and threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation as-to–‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing apriorising-psychologism individuations as
temporal (shortness-of-register-of–meaningfulness-and-teleology), will comprehensively
articulate in ‘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’ reflecting/perspectivating/highlighting
temporal-dispositions pseudo-ontological-finalities, across social-setups and institutional
settings with their evolving 'socially-perceived-value as of social-stake-contention-or-

Typically, such an insight with regards to compulsing–nonconviction/madeupness/bottomlining-⟨‘decontextualising/de-existentialising–of-attendant–intradimensional–apriorising/axiomatising/referencing’–induced-disontologising’–of-the– ’attendant-intradimensional–ontologising’–imbued–⟨contextualising/existentialising–attendant-ontological-contiguity⟩,–in-shallow-supererogation-⟨disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness⟩⟩ is obvious and transparent with respect to the childhood psychopathy/cinglée mental-disposition, given that an initial encounter often involves a natural ‘postconverging-or-dialectical-thinking –apriorising-psychologism reflex’ by the interlocutor with respect to their initial narratives but after some familiarisation we come to understand that the initial narratives are in fact preconverging-or-dementing –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-dementing¹⁸–apriorising-psychologism reflex’. This preconverging-or-dementing¹⁹–apriorising-psychologism veridicality explains both the childhood and adult psychopath disposition for absolving-logic-or-perpetually-fleeting-logic-reflex-or-escaping-logic based on extrinsic-attribute wherein the mental-disposition is to move 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-subknowledging¹⁴’ 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 reification¹⁹, be it by adhering to the mere hollow form of principles and narratives in existential-decontextualisation as being deterministic of others inclinations and actions. Intrinsic-reality in its ontological-normalcy/postconvergence indicates that effectively the conjugating/inflecting/deriving/mimicking/in-protraction-to-psychopathic-preconverging-or-dementing —apriorising-psychologism (which is often the case with the adult-psychopathic preconverging-or-dementing¹⁹–apriorising-psychologism) whether unconscious (ignorance) or conscious (affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) effectively underlies an ontologically valid mental-devising-representation reflex as preconverging-or-dementing —apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity —of—of—of—reference-of-thought of such protracting threshold-of—
or-ontological-preservation is veridically of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (undermining "perversion-of" reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation) as to preconverging-or-dementing—apriorising-psychologism as best reflected by ‘intemporal-prioritisation-of' reference-of-thought’—as-conflatedness—or-ontological-reprojecting organic-comprehension as 'ontological-reconstituting—as-to-conflatedness/deconstruction of new reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ over circumventing/distractive <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag mechanical-comprehension in hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> defectively/non-veridically of reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation whether or not it fails intemporal-preservation-entropy-or-contiguity–or-ontological-preservation’), and the temporal-dispositions to stick to the previous one speaks not only of act defects but registry-worldview/dimension defects at this socially-betraying-threshold-of-ontologising-depth-of-analysis to the fact that such ‘of-similar-or-protracted-contextualisation’, from an ontological-normalcy/postconvergence insight that is preceding/superseding to any hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of shallow limited-mentation-capacity (as of relative apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—constitutedness), will elicit a same defect disposition thus the need to fundamentally undermine reference-of-thought of the registry-worldview/dimension at that uninstitutionalised-threshold that endemises/enculturates the ontological-or-existential-defect
due to its socially-betraying-threshold-of-ontologising-depth-of-analysis. It should thus be noted that the preconverging-or-dementing —apriorising-psychologism of reference-of-thought of a registry-worldview/dimension implicitly reflects a defective/sub-par relative state-of-conceptualisation in hollow-constituting <as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (a fundamentally defective/sub-par state-of-disposition) with respect to ontological-normalcy/postconvergence, as can be demonstrated by ontological-reconstituting—as-to-conflatedness /deconstruction, (and has nothing to do, as-being-caused-by, with an inducing phenomena of ‘perversion-of-reference-of-thought’<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging-or-dementing —apriorising-psychologism’ behind say sorcery and psychopathy; even though such phenomena tend to instigate and reveal the inherent defect/sub-par nature of registry-worldviews with respect to ontological-normalcy, with the need for ontological-reconstituting—as-to-conflatedness /deconstruction). In other words, the state of being non-positivism/medievalism with respect to ontological-normalcy/postconvergence is already a defective state ‘in-wait as of prior relative-ontological-incompleteness —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 —historiality/ontological-eventfulness /ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism}, as we can equally project prospectively from a retrospective projection insight to grasp how ‘from an utter hermeneutic/reprojecting/supererogating/zeroing circle exercise of ontological-reconstituting—
as-to-conflatedness/deconstruction (of our notional-firstnaturedness—temporal-to-intemporal-dispositions-so-construed-as-from-perspective-ontological-normalcy/postconvergence nature)’ how procrypticism (preconverging-or-dementing apriorising-psychologism as to mere-formulaic positivistic meaningfulness-and-teleology in a positivistic registry-worldview de-mentatively/structurally/paradigmatically endemises psychopathy and social psychopathy. Insightfully, for a grander grasp of ontological-normalcy, the notion of institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflecting-epistemicity-relativism⟩ and their related conceptualisations are not just ad-hoc in nature but of ‘existentialism/full-depth-of-existential-implications form-factor’; which is fundamentally defined by ontological-normalcy/postconvergence (going by shallower-limited-mentation-capacity to deeper-limited-mentation-capacity), in reflecting the precedence/supersedingness of intrinsic-reality/ontology to which an ‘animal’ comes-to-and-re-compose-with-cumulatively by ontological-reconstituting-as-to-conflatedness/deconstruction (which is the critical subsuming mechanism for re-establishing reference-of-thought and ontological-veridicality/ontological-contiguity as intemporal-preservation-entropy-or-contiguity—ontological-preservation, above and beyond the simple hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation of defective reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—ontological-preservation of any registry-worldview/dimension and requiring their prospective suprastructuring). This ‘existentialism/full-depth-of-existential-implications form-factor’ is the reflection of the contiguity of successive existentialisms/full-depths-of-existential-implications across varying meaningful frames, references and registry-worldviews/dimensions and is abstractly determined by the ontological-normalcy/postconvergence nature of intrinsic-
reality/ontology (ontological-normalcy) whatever the human limited-mentation-capacity-deepening\textsuperscript{53} induced institutional-cumulation/institutional-recomposure\textsuperscript{(as-to-

historiality/ontological-eventfulness /ontological-aesthetic-tracing\textsuperscript{-perspective–ontological-normalcy/postconvergence-reflected\textsuperscript{\textsuperscript{-

epistemicity-relativism}}})), and inherently implies ‘a

universal existentialisms/full-depth-of-existential-implications form-factor across institutionalisations’; which define their specificities and potentials which are basically abstractly of a same ‘human form-factor’, with regards to the reality of their notional-firstnaturedness—temporal-to-intemporal-dispositions\textsuperscript{-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 \textsuperscript{84} 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 \textsuperscript{14} de-mentation\textsuperscript{-} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of \textsuperscript{14} de-mentation\textsuperscript{-} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)) is attained by ‘keeping or aligning’ preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism (with no shifting by reflex into postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism) of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} as of the wrong ontological-references/contending-references of all established \textsuperscript{75} perversion-of-

reference-of-thought\textsuperscript{-}as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation

prior/transcended/superseded registry-worldviews/dimensions, in hollow-constituting\textsuperscript{-}as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> failing/not-upholding\textsuperscript{-}as-of-apriorising/axiomatising/referencing> the \textsuperscript{84} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, with respect to ontological-normalcy/postconvergence represented by the rightful ontological-references/contending-references of the prospective/transcending/superseding registry-worldviews/dimensions whose mentation/mental-devising representation are ‘kept or aligned’ as ‘ontologically-reconstituting’-or-prelogic-or-logical-process-precedes-outcome-or-conviction-as-to-profound-supererogation, as in ontological-reconstituting–as-to-confusedness /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
of positivistic meaningfulness-and-teleology reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, with a hollow-constituting postlogism disontologising-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-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–firstnaturued—temporal-to-intemporal-dispositions—as-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-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-individuation dispositions) 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-conflectedness). 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-meanfulness/notional-firstnuredness—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’ transformation’ but rather institutionalisation/intemporalisation by its inherent eliciting of positive-opportunism to the grander cross-section of society in the medium to long-run wherein intemporal-disposition/longness-of-register-of–meaningfulness-and-teleology individuation dispositions by artifice/institutionalisation/intemporalisation come to constrain-or-dominate the social-construct (over temporal-dispositions/shortness-of-register-of–meaningfulness-and-teleology-or-hollow-constituting-as-disjointed-misappropriation-of-meanfulness-and-failing-intemporal-preservation individuals dispositions); with corresponding percolation-channelling<in-deferential-formalisation-transference> facilitating the perpetuation of such intemporal enculturation even when such positive-opportunism gets weaker with grander institutionalisations/intemporalisations, and so as the grander human the-good. This underlies the fundamental construct of rational-realism that human progress is the outcome of human increasingly realistic grasp of what man is with ‘lesser and lesser vague idealisations’, and that such ‘rational-realism’ enables humans to fully grasp their ‘emancipatory potential’ over ‘deluded idealisms’ that simply create space for
falsehood, dead-end dilemmas as well as the consequent incapacity to take action, since basically knowing-is-acting as of conceptivity/epistemic-reflexivity! Rational-realism (as to prospective deprocrypticism) as such involves rather elucidating distractive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing-decandoring with three dementative/structural/paradigmatic teleologies: - subknowledging-impulse/compulsive-dementing temporal-disposition (psychopath), with ‘slanted mechanical narratives’ (preconverging-or-dementing-apriorising-psychologism-stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase); - subknowledging-temporal-dispositions-teleologies (the-various-temporal-dispositions-teleologies), with ‘banal mechanical narratives discomfiture’ (preconverging-or-dementing-apriorising-psychologism-stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase); and - the intemporally given and ontologising teleology which ontologically reflects/perspectivates the subknowledging-impulse/compulsive-dementing-temporal-disposition-(psychopath) and the subknowledging-registries-teleologies (the-various-temporal-dispositions-teleologies), from a ‘organic-comprehension-thinking depth as the dementation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) backdrop of new recomposuring reference-of-thought-categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation. Thus at the uninstitutionalised-threshold, it is counterintuitive for temporal-dispositions not to perceive their registry-worldview/dimension as ‘untranscendable’ (acting as if in intemporal-preservation-entropy-or-contiguity—or-ontological-preservation while actually in temporal preservation-as-pseudointemporality; hence dementable/no-longer-thinking) due to <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/present-consciousness/illusion-of-the-present/mirage as metaphysics-of-presence{(implicated-‘nondescript/ignoreable—void’-as-to-presencing—absolutising-
identitive-constitutedness⟩ which blinds the temporal-dispositions to the registry-worldview’s/dimension’s ‘intemporal preservation discontinuity’ as a result of the “perversion-of-reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation” as-of-unsoundness-
or-ontological-bad-faith/inauthenticity-of-reference-of-thought-defects (and not logical
defect) of compulsive-slanting—preconverging-or-dementing-apriorising (psychopath) and
the consequent derived –miscuing, disjointed-logic, logical-drag, unconscionability-drag, and
sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-
enculturation/temporal-endemisation; arising from the conjugation with the relative-
ontological-incompleteness-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-‘attendant-intradimensional’-prospectively-
disontologising-preconverging/dementing-apriorising-psychologism>’ whether as recurrent-
utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procryptic.
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”perturbation-of-reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation” as to preconverging-
or-dementing-apriorising-psychologism for psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring on the basis of prospective-categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation. * It is not an ‘avoidable luxury’ as it is the necessary
transcendental element in establishing the backdrop for transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity/prospective-institutionalisation. Galileo’s
medieval ‘round world utterances’ nor Darwin’s and others ‘evolution contentions’ are not idle-
and-dispensable articulations as all transcendence-and-
sublimity/sublimation/supererogatory~de-mentativity (occurring at the registry-worldview/dimension or intradimensional level and not logical operation/processing/contention level, are fundamentally about a new existential mental-devising-representation orientation) need to ‘break-the-mind’ of the prior temporal perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation existential mental orientation to avoid postconverging-or-dialectical-thinking—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> (for example, no ‘God of plane’ for say an animistic mental orientation that sees gods and spirits as causative, i.e. avoiding to operate the meaningfulness-and-teleology of a transcendent registry-worldview/dimension in terms—as-of-axiomatic-construct of the 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 categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation of such prior registry-worldview/dimension from which it/they necessarily come from as well as not heeding generalised-social-temporal-preserving-mental-inclinations; and so, consistently crossgenerationally since transcendence-and-sublimity/sublimation/supererogatory~de-mentativity/institutionalisation is ‘beyond just logical argumentation/contention’ as it points to ‘being-or-ontological existentialism/full-depth-of-existential-implications structure defect’ (defect of reference-of-thought/soundness-or-ontological-good-faith/authenticity -of- reference-of-thought, and so beyond logical defect). It is more like (a knowledge-driven/not impression-driven) ‘intemporal preservation
human species (across space-and-time)/the-social/ontological—de-
mentating/structuring/paradigming is drawn so that the principles so articulated can be applied in all incidental cases of social psychopathy dynamism (with the intellectual responsibility of avoiding just an ad-hoc/circumstantial based analysis and never elevating such poor rationalisations into an ontology, i.e. avoid the extrication preconverging–de-
mentating/structuring/paradigming). SUPRASTRUCTURING effectively involves: (a) ‘registering’/de-mentation-(supererogatory–ontological–de-mentation–or-dialectical–de-
mentation–stranding–or-attributive-dialectics) of the perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > associated with social psychopathy dynamism, i.e. procrypticism–or–disjointedness-as-of-reference-of-thought mental-slantedness/decandoring (b) ‘superseding’ by developing universal axiomatic construct/categorical-imperatives preempting ‘(a)’ above which are habituated over a generation or two of the human species for notional–deprocrypticism institutionalisation/intemporalisation transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity involving its formalisations and internalisations (psychoanalytic-unshackling by: (i) articulating a social universal-
transparency-{transparency-of-totalising-entailing–as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } of the registry-worldview-
perversion, (ii) generating ontological-primemovers-totalitative-framework ‘internal contradiction’ in the perversion-of-reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > registry-worldview (iii) referencing/registering/decisioning or 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 > perversion-of-reference-of-thought-as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation

mentality-perversion/dimension defect for prospective preemption with new recomposuring 8\textsuperscript{n} reference-of-thought--categorical-imperatives/axioms/registry-teleology\textsuperscript{10},-for-intemporal-preservation-entropy-or-contiguity--or--ontological-preservation of the prospective registry-worldview/dimension (iv) intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold\textsuperscript{103} in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity\textsuperscript{7}/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\textsuperscript{10}--apriorising-psychologism/dialectical-preconverging-or-dementing\textsuperscript{10}--apriorising-psychologism (\textsuperscript{7}perversion-of- reference-of-thought-\textsuperscript{8}as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{7}/registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{10}--defect\textsuperscript{7}\textsuperscript{8}/as-Being-or-ontological-or-existential--defect\textsuperscript{7}/unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{7}/reference-of-thought/mental-perversion/subknowledging\textsuperscript{7}/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\textsuperscript{3} or the referencing/registering/decisioning of meaning in terms–as-of-axiomatic-construct of the registry-worldview/dimension that needs to be superseded/preceded/overridden/uttered, for instance, retrospectively the ‘god of plane’…
type of proposition from an early animistic society which doesn’t comes to terms with the prospective positivist worldview construct as it hangs on to its non-positivist reference-of-thought–categorical-imperatives/axioms/registry-teleology, and this will equally apply prospectively between notional–deprocrypticism and procrypticism as the procryptic mindset/reference-of-thought will strive to register meaning not prospectively taking account of procrypticism as a ‘mental perversion/defect’, and likewise retrospectively with the ‘medieval mindset’ with respect to the positivist mental frame. This obviously calls for an ‘intellectual/scientism detachment’ towards the perversion-of-reference-of-thought—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–deprocrypticism registry-
worldview/dimension as a doppler-thinking exercise known as suprastructuralism. Suprastructuralism is grounded on ontological-normalcy/postconvergence insight and places ‘abstract intrinsic-reality as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ above the reference-of-thought–categorical-imperatives/axioms/registry-teleology devising (supposedly for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) meant to represent it in a given registry-worldview/dimension as prior/transcended/superseding (which as such is now construed as perversion-of-reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation) in the mental-devising-representation of intrinsic-reality/ontological-veridicality, thus requiring new recomposuring reference-of-thought–categorical-imperatives/axioms/registry-teleology to ‘preserve the abstract and intrinsic-reality as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’. Deprocrysticism’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-construed as longness-of-register-of—meaningfulness-and-teleology over shortness-of-register-of—meaningfulness-and-teleology; and so, beyond just about a prospective moral virtue but the prospective overall the-Good/understanding/knowledge-reification /ontological-primemovers-totalitative-framework construct as ‘ontology and its subsuming of virtue’, just as positivism is beyond just about a moral virtue but comprehensively an overall the-Good/understanding/knowledge-reification /ontological-primemovers-totalitative-framework construct carrying a virtue that supersedes the vices-and-impediments of the non-positivism/medievalism registry-worldview/dimension). It calls for a knowledge construct, whether social or physical, beyond just positivistic categorisation of knowledge but as ‘ontological-normalcy/postconvergence...
Referentialism as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation ontology. Thus, the doppler-thinking exercise of suprastructuralism enables the conceptualisation/construal of institutionalisation-or-intemporalisation-or-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in grasping the denaturing\(^5\) of reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^10\) as of ontological-normalcy/postconvergence basis of analysis, and by so doing grasping the precedingness/supersedingness/ascendency of intrinsic-reality.

[Referentialism involves a reference-of-thought (so-characteristic of the prospective deprocrypticism registry-worldview/dimension) construing existence and existential-conceptualisation/construal as about the ‘precedingness of becoming’ as of apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness \(^1\) rather than apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—constitutedness \(^1\) (notwithstanding the instances of the latter’s attendant approximating-nature for conceptualisation/construal rather construed as presencing—absolutising-identitive-constitutedness \(^1\)). apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—constitutedness \(^1\) tend to fallaciously imply ‘existence of things in existence’ whereas apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness \(^1\) rightly implies ‘things becoming in existence rather as subsumed-in-existence in a superseding–oneness-of-ontology’; so because apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—constitutedness \(^1\) 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\(^1\) of reference-of-thought’ perpetually when aware of its deficiency. apriorising/axiomatising/referencing-(of-existential-
contextualising-contiguity — conflatedness takes a shot at construal/conceptualisation of existential-reality from an open-ended insight/fugue as of referentialism from the more profound ontological-normalcy/postconvergence of existential-reality factoring in human limited-mentation-capacity-deepening as of metaphysics-of-absence-⟨implicit-epistemic-veracity-of-nonpresencing-⟨perspective-ontological-normalcy/postconvergence⟩⟩, and as implied by the notion of intemporal-preservation-entropy-or-contiguity-or-ontological-preservation that goes beyond ⟨amplituding/formative⟩ wooden-language-⟨imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing —narratives—of-the reference-of-thought—categorical-imperatives/axioms/registry-teleology ⟩ which are continually put into question, by being open-ended to upholding/not-failing intemporal-preservation-entropy-or-contiguity—or-ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening by a re-equilibrating metaphysics-of-absence-⟨implicit-epistemic-veracity-of-nonpresencing-⟨perspective-ontological-normalcy/postconvergence⟩⟩/postdication. Thus, apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—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-(of-existent contextualising-contiguity)—constitutedness in categorisation schemes, there will be re-categorisation/re-adaptation/re-classification as an attendant resetting resolution for the induced ‘virtuality-or-ontologically-flawed-construal-of-constitutedness of axiomatic-construct/ reference-of-thought’ (by elaboration-as-to-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-potency—sublimating-nascence-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ such that we are only occasionally and partially aware about the critical defective nature implied by apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—constitutedness in categorisation schemes, thus fundamentally defining the limits even of a presencing—absolutising-identitive-constitutedness as of existential-conceptualisations/construals. The implication is beyond just the notion of knowledge construal/conceptualisation categorisation schemes and scheming but extends to the very inherent construal/conceptualisation of knowledge as of its implied ontological and virtue construct itself; so because the de-mentative/structural/paradigmatic basis of categorisation scheming are equally the de-mentative/structural/paradigmatic basis of the inherent analysis and meaningfulness-and-teleology construed/conceptualised. Since categorisation schemes (whether construed/conceptualised beyond-the-consciousness-awareness-teleology—in-existential-extrication-as-of-existential-unthought>) define the ‘reference-of-thought of categorisation construal/conceptualisation of knowledge’, it is critical
to grasp that the inherent de-mentative/structural/paradigmatic limits/defects of such ‘reference-of-thought of categorisation construal/conceptualisation of knowledge’ are systemic hence inducing ‘flawed-existential-elevation-of-'reference-of-thought’ as of ontological and virtue implications (as ontologically-perspectival-degraded-as-decentered/preconverging-or-dementing -reflexive/entailing-teleology-differentiation-as-of-subtransversality<in-desublimating–existential-eventuating/denouement>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-(of-existential-contextualising-contiguity)—constitutedness implies a simplistic/trite categorical relation in the construal/conceptualisation of meaningfulness-and-teleology as of its ontological and virtue essence that is susceptible to defect as perversion-of- reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > or derived- perversion-of- reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-sup ererogation >; and as such, apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—constitutedness will speak of subtransversality<in-desublimating–existential-eventuating/denouement>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-(of-existential-contextualising-contiguity)—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-(of-existential-contextualising-contiguity)—
constitutedness, which is conceptually associated with conceptualisation/construal of ‘human
temporal uninstitutionalised-threshold mental-disposition’ (since such a construal fully
reflect the reality of a human temporal-to-intemporal reference-of-thought nature, with high
‘constitutedness’ and conjugated-constitutedness of reference-of-thought of temporal-
dispositions reference-of-thought, much like the ‘conjugated-constitutedness’ of reference-of-thought’ of the other BODMAS characters to A’s fundamental postlogism -slantedness
pathological condition/constitutedness, as when insisting on upholding the
<amplituding/formative> wooden-language-{imbued—temporal—mere-
form/virtualities/dereification /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-(of-existential-contextualising-contiguity)—
constitutedness, and so out of sync with the existential-contextualising-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-
thought—devolving-as-of-instantiative-context as the more fundamental a priori whose
imbricatedness/threadedness/recomposuring reveals the fundamental defect of applying
additionality reference-of-thought—categorical-imperatives/axioms/registry-teleology by
elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity). The resolution by
imbricatedness/threadedness/recomposuring is most telling of the inherent nature of
apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—
conflatedness which is conceptually associated with ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’; as
apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—

apriorising/axiomatising/referencing–(of-existential-contextualising-contiguity)—
conflatedness, 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-(of-existential-contextualising-contiguity)—

conflatedness\textsuperscript{12} emphasises projective-insights for upholding ontological-normalcy/postconvergence or intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Hence apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness\textsuperscript{12} will tend to avoid systemic defects of analysis associated with apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—constitutedness\textsuperscript{13} requiring re-categorisation/re-adaptation/re-classification as ‘presencing—absolutising-identitive-constitutedness’. apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness\textsuperscript{12} 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\textsuperscript{20}-differentiation-as-of-supratransversality<in-sublimating—existential-eventuating/denouement>—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\textsuperscript{10}’ 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\textsuperscript{9},-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-(of-existential-contextualising-contiguity)—constitutedness and apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness\textsuperscript{12}, as so articulated, are such
fundamental notions with respect to how humans limited-mentation-capacity-deepening come to grasp existential-reality/ontological-veridicality that these two underlying notions are critically definitional relative to existential-construal/conceptualisation of understanding and failing-understanding, and insightfully explain the fundamental basis of the consecutive transformations of human psychologisms as induced by ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ at the transcendental/transdimensional/interdimensional-level of institutionalisations as well as at the individuation-level with respect to conception and misconceptions of meaningfulness-and-teleology not only with respect to understanding but equally dynamics of ‘personality formation and teleological-differentiation’, and so specifically as associated with the dynamics implied of a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>—existentialism-form-factor, further reflected in the overall dynamics of postlogism and conjugated-postlogism (including the dynamics of psychopathy and social psychopathy as social reprising out of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought—devolving-as-of-instantiative-context of psychopathic pathological insane-fitment, as of fundamental/most-simplistic apriorising/axiomatising/referencing-{of-existential-contextualising-contiguity}—constitutedness socially reprised with ‘conjugated-constitutedness’ of ‘reference-of-thought’) as well as grasping fundamental dynamics of institutions and especially as influenced by the extended-informality{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-teleology} which is highly subject to the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-
to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence—existentialism-form-factor (emphasising socially-functional-and-accordant thresholds rather than utter ontology, thus giving room for ‘least-and-derived-temporal-operating-modalities-of-the-reference-of-thought-as-of-incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold’). These two concepts are critical relative to grasping and analysing human choice/notions relative to reference-of-thought—categorical-imperatives/axioms/registry-teleology of meaningful-frameworks. Other implications have to do with human personality development psychology in relation to meaningfulness extending to the construal/conceptualisation of language development as well as aesthetics and virtue as reflecting holographically—conjugatively-and-transfusively> the ontological-contiguity of-the-human-institutionalisation-process. In a further elaboration of apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity)—constitutedness and apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity)—conflatedness with respect to psychologism, the reason why a prospective/transcending/superseding registry-worldview/dimension needs its own knowledge-construct reference-of-thought psychology has to do with the fact that every registry-worldview/dimension has ‘its own specific apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity)—constitutedness /conflation psychological complex reflex mechanism’ wherein its limits in the construal/conceptualisation of intrinsic-reality/ontological-veridicality are defined, and this is subpar to the prospective/transcending/superseding registry-worldview/dimension knowledge-construct reference-of-thought which thus needs its own corresponding psychologism for its superseding meaningfulness-and-teleology, achieved by presencing—absolutising-identitive-constitutedness as apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity)—
constitutedness\textsuperscript{13} re-categorisation/re-adaptation/re-classification’. Consider the example of the ‘God of plane’ type of expression in an animistic/base-institutionalisation setup, where their fundamental psychologism is so ingrained that every meaningfulness from a positivistic social-setup cultural diffusion is inevitably reconstrued in the animistic/base-institutionalisation psychologism, until down the line the latter’s meaningfulness-and-teleology\textsuperscript{100} <amplituding/formative–epistemicity>totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag, by way of continuous ‘ presencing—absolutising-identitive-constitutedness’ as ‘recurrent re-categorisation/re-adaptation/re-classification of the prior apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—constitutedness’ of ‘reference-of-thought’ is critically rid of the very essence of animistic/base-institutionalisation psychologism inducing an overall break into a positivism psychologism. It is interesting to note that going by the psychologism of a base-institutionalisation social-setup\textsuperscript{84} 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–meaningfulness-and-teleology\textsuperscript{100}, and as of its operant nature, isn’t the case in its operant conceptualisation in such a base-institutionalisation social-setup <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought–devolving-as-of-instantiative-context—meaningfulness-and-teleology\textsuperscript{100} 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-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—(of-existential-contextualising-contiguity)—conflatedness or rather ‘presencing—absolutising-identitive-constitutedness’ as recurrent re-categorisation/re-adaptation/re-classification of apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity)—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’s—transcendental-enabling/sublimating/supererogatory—de-mentativity 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 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-(of-existential-contextualising-contiguity)—constitutedness to relative apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—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 deambulation’ harkens back to that of human registry-worldview’s/dimension’s institutionalisation by its socially-functional-and-accordant thresholds of notional–firstnaturedness—temporal-to-intemporal-dispositions-\langle\text{so-construed-as-from-perspective–ontological-normalcy/postconvergence}\rangle further redefining the possibility of uninstitutionalised-threshold as the threshold for failing/not-upholding the institutionalisation’s \text{reference-of-thought–categorical-imperatives/axioms/registry-teleology} and the possibility of prospective institutionalisation as renewing \text{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 \text{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 \text{reference-of-thought}. It is this appreciation successively implied registry-worldviews/dimensions prospective relative-
ontological-completeness\textsuperscript{88}-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\textsuperscript{100} should be predicative of human meaningfulness-and-teleology (much the same way that the notion of temporality\textsuperscript{88}-to-intemporality\textsuperscript{52} thresholds driven construal enables an existentially operant \textsuperscript{45}<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{100}’s-


‘trepidatious-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{100}’s-
reifying/elucidating-of-prospective-relative-ontological-completeness\(^{88}\) -of-\(^{84}\) reference-of-thought\(^{85}\) devolving-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\(^{87}\)’s-
reifying/elucidating-of-prospective-relative-ontological-completeness\(^{88}\) -of-\(^{84}\) reference-of-thought\(^{85}\) devolving-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-\langle amplituding/formative–epistemicity\rangle\text{totalising–in-relative-ontological-completeness}\}\text{ as of existential-contextualising-contiguity }\text{’s-reifying/elucidating-of-prospective-relative-ontological-completeness of reference-of-thought} \text{ devolving-as-of-instantiative-context; as this is already the natural human psychology which on the token of relative completeness-of-reference-of-thought of successively achieved social universal-transparency\{transparency-of-totalising-entailing,-as-to-entailing-\langle amplituding/formative–epistemicity\rangle\text{totalising–in-relative-ontological-completeness}\}\text{ as of existential-contextualising-contiguity }\text{’s-reifying/elucidating-of-prospective-relative-ontological-completeness of reference-of-thought} \text{ devolving-as-of-instantiative-context is behind the untenability/internal-contradiction/internal-incoherence/institutional-constraining that ushers in the successive psychologisms of the successive registry-worldviews/dimensions of reference-of-thought, with the bigger insight thus that such natural psychology is central to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism institutionalisation psychologism; and we can appreciate that the more thorough dilemmas with respect to vices-and-impediments of the grander human condition have been de-mentatively/structurally/paradigmatically resolved as of these successive psychologisms postconverging–de-mentating/structuring/paradigming arising from prospective relative-ontological-completeness of reference-of-thought induced social universal-transparency\{transparency-of-totalising-entailing,-as-to-entailing-\langle amplituding/formative–epistemicity\rangle\text{totalising–in-relative-ontological-completeness}\}\text{ as of existential-contextualising-contiguity }\text{’s-reifying/elucidating-of-prospective-relative-ontological-completeness of reference-of-thought} \text{ devolving-as-of-instantiative-context. For instance, the prospective relative-ontological-completeness of reference-of-thought of rulemaking-}
over-non-rules—apriorising/axiomatising/referencing—psychologism—(as ‘first-level

presencing—absolutising-identitive-constitutedness of reference-of-thought

apriorising/axiomatising/referencing/intelligence/setup/measuring instrument) induced a social

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


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-abtractiveness-of-presencing-in—occlusive-consciousness’—enabling-
apriorising/axiomatising/referencing/intelligence/setup/measuring instrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity’s-


presencing—absolutising-identitive-constitutedness

apriorising/axiomatising/referencing/intelligence/setup/measuring instrument’, as it doesn’t construe a

reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{88}-of-reference-of-thought\textsuperscript{89}-devolving-as-of-instantiative-context, as apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness\textsuperscript{101} of temporality\textsuperscript{8} as-pseudointemporality\textsuperscript{9}-to-intemporality\textsuperscript{10} of human individuations as is the case with referentialism as of ontological-normalcy/postconvergence, as so implied by ‘notional–deprocrypticism’), under the positivistic\textsuperscript{59} meaningfulness-and-teleology\textsuperscript{100} reference-of-thought as absolute value-judgment (not withstanding its prior relative-ontological-incompleteness\textsuperscript{84}-of-reference-of-thought as positivism–procrypticism); likewise, we’ll necessarily be suspect with regards to a corresponding approach where for instance the non-positivism/medievalism mindset/\textsuperscript{1} reference-of-thought equally construed a relatively ontologically non-contiguous stigmatic/mented psychology construct based on its registry-worldview/dimension '<amplituding/formative–epistemicity>totalising–ordinal-as-qualifying-phenomenal-abstractiveness-of-presencing-in–preclusive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{119}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{88}-of-reference-of-thought–devolving-as-of-instantiative-context categorising dispositions’ or ‘second-level-presencing—absolutising-identitive-constitutedness\textsuperscript{13} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, on the basis of its meaningfulness-and-teleology\textsuperscript{100} as value-judgment (not withstanding its prior relative-ontological-incompleteness\textsuperscript{84}-of-reference-of-thought as universalisation–non-positivism/medievalism⟩{\textsuperscript{1}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

2653

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 (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 inducing the successive registry-worldviews/dimensions institutionalisations’ reference-of-thought with their own ‘specific institutionalisation/uninstitutionalised-threshold mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments’ as of their prospective relative-ontological-completeness of reference-of-thought with respect to their social universal-transparency -\{(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness) as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness<reference-of-thought-devolving-as-of-instantiative-context; with the implications being that social universal-transparency\textsuperscript{10}\textsuperscript{4}\textsuperscript{9} -\{(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\textsuperscript{88} -of- reference-of-thought\textsuperscript{84} -devolving-as-of-instantiative-context as of prospective relative-ontological-completeness -of- reference-of-thought redefines prospective meaningfullness-and-teleology\textsuperscript{100} and the corresponding apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, implying an epistemic-totalising\textsuperscript{12} -renewing-realisation/re-perception/re-thought based on prospective maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{10} — unenframed-conceptualisation ultimately as of ‘notional–deprocrypticism’; as this consciously factors in the reality of the need of transcendence-and-sublimity/sublimation/overcoming/superseding–oneness-of-ontology, meaningfullness-and-teleology\textsuperscript{100} construal/conceptualisation, institutionalisation and overall existential becoming. This validates the notion of ‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ as of its construing of notional–deprocrypticism as ‘notional–deprocrypticism suprastructuration’ or ‘notional–deprocrypticism suprastructural psychical-and-institutionalisation orientation of meaningfullness-and-teleology\textsuperscript{100} as of the overall registry-worldview/dimension reconstrual of superseding–oneness-of-ontology’ (enabling the \textsuperscript{1}\textsuperscript{4}\textsuperscript{10}\textsuperscript{14}\textsuperscript{6}\textsuperscript{2}amplituding/formative–epistemicity\textsuperscript{100}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{13}\textsuperscript{10}\textsuperscript{12}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{89} -of- reference-of-thought\textsuperscript{85} -devolving-as-of-instantiative-context/conflation of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of the notional–deprocrypticism socially-functional-and-accordant\textsuperscript{4} as of intemporal/ontological
notional—deprocrypticism apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity)—conflatedness is rather bound to be perceived and construed as of the (recomposured)—consciousness-awareness-teleology in its full potential on the basis of referentialism as of the full development of ontological-normalcy/postconvergence. Thus, the notion of apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity)—conflatedness (including ‘presencing—absolutising-identitive-constitutedness’) can be conceptualised across all transcendence-and-sublimity/sublimation/supererogatory—dementativity as providing the ‘centering platform’ (that reflects the imbricatedness/threadedness/recomposuring of existential-reality as of existential-contextualising-contiguity’s—reifying/elucidating-of-prospective-relative-ontological-completeness—who reference-of-thought—devolving-as-of-instantiative-context in ontological-normalcy/postconvergence or intemporal-preservation-entropy—context in existential-contextualising-contiguity’s—reifying/elucidating-of-prospective-relative-ontological-completeness—who reference-of-thought—devolving-as-of-instantiative-context in ontological-normalcy/postconvergence as social-aggregation-enabling’, wherein for instance scientific explanations psychologism (as of prospective apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity)—conflatedness) supersede mythical/supernatural/alchemic explanations psychologism (as of prior apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity)—constitutedness) as ‘prospective-conventioning as transcendental—
enabling/sublimating/supererogatory-de-mentativity’; interestingly, highlighting how and why transcendence-and-sublimity/sublimation/supererogatory-de-mentativity for prospective institutionalisation is construed in transcendental-enabling/sublimating/supererogatory-de-mentativity terms as its strive for a prospective relative-ontological-completeness of reference-of-thought necessarily implies a more profound grasp of intrinsic-reality/ontological-veridicality with respect to the prior as uninstitutionalised-threshold prior relative-ontological-incompleteness-of-reference-of-thought revealing which by reflex adopts a social-aggregation-enabling disposition with respect to the prior-conventioning). In this respect, ultimately the full achievement of apriorising/axiomatising/referencing-of-existential-contextualising-contiguity—confoundedness 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-of-existential-contextualising-contiguity—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-of-existential-contextualising-contiguity—constitutedness ) with respect to psychical-orientation, meaningfulness-and-teleology construal/conceptualisation, institutionalisation and its overall existential
and thirdly, highlighting the de-mentative/structural/paradigmatic pivoting/decentering as prospective ontological-completeness-of-reference-of-thought possibilities. It should be noted that ‘a mentation reflex as decentered and in de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)’ is no less valid with respect to a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of ‘human temporal uninstitutionalised-threshold mental-disposition’ (speaking of uninstitutionalised-threshold) as ‘a mentation reflex as centered and postconverging-or-dialectical-thinking–apriorising-psychologism’ is valid with respect to a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’; and so, with no relevant need for attending to any ‘psychological complexes’ with respect to a representation as of an uninstitutionalised-threshold wrongly being construed as of institutionalisation (at the uninstitutionalised-threshold) as being ‘a mentation reflex as centered and postconverging-or-dialectical-thinking–apriorising-psychologism’ instead of ‘a mentation reflex as decentered and in de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)’. The point of this statement is that when procrypticism as our uninstitutionalised-threshold is bound to be construed as of metaphysics-of-absence–(implicated-epistemic-veracity-of- nonpresencing–<perspective–ontological-normalcy/postconvergence>), the normal psychologism we know of as of our positivism institutionalisation will no longer apply, as our procrypticism meaningfulness-and-teleology will be represented as decentered and in de-mentation–(supererogatory–ontological–de-mention-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as the necessary/requisite backdrop for the construal of prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation ushering in
notional-deprocrypticism as prospective institutionalisation. In this regard, we’ll certainly inherently relate to preceding successive uninstitutionalised-threshold of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism effectively as decentered and in de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics), though this will most probably be resisted with respect to such a representation of our denaturing of positivistic meaningfulness as our prospective procrypticism uninstitutionalisation (just as the correspondingly humans in the preceding successive uninstitutionalised-threshold by mentation reflex had, consciously and unconsciously, resisted a representation as decentered and in de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics)); while we can recognise successively the centered and postconverging-or-dialectical-thinking-apriorising-psychologism nature of base-institutionalisation, universalisation and positivism, though probably less so of notional-deprocrypticism institutionalisation as it points to the decentering and de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics) of our procrypticism uninstitutionalisation. Such institutionalisation and uninstitutionalised-threshold construal at the transcendental/transdimensional/interdimensional-level is reflected/perspectivated operantly by the concepts of apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—confatedness as of centering and postconverging-or-dialectical-thinking—apriorising-psychologism 8—reference-of-thought implied with institutionalisations and apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—constitutedness as of decentering and ontologically/preconverging-or-dementing—apriorising-psychologism 8—reference-of-thought implied with uninstitutionalised-threshold; prompting the respective institutionalisation and uninstitutionalised-threshold psychologisms
as of the apriorising/precedingness of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness’s-of-reference-of-thought’s-devolving-as-of-instantiative-context reflecting this reality beyond and above our subpar syncretising/circularity/interiorising/akrasiatic-drag’s-reference-of-thought in positivism–procrysticism from a notional–deprocrysticism 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 syncretising/circularity/interiorising/akrasiatic-drag’s-reference-of-thought as of the apriorising/precedingness of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness’s-of-reference-of-thought’s-devolving-as-of-instantiative-context reflecting this reality beyond and above it from the positivism perspective. Thus it is fundamentally the case that the requisite construal/conceptualisation as decentered and in de-mentation{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} of an uninstitutionalised-threshold is hardly just one of ‘simplistic knowledge elucidation’ but rather an elucidation as of intellectual courage in bluntly asserting decentering and de-mentation{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}. Intellectual courage as imbuing knowledge with organic profoundness of intemporal-disposition philosophy rather than just a mechanical construct of technicalities is the central driver for all initiated transcendence-and-sublimity/sublimation/supererogatory–de-mentativity and prospective institutionalisations, as this goes beyond intellectual institutional-being-and-craft, since there is ‘no magical knowledge technicality’ for implying a more profound ontological-completeness-of-reference-of-thought over a relatively relative-ontological-incompleteness’s-of-reference-
of-thought but for such intellectual bravery to buck the trend or subvert as so displayed by the many illustrious positivism registry-worldview/dimension enablers subverting a non-positivism/medievalism mindset/ reference-of-thought, fundamentally so with respect to such an intrinsic-reality/ontological-veridicality knowledge construct issue associated with transcendental-enabling/sublimating/supererogatory–de-mentativity rather than a conventioning sovereign construct/choice issue associated with social-aggregation-enabling. In this regard, the issue arising is ‘altogether not a knowledge elucidation problem’ with respect to the implied representation of uninstitutionalised-threshold as decentered and in de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) but rather a ‘psychological complex issue’ of the prior/transcended/superseded reference-of-thought. This explains why the issue is construed ontologically in ‘psychologism terms as of amplituding/formative–epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’, as requiring a coming to terms with the understanding implied by prospective institutionalisation as of its more profound existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought–devolving-as-of-instantiative-context; as more fundamentally, Galileo’s use of a telescope to demonstrate a heliocentric system with respect to the non-positivism/medievalism reference-of-thought is not about the inherent knowledge implications to which the non-positivism/medievalism mindset’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\(^{(100)}\) requisite knowledge or meaningfulness-and-teleology\(^{(100)}\) reference-of-thought. Such equally applies with respect to notional–deprocripticism prospective institutionalisation relative to our procripticism uninstitutionalised-threshold\(^{(92)}\). 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\(^{(73)}\) 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 \(^{(84)}\) reference-of-thought/psychologism construed as including the discrecional 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 \(^{(84)}\) 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 \(^{(84)}\) reference-of-thought/psychologism construed as including the discrecional 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\(^{(73)}\) outcomes means the medieval or animistic/base-institutionalisation setup has grasped the positivistic organic-knowledge, as it is very much likely that it will surreptitiously and beyond-the-consciousness-awareness-
teleology\textsuperscript{100}-%in-existential-extrication-as-of-existential-unthought\textsuperscript{6} conjure up explanations/\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100} in terms–as-of-axiomatic-construct of its non-positivistic medieval alchemic or non-positivistic animistic \textsuperscript{8} reference-of-thought psychology; as it is naïve to think that implied organic-knowledge as of prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory\textsuperscript{de-mentativity} requiring its own \textsuperscript{84} reference-of-thought psychology can simply be construed as ‘mechanical-knowledge’ while still upholding/keeping the prior/transcended/superseded registry-worldview’s/dimension’s \textsuperscript{84} reference-of-thought psychology, as the organic-knowledge rather points to ‘validating ontological-primumovers-totalitative-framework\textsuperscript{23} outcomes as its mechanical-knowledge aspect but further requires a development of the discreitional contemplative aspect as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality of the knowledge’, grounded rather on such a prospective institutionalisation psychologism as its ‘suprastructuration’ or its ‘suprastructural psychical-and-institutionalisation orientation of \textsuperscript{7} meaningfulness-and-teleology\textsuperscript{100} synopsising-depth as of the overall registry-worldview’s/dimension’s reconstrual of superseding–oneness-of-ontology’, and not the prior/superseded/transcended uninstitutionalised-threshold\textsuperscript{103} psychologism. Such organic-knowledge gets institutionalised to an extent by the habituation as of circularity/recurrence/repetition/repeatability of the mechanical-knowledge implied \textsuperscript{8} reference-of-thought of \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100} as of crossgenerational psychoanalytic-unshackling involving \textsuperscript{\textless amplituding/formative–epistemicity\textgreater}\textsuperscript{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} towards the ultimate crossgenerational alignment to the prospective/transcending/superseding registry-worldview \textsuperscript{8} reference-of-thought, as a positivistic registry-worldview \textsuperscript{8} 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\(^2\) 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\(^6\) temporal-individuations-as-shortness-of-register-of—meaningfulness-and-teleology\(^1\) are a drawback to transcendence-and-sublimity/sublimation/supererogatory—de-mentativity (by adherence to ‘\(<amplituding/formative>\) wooden-language-\(\{\)imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—teleology } of prior/transcended/superseded registry-worldviews/dimensions’ inducing their successive threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^7\)<as-to—‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising-psychologism>, and critically so as across all registry-worldviews postlogism\(^7\) leads to a characteristic mental-disposition at their uninstitutionalised-threshold\(^9\) of deception-of-concurrently-false-presupposing/false-presuming/false-premising-of-narratives and the consequent derivation, due to induced ‘lack of constraining social\(^10\) universal-transparency\(^8\) (transparency-of-totalising-entailing—as-to-entailing—\(<amplituding/formative—epistemicity—totalising—in-relative-ontological-completeness }), to other temporal-dispositions as conjugated-postlogism\(^8\), and so beyond-the-consciousness-awareness—teleology\(^10\)—\(<in—existential-extrication—as-of-existential-unthought\(^9\) whether conscious or unconscious) while
the intemporal-individuation-as-longness-of-register-of—meaningfulness-and-teleology
ushers in transcendence-and-sublimity/sublimation/supererogatory—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—<for-sublimating—existential-
enpointing/denouement>—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 <amplituding/formative—
epistemicity>—totalising—self-referencing-syncretising/circularity/interiorising/akrasiate-drags,
as its resolution is rather an anticipation as of transversality—<for-sublimating—existential-
enpointing/denouement>—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-
apriorising/axiomatising/referencing’ Likewise, futural Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development—as-infrastructure-of—
meaningfulness-and-teleology as of prospective notional—deprocrypticism
institutionalisation meaningfulness-and-teleology implies that transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity rather reasoned in our positivism—
procrypticism terms of psychology is inevitably denaturing as of ontological-
normalcy/postconvergence epistemic/notional—projective-perspective; as it is in need of the
organic-knowledge of the prospective institutionalisation psychology or
notional-deprocrypticism psychologism as apriorising/axiomatising/referencing-as-of-existential-contextualising-contiguity—conflatedness (conflation psychologism) on the basis of the referentialism technique of point-referencing (explained elsewhere), which involves contrastive temporal-to-intemporal synopsising-depth from a notional-deprocrypticism perspective that re-establishes existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-devolving-as-of-instantiative-context and in so doing undermines the relatively defective terms of ‘positivism–procrypticism uninstitutionalisation psychologism’ (disjointedness-as-of-reference-of-thought) and setting up ‘notional-deprocrypticism organic-knowledge institutionalisation psychologism including the discrecional contemplative as of the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality aspect in preempting—disjointedness-as-of-reference-of-thought or upholding jointedness’, as de-mentatively/structurally/paradigmatically transcending the overall vices-and-impediments of positivism–procrypticism registry-worldview/dimension. The further implication is that notional-deprocrypticism is rather construed as a perpetuating metaphysics-of-absence (implicated-epistemic-veracity-of-nonpresencing<-perspective-ontological-normalcy/postconvergence>) which driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality can then enable that way the perpetual upholding of organic-knowledge. This ‘mechanical-knowledge by organic-knowledge’ implication for conceptualising institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing<-perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> is validated by ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the
reverberation/existence-potency\textsuperscript{18}-sublimating–nascent,-disclosed-from-prospective-
epistemic-digression (with change rather reflected as a result of human limited-mentation-
capacity-deepening\textsuperscript{2}2), such that in addition to the human limited-mentation-capacity-
deepening\textsuperscript{53} eliciting the successive ‘social-\textsuperscript{104} universally-transparent-and-implicitly-formulated
direct-constraining-construct’ as highlighted above equally inherently imply (and so, as of complement to human limited mentation capacity), a grander non-constraining element qualified as ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality construed as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ incomplement-to and reflecting the incompleteness of the ‘social-\textsuperscript{104} universally-transparent-and-
implicitly-formulated direct-constraining-construct’; with both the ‘social-\textsuperscript{104} universally-
transparent-and-implicitly-formulated direct-constraining-construct’ and 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 construed as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ implying the ‘organic-knowledge’ while just the ‘social-\textsuperscript{104} universally-transparent-and-implicitly-formulated
direct-constraining-construct’ is the ‘mechanical-knowledge’. The underlying idea is that an individuation in recurrent-utter-uninstitutionalisation notwithstanding its non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-
mental-disposition (social-\textsuperscript{104} universally-transparent-and-implicitly-formulated direct-
constraining-construct), wherein human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness–temporal-
to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>’–existentialism-form-factor still applies and if they project
intemporally/longness-of-register-of—meaningfulness-and-teleology, is not necessarily utterly devoid of a basic sense of the-Good/understanding/knowledge-reification ontological-primemovers-totalitative-framework as virtue-as-of-ontological-emancipation on the basis that it doesn’t recognise rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism as of ‘mechanical-knowledge’, but while that can as well be the case when projecting temporally/shortness-of-register-of—meaningfulness-and-teleology as of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance in such a setup as not constrained by any rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism (based on mere ‘mechanical non-knowledge’ of non-rules—apriorising/axiomatising/referencing—psychologism, as-impulsive-or-accidented-or-random-mental-disposition in recurrent-utter-uninstitutionalisation), however at the intemporal-threshold as of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance notwithstanding its limited-mentation-capacity, by intemporal-projection it will be able to summon heuristically a sense of the-Good/understanding/knowledge-reification ontological-primemovers-totalitative-framework from its ‘complementing grander social—universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality construed as of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’ (beyond the mere ‘mechanical non-knowledge’ of non-rules—apriorising/axiomatising/referencing—psychologism, as-impulsive-or-accidented-or-random-mental-disposition) as ‘organic-knowledge’, for maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation (as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation

(intemporal/ontological/social/species/universal/transcendental/maximising-recomposuring-for-relative-ontological-completeness—a-unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming) leading by a dynamic-cumulative-
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ which together with the ‘mechanical-knowledge’ make up the ‘organic-knowledge’, and so rather as of temporal extricatory preconverging–de-mentating/structuring/paradigming. This further involves shades-of-temporality\(^9\) as postlogism\(^7\)-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought- devolving ontological-performance\(^7\)-<including-virtue-as-ontology> inducing defect of logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation as well as postlogism\(^7\) inducing defect of reference-of-thought or perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^>\). postlogism\(^7\) as such involves deliberate and wrong pretence of rational projection of thought (as of teleologically-degraded synopsising-depth) whereas existential-contextualising-contiguity\(^39\)'s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context reveals that such thought derives from ‘denaturing\(^{15}\) axiomatic relation’ as the ‘<amplituding/formative> wooden-language-{imbued—temporal—mere-
form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing—
narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-
teleology } of mechanical-knowledge’ as deterministic for temporal/shortness-of-register-of-
meaningfulness-and-teleology\(^{10}\) purpose in disdain of the intemporal/longness-of-register-of-
meaningfulness-and-teleology\(^{10}\) essence of knowledge as of its organic essence. The conjugation of other shades-of-temporality\(^{20}\) to postlogism\(^7\) induces their respective conjugated-postlogism\(^7\) leading by dynamic-cumulative-aftereffect to a broader social derived-
perversion-of-reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > construed as social-postlogism that fundamentally is denaturing of meaningfulness-and-teleology at the given uninstitutionalised-threshold as threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to-'attendant-intradimensional'-prospectively-
points to the fact that the traditional construal of knowledge often tacitly as of intemporal/longness-of-register-of—meaningfulness-and-teleology is incomplete and rather speaks of ‘vague intellectual intemporal-romanticism’ and doesn’t fit with the reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—'notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence'>—existentialism-form-factor as upheld by the mediocrity principle underlying a rational-realism perspective, and explains why articulating knowledge merely as ‘mechanical-knowledge’ is bound to lead to its distortion/perversion/misconstrual by the mere fact of human temporal/shortness-of-register-of—meaningfulness-and-teleology mental-disposition adhering rather to wooden-language—(imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology ) implied by the mechanical-knowledge explaining the successive need for ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality to overcome such distortion/perversion/misconstrual; as in fact despite such a vague idealism as intemporal-romanticism, implicitly where highly pressing we tend to be obliged to recognised this temporal-to-intemporal reality as implied in the way we go about developing many a social formal construct. Thus notional—deprocrypticism knowledge as overlapping the mechanical with the organic, as of the intemporal/longness-of-register-of—meaningfulness-and-teleology mental-disposition driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality behind the mechanical-knowledge, is a further validation of the idea of notionalisation/notional-conception/amplituding of knowledge which emphasises in principle
and beforehand/as-of-a-priori a deliberative consideration of this temporal-to-intemperal human disposition in relating to mechanical-knowledge as of prospective possibilities for a better preempting of temporality/shortness and skewing towards the intemperal/longness-of-register-of—meaningfulness-and-teleology, and so as of organic-knowledge overlapping. Further, the reality of a human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—firstnatures—temporal-to-intemperal-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<for-sublimating—existential-eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing’ of human meaningfulness as of temporal-to-intemperal mental-dispositions transversality<for-sublimating—existential-eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing’ and ‘not a ‘solipsistic commonness of meaningfulness that wrongly implies no notional—firstnatures—temporal-to-intemperal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence> mental-dispositions’, as any commonness is ‘a commonness implied with respect to secondnaturing institutionalisation as of social-functioning-and-accordance—as-of—social-stake-contention-or-confliction thresholds’, with the implication that there is no point acting and relating with knowledge as if it is about a solipsistic transformation into intemperality/longness but rather relating to it as a secondnaturing exercise of skewing (‘intemperality—asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity or deferential-formalisation-transference) with respect to the institutionalisation/intemperalisation process as virtue (a notion equally implied by many a prophesying metaphysico-theological construct as
the intemporality\textsuperscript{2}/longness and transcendental projections as of their limited-mentation-capacity in their own times in resolving the issues of human temporality\textsuperscript{7}/shortness in their times). In which case while such intemporality\textsuperscript{2}/longness cannot be construed as of a social commonness of \textsuperscript{4}reference-of-thought, it’s occurrence if it does occur can only be construed in transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing\textsuperscript{10} (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-(of-existential-contextualising-contiguity)—conflatedness 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\textsuperscript{7}—of-the-human-institutionalisation-process’ as well as ‘individuation terms of human temporal-to-intemporal mental-dispositions’. With regards to the interdimensional/transdimensional/transcendental ontological-contiguity —of-the-human-institutionalisation-process\textsuperscript{68} level, we can construe of apriorising/axiomatising/referencing-(of existential-contextualising-contiguity)—conflatedness as of the <amplituding/formative–epistemicity>totalising–ratio-contiguity/ratioxination-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{39}’s-
reifying/elucidating-of-prospective-relative-ontological-completeness \(^{88}\) -of- reference-of-thought\(^ {88}\) -developing-as-of-instantiative-context potency implied as of ontological-normalcy/postconvergence and reconstrued in the successive prospective relative-ontological-completeness \(^ {84}\) -of- reference-of-thought, wherein the referentialism technique for apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity\(^ {39}\))—conflatedness \(^ {11}\) known as point-referencing delineates/disambiguates the various institutional-cumulation/institutional-recomposure \({\text{as-to-}}\) historicity/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflecte’d-‘epistemicity-relativism’>\) as of ontological-normalcy/postconvergence revealing their ‘contrastive-synopsising-depths-of—meaningfulness-and-teleology\(^ {10}\)' as the varying synopsising-depth of human meaningfulness-and-teleology\(^ {10}\) (recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, positivism–procrypticism, and prospectively notional–deprocrypticism which as ‘notional–deprocrypticism’ is the ‘point of point-referencing for apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity\(^ {39}\))—conflatedness\(^ {2}\), by the construal of its ontological-contiguity \(^ {7}\)—of-the-human-institutionalisation-process\(^ {68}\) 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 \(^ {53}\) as of apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity\(^ {39}\))—conflatedness\(^ {13}\) (or construed as from apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity\(^ {39}\))—constitutedness\(^ {11}\)/\(^ {79}\) presencing—absolutising-identitive-constitutedness\(^ {13}\) to apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity\(^ {39}\))—conflatedness\(^ {15}\)) inducing both the registry-worldviews/dimensions
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism, as ‘decentering and preconverging-or-dementing’—apriorising-psychologism
beforehand/as-of-a-priori’ universalisation–non-positivism/medievalism as failing/not-
upholding—<as-of-apriorising/axiomatising/referencing> positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism, and as ‘decentering and preconverging-or-dementing’—apriorising-
psychologism beforehand/as-of-a-priori’ positivism–procrypticism as failing/not-upholding-
<as-of-apriorising/axiomatising/referencing> preempting—disjointedness-as-of—reference-of-
thought, as-to—<amplituding/formative–epistemicity>growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism. Critically and interestingly with the last stage since our positivism–
procrypticism registry-worldview/dimension is necessarily in <amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
as with all ‘present-states’ of registry-worldviews/dimensions as construed from their backend
perspectives in reflecting holographically—<conjugatively-and-transfusively> the ontological-
contiguity—of-the-human-institutionalisation-process, it would hardly be inclined to
interpret such apriorising/axiomatising/referencing—(of-existential-contextualising-
contiguity)—conflatedness referentialism technique of point-referencing
(notional–deprocrypticism) that ‘decenters and dements it beforehand/as-of-a-priori’ on the
basis of such ‘doppler-thinking’ based on attendant-ontologising–capacity driven
‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’ as of the grander ontological-normalcy/postconvergence
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ and thus
rendering its meaningfulness-and-teleology threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing apriorising-psychologism at the positivism–procrypticism uninstitutionalisation, while it ‘pointlessly strives to be centered and postconverging-or-dialectical-thinking apriorising-psychologism by reflex’ by not recognising its uninstitutionalised-threshold or the procrypticism uninstitutionalisation reference-of-thought in disjointedness-as-of-reference-of-thought (as all ‘present-states’ of registry-worldviews/dimensions do by reflex), and thus rather involved in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of meaning as of <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag. But then we know and can appreciate that all the prior registry-worldviews/dimensions were ‘decentered and preconverging-or-dementing apriorising-psychologism beforehand/as-of-a-priori’ going by ‘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 and anti-prospective institutionalisation mental-disposition’ of all ‘present-states’ of all registry-worldviews/dimensions is due to the fact of such ‘present-states’ 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-
In other words, suprastructuralism (as of its referential and ontological-normalcy/postconvergence emanance perspective and as a doppler-thinking exercise) ushers in a whole new comprehensive registry-worldview across the entire social construction-of-meaning called deprocrypticism, much like positivism did over non-positivism/medievalism or universalisation over ununiversalisation or base-institutionalisation over tert-uninstitutionalisation. Central to such a universal notion of deprocrypticism is the idea of an utter-recomposuring-ontologising by upholding ontological-normalcy/prospective-
mindset/reference-of-thought (Base-institutionalisation); existential universalising with universalising techniques and universalising mindset/reference-of-thought (universalisation); existential positivising/rational-empiricism with positivising techniques and positivising mindset/reference-of-thought (Positivism); and prospectively ‘existential ontologising’, and so beyond its conventioning incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation disjointedness-as-of reference-of-thought as of temporal-accommodation of positivistic meaningfulness, as ‘existentially utter postdicatory ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’, with postdicatory methods and techniques and an overall postdicatory mindset/reference-of-thought (deprocrypticism). Existential ontologising is effectively the human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology aspiration towards a fulsome grasp of intrinsic-reality/full-ontological-veridicality as fulfilling ontological-normalcy; all along the institutional-cumulation/institutional-recomposure⟩⟨historiality/ontological-eventfulness /ontological-aesthetic-tracing⟨perspective–ontological-normalcy/postconvergence-reflected—epistemicity-relativism⟩⟩ levels but for incomplete human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology capacity the preceding institutionalisation levels are more like successive compromises towards notional–deprocrypticism as ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). A critical distinction between notional–deprocrypticism institutionalisation and positivistic institutionalisation has to do with the former uncompromising relation with respect to upholding ontological-contiguity thus overcoming the temporal-emananances-registries hotchpotching <amplituding/formative> wooden-language ⟨imbued—averaging-of-thought⟨as-to-
leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-
‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications⟩}
or banality-of-thought dynamism, and specifically in the extended-informality-⟨susceptible-to-
effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-
teleology⟩ even though it is very much present in the formal sphere as well) and the
incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and
notional–disjointedness-as-of–reference-of-thought inherent in the positivistic mindset, thus
the latter tends relatively to be weakly ontologically-contiguous with all the existential
implications thereof, whether with regards to virtue construal or subject-matters issues. Further
as with all transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, the
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity going from
procrypticism, or the preconverging-or-dementing–apriorising-psychologism (perversion-of-
reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation as to preconverging-or-dementing–apriorising-psychologism)
of positivistic meaningfulness-and-teleology, to notional–deprocrypticism will involve a
psychoanalytically preconverging-or-dementing–apriorising-psychologism
deconstruction/ontological-reconstituting–as-to-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 at its uninstitutionalised-
threshold in hollow-constituting–as-disjointed-misappropriation-of-meaningfulness-and-
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 -<as-to-‘attendant-intradimensional’-prospectively-
disontologising-preconverging/dementing -apriorising-psychologism> and not organic-
comprehension-thinking’, and we can envision retrospectively the points of ‘de-mentation
(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
attributive-dialectics) of preceding registry-worldviews/dimensions from our vantage point of
being at the backend of the institutional-cumulation/institutional-recomposure-{as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’}> process like an insight in the
recurrent-utter-institutionalised ‘so-called savage’ mindset/ reference-of-thought or the
medieval mindset, for instance. Likewise such a threshold-of–
onconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to-‘attendant-
intradimensional’-prospectively-disontologising-preconverging/dementing -apriorising-
psychologism> registry-worldview projection though of a different nature of the positivistic
registry-worldview/dimension can be made prospectively from a notional–deprocrypticism
insight that overrides our illusion-of-the-present/epistemic-totalising ~self-referencing-
syncretising/present-consciousness/mirage given its more suprastructural and ontological-
ormalcy/postconvergence vantage perspective in relation to intrinsic-reality/ontological-
veridicality/ontological-referencing. The general underlying principle for
notional–deprocrypticism methods and techniques is that of being utterly ontologising, beyond
positivistic meaningfulness conventioning and temporal-accommodation as ‘ontologically-
reconstituting/deconstruction’ for undermining notional-discontiguity/epistemic-
discontiguity -<shallow-supererogation -of-mentally-
aestheticised-preconverging/dementing –qualia-schema> arising from temporal-dispositions
perversion-of- reference-of-thought<-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging-
elicited 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-\的历史气息/ontological-eventfulness /ontological-aesthetic-tracing-\langle\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 universalisation the circumspection involves contrastive ununiversalisation–and–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-\langle\so-construed-as-from-perspective–ontological-normalcy/postconvergence\rangle 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}\langle\as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing \textsuperscript{-apriorising-psychologism}, respectively as the mental-devising-representation of postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-
psychologism representation and preconverging-or-dementing\textsuperscript{10\textcircled{a}}–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{10\textcircled{a}} 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 procripticism.

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–deprocripticism institutionalisation level within the treatment of the institutional-cumulation/institutional-recomposure\textsuperscript{(as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>)} meta-conceptual frame is that it provides (besides being critically important to grasp by itself as a parasitising/co-opting phenomenon that can potentially arise in all human locales) the incidental and the-Good/understanding/knowledge-reification /ontological-primemovers-totalitative-framework\textsuperscript{1}\) 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\textsuperscript{100} and thus inducing a fundamental flaw with the \textsuperscript{84} 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-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation), which in turn further enlighten the incidental analysis of psychopathy and social psychopath. Such dynamic and mutually beneficial insight at the meta-conceptualisation and incidental further extends to other related incidental issues relevant to the meta-conceptualisation. It should be noted that this overall explanatory exercise is ‘not reasoning by analogy’ but rather contiguous (ontological-contiguity) as the fundamental notion is institutionalisation/intemporalisation entropy (intemporal-preservation contiguity; by a skewing device (‘intemporality—asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity)/deferential-formalisation-transference of the averageness of human temporal-dispositions, with corresponding formalisation and internalisation as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, towards the supersedingness of the intemporal-disposition which is inherently ontological and syncs with intrinsic reality in its ontological-primemovers-totalitative-framework, and hence its supersedingness as it induces overall social virtue-as-of-ontology). Institutionalisation/intemporalisation entropy (intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) involves: - recurrent-utter-uninstitutionalisation (initial state of ‘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—or—ontological-preservation as base-institutionalisation), - base-institutionalisation institutionalisation/intemporalisation (whose reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation ‘perversion-of-
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 deprocriptic virtue operates on a realistic grasp of human subknowledging/mimicking/temporal-to-intemporal-solipsistic-projections at uninstitutionalised-threshold and then strives to skew/deferential-formalisation-transference for the supersedingness of the intemporal-disposition, which is ontological, for intemporal-preservation entropy/contiguity). We can garner such emanant (becoming) ‘psychoanalytic unshackled insight’ of how we transcended from non-positivism/medievalism to a positivistic registry-worldview. A literary insight can also be grasped reading Chinua Achebe’s Things Fall Apart on how a community where a traditional registry-worldview with its sense of purpose had to deal with positivistic transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Think of the state of the mind of Okonkwo of the Umuofia Clan. Though, in this case the transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is by cultural diffusion rather than by internal philosophical transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Basically, all transcendence-and-sublimity/sublimation/supererogatory-de-mentativity involve ‘a psychoanalytic-unshackling of this sort’. Counterintuitively, it should be understood that no transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is rational because you rationalise by operating logic on a sound registry-worldview/axiomatic construct/categorical-imperatives but then the need for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity due to perversion-and-derived-perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> and the registry-
worldview’s/dimension’s relative-ontological-incompleteness-induced, threshold-of-nonconviction/madeupness/bottomlining-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 seconndaturing/institutionalising for the new possibilities for the species; noting that, this doesn’t mean that the Descartes, Comtes, Galileos, Newtons, Darwins… of the world, miraculously came up with positivism to supersede/precede/override/utter medievalism, as they were of medieval stock but by philosophical transcendence-and-sublimity/sublimation/supererogatory—de-mentativity could project beyond the limits of non-positivism/medievalism even were they were still imbued with remnants of the old like alchemic beliefs. Hence it is the transcendental process that is actually critical)! Now what positive can come from psychopathy? From the intemporal perspective NONE. Besides specific social consequences of psychopathy as the context of ‘socially-perceived-value as of social-stake-contention-or-confliction’ moves from family, neighbourhood, school, company, administration, business, criminality, etc. depending on the development of the specific
procrypticism which as of its inherent disjointedness-as-of-reference-of-thought requires deprocrypticism. And this memetic-reordering/psychoanalytic-unshackling process, is fundamentally about ‘the precedingness/supersedingness/ascendency/postconvergence of the entropy to preserve intemporality’ known as intemporal-preservation-entropy-or-contiguity—or–ontological-preservation, with the idea that reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation are as pertinent only as these preserve intemporality, and are collapsed/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 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–firstnatures—temporal-to-intemporal-dispositions—as-construed-as-from-perspective–ontological-normalcy/postconvergence> as to shallow-supererogation—to—
profound-supererogation that should not be confused with a secondnaturaed/institutionalised disposition in relation to virtue). This effectively forms the recomposured backdrop for prospective transcendental construct of deprocripticism, as the ‘ontologising organic-comprehension-thinking (organicalism/’intemporal-prioritisation-of- reference-of-thought’–as-conflatedness-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology) 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
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\(^7\) (normal prelogism\(^7\)-as-of-conviction,-in-profound-supererogation of 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\(^8\)<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative-disambiguated–‘motif-and-apriorising/axiomatising/referencing’\(^9\). It is rather a flaw in the prelogism\(^7\)-as-of-conviction,-in-profound-supererogation of existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at mind’s perception (prelogism\(^7\) or supplanting–conviction-as-to-profound-supererogation of-‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism while the psychopath’s mental-disposition is formulaic slanting \(^{10}\)compulsing–nonconviction/madeupness/bottomlining \(^{11}\)<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>–induced-disontologising–of-the–‘attendant-intradimensional–ontologising’–imbued<contextualising/existentialising–attendant–
ontological-contiguity<disontologising-perverted-outcome-sought-precedes-existentially-veridical–attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness> or postlogism 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 transcendental-enabling/sublimating/supererogatory–de-mentativity)/deferential-formalisation-transference and dominate temporal-dispositions in the medium to long perspective. For instance, everyone will like to see a good legal system to ensure that they do not fall afoul of a bad judgment even if, circumstantially, maybe they themselves may be inclined not to have others or some others to enjoy the same (of course, the internalisation of our ‘present institutionalised/intemporalised positivistic meaningful worldview’ will seem to imply that we do have a first nature disposition
to be inherently civilised to want to universally wish that everyone have to deal with a fair legal system, that anyway is to the credit of the institutionalisation/intemporalisation process, but that is a secondnatured/internalised construct). This explains why there is no need to breach the scientific principle known as the ‘mediocrity principle’, (which says that there are no exceptions/specialness in science), to wrongly say that man is inherently intemporal (as in reality man is a notional-firstnaturedness—temporal-to-intemporal-dispositions—creature in its moral/virtuous-agency); to explain why society tends to improve/progress. Rather, the intemporal-disposition de-mentatively/structurally/paradigmatically brings more overall good and hence skews (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) man in the medium to long perspective towards ‘the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework (institutionalised, formalised and internalised)’. This elucidation is important because while internalisation might point to the social good it is important to understand that when dealing with our solipsism at ‘uninstitutionalised-threshold’ we aren’t anymore intemporal (the-Good as longness-of-register-of—meaningfulness-and-teleology) than temporal (shortness-of-register-of—meaningfulness-and-teleology) going by the ‘mediocrity principle’, and the analysis should take account of this (by not just operating/processing logic but construing notional-firstnaturedness—temporal-to-intemporal-dispositions—disambiguation with a de-mentation (supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) highlighting organic-comprehension-thinking (organicism/intemporal-prioritisation-of-reference-of-thought—as-conflatedness-or-ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology) and the distracting
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation

‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing

apriorising-psychologism>. Why talk of ‘uninstitutionalised-threshold’? This is the underlying notion of ‘a grand theory of psychology’ that has been missing to turn psychology from a preconverging–de-mentating/structuring/paradigming of the human presencing—absolutising-identitive-constitutedness

social-vestedness/normativity-

functionalism> as modern into a postconverging–de-mentating/structuring/paradigming across-and-of-all-times of nonpresencing-

Why? The foundation of a human psychological science should be fundamentally about ‘the contiguity/entropy conceptualisation of the human psyche’ (and as this permits institutional-cumulation/institutional-recomposure-as-to historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism>) or anthropopsychology or ‘the-anthropological-continuity’, i.e. cumulating/recomposing from recurrent-utter-uninstitutionalisation, based-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, positivism–procrypticism, and prospectively deprocrypticism). The present treatment of psychology will seem to imply that all psychology is about psychoanalytic techniques on the modern positive mind, which is rather naïve and uninsightful not just in terms of scope but critically depth of conceptualisation. The answer to this ‘contiguity/entropy conceptualisation of the psyche’ is about how the underlying notion of ‘intemporal-preservation-entropy-or-contiguity–or–ontological-preservation abstractly allows for human-subpotency survival/existence/emanance/fulfilment/flourishing in existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression 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 subknowling—mimicking—to-intemporal preservation, just as the notion of good covers the concepts of good-to-bad). Correspondingly, this notion of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation involves ‘mental candoring’ where mental-devising-representation syncs with intrinsic-reality and mental-decandoring where mental-devising-representation is a wrong/flawed perverted representation of intrinsic-reality. If we have an anthropological continuity/anthropopsychology, then the continuity as entropy is the exercise of candoring as ‘straightness/soundness—or—ontological-good-faith/authenticity—or—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—or—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—or—reference-of-thought—or—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism’, whether in the perversion—or—reference-of-thought—as—effectively—apriorising—in—nonconviction/madeupness/bottomlining—as—to—shallow—supererogation > across the institutional-cumulation/institutional-recomposure—as—to—historiality/ontological-eventfulness—or—ontological-aesthetic-tracing—or—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism>, whether in the perversion—or—reference-of-thought—as—effectively—apriorising—in—nonconviction/madeupness/bottomlining—as—to—shallow—supererogation > as to preconverging—or—dementing—apriorising-psychologism of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism—or—disjointedness—as—of—
reference-of-thought. Such a transcendental/transdimensional/interdimensional/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation, for a novel genuinely universal psychology as anthropopsychology, involved in all successive institutional-cumulation/institutional-recomposure—(as-to-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-primemovers-totalitative-framework, i.e. notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence) for such a conceptualisation of anthropopsychology or ‘genuinely universal psychology’. The philosophical conceptualisation of stranding is rather ‘notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’ disambiguation’ which serves to avoid the supplanting—conviction—as-to-profound-supererogation—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 disposition is effectively
dimension with new superseding reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}. de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) can be implied as mental-devising-representation across all registry-worldviews/dimensions not withstanding any registry-worldview’s/dimension’s illusion-of-the-present/present-consciousness mental-devising-representation, and so, by accounting anticipatorily and preemptively for the registry-worldview’s/dimension’s perversion-of reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, of its categorical-imperatives/axioms/registry-teleology\textsuperscript{100} for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation whether a retrospective, present or prospective registry-worldview/dimension. Hence the need for ‘collapsing’/overriding of the transcended registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} with prospective transcending/superseding reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in anticipation and preemption as untenability/internal-contradiction/internal-incoherence/institutional-constraining, as secondnaturing and ‘not as temporal-dispositions transformation’ to wrongly imply a universal dimensionality-of-sublimating \textsuperscript{104}(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) human predisposition. For instance, the veridical stranded mental-devising-representation we may have from a positivistic standpoint of the non-positivism/medievalism mind as oblongated/decandored is not recognised by the non-positivism/medievalism mindset/ reference-of-thought by its syncretic reflex to be functionally in its mental straightness and candored (even though such a representation is ontologically wrong regarding
its mental-devising-representation with respect to the its uninstitutionalised-threshold requiring positivism institutionalisation/intemporalisation). Prospectively, the  
(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–meanfulness-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 intemoral-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 vacuum with respect to the transcending. Such vacuum 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  
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as of preconverging-or-dementing–apriorising-psychologism–<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-
phase> notwithstanding their wrongly projected postconverging-or-dialectical-thinking—apriorising-psychologism—stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>. This is ontologically foundational (more like the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument grounding spirit of arithmetic cannot be undermined in any way possible and you then have the possibility of sound arithmetic thereafter). 14 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 totalising-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 mithinking or misreasoning or mislogic or preconverging-or-dementing\cite{footnote1}–apriorising-psychologism<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> or <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\cite{footnote3} or notional-discontiguity/epistemic-discontiguity <shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema>, as there is no veridical meaningfulness that exists out of ontology or isn’t in ontological-contiguity\cite{footnote6}) is highly prevalent in the extended-informality-{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-teleology} of society as social-aggregation-enabling, the reason we strive to formalise whether in terms–as-of-axiomatic-construct of laws, institutions, organisations, etc. The basic fact is that the virtue of the intemporal-disposition constructs cannot accommodate non-ontology since reality doesn’t adjust to man and it is man that adjusts to reality. The de-mentation-<supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics>-in-a-contiguity-of-increasing-ontological-normalcy/postconvergence implies that an interlocutor’s retrospectively demonstrable narratives miscuing and subsequent perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> speaks of the real nature of its present and prospective narratives as decandored and oblongated in effect ontologically but that by an illusion-of-the-present reflex as well as for the sake of functioning we tend to represent by default such miscuing and perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> meaning as straightness/candored (intemporal) which is not ontologically veridical; in which case the
prospective transcended registry-worldview strands such meaningfulness as decandored/oblongated (subknowledging/mimicking) even if the mental-disposition of the transcended registry-worldview is in an illusion-of-the-present straightness/candoring mental-devising-representation of meaning. In other words, de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) ensure an affixing of temporal-dispositions perversion-of-reference-of-thought—shallow-supererogation teleologic orientations denaturing to the corresponding temporal perversion-of-reference-of-thought—shallow-supererogation minds sets in their ontological-escalation/aetiologisation without letting for a disjunction/skipping into intemiporal/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-intemiporal-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 intemiporal positivistic mindset/ reference-of-thought will not be limited to that particular instance but carries the ‘disambiguation of notional–firstnaturedness—temporal-to-intemiporal-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\textsuperscript{100} 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 \textsuperscript{14} de-mentation\textsuperscript{100} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) is rather intemporally/ontologically conceptualised for its validation and integration in the survival-and-flourishing imbued institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> (formalisms and internalisations) mechanism with the implied ontological-primemovers-totalitative-framework\textsuperscript{73} and positive-opportunism\textsuperscript{76} as ontological entrapment, with no temporal-dispositions firstnature-or-intemporal-level-validation but rather secondnatured-or-institutionalisation/intemporalisation-level-validation. At which point \textsuperscript{14} de-mentation\textsuperscript{100} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) articulates temporal-dispositions teleologies orientations as ‘subknowledging\textsuperscript{95}/mimicking/mental-perversions/slantedness manifestations at that ‘uninstitutionalised-threshold\textsuperscript{103}’, i.e. the \textsuperscript{14} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} – 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\textsuperscript{100} 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 with regards to the specific human-
subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility - (imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation)) 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 ~implied–self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality>. Ontology being the intemporal-disposition, the exercise of ‘directing’ convincing as logical-processing/logical-operation to temporal-dispositions is inherently unwarranted and is rather of <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag in preconverging-or-
dementing \textsuperscript{1}–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> as it wrongly implies that temporal-dispositions
\begin{itemize}
\item persion-of--reference-of-thought--<as-effectively-apriorising-in-
\end{itemize}
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of their
dimension’s/registry worldview’s reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{(0)}--for-intemporal-preservation-entropy-or-contiguity-or--ontological-preservation is of sound mental representation; rather what should be implied is
\begin{itemize}
\item the prospective intemporality\textsuperscript{12}/longness instead preserving prospective \textsuperscript{84}reference-of-thought–
\end{itemize}
categorical-imperatives/axioms/registry-teleology\textsuperscript{(0)}--for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with pertinence being about ‘articulating and directing’ intemporal/ontologically-contiguous \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{(0)} towards the
\begin{itemize}
\item ‘institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference>’ as secondnaturing of the new \textsuperscript{54}reference-of-thought–‘categorical-
imperatives/axioms/registry-teleology\textsuperscript{(0)}--for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. For instance, the positive (as to intemporal project) will not engage in a direct logical convincing with the non-positivistic/medieval mind as this just validates to
\begin{itemize}
\item the non-positivism/medievalism disposition that its non-positivism/medievalism reference-of-thought–\textsuperscript{3}categorical-imperatives/axioms/registry-teleology\textsuperscript{(0)}--for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation relation with \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{(0)} is sound such that it goes on to operate/process logic by \textsuperscript{1}amplituding/formative–epistemicity\textsuperscript{13}totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
\end{itemize}
non-positivism/medievalism \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{(0)} \textsuperscript{84}reference-of-thought–
categorical-imperatives/axioms/registry-teleology\textsuperscript{(0)}. Rather the positivistic mindset/ reference-of-thought will project the new \textsuperscript{1}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{(0)}--for-intemporal-preservation-entropy-or-contiguity–
or-ontological-preservation of positivism (as rational-empiricism/positivising basis of reasoning) through positivism institutionalisation/intemperalisation percolation-channelling-
<in-deferential-formalisation-transference> and highlighting, in the bigger scheme of things, the relative sublimating efficiency and positive-opportunism\(^9\) of a positivism-based rule of law, social organisation, polity, nation-building, etc. based on positivism axioms and which inherent effectiveness and supersedingness/transcendence breaks the non-positivism/medievalism mindset/\(^{10}\)-reference-of-thought (which are not rational-empirical/positivising and tend to essences, alchemic-logic, sorcery constructs, etc.) with its defective \(^{11}\)reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^{100}\)-for-intemperal-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/\(^5\)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\(^0\)<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-intemperal-preservation-entropy-or-contiguity—or–ontological-preservation, and rather syncretises in operating those same reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^{10}\)-for-intemperal-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 de-mentation—(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as to elucidation-and-superseding-of-its–perversion-of-reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>–as-to-preconverging-or-dementing–apriorising-psychologism to allow for prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for transcendence-as-the-grander-possibility-for-human-survival-and-flourishing is obviously failing/not-upholding<as-of-apriorising/axiomatising/referencing> its ‘own homework’ for the bigger picture in the human species survival-and-flourishing scheme, notwithstanding it is at
the backend of the institutional-cumulation/institutional-recomposure-{as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normacle/postconvergence-reflected-'epistemicity-relativism'>} ontological-contiguity⁷ —of-
the-human-institutionalisation-process⁸! 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-
reification⁹/ontological-prime movers-totalitative-framework ¹) 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 ¹⁰ 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-constitutedness¹¹ consummated/forfeiting posture’ with regards to human
temporality ⁄shortness wouldn’t however acquiesce to the naïve disconcertment that takes the
‘presencing—absolutising-identitive-constitutedness¹¹ 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 ¹² de-mentation
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) for transcendence-and-sublimity/sublimation/supererogatory–de-
teleology fundamentally construed as ‘phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological (so-reflecting disposedness-\{as-to-orientation/value-construct/valuation–and–derived-parameterising\} and entailment-\{as-to-totalising-contiguous/coherent–factuality-of-variability\})’ and so as to the specific human-sub potency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility-\{(imbued-and-
hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-sub potency–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation\}), is not to strive for the wrong notion of human intemporal/ontological ‘congruence’ with respect to knowledge and virtue (as human dispositions are not congruent, as thus the idea of ontological-congruence of the intemporal-disposition with temporal-dispositions will compromise intemporality, and hence compromise ontology), but rather to aspire for a transversality-\{for-sublimating–existential-eventuating/denouement\–of-affirmative-and-unaffective–disambiguated–motif-and-
apriorising/axiomatising/re-referencing–conceptualisation\} 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\textsuperscript{103} with the dialectical
consequence of the development of the successive registry-worldviews/dimensions
(institutionalisations) validates the appropriateness of striving rather for transversality-\textsuperscript{for-sublimating–existential-eventuating/denouement}\textsuperscript{\textsuperscript{of-affirmative-and-unnaffirmative–disambiguated-`}motif-and-apriorising/axiomatising/referencing’\textsuperscript{102} and not nested-congruence
to uphold intemporality\textsuperscript{52}, and hence a complete ontology. To put it in other terms, for instance,
transversality-\textsuperscript{for-sublimating–existential-eventuating/denouement}\textsuperscript{of-affirmative-and-unnaffirmative–disambiguated-`}motif-and-apriorising/axiomatising/referencing’\textsuperscript{102} of ‘keeping
the faith’ only in the intrinsic operation of rules of arithmetic (transversality-\textsuperscript{for-sublimating–
existential-eventuating/denouement}\textsuperscript{of-affirmative-and-unnaffirmative–disambiguated-`}motif-
and-apriorising/axiomatising/referencing’\textsuperscript{102} among interlocutors, in principle or notionally, so
that at all times it is always about the intrinsic reality of the arithmetic and not the agreement-
disagreement of any human interlocutors as we are all mortals and likely to corrupt such
intemporal rules with our mortality out of an intemporal frame of reference that is
transcendental-enabling/sublimating/supererogatory–de-mentativity) is vital to preserving
‘ontological arithmetic’ as transcendental-enabling/sublimating/supererogatory–de-mentativity,
whereas if the notion of arithmetic calculations was to involve social-and-temporal-trading with
other humans (interlocutors logical nested-congruence) instead of intemporal exercise, it is
obvious that down the line the notion of ‘ontological arithmetic’ will sooner or later be
corrupted and/or teleologically-degraded as more likely than not the intemporality\textsuperscript{52}/purity of
mathematics will be compromised to human mortals stakes of social-and-temporal-trading as
social-aggregation-enabling, and so as of postlogism\textsuperscript{75}-slantedness/
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
so-disambiguated as of "reference-of-thought" devolving ontological-performance - <including-virtue-as-ontology>. * It should be noted that in "de-mentation" (supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or- attributive-dialectics), in a contiguity of increasing ontological normalcy/postconvergence dialecticism of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity involving the transcended and the transcending dimensions, the terms highlighting the transcended dimension like decandored, oblongated, dialectically-out-of-phasing/dialectically-primitive, etc. (as to its superseded Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of meaningfulness-and-teleology) do not carry the same connotation as a shallower temporal analysis intradimensional to the transcended dimension (as to its given institutional-development-as-to-social-function-development and living-development-as-to-personality-development so-referenced to its given Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of meaningfulness-and-teleology). The idea is not to idle in articulating meaningfulness within the dimension in need of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. For instance, a positive mind’s articulation of defective meaningfulness in non-positivism/medievalism registry-worldview/dimension is not to ‘idle’ by relating and staking such meaningful articulation in terms-as-of-axiomatic-construct of the non-positivism/medievalism world sense of meaningful purposefulness but rather to project a positivistic worldview’s transcendental meaningful purposefulness. In that sense, actually for the social scientist and philosopher words like dialectically-or-contendingly-out-of-phase, primitive, decandored, perverted don’t carry the ordinary and temporal connotations of stigmatising under a temporal extricatory 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\textsuperscript{100} to longness-of-register-of−meaningfulness-and-teleology\textsuperscript{100}) 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–historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism’> process. Ontological-normalcy/postconvergence equally involves articulating the possibility for the supersedingness of the intemporal-disposition over temporal-dispositions as
intemporalisation/institutionalisation, and so, involving ‘notional–firstnatures—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accountability’ beyond an ‘idle temporal-dispositions stigmatisation’. In that spirit, it can be reasoned that the intradimensional ‘ontological blindspot’ in human mental-devising-representation (wherein temporal perversion-of-reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> by miscuing, and in subsequent derivation of disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising of temporal-dispositions perversions/defects of postlogism-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought–devolving ontological-performance–<including-virtue-as-ontology> conjugated/inflected/derived/mimicked/in-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 procryptic, as these are in epistemic-decadence-and-derived-epistemic-decadence, i.e. not veridical but perverted and requiring transcendence-and-sublimity/sublimation/supererogatory de-mentativity. This basically undermines the idea that any such registry-worldview/dimension temporal-dispositions should be encouraged to be ‘<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag in meaning’ in a logical engagement with it from an intemporal/ontological perspective (of ontological-normalcy/postconvergence), as it
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\(^{10}\), for-intemperal-preservation-entropy-or-contiguity—or—ontological-preservation of non-positivism/medievalism uninstitutionalisation preconverging-or-dementing\(^{19}\)—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—meaningfulness-and-teleology\(^{10}\) as of prospective notional—deprocrypticism without the ‘requisite uninhibited/decomplexified mental-devising-representation’ superseding the positivism—procrypticism perversion of reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^{10}\), for-intemperal-preservation-entropy-or-contiguity—or—ontological-preservation perspective preconverging-or-dementing\(^{19}\)—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—meaningfulness-and-teleology\(^{10}\) as from prospective notional—deprocrypticism as a dementative/structural/paradigmatic human-and-social-cross-sectional resolution for the virtues of notional—deprocrypticism in superseding the vices-and-impediments\(^{10}\) of procrypticism at its uninstitutionalised-threshold\(^{03}\). 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-intemperal-dispositions—<so-construed-as-from-perspective—ontological—
normalcy/postconvergence> disambiguation articulation’ that demonstrably oblongates/decandors temporal-dispositions as it articulates the dialecticism of a registry-worldview’s/dimension’s transcendence-and-sublimity/sublimation/supererogatory~de-mentativity (transcending-dimension/organicalism and transcended-dimension/mechanicalism), on the validity of the stranding-contiguity-of-ontology. Logic and logical-congruence is ontologically valid only as an after-transcendence exercise when through the institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference>, the reference-of-thought–categorical-imperatives/axioms/registry-teleology<sup>103</sup>, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the transcending-registry-worldview/dimension in organicalism is institutionalised/intemporalised by positive-opportunism<sup>106</sup> with the induced social <sup>104</sup>universal-transparency<sup>101</sup>–(transparency-of-totalising-entailing–as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ) (of both the perversion-of-reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >= transcended registry-worldview/dimension and the discovered ontological-veridicality of the transcending registry-worldview/dimension), untenability/internal-contradiction/internal-incoherence/institutional-constraining (of transcended registry-worldview/dimension, from ontological-primemovers-totalitative-framework of the transcending registry-worldview/dimension), referencing/registering/decisioning or stranding (of transcended registry-worldview/dimension perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >= as backdrop for prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity), and intemporal superseding of the transcendence-unenabling-uninstitutionalised-threshold<sup>93</sup> in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-
rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-
vague-vocalisation-or-subknowledging\textsuperscript{29}, in-phasing / dialectically-out-of-phasing (dialectically-primitive), logical-contention / transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’, postconverging-or-dialectical-thinking\textsuperscript{30}–apriorising-psychologism<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> or breaking-from-the-prior-mindset/ reference-of-thought or collapsing/overriding / preconverging-or-dementing\textsuperscript{19}–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\textsuperscript{25}/mimicking/defect) / setting-aside, (glossing-over-registry-’preconverging-or-dementing\textsuperscript{19}–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\textsuperscript{30} 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

2735

2737
to-intemporal-dispositions-as-so-construed-as-from-perspective-ontological-normalcy/postconvergence-as-ontological-escalation/aetiologisation' by articulating their prospective implications in an infinity (metaphorically-a-million-and-one-instances-and-locales). To further elucidate, the underlying idea of ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting (deconstruction/ontological-reconstituting/organic-comprehension-thinking) holds that ‘critically what matters with respect to ontology and virtue is simply and completely intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as ontological-veridicality/ontological-contiguity of reference-of-thought (as from ontological-normalcy/postconvergence epistemic/notional-projective-perspective), and holds that other and subsequent notions are as pertinent as they are intemporally-preservational and where those same supposed notions social use was not intemporally-preservational but perverted/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 we apparently demonstrate such qualities but ontologically we aren’t veridically intemporal-preservational? And even more pertinent, what will those same qualities mean at the uninstitutionalised-threshold of recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation, positivism, and prospectively deprocrypticism, with their evolving reference-of-thought–categorical-imperatives/axioms/registry-teleology wherein prospective meaningfulness-and-teleology is beyond-the-consciousness-awareness-teleology.<in-existentia-extrication-as-of-existential-unthought>. The only answer that cuts it in all ways, is inevitably intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality (mentation-capacity-wise, as longness-of-register-of-meaningfulness-over-shortness-of-register-of-meaningfulness-and-teleology, more than just an abstraction as it carries the notion of a contiguous existentialism/full-depth-of-existential-implications transdimensional-meaningfulness/memetic-refinement as ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness in dialectical transformation as of prospective reference-of-thought tied to the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Even the idea of morality as being construed as of a sense of morality is vague self-referencing, as it is rather virtue as of knowledge-construct/intersolipsistic-intercessory-notion/notional–referential-notion/articulation of superseding–oneness-of-ontology enabling the possibility in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity/of-the-human-institutionalisation-process of successive registry-worldviews/dimensions that is truly of ontological relevance. The idea of conceptualising morality out of such ontology-driven basis is more or less delusional however ‘good-natured’ when we consider that even a community of
miscreants will have to construe of a semblance however perverted of moral conceptualisation that allows for individuals self-preservation and only of a degree of variance however big such a variance is perceived with supposed grander moral conceptualisations that do not factor in the de-mentative/structural/paradigmatic relation of virtue to ontology as of successive developing prospective relative-ontological-completeness -of- reference-of-thought. As semblances of virtue-constructs out of ‘sense of good-naturedness’ not factoring in the ‘unchangeable’ reality of human temporal/shortness-of-register-of–meaningfulness-and-teleology and intemporal/longness-of-register-of–meaningfulness-and-teleology mental-dispositions across all registry-worldviews will simply ‘out of goodnaturedness and naivety’ provide an ontologically-flawed deterministic framework that subject to temporal undermining by the adherence to the ‘<amplituding/formative> wooden-language-(imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought–categorical-imperatives/axioms/registry-teleology⟩ of prior/transcended/superseded registry-worldview/dimension’ in subverting intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, pointing to the pertinence of analysing virtue and ontology contiguously as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being—as-of-existential-reality so-construed as organic-knowledge. This is the central idea of ‘intemporal-prioritisation-of—reference-of-thought’–as-conflatedness—or-ontological-reprojecting that informs organic-comprehension-thinking. ‘Intemporal-prioritisation-of—reference-of-thought’–as-conflatedness —or-ontological-reprojecting further holds that in the bigger scheme of things, it is intemporal-preservation in its entropy/contiguity that is the referencing of stranding as to de-mentation ⟨supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics⟩ (as of preconverging-or-dementing—a priorising-psychologism
slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
so-disambiguated as of reference-of-thought- devolving ontological-performance<including-virtue-as-ontology>) synopsising-depth of meaningfulness-and-teleology construed as in distraction of the prospective institutionalisation psychologism and so preconverging-or-dementing apriorising-psychologism and decentered’, and a non-transcendental metaphysics-of-presence-(implicit-'nondescript/ignorable–void '-as-to-
presencing—absolutising-identitive-constitutedness) or <amplituding/formative–epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag perspective as ‘un-dissociated psychologism that wrongly equates the intemporal and shades-of-temporal teleological synopsising-depth of meaningfulness-and-teleology as of the two previous transcendence-and-sublimity/sublimation/superrigatory—de-mentativity perspective implied psychologisms’ (as a result of non-recognition of a divergence with respect to the prospective relative-ontological-completeness reference-of-thought and the prior/transcended/superseded relative-ontological-incompleteness reference-of-thought, speaking of the ontological-veridicality of the transcendental perspective as of ‘intemporal-prioritisation-of reference-of-thought’—as-conflatedness-or-ontological-reprojecting and not a non-transcendental perspective as of <amplituding/formative–epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag). In other words, distractive-alignment-to reference-of-thought<of-apriorising/axiomatising/referencing> by the preconverging-or-dementing apriorising-psychologism and decentering of the prior-as-present/transcended/superseded beforehand/as-of-a-priori implies that the prospective/transcending/superseding reference-of-thought is a more profound representation of intrinsic-reality/ontological-veridicality (with regards to notional—deprocrypticism as of the preempting—disjointedness-as-of reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) by the ‘distractive-alignment-to-
reference-of-thought<-of-apriorising/axiomatising/referencing> apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument point-of-
departure-of-construal of reference-of-thought as it is about assuming beforehand/as-of-a-priori for logical-contention as postconverging-or-dialectical-thinking–apriorising-psychologism and centered the prospective/transcending/superseding reference-of-thought (as of its prospective relative-ontological-completeness-of reference-of-thought) in preconverging-or-dementing–apriorising-psychologism and decentering the prior-as-present/transcended/superseded reference-of-thought (as of its prior relative-ontological-incompleteness-of reference-of-thought), as validated by existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of reference-of-thought-devolving-as-of-instantiative-context. Critically, for aetiologisation/ontological-escalation as of an intemporal synopsising depth of analysis what is decisive with regards to a postlogism manifestation is the grasp of the reality of prior relative-ontological-incompleteness-of reference-of-thought as ‘in-wait as of prior relative-
ontological-incompleteness\textsuperscript{89} of reference-of-thought defensive \textsuperscript{84} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} for a postlogism\textsuperscript{78} manifestation; and just as we can appreciate that the organic-knowledge depth of base-institutionalisation is what is required as resolution for postlogism\textsuperscript{78} manifestations in recurrent-utter-uninstitutionalisation, likewise that of universalisation as resolution with postlogism\textsuperscript{8} manifestations in base-institutionalisation–ununiversalisation, that of positivism as resolution with postlogism\textsuperscript{20} manifestations in universalisation–non-positivism/procrypticism, the organic-knowledge depth of notional–deprocrypticism is what is required as resolution for postlogism\textsuperscript{8} manifestations in positivism–procryptism. On this basis distractive-alignment-to reference-of-thought–<of-apriorising/axiomatising/referencing> point-of-departure-construal technique of aetiologicalisation/ontological-escalation involves starting out not with the specific postlogism\textsuperscript{20} construal but rather implying a construal preconverging-or-dementing–apriorising-psychologism and centering the more fundamental issue of the registry-worldview/dimension prior relative-ontological-incompleteness\textsuperscript{89} of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (whether as of ‘non-rules—apriorising/axiomatising/referencing–psychologism, as impulsive or accidented-or-random-mental-disposition-or-failing-prospective-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of recurrent-utter-uninstitutionalisation, ‘failing-prospective-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of base-institutionalisation–ununiversalisation, ‘failing-prospective-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of
universalisation–non-positivism/medievalism, ‘failing-prospective-preempting—
disjointedness-as-of-‘ reference-of-thought,-as-to-‘<amplituding/formative–
enamnetic Residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing–psychologism’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of positivism–
procrypticism, and prospectively ‘preempting—disjointedness-as-of-‘ reference-of-thought,-as-
to-‘<amplituding/formative–epistemicity>growth-or-conflatedness /transvaluative-
rationalistg/ransepistemict/anamnetic residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing–psychologism’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of
deprocrypticism), which is ‘in-wait as of prior relative-ontological-incompleteness–of-
reference-of-thought defective categorical-
imperatives/axioms/registry-teleology and endemising/enculturating the postlogism and
social postlogism manifestation as well as other temporal phenomena construed as vices-ands-
impediments of the registry-worldview/dimension as of its prior relative-ontological-
incompleteness–of-‘ reference-of-thought; thus attaining the supratransversality–<in-
sublimating–existential-eventuating/denouement>–of-motif-and-
apriorising/axiomatising/referencing required for aetiologisation/ontological-escalation as
intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—notenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming. In other words, just as we can
countenance that ontologically we’ll not engage a non-positivism/medieval social-setup in contending about say notions-and-accusations-of-sorcery but rather supersede the non-positivism/medievalism meaningful-frame as of its relative-ontological-incompleteness^-reference-of-thought as being superstitious/non-positivistic implies the fundamental need for its psychoanalytic-unshackling for <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought as of a positivism registry-worldview/dimension prospective relative-ontological-completeness^-reference-of-thought; likewise our positivism–procrypticism prior relative-ontological-incompleteness^-reference-of-thought is ‘not the profound ontologically-veridical meaningful-frame’ in which an issue of its corresponding postlogism^ as psychopathy and social psychopathy is resolved but rather its state of relative-ontological-incompleteness^-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 ^<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought as of the notional–deprocrypticism registry-worldview/dimension ontological-completeness^-reference-of-thought; thus enabling the attainment of aetiologisation/ontological-escalation required for supratransversality<in-sublimating–existential-eventuating/denouement>~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\(^{(83)}\)-reference-of-thought predicated temporal-phenomena construed as positivism–procrypticism vices-and-impediments\(^{(84)}\). (It is important to grasp that tenseness-of-expressions made temporally/shortness-of-register-of–meaningfulness-and-teleology\(^{(85)}\) 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 ontological–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\(^{(86)}\)-of reference-of-thought, as what is precedingly warranted is the preconverging-or-dementing –apriorising-psychologism and decentering of positivism–procrypticism \(^{(87)}\)reference-of-thought beyond its \(\text{amplituding/formative–epistemicity}\) totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence-\(\langle\text{implicated–nondescript/ignorable–void }\)\text{ as-to- presencing—absolutising-identitive-constitutedness }\rangle\), and so beyond-the-consciousness-awareness-teleology\(^{(88)}\)-\(\langle\text{in-existential-extrication-as-of-existential-unthought}\rangle\); and this idea we can grasp from our vantage position with regards to a non-positivism/medieval setup striving to uphold its reference-of-thought psychologism which we understand is prospectively a relative ontological-incomplete-reference-of-thought, however the bigger issue difficult for us to envisage is rather in placing our own minds as not in a postconverging-or-dialectical-thinking\(^{(89)}\)–apriorising-psychologism and centered but rather a preconverging-or-dementing\(^{(90)}\)–apriorising-psychologism and decentered position, as implying the need for prospective institutionalisation as notional–deprocrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which is
prospectively postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism and centered). Distractive-alignment-to\textsuperscript{3} reference-of-thought-\textless of-apriorising/axiomatising/referencing\textgreater \textsuperscript{29} as such basically by definition dismisses ‘the prior/transcended/superseded registry-worldview’s/dimension’s relatively relative-ontological-incompleteness\textsuperscript{80}–of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as circularly endemising/enculturating its \textsuperscript{84} reference-of-thought defect or \textsuperscript{75} perversion-of reference-of-thought-\textless as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textgreater, beyond-the-consciousness-awareness-teleology\textsuperscript{100}–\textless in-existential-extrication-as-of-existential-unthought\textgreater\textsuperscript{6} and so de-mentatively/structurally/paradigmatically even before an effective \textsuperscript{84} reference-of-thought issue of the registry-worldview’s/dimension’s–\textsuperscript{84} reference-of-thought-for-social-functioning-and-accordance as of temporal-to-intemporal thresholds (i.e. de-mentatively/structurally/paradigmatically being non-positivism/medievalism of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition means incapable of contending as of positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ‘third-level–presencing—absolutising-identitive-constitutedness\textsuperscript{1} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-teleology\textsuperscript{100}’ requiring rather the non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring from \textless amplituding/formative–epistemicity\textgreater totalising–renewing-realisation/re-perception/re-thought and not ‘a false exercise of contending arising from a circular \textless amplituding/formative–epistemicity\textgreater totalising–self-referencing-syncrretising/circularity/interiorising/akrasiatic-drag \textsuperscript{3} ego complex that rather circularly upholds non-positivism/medievalism
positivising/rational-empiricism in want of positivism
apriorising/axiomatising/referencing/intelligibilitysetu/measuringinstrument, as the non-
universalising of the base-institutionalisation–ununiversalisation
apriorising/axiomatising/referencing/intelligibilitysetu/measuringinstrument by definition
dismisses it as not contendingly relevant relative to reference-of-thought issue requiring
universalisation in want of universalisation
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and as the non-
rules—apriorising/axiomatising/referencing–psychologism, as-impulsive-or-accidented-or-
random-mental-disposition/failing-rule-making as impulsive-accidented-haphazard recurrent-
utter-uninstitutionalisation
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition
dismisses it as not contendingly relevant relative to reference-of-thought issue requiring rule-
making in want for base-institutionalisation
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. The reason
behind this conclusion is that in all registry-worldviews/dimensions apart from futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastucture-of meaningfullness-and-teleology as of prospective deprocrypticism, the
reference-of-thought ‘fundamentally carries an underlying defect of relative-ontological-
incompleteness’ irrespective of the arising of a reference-of-thought incidental issue as of the
registry-worldview’s/dimension’s reference-of-thought-for-social-functioning-and-
accordance in the very first place and so beyond-the-consciousness-awareness-teleology,<in-
existent-extrication-as-of-existential-unthought>, that makes it fundamentally ontologically
unsound; and as highlighted before the non-positivism/medieval state of being superstitious and
non-positivistic is an underlying foundational problem (as the registry-
worldview’s/dimension’s reference-of-thought-for-social-functioning-and-accordance defect
as registry-worldview’s/dimension’s-uninstitutionalised-threshold \(^0^3\)–defect\(<\text{as-Being-or-ontological-or-existential–defect}>\) ‘in-wait as of prior relative-ontological-incompleteness\(^0^9\)–of\(^4\) reference-of-thought defective \(^7\) reference-of-thought–categorical-imperatives/axioms/registry-teleology \(^0^0\) just as our procrypticism state of disjointedness-as-of-reference-of-thought (in misappropriating meaningfulness), as failing/not-upholding-\(<\text{as-of-apriorising/axiomatising/referencing}>\) in dissociating temporal ‘\(^3\) reference-of-thought–degraded-devolving-as-of-uninstitutionalised-threshold\(^0^3\)’ and intemporal \(^3\) reference-of-thought–categorical-imperatives/axioms/registry-teleology \(^0^0\),-for-aposteriorising/logicising/deriving/intelligising/measuring–\(^5\) meaningfulness-and-teleology \(^0^0\) of \(^5\) meaningfulness-and-teleology \(^0^0\) as of ‘same-terms-of-expressions’ (seemingly-same-implied-meaningfulness) but actually implying ‘different relations to an ontologically veridical \(^8\) reference-of-thought’, is an underlying foundational problem (as the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance defect as registry-worldview’s/dimension’s-uninstitutionalised-threshold \(^0^3\)–defect\(<\text{as-Being-or-ontological-or-existential–defect}>\) ‘in-wait as of prior relative-ontological-incompleteness\(^0^9\)–of\(^4\) reference-of-thought defective \(^7\) reference-of-thought–categorical-imperatives/axioms/registry-teleology \(^0^0\) for issues of \<perversion-of-\<reference-of-thought\>\<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>\> to be stirred-up/instigated and endemised/enculturated. This articulation is also important because while it can be countenance retrospectively, however prospective our metaphysics-of-presence–\{implicit–\'nondescript/ignorable–void \'-as-to-\presencing–absolutising-identitive-constitutedness \} as of our \<amplituding/formative–epistemicity–totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\> reflex and so beyond-the-consciousness-awareness-teleology \(^0^0\)-\<in-existential-extrication-as-of-existential-unthought\> \^6 \<in-existential-extrication-as-of-existential-unthought\> \^6 beforehand/as-of-a-priori, will tend towards ‘a circular
ego complex that rather circularly upholds procrypticism–or–disjointedness-as-of-reference-of-thought of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, just as occurred in all the prior registry-worldviews/dimensions. The bigger point being that just as we recognise beforehand/as-of-a-priori that engaging (from our positivism psychologism prospective relative-ontological-completeness-of-reference-of-thought) a non-positivism/medievalism psychologism with respect to their equivalent postlogism perversion-of-reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation issue of psychopathy
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-existent-unthought as compared to others of their statuses (conjugated as of various shades of temporal teleologically-degraded synopsising-depth of \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100}psychologism) in their respective social-setups from a non-transcendental as of its \textsuperscript{4}\textless amplituding/formative–epistemicity\textgreater totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag perspective by its \textsuperscript{4}\textless amplituding/formative–epistemicity\textgreater totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{3} is rather circularly impervious and will not recognise any dissociation between such a mental-projection/psychologism prior relative-ontological-incompleteness\textsuperscript{89}-of-\textsuperscript{84}reference-of-thought and the mental-projection/psychologism prospective relative-ontological-completeness\textsuperscript{88}-of-\textsuperscript{84}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 \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{100}psychologism contrasted to such teleologically-degraded shades-of-temporal synopsising-depth of \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{100}). 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\textsuperscript{89}-of-reference-of-thought as the underlying disjointedness-as-of-reference-of-thought of procrypticism relative to prospective ontological-completeness-of-reference-of-thought as notional–deprocrypticism will fundamentally be based on such contrastive mental-projections/psychologisms as of non-transcendental as \textsuperscript{4}\textless amplituding/formative–epistemicity\textgreater totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{3} perspective and the primacy of transcendental perspective (inherently so because the state of prospective relative-ontological-completeness\textsuperscript{88}-of-reference-of-thought precedes and
supersedes the state of prior relative-ontological-incompleteness\textsuperscript{89} -of- \textsuperscript{84}reference-of-thought by tautological ontological-veridicality validated by the ontological-contiguity\textsuperscript{67} —of-the-human-institutionalisation-process\textsuperscript{68} itself), just as a storied-construct/ontologically-valid-narration of say non-positivism/medieval postlogism\textsuperscript{78} manifestation as notions-and-accusations-of-sorcery will imply a ‘distractive-alignment-to- reference-of-thought-<of-apriorising/axiomatising/referencing>\textsuperscript{89} technical point-of-departure-of-construal of reference-of-thought’ highlighting the non-transcendental as \textsuperscript{45}<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \textsuperscript{33} perspective mental-projection/psychologism of the relative-ontological-incompleteness\textsuperscript{82} -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\textsuperscript{100}, unlike a transcendental perspective that reflects prospective institutionalisation intemporal teleologically-elevated synopsising-depth of meaningfulness-and-teleology\textsuperscript{100} as the positivism psychologism as dissociated from various temporal-shades of teleologically-degraded synopsising-depth of meaningfulness-and-teleology\textsuperscript{100} as the non-positivism/medievalism psychologism (inherently so because the state of prospective relative-ontological-completeness -of- reference-of-thought precedes and supersedes the state of prior relative-ontological-incompleteness\textsuperscript{89} -of- reference-of-thought by tautological ontological-veridicality validated by the ontological-contiguity\textsuperscript{67} —of-the-human-institutionalisation-process\textsuperscript{68} itself). That is, the technical point-of-departure-of-construal of \textsuperscript{84}reference-of-thought for distractive-alignment-to- reference-of-thought-<of-apriorising/axiomatising/referencing>\textsuperscript{89} with respect to the ‘ontological-primemovers-totalitative-framework\textsuperscript{73} retracing’ (for notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-pedestals-disambiguation) as \textsuperscript{84}reference-of-thought-scheme’
oblongated/decandored-and-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 as of a retrospective registry-worldview/dimension which is preconverging-or-
dementing ̴ apriorising-psychologism/subknowledging /mimicking/dialectically-out-of-phase-
(with-the-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) on the
one hand, and the intemporal-disposition existentially postconverging-or-dialectical-thinking ̴ apriorising-psychologism ̴ stranded-as-rightfully-straight/candored-and-dialectically-or-
contendingly-in-phase>, in organic-comprehension-thinking (organicalism/*intemporal-
prioritisation-of- ‘reference-of-thought’–as-conflatedness ̴ or-ontological-
reprojecting/longness-of-register-of—meaningfulness-and-teleology ̴ as a prospective
registry-worldview/dimension in intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation). - And so, upholding the perpetual ontological-
normalcy/postconvergence/supersedingness of intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation along the continual limitation of uninstitutionalised-threshold ̴ and which continual superseding/transcendence is behind the institutional-
cumulation/institutional-recomposure ̴ as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing ̴ perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’> process. Not adhering to this
‘point-of-departure-of-construal of ̴ reference-of-thought technique of distractive-alignment-
to- reference-of-thought ̴ of-apriorising/axiomatising/referencing’ ̴ with respect to the
‘ontological-primemovers-totalitative-framework’ retracing (for notional—firstnaturedness—
temporal-to-intemporal-dispositions ̴ so-construed-as-from-perspective–ontological-
normalcy/postconvergence ̴ pedestals-disambiguation) as ̴ reference-of-thought-scheme’ as elaborated above, due to the natural reflex to be in prelogism ̴ as-of-conviction, in-profound-
supererogation –<existentially-veridical–‘attendant-intradimensional’>
disontologising–preconverging/dementing –apriorising-psychologism>) temporal-dispositions integration of the psychopath’s postlogism in hollow-constituting<-as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and conjugation with it perversion-of- reference-of-thought<-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, and thus wrongly implying the same apriorising–registry as the organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of- reference-of-thought’–as-conflatedness –or-
postconverging/dialectical-thinking –apriorising-psychologism, and thus wrongly implying a logical contention; instead of the organic-comprehension-thinking (organicalism/‘intemporal-
prioritisation-of- reference-of-thought’–as-conflatedness –or-ontological-
reprojecting/longness-of-register-of–meaningfulness-and-teleology) rather reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) both the psychopathic postlogism in hollow-constituting<-as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> and the temporal-dispositions threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to–‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-
psychologism> integration and its conjugating/deriving of the psychopathic postlogism\(^7\) in
hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-
intemporal-preservation> as ‘subknowledging\(^7\)/mimicking manifestations of unsoundness-or-
onontological-bad-faith/inauthenticity ’of- reference-of-thought/ perversion-of—reference-of-
thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation ⊗’ which are the subject of logical contention; thus avoiding to wrongly
validate the subknowledging /mimicking-and-syncretising of the elements of apriorising–
registry (that is, the implied implied—logical-dueness-or-scape, profile-or-stature,
presumptuousness-or-arrogation, assumptions, value-reference and teleology\(^6\)) 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 \(^3\) involving the
subknowledging /mimicking-and-syncretising of the ‘reference-of-thought–categorical-
imperatives/axioms/registry-teleology\(^6\),-for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation of positivistic meaningfulness known as \(^8\) procrypticism–or–
disjointedness-as-of-’ reference-of-thought, calling prospectively for deprocrypticism. Without
‘intemporal-prioritisation-of-’reference-of-thought’–as-conflatedness\(^2\)-or-ontological-
reprojecting disposition the possibility for transcendence-and-
supererogatory-de-mentativity from \(^7\)perversion-of—reference-of-
thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation ⊗ (as prior intemporal \(^4\) reference-of-thought–categorical-
imperatives/axioms/registry-teleology\(^6\) to prospective ones which are intemporal-
preservational, the institutional-cumulation/institutional-recomposure{(as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-epistemicity-relativism process will not occur and be regenerative, as the circumventive/distractive-temporal-prioritisation-of reference-of-thought mental-dispositions rather strives to arrive at an equilibrium at the reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of a registry-worldview/dimension whether these are intemporal-preservational or not, hence have little transcendental capacity. Going by an ‘ontologically contiguous comparison’ with reference to Arithmetic where a condition was to cause a character to resolve additionality as 1+3=5, 2+5=8, 5+6=12, etc., the ontological-veridicality/ontological-contiguity of reference-of-thought (from ontological-normalcy/postconvergence epistemic/notional-projective-perspective) of additionality with regards to this character will always involve as of reference-of-thought–categorical-imperatives/axioms/registry-teleology that subtracts 1 from the results of that character’s operations of additions (as the imbricatedness/threadedness/recomposuring for upholding existential-reality), and the usual principles of additionality (its traditional reference-of-thought–categorical-imperatives/axioms/registry-teleology of simply summing directly) will be existentially rendered null and void in order to allow for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Now supposed such a framework (reference-of-thought) for resolving Arithmetic calculations now involves the contribution of 6 characters working in collaboration with each contributing their specific arithmetic principle role while taking cognisance of the others roles in ‘resolving arithmetic calculations’ (as ontological-completeness-of reference-of-thought, and so taking into account the prior mentioned character with its defect of additionality; wherein such a framework is BODMAS-based with character B working on brackets operations, character O working on order operations, character D working on division operations, character M working on multiplication operations, the priorly mentioned character A working on addition operations and character S working on
subtraction operations, and so (from ontological-normalcy/postconvergence epistemic/notional–projective-perspective) setup for resolving arithmetic calculations (ontological-completeness-of-reference-of-thought setup). Naturally, the reference-of-thought–categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (as the usual BODMAS Arithmetic rules) should apply but this is no longer existentially the case in this instance, where the equation is for instance $7(\sqrt{64}+3-1)-(6+4-2)\div2$. Going by the natural arithmetic rules for BODMAS, the equation will be resolved first with the brackets, and within the brackets for the first brackets the order operation is first carried out, that is, $\sqrt{64}=8$ and then addition $8+3=11$, then subtraction $11-1=10$. For the second brackets, addition as $6+4=10$, then subtraction as $10-2=8$. The division operation then follows with the second brackets result as $8\div2=4$. Then the multiplication operation with the first brackets result as $7\times10=70$. Finally, comes the subtraction with $70-4=66$ as the final answer that is ontologically-veridical (in ontological-normalcy/postconvergence).

But then, in this particular case where character A (Addition) operation of additionality is perverted as stated above as a result of its condition, the equation will resolve as $\sqrt{64}=8$, $8+3=12$, $12-1=11$, for the first brackets, and $6+4=11$, $11-2=9$, for the second brackets. The division operation with the second brackets yields $9\div2=4.5$, and the multiplication operation with the first brackets yields $7\times11=77$. Finally, subtracting both brackets gives $77-4.5=72.5$ as the final result which is ontologically wrong (from ontological-normalcy/postconvergence epistemic/notional–projective-perspective), and points to the fact that all the 6 BODMAS characters, not only A (Addition) the additionality defect character have failed ontological-veridicality/ontological-contiguity-as of their relative-ontological-incompleteness-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’-<as-to-‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing apriorising-psychologism>’ (from ontological-normalcy/postconvergence...
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 }). Thus the new categorical-imperatives/axiom/registry-teleology¹ 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\(^{67}\) of \(^{84}\) 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 \(77 \div 7 = 11\) and \(4.5 \times 2 = 9\) 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 \(^{84}\) reference-of-thought--categorical-imperatives/axioms/registry-teleology \(^{67}\)--for-intemporal-preservation-entropy-or-contiguity--or--ontological-preservation which is ontologically-veridical/of-intrinsic-reality that B should be operating. In the bigger scheme of things, this explains institutional-cumulation/institutional-recomposure--(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing--perspective--ontological-normalcy/postconvergence-reflected--epistemicity-relativism')/memetic-reordering/psychoanalytic-reorientation with respect to an animal that is always bound to perversion-of--reference-of-thought--as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as to preconverging-or-dementing--apriorising-psychologism by the very fundamental veridicality of its notional--firstnaturedness—temporal-to-intemporal-dispositions--so-construed-as-from-perspective--ontological-normalcy/postconvergence nature. But then, this being an uninstitutionalised-threshold \(^{67}\), 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 may just as well due to there being ‘no institutionalisation
constraining’ (i.e. no social universal-transparency<transparency-of-totalising-entailing,-
as-to-entailing>44<amplituding/formative–epistemicity>totalising~in-relative-ontological-
completeness } of perversion-of reference-of-thought<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, no internal-
contradiction induced from ontological-primemovers-totalitative-framework, no
preconverging-or-dementing—apriorising-psychologism of the perversion-of reference-of-
thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >, and no intemporal projection superseding the transcendence-unenabling-
uninstitutionalised-threshold in alienation—as-inauthentic/poorly-objectified/poorly-
desubjectified-as-objectified/ontological-bad-faith/inauthenticity/ nihilistic as of

temporality/shortness inducing corresponding formalisation and internalisation as values),
choose to act because of one temporal reason or the other whether by ignorance of the need for
this new reference-of-thought—categorical-imperatives/axioms/registry-teleology,(for-
intemporal-preservation-entropy) or affordability/opportunism/exacerbation/social-chainism-or-
social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
endemisation (i.e. induced-ring-of-gyges-effect/solipsistic–point-of-temporal-
thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality); and so, fail to follow the latter reference-of-thought—categorical-
imperatives/axioms/registry-teleology<for-intemporal-preservation-entropy-or-contiguity–
or—ontological-preservation that are intemporally-preservational. That is, choosing
circumventive/distractive-temporal-prioritisation-of-reference-of-thought and thus failing/not-upholding-as-of-apriorising/axiomatising/referencing> the possibility of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. That being the case, this doesn’t in anyway undermine the intrinsic reality/ontological-veridicality/reference-of-thought (in ontological-normalcy/postconvergence) of the above equation as being equal to with the need for new requisite reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation not only for this particular circumstance of the BODMAS characters but all such circumstances that may arise as a perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> as-of-unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought thus requiring de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of all such temporal-dispositions. It further speaks of how B will likely act in metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation (of uninstitutionalised-threshold, where the constraining elements of institutionalisation are not available, i.e. social 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-primums-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

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 de-mentation-{supererogatory–ontological–de-
mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} and subsequent
conjugation as with B above to the temporal-dispositions of a registry-worldview/dimension
speaks fundamentally of the uninstitutionalised-threshold 03 of that registry-
worldview/dimension, reflected/perspectivated by the marginal perversion-of reference-of-
thought-<as-effectively-apriorising-in nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > defect of its reference-of-thought– categorical-imperatives/axioms/registry-
teleology 10, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation
with the prior registry-worldview/dimension now preconverging-or-dementing apriorising-
psychologism-<stranded-as-rightfully-oblengated/decandored-and-dialectically-or-
contendingly-out-of-phase>, with a prospective institutionalisation reference-of-thought–
categorical-imperatives/axioms/registry-teleology 100, for-intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation as the new straightness/candored-and-dialectically-or-
contendingly-in-phase. (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) doesn’t confuse appropriateness of the prior reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for the prior institutionalisation as implying the prior mental-devising-representation is appropriate for prospective institutionalisation as it needs to undergo its own requisite ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to enable and regenerate intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. This by itself explains why the different registry-worldviews/dimensions are seemingly preconverging-or-dementing–apriorising-psychologism with respect to one another (from the prospective perspectives), and not that we are talking about different species of humans, as transcendentalism for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is the foundational concept retrospectively, presently and prospectively; even though by the illusion-of-the-present/present-consciousness/epistemic-totalising ~self-referencing-syncretising/mirage, all dimensions, and not only ours, tend to think of themselves as definitely mentally straight/candored-and-dialectically-or-contendingly-in-phase with no uninstitutionalised-threshold which is obviously fallacious. The reason for this is that ‘postconverging-or-dialectical-thinking–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity-of-reference-of-thought (as mental straightness/candored-and-dialectically-or-contendingly-in-phase) starts-and-ends/is-sound at institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation where the reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy/configuity is in ontological-veridicality/ontological-contiguity of reference-of-thought (from ontological-
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—<for-sublimating—existentia-len-eventuating/denouement—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

2774
of human shallow limited-mentation-capacity—\(\text{as of relative apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)}\) — constitutedness— to deeper limited-mentation-capacity—\(\text{as of relative apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)}\) — conflatedness— behind the successive institutional-cumulation/institutional-recomposure—\(\text{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>}\), wherein the dialectically transcending/superseding institutional-cumulation/institutional-recomposure—\(\text{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>}\) of relatively deeper limited-mentation-capacity—\(\text{as of relative apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)}\) — conflatedness is the shifted ‘reference-of-thought (dialectically-in-phase) and is thus of ‘postconverging-or-dialectical-thinking’—apriorising-psychologism mental-devising-representation’ as it is in (postconvergence) ontological-veridicality/ontological-contiguity— while the prior transcended/superseded institutional-cumulation/institutional-recomposure—\(\text{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>}\) of relatively shallow limited-mentation-capacity—\(\text{as of relative apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)}\) — constitutedness is no longer the ‘reference-of-thought (dialectically-out-of-phase or dialectically-primitive) and is thus of ‘preconverging-or-dementing’—apriorising-psychologism mental-devising-representation’ as it is of notional-discontiguity/epistemic-discontiguity—\(<\text{shallow-supererogation -of-mentally-aestheticised-preconverging/dementing -qualia-schema}>\); thus transcendentally coming into grips with a shifting but more and more profound notion of ‘reference-of-thought (in-phasing)
and corresponding ontological-veridicality/ontological-contiguity as enabled by ontological-normalcy/postconvergence. The conceptual pertinence in this Arithmetic ontological-contiguity comparison can be rearticulated as follows for greater clarity. As previously highlighted the developmental psychology of the psychopath from childhood to adulthood, involves a child psychopath who is dysfunctional as its subknowledging -impulse/compulsive-dementing in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation is relatively transparent to interlocutors and it induces a ‘delirious effect’ given that it hasn’t yet maturated, is not yet indirect, is not yet spatialising, is not yet credulous and is not yet crafty in ‘its postlogism-as-of’ compelling–nonconviction/madeupness/bottomlining-(‘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\textsuperscript{13}–impulse/compulsive-dementing\textsuperscript{19} disposition as an adult psychopath isn’t systematic with every interlocutor but rather it arises only in the face of perceived–social-stake-contention-or-confliction-and-confliction-targets and furthermore the profoundness of the postlogism\textsuperscript{70}–slantedness manifestation is directly related to the gravity of the perceived–social-stake-contention-or-confliction the situation and how the ‘evolving social psychopathy situation permits’. Hence the notion of A having an absolute condition wherein it increments additionality by 1 is rather an absolute ideal conceptualisation, as in reality it is a question of degree and highly circumscribed with the adult psychopath who needs to have a postlogic-equilibrium that can be socially-functional-and-accordant\textsuperscript{94}, unlike the dysfunctional child psychopath. This comparison equally articulates the nature of uninstitutionalised-threshold\textsuperscript{10}. 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\textsuperscript{54} reference-of-thought–‘categorical-imperatives/axioms/registry-teleology\textsuperscript{100} thus effectively producing the wrong result 72.5 for the particular equation which is not intemporal preservational (not ontologically ontological-normalcy/postconvergence) and likewise for all other equation where A’s condition applies, we’ll then be talking about an uninstitutionalised-threshold\textsuperscript{10}. 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\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as articulated with the arithmetic technique that corrected the equation result from 72.5 to by adjusting for A’s condition which is now the\textsuperscript{84} reference-of-thought or veridical-thinking-reference-over-preconverging-or-dementing\textsuperscript{10}-reference/ontologically-veridical/ontological-contiguity\textsuperscript{67} registry-worldview/dimension) is known as \textsuperscript{14}de-mentation-\{supererogatory–ontological–de-mentation-or-dialectical–de-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > with respect to the denaturing\(^{15}\) of the reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\), 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\(^{20}\)–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity\(^{20}\)–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\(^{13}\) as preconverging-or-dementing\(^{10}\)–apriorising-psychologism/oblongated/decandored-and-dialectically-or-contendingly-out-of-phase explaining the nature of mental-devising-representation of all institutional-cumulation/institutional-recomposure\(\langle\)as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-\(<\)perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’\(\rangle\) whether from the perspective of a retrospect, our present or prospective point-of-reference. Another aspect highlighted by the Arithmetic equation comparison is with respect to the appropriateness and defects of meaningful references with respect to ontological-veridicality/intrinsic-reality. The comparison highlights 3 transversality\(\langle\)for-sublimating–existential-eventuating/denouement\(\rangle\) 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\textsuperscript{95}--impulse/compulsive-dementing pedestal is of notional-discontiguity/epistemic-discontiguity \textsuperscript{95}shallow-supererogation--of-mentally-aestheticised−preconverging/dementing−qualia-schema\textsuperscript{95}non-ontological-and-non-contending-referencing\textsuperscript{95}thus-ontologically-or-contendingly-reflected-or-perspectivated-as-of-preconverging-or-dementing\textsuperscript{10}−apriorising-psychologism\textsuperscript{10} (not-veridical-thinking-reference-rather-preconverging-or-dementing--reference). This is effectively the pedestalled state of psychopathic\textsuperscript{98}postlogism\textsuperscript{98}as-of- compelling−nonconviction/madeupness/bottomlining\textsuperscript{98}as-contextualising/de-existentialising−of-attendant-intradimensional–apriorising/axiomatising/referencing−induced-disontologising−of-the−attendant-intradimensional–ontologising−imbued<ontological-contiguity\textsuperscript{67}−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\textsuperscript{95} inducing existential-contextualising-contiguity\textsuperscript{95}s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{95}of-reference-of-thought−devolving-as-of-instantiative-context/non-veridical-hollow-narratives to be reflected/perspectivated from the intemporal/ontological angle as unsoundness-or-ontological-bad-faith/inauthenticity−of-reference-of-thought or perversion-of-reference-of-thought− <as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> as to preconverging-or-dementing\textsuperscript{10}−apriorising-psychologism and so in <amplituding/formative–epistemicity>totalising−self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{10} or absolving/fleeting/escaping-reflex–
logic, from one set-of-postlogic-narratives to the other and one set of interlocutors to the other, in line with its ‘short cut’ mental relation to meaningfulness as extrinsic-attribution (the temporal eliciting of the temporality/shortness of others is the sufficient basis for getting one’s way) as opposed to intrinsic-attribution wherein the intrinsic ontological-veridicality of meaning is the complete and sufficient basis for its pertinence and upholding. This subknowledging-compulsive-dementing disposition points out that the actual and given meaningfulness being subknowledged/pervertedly-represented is ontologically-veridical both registry-wise (soundness-or-ontological-good-faith/authenticity-reference-of-thought-wise) and logic-wise (the normal arithmetic operation of the BODMAS equation) as it is intemporally preservational and thus ontologically-veridical/reference-of-thought/ontological-contiguity. It is this pedestal that is the organic-comprehension-thinking/(organicalism/intemporal-prioritisation-of-reference-of-thought-as-conflatedness-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology) pedestal, organic as it is both registry-wise (soundness-or-ontological-good-faith/authenticity-reference-of-thought-wise) and logic-wise striving for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. It is the superseding and intemporal pedestal for articulating ontological meaningfulness (intrinsic-attribution). The third pedestal as demonstrated involves the integrating and amplituding/formative-epistemicity-totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag by temporal-dispositions both unconsciously (ignorance) and consciously (affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) with A’s condition/subknowledging impulse as if it was ontologically veridical, and obviously leading to the wrong result thus failing/not-upholding-as-of-apriorising/axiomatising/referencing- intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. In the case with B it involved
resolving the Arithmetic equation as if A’s condition was appropriate resulting in \( \frac{7}{2} \) which is ‘epistemically-decadent in notional-discontiguity/epistemic-discontiguity’ rather than which is ontologically veridical. This is the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation as to ‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing-apriorising-psychologism pedestal, as registry-wise it is not striving for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and so fundamentally its logical-contention is voided (as apriorising-registry precedes and defines logical pertinence), such that such a disposition that integrates subknowledger-implying-impulse/compulsive-dementing registry-worldview-wise/dimensional-wise speaks of the registry-worldview/dimension as in de-mentation-(supererogatory-ontological-de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) at that uninstitutionalised-threshold. The fourth meaningful reference is actually a variance of the given organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology) pedestal which is registry-wise and logic-wise pertinent. It is about the intellectual and virtue driven aetiologisation/ontological-escalation (as per this paper aim and other studies) in grasping the human ontological implications and articulating the-Good/understanding/knowledge-reification/ontological-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–firstnaturedness—temporal-to-intemporal-dispositions-so-construed-as-from-perspective-ontological-normalcy/postconvergence–with-consequential-positivistic-meaningfulness-perversion preconverging-or-dementing–apriorising-psychologism, resolved
by deprocrypticism. Comparatively, for instance, articulating new reference-of-thought-categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation to resolve the uninstitutionalised-threshold\textsuperscript{03} from \textsuperscript{11}.5 to the ontologically-veridical, and so not only with regards to the specific but as a dementative/structural/paradigmatic institutionalisation/intemporalisation for perpetuating intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. This pedestalled articulation points out that the organic-comprehension-thinking (organicism/"intemporal-prioritisation-of-reference-of-thought"–as-conflatedness\textsuperscript{12}–or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology\textsuperscript{100}) pedestal (ontological-veridicality/reference-of-thought) is transversal/transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing and not actually in logical-congruence with both the subknowledging\textsuperscript{95}-impulse/compulsive-dementing\textsuperscript{19} pedestal (ontological-decandence/non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism/not-veridical-thinking-reference-rather-preconverging-or-dementing\textsuperscript{19}-reference) and the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97}<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\textsuperscript{19}–apriorising-psychologism/not-veridical-thinking-reference-rather-preconverging-or-dementing\textsuperscript{19}-reference) which is relates to as preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism (as their implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{100} are all undue and pervertedly implied). So we then speak of an utter\textsuperscript{78} maximalising-recomposuring-for-
relative-ontological-completeness\textsuperscript{38}—unenframed-conceptualisation (not \textsuperscript{51}incrementalism-in-relative-ontological-incompleteness\textsuperscript{39}—enframed-conceptualisation) ‘ordered construct’ of the meaningfulness of the intellectual aetiologisation/ontological-escalation as the organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-\textsuperscript{34}reference-of-thought’—as-conflicatedness –or-ontological-reprojecting/longness-of-register-of–\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{10}) pedestal reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the registry/registry-worldview defects of both the subknowledging -impulse pedestal and the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-suprerogation\textsuperscript{9}–as-to–’attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism> pedestal.

Ontologically-speaking, a temporal naivety with regards to psychopath and its protraction as social psychopathy is that going by the dynamism of its faulty-mentation-procedure-deception-or-urge\textsuperscript{12} towards ‘extrinsic-attribution’ (the eliciting of the temporality\textsuperscript{9}/shortness of others is the sufficient basis for getting one’s way), is that the number of people ‘convinced’ by perverted extrinsic-attribution involving social-and-temporal-trading can have any bearing to the ontological-veridicality/intrinsic-reality in any way. While temporally-speaking, psychopathic situations often lead to a-country-of-the-blind-and-the-one-eye kind of scenario, wherein a thousand blinds may strive to convention out the one-eye, but then it wouldn’t still cut it, ontologically-speaking. (Certainly, it is equally and very possible that if such a one-eye isn’t beholden to a ‘sense of intemporality’\textsuperscript{52} and it is rather temporally-inclined, it might equally take the easier route of reasoning in terms–as-of-axiomatic-construct of country-of-the-blind temporality\textsuperscript{9}/shortness whether with respect to temporally outdoing or undermining the phenomena by acting in a manner that is overall of a temporal/shortness-of-register-of–\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{10} nature. But that will still be temporality\textsuperscript{9}/shortness and the notion of an aetiologisation/ontological-escalation as of intemporality\textsuperscript{52}/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-
\{\langle\text{decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing}＞\text{-induced-disontologising’–of-the–attendant–intradimensional–ontologising’–imbued–}\langle\text{contextualising/existentialising–attendant–ontological-contiguity}>\text{–in-shallow-supererogation} –\langle\text{disontologising-perverted-outcome–sought-precedes-existentially-veridical–}\text{attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness}\rangle\} like notions-and-accusations-of-sorcery and which is not palliative to a given situation will equally elicit a social protractedness of the phenomenon as varied temporal-dispositions come into the frame and are equally elicited. But then that is an inevitability with respect to the more critical universal projection low-life purposefulness in both meaningful-frameworks). Rather this then points to the nature of postlogic perversion-of-reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > with temporal-dispositions; (unconsciously) ignorance and (consciously) other temporal-dispositions of affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-
social-aggregation/temporal-enculturation-or-temporal-endemisation. Ontologically, it is then the subject of contention and aetiologisation/ontological-escalation of the organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of’ reference-of-thought’–as-conflatedness or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology) pedestal, both in apriorising–registry and registry-worldview terms as it is reflected/perspectivated as de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics). The critical reason for this is that the intemporal-disposition is rather inclined to be utter about intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as the complete and sufficient stand for knowledge and virtue with anything else being denaturing much in parallel as intrinsic-reality transcendental-enabling/sublimating/supererogatory–de-mentativity doesn’t accommodate human temporality, and so will not even entertain involving in anyway with social-and-temporal-trading exercise which is non-ontological (since it is fundamentally a perversion-and-derived-perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, and has nothing to do with issues of defect-of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance). This can further be elucidated analysing perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of a different nature in a superseded registry-worldview/dimension like non-positivism/medievalism registry-worldview/dimension which should provide an even greater insight analysing from our present perspective, and we can then comparatively project this with respect to notional–deprocrypticism and procrypticism. For instance, accusations of witchcraft in non-positivism/medievalism societies are ontologically about subknowledging/perversion-of-
reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as-of-unsoundness-or-ontological-bad-faith/inauthenticity reference-of-thought/preconverging-or-dementing apriorising-psychologism based on the fact that such societies didn’t develop and integrate notions of empirical and rational cause-and-effect positivistic ideas as reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (a mentation-capacity that further furthers the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as 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–firstnatures—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-impulse/compulsive-dementing) and who obviously is wrong, as we know today that the notion of witchcraft is ontologically unsound and ridiculous as the ability to perform magic and the like by anyone cannot be demonstrated veridically. The disposition to accuse people of witchcraft will be the subknowledging-impulse/compulsive-dementing pedestal. The disposition to entertain and further exploit such situations (as anthropologists perfectly understand the abhorrent role of such notions as witchcraft in the social-stake-contention-or-confliction of non-positivism/medievalism societies) in conjugation of temporal-dispositions that are universally-recurrent or
universal across all times (postlogism\textsuperscript{78} -slantedness, ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfure-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) is the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97} -<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing –apriorising-
psychologism> pedestal which is rather an extricatory preconverging–dementating/structuring/paradigming (of the situation, to fulfil temporal inclinations or distractive-temporal-prioritisaton and not intemporal preservation); given the lack of a social universal-transparency\textsuperscript{104} -\langle transparency-of-totalising-entailing,-as-to-entailing-
\langle amplituding/formative–epistemicity\rangle totalising-in-relative-ontological-completeness \rangle 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-
meaningfulness-and-teleology\textsuperscript{106}) pedestal will rather be an inclination to see that the lack of empirical and rational reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{109},-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/\textsuperscript{104} universal/transcendental/\textsuperscript{75} maximalising-
recomposing-for-relative-ontological-completeness\textsuperscript{3}—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigmimg to be intemporally-preservational, more than the notion of just attaining only to the ‘one-locale’ accusation of witchcraft, for the intemporal mindset/\textsuperscript{2}reference-of-thought in organic-comprehension-thinking (organicalism/’intemporal-prioritisation-of-\textsuperscript{1}reference-of-thought’–as-confoundedness ‘or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology\textsuperscript{10}) the problem is now the insight about the intellectually and morally wrong in metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation of accusation of witchcraft and the implications across all societies of the human species qualified as non-positivism/medievalism, with the bigger ontological implications of this specific accusation rather being how is this enlightening de-mentatively/structurally/paradigmatically about the endemisation and enculturation of vices-and-impediments \textsuperscript{10} 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\textsuperscript{13} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) problem’ for the organic-comprehension-thinking (organicalism/’intemporal-prioritisation-of-\textsuperscript{1}reference-of-thought’–as-confoundedness ‘or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology\textsuperscript{10})/’intemporal-prioritisation-of-\textsuperscript{1}reference-of-thought’–as-confoundedness ‘or-ontological-reprojecting pedestal is ‘why is society non-positivism/medievalism, and it is not in ‘mentation equivalence’ with a subknowledging\textsuperscript{19}-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 \(\text{<as-to-}^*\text{attendant-intradimensional'}-\text{prospectively-disontologising}^\text{-preconverging/dementing}^\text{-apriorising-psychologism}>/\text{temporal prioritisation}

pedestal that entertains notions of witchcraft (as the intemporal mindset/ reference-of-thought is thus anecdotally ‘boxing far below its weight’). Rather it is about articulating a comprehensive de-mentative/structural/paradigmatic dialecticism reasoning-through/utterion (not reasoning-with incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation with temporal-dispositions mindsets) between non-positivism/medievalism and positivism for prospective ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring away from the vices-and-impediments of a non-positivism/medievalism superstitious mental-disposition towards a prospective positivistic mental-disposition which is the virtue that is the ‘de-mentative/structural/paradigmatic resolution’ to the superseded registry-worldview/dimension not only superstitious specific vices-and-impediments but equally critical the overall de-mentative/structural/paradigmatic <amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications-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 \(\text{<as-to-}^*\text{attendant-intradimensional'}-\text{prospectively-disontologising}^\text{-preconverging/dementing}^\text{-apriorising-psychologism}>\) 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\textsuperscript{12}-or-ontological-reprojecting/longness-of-register-of–‘meaningfulness-and-teleology\textsuperscript{109}) will be to be dismissive of the two prior pedestals as in \textsuperscript{14} de-mentation\textsuperscript{14}(supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) and of preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism\textsuperscript{19}<stranded-as-rightfully-oblongated/decanordered-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\textsuperscript{109}), and the issue will rather be about reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the perversion-of\textsuperscript{16} reference-of-thought\textsuperscript{16}<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/\textsuperscript{19}universal/transcendental/\textsuperscript{5} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{28}—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 \textsuperscript{45}<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \textsuperscript{33}. The reason for the above ‘intemporal-prioritisation-of-’reference-of-thought’–as-
threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to-
‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing -
apriorising-psychologism> pedestal from an organic-comprehension pedestal ‘ontological-
reference of thought and meaningfulness’ for a superseding notion–depocrypticism
institutionalisation as a universal/intemporal/ontological/intrinsic-attribution/longness-of-
register-of-meaningfulness/human-species-level postconverging–de-
mentating/structuring/paradigming across all space and all time (and not a temporal,
extricatory, shortness-of-register-of-meaningfulness-and-teleology, individuals, extrinsic-
attribute, incidental or incremental or ‘disjointedness-as-of-reference-of-thought’ or
temporal-accommodation preconverging–de-mentating/structuring/paradigming that endemises
and enculturates procrypticism) to induce the appropriate prospective crossgenerational
‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring. This conceptual de-mentation-{supererogatory–ontological–de-mentation-or-
dialectical–de-mentation—stranding-or-attributive-dialectics} of (superseded registry/registry-
worldview-or-dimension) mental-devising-representation as oblongated/decandored-and-
dialectically-or-contendingly-out-of-phase (preconverging-or-dementing–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 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 secondnaturising 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 secondnaturung (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-projection) whether it is failing/not-upholding<&as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, given its solipsistic disparate nature (noncontiguous/discrete hence of notional-discontiguity/epistemic-discontiguity<&shallow-supererogation-of-mentally-aestheticised-preconverging/dementing–qualia-schema>) with respect to the notion of reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as being about intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and so, especially when postlogic and integrating the hollow-constituting<&as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of postlogism –as-of– compelling–nonconviction/madeupness/bottomlining<&decontextualising/de-existentialising–of-attendant-
intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the–
attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-
ontological-contiguity>,<in-shallow-supererogation><disontologising-perverted-outcome-
sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>). And critically, it should be noted that
‘intemporal-prioritisation-of–reference-of-thought’–as-conflatedness–or-ontological-
reprojecting is about the-Good/understanding/knowledge-reification/ontological-
primemovers-totalitative-framework conceptualisation as registry-worldview/dimension
defining, and not about good-naturedness/vague-temporal-impression-driven notions that may
arise in circumstantial situations. This Arithmetic ontological-contiguity comparison equally
gives an insight on why notional–firstnaturedness—temporal-to-intemporal-dispositions–so-
construed-as-from-perspective–ontological-normalcy/postconvergence>-pedestals-
disambiguation is needed with 3 pedestals: organic-comprehension/‘intemporal-prioritisation-of-
reference-of-thought’–as-conflatedness–or-ontological-reprojecting pedestal for which the
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as ontology
supersedes perversion-of–reference-of-thought–as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > (as prior intemporal
reference-of-thought–categorical-imperatives/axioms/registry-teleology) which are
actually meant to represent it at uninstitutionalised-threshold, threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to–‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-
psychologism> pedestal for which reference-of-thought–categorical-
imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation are wrongly related to as an end by themselves at
uninstitutionalised-threshold, and postlogic-including-psychopathic/subknowledging–
impulse/compulsive-dementing\(^1\)/vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging\(^9\) pedestal for which the hollow form of \(^{19}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{19}\)–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for \(^7\) perversion-of- reference-of-thought<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> of \(^{84}\) reference-of-thought and meaningfulness is a sound existential construct. That is, in the bigger scheme when it comes to deciding between ontological-veridicality/ontological-contiguity\(^7\) of \(^{84}\) reference-of-thought (as from ontological-normalcy/postconvergence epistemic/notional–projective-perspective) and the human temporal psyche, what gives-in is the human temporal psyche (and so for the betterment of the species); that is, from an animal that was emanantly/becomingly/solipsistically successively of a mental-devising-representation perspective preconverging-or-dementing\(^19\)–apriorising-psychologism<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> at recurrent-utter-
uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and from a prospective articulation, \(^{81}\) procrypticism–or–disjointedness-as-of\(^{84}\) reference-of-thought, and so respectively, for their successive institutionalisations mental-devising-representation perspectives as postconverging-or-dialectical-thinking\(^20\)–apriorising-psychologism<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> of base-institutionalisation, \(^{104}\) universalisation, positivism and prospectively deprocryptism. 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—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> the reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy—or-contiguity—or—ontological-preservation), and so, in a state of transversality—<for-sublimating—existential-eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ as perceived from the superseding/transcending intemporal-disposition or registry-worldview/dimension which voids the registry-perverting/subknowledging /preconverging-or-dementing—temporal-dispositions’ 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. This as de-mentation—(supererogatory—ontological—de-mentation—dialectical—de-mentation—stranding-or-
mindset/ reference-of-thought (as reflecting the former perversion of categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at the uninstitutionalised-threshold of non-positivistic meaningfulness-and-teleology) wherein there can’t be a logical nested-congruence or engagement between the two mindsets as these do not have common categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, with the ontological-veridicality/ontological-contiguity of reference-of-thought as (from ontological-normalcy/postconvergence epistemic/notional–projective-perspective) as a relevant contention exercise being all about the positivistic mindset/ reference-of-thought reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the non-positivism/medievalism registry-worldview/dimension as a manifestation of the latter mental-defect/ perversion-of reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as-of-unsoundness-or-ontological-bad-faith/inauthenticity of reference-of-thought as to the uninstitutionalised-threshold of non-positivism/medievalism meaningfulness-and-teleology requiring positivistic meaningfulness-and-teleology, and in the bigger scheme of things requiring the secondnaturing of positivistic (as against non-positivism/medievalism) reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation.

The point then is that, from a transcending registry-worldview/dimension, the relation with its transcended registry-worldview/dimension is ‘not ontologically an exercise in logical-congruence with the transcended registry-worldview/dimension as a postconverging-or-dialectical-thinking–apriorising-psychologism exercise’ but rather ontologically an exercise in transversality–for-sublimating–existential-eventuating/denouement–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing” by
reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) a preconverging-or-dementing\(^{19}\)–apriorising-psychologism representation as manifestation-and-not-contention of the transcended registry-worldview/dimension denaturing\(^{8}\) of reference-of-thought\(^{8}\)–categorical-imperatives/axioms/registry-teleology\(^{100}\)–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for prospective positivistic meaningfulness, as preconverging-or-dementing\(^{19}\)–apriorising-psychologism–stranded-as-rightfully-oblungated/decandored-and-dialectically-or-contendingly-out-of-phase>, and avoiding 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 which wrongly elevates persion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> into logical-contention. de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) is effectively the mental-devising-representation of the dialectical-primitivities/dialectical-out-of-phasing registry-worldviews/dimensions of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism (preconverging-or-dementing\(^{19}\)–apriorising-psychologism of positivistic meaningfulness), as from successive veridical reference-of-thought or veridical-thinking-reference-over-preconverging-or-dementing\(^{10}\)–reference (ontological-veridicality/ontological-contiguity\(^{67}\)) as base-institutionalisation, universalisation, positivism and notional–deprocrypticism respectively which are mentally postconverging-or-dialectical-thinking\(^{10}\)–apriorising-psychologism–stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>. de-mentation\(^{14}\) (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-

(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as such is construed at the individuation-level as of the circularity/recurrence/repetition/repeatability in delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-reification/superseding–oneness-of-ontology. This involves maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation as enabled by de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) in disambiguating the intemporal-disposition as ontological and temporal-dispositions at the individuation-level; while at the registry-worldview/dimension-level it reflects the determination of the relative registry-worldviews/dimensions as of relative-ontological-incompleteness-of-reference-of-thought and relative-ontological-completeness-of-reference-of-thought. The implication is that soundness-or-ontological-good-faith/authenticity-of-reference-of-thought-of-meaningfulness is not given, as it is a devising mechanism (mental-devising-representation) for ontological-veridicality as dialectically upheld for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (ontological-normalcy/postconvergence). There is no doubt that if by some secret manner ‘some individuals from recurrent-utter-uninstitutionalisation registry-
worldview/dimension’ were to appear and be able to live in our present positivistic social-setup (without us knowing beforehand that they are coming from the past to avoid inducing a confounding effect in our analysis), and intent on fully living based on the reference-of-thought–categorical-imperatives/axioms/registry-teleology–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the recurrent-utter-uninstitutionalisation setup, our current psychology science most probably will treat them as pathological (preconverging-or-dementing –apriorising-psychologism). At which point, implying the conceptualisation of such an ontological-mental-pathology or de-mentation (in contrast to a physiological mental pathology) is much more a question of ‘ontology valour’ (ontology valour being defined as a registry-worldview’s/dimension’s ontology depth in relation to its conventioning limitations with respect to pure-intemporal-ontology as to ontological-normalcy/postconvergence). But then, crazy as it may seem, this extends ontological-mental-pathology or de-mentation conceptualisation, on those very same terms of ontology valour, not only retrospectively but equally prospectively, as from a prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity (with a corresponding insight about how we may be that preconverging-or-dementing–apriorising-psychologism–stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> from such a prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’s reference-of-thought–categorical-imperatives/axioms/registry-teleology–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (of course, that is, when occluding our illusion-of-the-present/present-consciousness/epistemic-totalising~self-referencing-syncretising/mirage) herein construed as the prospective protensive-consciousness deprocripticism–or–preempting—disjointedness-as-of–reference-of-thought registry-worldview/dimension. In the bigger picture, de-mentation–supererogatory–ontological–de-mentation–or-dialectical–de-mentation—stranding-or-attributive-dialectics effectively will
seem to place human (recomposuring)-consciousness-awareness-teleology\textsuperscript{\textsuperscript{100}} in the backseat with ontology-in-its-inherent-dialectical-abstraction taking the frontseat in the articulation of intrinsic reality and correspondingly human mental-devising-representation. Actually, registry-worldviews/dimensions are rather prospectively \textit{amplituding/formative} wooden-language\textsuperscript{\textsuperscript{100}} (imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing —narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{\textsuperscript{100}}) of their own specific evolving successive existentialisms (with their full-depths-of-existential-implications specific evolving preconverging–de-mentating/structuring/paradigming), and with specific evolving percolation-channelling-\textlangle\textit{in-deferential-formalisation-transference}\textrangle for prospective ontologising and ontologising-transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Fundamentally, without the possibility of de-mentativity-of-the-human-psyche-for-prospective-institutionalisation involving \textit{de-mentation—\textlangle\textit{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}\textrangle,} 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 \textit{reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{\textsuperscript{100}}} is possible. This is because \textit{de-mentation—\textlangle\textit{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}\textrangle as such allows for a ‘human mentation capacity renewal’ by transcendence-and-sublimity/sublimation/supererogatory–de-mentativity (as it is by cumulation/reordering/recomposuring the prior institutionalisation mentation-capacity for a contiguous upholding of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that transcendence-and-sublimity/sublimation/supererogatory–de-mentativity
occur) of the ‘veridical reference-of-thought of meaningfulness’ since it dents the mental-devising-representation of the old/retrospective/superseded/transcended registry-worldview/dimension as not postconverging-or-dialectical-thinking—apriorising-psychologism/soundness-or-ontological-good-faith/authenticity—reference-of-thought but preconverging-or-dementing—apriorising-psychologism and dialectically-or-contendingly-out-of-phase at its uninstitutionalised-threshold and references the mental-devising-representation of the new/prospective/superseding/transcending registry-worldview/dimension as ‘effectively postconverging-or-dialectical-thinking—apriorising-psychologism/soundness-or-ontological-good-faith/authenticity—reference-of-thought as a new-and-greater-mentation-capacity and dialectically-or-contendingly-in-phase; on the grounds that the veridicality of the reference-of-thought is what upholds ontological-normalcy/postconvergence/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. For instance, at its uninstitutionalised-threshold requiring a prospective positivistic registry-worldview/dimension, the non-positivism/medievalism registry-worldview/dimension which is rather superstitious/alchemic/aristocratic is rather ontologically-preconverging-or-dementing—apriorising-psychologism/dialectically-preconverging-or-dementing—apriorising-psychologism in a de-mentation—supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding—or-attributive-dialectics wherein its mental-devising-representation is preconverging-or-dementing—apriorising-psychologism as not thinking/unsoundness-or-ontological-bad-faith/inauthenticity—reference-of-thought and dialectically-or-contendingly-out-of-phase while the positivistic registry-worldview/dimension mental-devising-representation is postconverging-or-dialectical-thinking—apriorising-psychologism/soundness-or-ontological-good-faith/authenticity—reference-of-thought and dialectically-or-contendingly-in-phase, thus ‘granting the latter reference-of-thought
(veridical-thinking-reference-over-preconverging-or-dementing ‘-reference)’ over the former
which is ‘no longer reference-of-thought’ in the sense that ‘we can’t think in medieval terms
and be considered soundness-or-ontological-good-faith/authenticity ‘-of- reference-of-thought
today but rather ontologically-preconverging-or-dementing –apriorising-psychologism’. This
dialectical conceptualisation equally applies regarding procrypticism and futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism
registry-worldviews/dimensions. In fact, a deconstruction insight with regards to all the
interchangeable deconstructing terms in reference to the notion of ‘failing/not-upholding：<as-
of-apriorising/axiomatising/referencing> intradimensional reference-of-thought– categorical-
imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation’ (i.e. de-mention-{supererogatory–ontological–de-mentionation-or-
dialectical–de-mentionation—stranding-or-attributive-dialectics}, perversion-of reference-of-
thought,<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >, registry-worldview’s/dimension’s-uninstitutionalised-threshold –defect-
<as-Being-or-ontological-or-existential–defect>, unsoundness-or-ontological-bad-
faith/inauthenticity ‘-of- reference-of-thought, mental-perversion, subknowledging, mimicking; and-their-corresponding-<amplituding/formative–epistemicity>totalising–self-
referencing-syncretising) indicates that de-mentionation-{supererogatory–ontological–de-
mentation-or-dialectical–de-mentionation—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-\textit{mentation-}(\textit{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 `\textit{de-mentation-}(\textit{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\ `<as-to-`attendant-intradimensional’–prospectively-disontologising~preconverging/dementing ~apriorising-psychologism>, circumventive/distractive-temporal-prioritisation-of- reference-of-thought, subknowledging\`-impulse, etc.). The other deconstructing terms while having specific analytical bearings do not carry this all-encompassing quality that liberates from ‘intradimensional-subknowledging~normalcy’ (epistemic-totalising \~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage inclination) as `\textit{de-mentation-}(\textit{supererogatory~ontological~de-}
does as it further induces ‘transdimensional or memetic thinking’ by its implied ‘de-mentation’ (supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) in meeting up with ‘ontological-normalcy/postconvergence’ (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). For instance, while the term registry-worldview’s/dimension’s-uninstitutionalised-threshold 0–defect–<as-Being-or-ontological-or-existential–defect>” brings to the mind a poor ontological disposition like the other BODMAS characters disposition to systematically operate additionality overlooking A’s condition, but it is a sense of ‘de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) that carries the intuition of an uninstitutionalised-threshold 0, 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 0–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-shallow-supererogation> as to preconverging-or-dementing 0–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-notion-of-agreement-or-disagreement-defect’ wherein we can perceive the complete picture of a registry-worldview/dimension defect by its relative-ontological-incompleteness–induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to–’attendant-intradimensional’-prospectively-disontologising–preconverging/demerting–apriorising-psychologism>’ like recurrent-utter-uninstitutionalisation (with respect to base-institutionalisation), ununiversalisation (with respect to universalisation), non-positivism/medievalism (with respect to positivism) and our own dimension procrypticism’s (the–’preconverging-or-dementing–apriorising-psychologism of positivistic-meaningfulness) de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) (with respect to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective deprocrypticism). A similar articulation can be made with regards to each of the other deconstructing terms where de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) provides the better overarching conceptualisation from an ‘intemporal-prioritisation-of–reference-of-thought’–as-conflatedness–or-ontological-reprojecting reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing-reference). Furthermore, by its de-mentation-(supererogatory–ontological–de-
performance\textsuperscript{72}-<including-virtue-as-ontology> (longness-of-depth-of-meaningfulness and shortness-of-register-of—meaningfulness-and-teleology\textsuperscript{100}) and the reality of human temporal-dispositions at all institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-反射ed-'epistemicity-relativism'>) uninstitutionalised-threshold\textsuperscript{103} perverting/undermining ontological-normalcy/postconvergence, thus highlighting the follow dichotomies that are always associated with ontological-normalcy/postconvergence dialectics (underlied by teleological-inflections_{(as-to-more-profound-nondisjointing—<amplituding/formative—epistemicity>totalising/circumscribing/delineating)}): 1) impetus for intemporal-preservation beyond reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{100} at uninstitutionalised-threshold\textsuperscript{103} versus impetus rather for reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{100} at uninstitutionalised-threshold\textsuperscript{103} 2) thinking as veridical reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing\textsuperscript{10}-reference) of mental-devising-representation of the prospective registry-worldview/dimension as soundness-or-ontological-good-faith/authenticity reference-of-thought versus preconverging-or-dementing\textsuperscript{10}—apriorising-psychologism as mental-devising-representation of the retrospective registry-worldview/dimension as unsoundness-or-ontological-bad-faith/inauthenticity reference-of-thought as it is no longer an reference-of-thought (not-veridical-thinking-reference-rather-preconverging-or-dementing\textsuperscript{10}-reference) 3) organic-comprehension-thinking as intemporal profoundness-of-thought-and-meaningfulness (longness-of-register-of—meaningfulness-and-teleology\textsuperscript{10}) versus threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{77}<-as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing —apriorising-psychologism> as temporal shallowness-of-thought-and-meaningfulness (shortness-of-register-of—meaningfulness-and-
teleology\textsuperscript{(0)} \textsuperscript{(0)} 4) ‘intemporal-prioritisation-of- ‘reference-of-thought’–as-confledness\textsuperscript{12}–or-ontological-reprojecting as defining the priority of life choices or existential living as in priority all that which preserve precedingly the intemporal as it creates the institutionalisation possibilities for the furtherance of intemporality\textsuperscript{12}/longness versus circumventive/distractive-temporal-prioritisation-of- reference-of-thought as defining the priority of life choices or existential living as priory unaccountable to the possibility for the furtherance of intemporality /longness whether by temporal circumventing or distraction of institutionalisation/intemporalisation \textsuperscript{5} reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{10},–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Central to intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is an ontological-normalcy/postconvergence that doesn’t recognise any uninstitutionalised-threshold \textsuperscript{03} to the projected \textsuperscript{\langle amplituding/formative\rangle} wooden-language\textsuperscript{\langle imbued–temporal–mere-form/virtualities/dereification /akrasiatie-drag/denatured/preconverging-or-dementing –narratives—of-the- reference-of-thought–\textsuperscript{\langle categorical-imperatives/axioms/registry-teleology\textsuperscript{10}\rangle} considered circumventive/distractive-temporal-prioritisation-of- reference-of-thought over inherent ‘intemporal-prioritisation-of- reference-of-thought’–as-confledness\textsuperscript{12}–or-ontological-reprojecting of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; at which point of uninstitutionalised-threshold \textsuperscript{03}, 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{\langle de-mentation\rangle} (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-confledness\textsuperscript{11}–or-ontological-reprojecting that ‘supersedes deterministically
and operantly, without any discretion allowed’, circumventive/distractive-temporal-prioritisation-of-reference-of-thought. That is de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) is effectively the notion that, in recognition of the unchanging, preceding and inherent nature of intrinsic-reality with respect to the human psyche (and its mental-devising-representation of intrinsic reality) which is what ‘gives-in’/collapses ontologically/as-an-ontological-reference; enables, for the articulation of new mentations as transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, the ‘giving-in’/collapsing of the mental-devising-representation of successive institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing<-perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>) mindsets, notwithstanding the fact that the de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) (of their reference-of-thought—categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation) is unintelligible/existentially-suprastructural to these superseded/transcended registry-worldviews/dimensions mindsets due to their <amplituding/formative-epistemicity>totalising-self-referencing-synergetising/illusion-of-the-present/present-consciousness/mirage disposition. Supposed we were to make a profound analysis of our contiguous human mental-devising-representation/consciousness-awareness-teleology (in-dialectical/recomposuring-moments) from the appearance of human beings on earth, the effective linkage as new-mentations between those successive recomposuring moments (whether recurrent-utter-uninstitutionalisation, base-institutionalisation-universalisation, universalisation-non-positivism-or-medievalism, positivism—procrysticism and prospectively perpetuation-of-deprocrysticism) is as de-mentation (supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
attributive-dialectics) in de-mentation-{supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics}; and this thus predicates or rather postdicates as well our own registry-worldview/dimension (supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) over and as denaturing positivistic meaningfulness reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (procrypticism) and implying a prospective need for deprocrypticism. Postdication, when alluding to an (supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) defining psychological science, will effectively hold that the conceptualisation of the social is very much a contiguous ontological disambiguation of a preconverging-or-dementing—apriorising-psychologism social of personhoods-and-socialhood-formation in existentialism/full-depth-of-existential-implications of notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>, from a prospective registry-worldview’s/dimension’s reference-of-thought in ontological-normalcy/postconvergence. Postdication means reasoning from a basis of ontological-normalcy/postconvergence wherein the prior/transcended/superseded registry-worldview/dimension is no longer referenced/registered/decisioned (as reference-of-thought) but ‘dialectically preconverging-or-dementing—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity—of—reference-of-thought’ while the prospective/transcending/superseding registry-worldview/dimension is referenced/registered/decisioned (as reference-of-thought) as ‘postconverging-or-dialectical-thinking—apriorising-psychologism/soundness-or-ontological-good-faith/authenticity—of-reference-of-thought’ in construing meaningfulness. The grander issue that always arises is in existentialism terms, whether with regards to an obvious human
disposition for temporal-accommodation as circumventive/distractive-temporal-prioritisation-of-reference-of-thought of being-and-existence as conceptualised within the successions-of-existing-in-human-life-spans or rather an abstract eternal-projecting disposition of ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting wherein the articulation of meaning, being and existence is in existentialism-terms intemporally-driven on the basis that that which is in need of transcendence-and-the-intemporal (the temporal) cannot be seen-as-or-made-a-reference-of-intemporal/ontological-thought, and that it is exactly for that reason that human progress has been and will remain dialectically possible. That is, the reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing-reference) can only be the pedestalling of an ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting as ontology with regards to apriorising-registry, contrasted to a circumventive/distractive-temporal-prioritisation-of-reference-of-thought-reference implying a perverted-registry reflected/perspectivated by its de-mentation (supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics). Where the natural world is resolute with no compromise with the operation of such a notion as 1+1=2, the same cannot be resolutely affirmed in the human social-and-temporal-trading in the social world where on occasions 1+1 will add up to 5 where the effective constraining of institutionalisation is lacking. de-mentation (supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) (stranding) has the merits of articulating that for reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing-reference) to establish veridicality, no such social-and-temporal-trading is beyond ontological-entrapment ‘by re-institutionalisation with new reference-of-thought–categorical-imperatives/axioms/registry-teleology,–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation dialectically implying an de-mentation (supererogatory-ontological-de-mentation-or-
dialectical–de-mentation—stranding-or-attributive-dialectics) of transcended reference-of-thought–categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy–or-contiguity–or–ontological-preservation (in our present case, notional–deprocripticism of procripticism–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 procripticism to notional–deprocripticism as the de-mentative/structural/paradigmatic and general resolution of
the vices-and-impediments together with the de-mentatively/structurally/paradigmatically inhibiting effect on the furtherance of human emancipative potential of the perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as to preconverging-or-dementing–apriorising-psychologism of positivistic meaningfulness-and-teleology, and specifically resolution of the implications of psychopathic subknowledging/perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation) may be to think, given our own illusion-of-the-present/present-consciousness as amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, that such an analysis applies only to prior institutional-cumulation/institutional-recomposure⟨as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⟨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/supererogatory—de-mentativity meet with some resistance or the other and thus a reason for transversality.<for-sublimating–existential-eventuating/denouement>~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-recomposuring-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\textsuperscript{52}/longness as potentially of\textsuperscript{104} universal import and at the same time disposed occasionally to advanced their temporality\textsuperscript{20}, is what warrants \textquotesingle a constraining institutionalisation\textquotesingle. In the same vain, one may ask what\textapos;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\textsuperscript{97}–of\textquotesingle attendant-intradimensional\textquotesingle–postconverging/dialectical-thinking\textsuperscript{20}–apriorising-psychologism\textsuperscript{35} 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\textapos;s the role of \textquotesingle intellectual irresponsibility\textquotesingle in all of this? From an intemporal hence ontological depth-of-meaningfulness, preceded\textendash supersedingly, \textquotesingle limited-mentation-capacity\textquotesingle (for intemporal-preservation-entropy-or-contiguity\textendash or\textendash ontological-preservation) is the reason for human registry-worldview/dimension\textsuperscript{75} perversion-of\textsuperscript{84} reference-of-thought\textsuperscript{97} as\textendash effectively\textendash apriorising-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > defect at uninstitutionalised-threshold\textsuperscript{103}; implying that \textquotesingle ontological-normalcy/postconvergence\textquotesingle is actually for prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity\textendash or\textendash ontological-preservation beyond the defective \textquotemdash intradimensional-subknowledging\textsuperscript{95}-normalcy or reflex-normalcy\textquotemdash which is rather an \textendash amplituding/formative-epistemicity\textendash totalising\textendash self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} (illusion-of-the-present/present-consciousness) inclination to overlook/aside the notion of
prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity at its own
(limited-mentation-capacity-threshold) uninstitutionalised-threshold though it will obviously
and paradoxically recognise the need of prior registry-worldviews/dimensions to transcend (just
as by reflex from our perspective we will recognise such a need for base-institutionalisation
over recurrent-utter-uninstitutionalisation, universalisation over ununiversalisation,
positivism over non-positivism/medievalism but hardly prospectively the notion that our
dimension has an uninstitutionalised-threshold like procrypticism–or–disjointedness-as-of-
reference-of-thought with the need for prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity as deprocrypticism). However, as
previously indicated such an insight can only be garnered, beyond our illusion-of-the-
present/present-consciousness/epistemic-totalising~self-referencing-syncretising/mirage as all
registry-worldviews/dimensions wrongfully imply, given that ‘doppler-thinking’ wherein our
registry-worldview/dimension isn’t the absolute reference of meaningfulness (which is rather
an intradimensional-subknowledging-normalcy in lieu of the ‘ontological-
normalcy/postconvergence’ as that which allows for prospective-transcendence-in-perpetually-
upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). It is
this ‘ontological-normalcy/postconvergence’ that reflects/perspectivates perversion-of-

defect as de-mentation (supererogatory–ontological–de-
mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) as against the
defective reflex-normalcy/intradimensional subknowledging -normalcy that wrongfully
represent it as straightness/candored-and-dialectically-or-contendingly-in-phase. Thus the
general notion of an intemporal/ontological resolution of perversion-of-
reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation is more than just the instigating effect of the subknowledging.
impulse/compulsive-dementing\textsuperscript{19} (psychopathic postlogism\textsuperscript{73} in hollow-constituting-\textless as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\textgreater) but harkens back to the notion of the intraregistry-worldview/dimension limited-mentation-capacity/uninstitutionalised-threshold\textsuperscript{92} in the very first place. As this is the preconverging–dementating/structuring/paradigming disposition for the possibility of perversion-of\textsuperscript{75} reference-of-thought\textless as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textgreater thus requiring ontological-normalcy/postconvergence epistemic-projection as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. For instance, such perversion-of\textsuperscript{75} reference-of-thought\textless as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textgreater as witchcraft in the non-positivism/medievalism registry-worldview/dimension is fundamentally implying de-mentatively/structurally/paradigmatically a need for the right human mentation-capacity as the prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity of a positivistic registry-worldview/dimension, and likewise de-mentatively/structurally/paradigmatically regarding procrypticism–or–disjointedness-as-of\textsuperscript{84} reference-of-thought with notional–deprocrypticism (as the Good/understanding/knowledge-reification /ontological-primemovers-totalitative-framework\textsuperscript{73} and not good-natured/vague-impress construct). Ontological-normalcy/postconvergence as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, beyond defective intradimensional-subknowledging\textsuperscript{92}-normalcy/reflex-normalcy, points to factoring in notional–firstnaturesness—temporal-to-intemporal-dispositions–\textless so-construed-as-from-perspective–ontological-normalcy/postconvergence\textgreater disambiguation as ‘knowledge-notionalisation’ to avoid wrongfully operating/processing of logic by the reference of the intemporal-disposition \textsuperscript{84}reference-of-thought–categorical-imperatives/axioms/registry-
teleology\textsuperscript{100}, for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation which is ontological (as it is in sync with intrinsic-reality/veridicality), where dealing effectively rather with temporal-dispositions. Knowledge-notionalisation factors in how temporal-dispositions relate to intemporal-preservation-entropy-or-contiguity-or-ontological-preservation at uninstitutionalised/unintemporalised/solipsistic/recomposuring/animality-thresholds for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (intradimensional-subknowledging -normalcy/reflex-normalcy) and at institutionalised/intemporalised-thresholds (ontological-normalcy/postconvergence). It should be noted that the peculiarity for achieving all the institutional-cumulation/institutional-recomposure-\{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>\} is about bringing the prior registry-worldview/dimension perversion-of reference-of-thought\textsuperscript{8} as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > to its placeholder-setup/mental-devising-representation/mentation/(recomposured)-consciousness-awareness-teleology\textsuperscript{100} awareness for 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{105}). 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{7}. 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{7}. 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—historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism of base-institutionalisation, universalisation and positivism. For deprocrypticism, an even stronger emphasis has to be placed on the abstract percolation-channelling—in-deferential-formalisation-transference as setup from positive-opportunism for survival-and-flourishing, just as with the positivistic registry-worldview which as well is relatively deferential with percolation-channelling—in-deferential-formalisation-transference (undermining amplituding/formative wooden-language—imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology—as-of—nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications) or banality-of-thought) to formalised deference like the higher developed legal system involving lesser possibility for mob-and-disparate-justice as with the lower institutional-cumulation/institutional-recomposure—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\textsuperscript{(10)} over temporal-dispositions (shortness-of-register-of—meaningfulness-and-teleology\textsuperscript{(10)}) 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\textsuperscript{(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\textsuperscript{-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-prime movers-totalitative-framework to construe knowledge and virtue conceptualisations as this is what proxies-syncs-with intrinsic-reality and hence their effective potency while on the other hand informal settings tend more to impression-driven/good-naturedness/wishfulness conceptualisations which may sound appropriate in their <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag but are often defective by lack of universality, not ontologically-driven in terms—as-of-axiomatic-construct of understanding and often with temporal/immediate interests/shortness-of-register-of—meaningfulness-and-teleology\textsuperscript{(10)}. In this light, the articulation of the ontological-veridicality/reference-of-thought of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological—
The idea of limited-mentation-capacity-deepening (for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) fundamentally implies that reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are limited at the uninstitutionalised-threshold of the specific registry-worldview’s/dimension’s institutionalisation they enable, and are not absolute with respect to the perpetuation of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as ontological-normalcy/postconvergence and thus need to be cumulated-upon (or rather more precisely be recomposured institutionally), wherein new reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation allow for the furtherance of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. The positivistic institutionalisation reflex disposition is to imply only a human intemporal-disposition/ontological-disposition, thus wrongfully elevating issues of temporal-dispositions perversion-of-reference-of-thought as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as being issues of intemporal-disposition/ontological-dispositions and thus wrongfully implying their ontological-veridicality/ontological-contiguity of reference-of-thought (from ontological-normalcy/postconvergence epistemic/notional–projective-perspective) rather than rightfully their 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), and thus wrongly engaging in logical contentions instead of reflecting/perspectivating/highlighting (reasoning-through-and-not-
reasoning-with) manifestations of temporal-dispositions \<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation \>, thus resulting in the consequent endemisation/enculturation of the specific
vices-and-impediments\(^{106}\) of the positivistic registry-worldview \(\langle\) procrypticism–or–
disjointedness-as-of\>- reference-of-thought\). In contrast, the particularity of the
superseding/transcending ‘notional–deprocrypticism institutionalisation’ disposition over
procrypticism is that prospectively it points to the ontological-veridicality of a human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-
to-intemporal-dispositions<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>’—existentialism-form-factor-pedestals-disambiguation
(at positivistic meaningfulness uninstitutionalised-threshold\(^{103}\) ) to its mental-devising-
representation to enable the ‘postconverging-or-dialectical-thinking\(^{20}\)–psychology or
psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring of the collective-consciousness,
and so as a knowledge-notionalisation. That is, a registry-worldview’\’s/dimension’s
institutionalisation setup that perpetually acknowledges and accounts for human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor

\(\text{disambiguation before engaging either with logical contention in the case of issues of}
\text{intemporal-disposition/ontological-disposition or with reflecting/perspectivating/highlighting}
\text{(reasoning-through-and-not-reasoning-with) manifestations of }\)\(^{75}\)\textit{perversion-of-\textit{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-recomposing that should enable the superseding/transcending of the enculturating/endemising vices-and-impediments together with the inhibiting effect on human emancipation potential associated with procrusticism. To further elucidate, let’s explore again the Arithmetic ontological-contiguity comparison highlighted previously wherein character A had a condition whereby its results of additionality were systematically incremented by 1, its’s subknowledging-impulse/compulsive-dementing highlighting an uninstitutionalised-threshold where the other characters wrongly calculated the result (the ontological-veridicality) failing/not-upholding-ontological-normalcy/postconvergence as intemporal-preservation-entropy-or-contiguity–or–ontological-preservation implied by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality, as actually intemporal-preservation-entropy-or-contiguity–or–ontological-preservation supersedes the mere–categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as the latter’s pertinence is rather about and subsumed as a mentation capacity to uphold the former. The bigger issue with regards to all the BODMAS characters is with respect to the limits of their reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation which are readily predisposed to such perversion-of-reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation and subknowledging-impulse/compulsive-dementing whether by character A or any other character rather than just the fact that the condition (psychopathic postlogism in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation for instance) is the causative factor of their failure to in
ontological-normalcy/postconvergence ensure intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. In any case the de-mentative/structural/paradigmatic resolution is with regards to the implications of metaphorically-a-million-and-one-instances-and-locale of perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> in the given registry-worldview/dimension as an aetiologisation/ontological-escalation (as notional~firstnaturedness—temporal-to-intemporal-dispositions<<so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuations predictable and determinable teleologies). That is, fundamentally the appropriate conceptualisation of reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is structurally-speaking about perpetually ensuring intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as the superseding/preceding notion (i.e. ontological-normalcy/postconvergence as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). In this regard, we may easily construe the fundamental defects-of–categorical-imperatives/axioms/registry-teleology–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as these enable perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> with respect to intemporal-preservation-entropy-or-contiguity–or–ontological-preservation wherein successive institutional-cumulation/institutional-recomposure<as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing–perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism> are analogical to various defective instances in operating the BODMAS equation. That is, while the condition/subknowledging–impulse/compulsive-dementing with A’s additionality results are wrongly incremented by 1, leading to the uninstitutionalised-threshold to be rightfully
corrected with new reference-of-thought–categorical-imperatives/axioms/registry-teleology–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation involving subtracting 1; the defect of a second registry-worldview/dimension may involve subtracting 1 from the result of S as a condition/subknowledging-impulse/compulsive-dementing of S, requiring similarly new reference-of-thought–categorical-imperatives/axioms/registry-teleology–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation correction of the BODMAS characters as with the first registry-worldview/dimension to uphold the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Likewise, a third and fourth registry-worldview/dimensions defects could involve respectively a subknowledging-impulse/compulsive-dementing/condition of M wherein the latter wrongly adds 1 to a multiplier before multiplying and a subknowledging-impulse/compulsive-dementing/condition of D wherein D wrongly subtract 1 to a divisor before dividing, with these two latter registry-worldviews/dimensions equally requiring similarly new reference-of-thought–categorical-imperatives/axioms/registry-teleology–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation adjustment of the BODMAS characters as with the first and second registry-worldviews/dimensions to uphold the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Ultimately, a notional–deprocrypticism construal of the institutionalisation/intemporalisation process aiming to perpetually sync reference-of-thought–categorical-imperatives/axioms/registry-teleology–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in ontological-normalcy/postconvergence, is one that will bring to the mental-devising-representation, the BODMAS characters potential temporal-dispositions to perversion-of-reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation and subknowledging-impulse/compulsive-dementing with the resultant
reordering/institutional-recomposuring. The implications for the science of psychology can thus be drawn out. The articulated notion of \( \text{de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics)} \) brings up the central conceptual role of psychology as about understanding human mental-devising-representation and the implications thereof. Central to this \( \text{de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics)} \) process is a dialectical exercise of stranding; either as mentally oblongated/decandored-and-dialectically-or-contendingly-out-of-phase to imply a superseded/transcended/unsound registry-or-registry-worldview/dimension or as mentally straight/candored-and-dialectically-or-contendingly-in-phase to imply a superseding/transcending/sound registry-or-registry-worldview. \( \text{de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics)} \) 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 \( \text{de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics)} \) terms of \( \text{de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics)} \) of registry-worldview/dimensions successive existentialisms/full-depths-of-existential-implications transdimensional-meaningfulness/memetic-refinements as ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness as dialectical transformation as-prospective reference-of-thought \( \text{de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics)} \) with respect to either mentally oblongated/decandored-and-dialectically-or-contendingly-out-of-phase representation or mentally straight/candored-and-dialectically-or-contendingly-in-phase representation) as
‘directed’ simply by demonstrable ontological-veracity/ontological-relevance/reference-of-thought of transdimensional-meaningfulness–apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument; leading to a psychological science which is more comprehensive, timeless and unbounded by its conceptualisation as it emphasises psychological-representation/mental-devising-representation as more ‘ontologically-driven/ontologised’ rather than ‘conventionally-driven/conventionalised’. In so doing, overriding and superseding the analyst illusion-of-the-present/epistemic-totalising ~self-referencing-syncretising/present-consciousness/mirage referring to the instance where the personhood-and-socialhood-formation intradimensional conventioning induces an ‘analytical-complex’ with respect to an ontologically veridical psychological-representation or mental-devising-representation. As implied psychological-representation/mental-devising-representation is then fundamentally determined by the depth/profoundness-of-ontological-veracity/depth/profoundness-of-ontological-reference of a given registry/registry-worldview-or-dimension as it upholds ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) over reflex-normalcy or intradimensional-subknowledging-normalcy. Ontological-normalcy/postconvergence appropriately points to the pertinence for ontological construal as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity/reification/superseding–oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation for an appropriate de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) exercise wherein the reference-of-thought
('intemporal-prioritisation-of—reference-of-thought—as-conflatedness—or-ontological-reprojecting) is always a moving target (due to the institutionalisation/intemporalisation process) in need for prospective dialectical reconstitution (deconstruction), which then puts a science of psychology in phase with the dialectical development of ontological-depth/profoundness-of-reference in superseding relative-ontological-incompleteness-induced,–threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to—
dialectical moment or registry-worldview/dimension as intradimensionally set in stone and across all moments whereas an ontologically-driven psychology acknowledges and recomposes to the dialectical evolution of reference-of-thought for a comprehensive, appropriate and veridical de-mentation exercise. Such reference-of-thought of dialecticism registry-worldview-wise/dimension-wise (for de-mentation exercise in reflection/perspectivation of psychological-representation/mental-devising-representation) are the institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> as recurrent-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation, universalisation/non-positivism-or-medievalism, positivism/procrypticism preconverging-or-dementing-apriorising-psychologism, and prospectively (critical for a prospective conceptualisation of psychology) perpetuation-of-deprocrypticism. This explains why this memetism/transdimensional-meaningfulness/suprastructural-meaningfulness psychology is a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ as it is driven/led by a reference to dialectical/ontological-veridicality (ontological-normalcy/postconvergence in successive ontological-normalcy/postconvergence/postdicatory ontological-reconstituting—as-to-conflatedness /deconstruction of dialectical existentialisms/full-depths-of-existential-implications as reference-of-thought, rather than intradimensional-subknowledging-normalcy or reflex-normalcy) for de-mentation exercise.
exercise in reflection/perspectivation of psychological-representation/mental-devising-representation, i.e. preconverging-or-dementing\textsuperscript{13}–apriorising-psychologism\textless stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase\textgreater{} for the dialectically-and-ontologically superseded/transcended/unsound registry/register-worldview-or-dimension, and postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism\textless stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase\textgreater{} for the dialectically-and-ontologically-superseding/transcending/sound registry/register-worldview-or-dimension. This ‘postconverging-or-dialectical-thinking\textsuperscript{20}–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\textsuperscript{20}–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-normality/postconvergence or construe a dialectical-reference/ontological-reference for ‘de-mentation\textsuperscript{8} (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\textsuperscript{103}. Thus it mental-devising-representation is stigmatic or mented (set-in-place-or-a-period) as of preconverging-or-
dementing\textsuperscript{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\textsuperscript{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\textsuperscript{19}–apriorising-psychologism) thus undermining its ontological-referencing veracity/ontological-pertinence with respect to an ‘\textsuperscript{14}de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of ‘reference-of-thought’ exercise of registry-worldview/dimensions successive existentialisms/full-depths-of-existential-implications transdimensional-meaningfulness/memetic-refinements in ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-conflatedness\textsuperscript{22} as dialectical transformation as-prospective ‘reference-of-thought. A dialectical ontological-reconstituting—as-to-conflatedness\textsuperscript{17}/deconstruction of ‘reference-of-thought (recognising human limited-mentation-capacity-deepening\textsuperscript{23} 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(33) construct of our times (procripticism) and the dementative/structural/paradigmatic implications specifically for such a ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ (as highlighted) over a relatively mented-psychology/stigmatic-psychology. What this reveals is that reality is ‘not a human mental-devising-representation processing exercise’; rather it is an intrinsic ontological-normalcy/postconvergence notion that doesn’t respond to human mental-devising-representation processing. The role of (de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as a mental-devising-representation mechanism that syncs with evolving ontological insight (insight about intrinsic reality) as ontological-normalcy/postconvergence is to reflect/perspectivate the dialectically-or-contendingly-out-of-phase or dialectical-primitivity at the very limit of the capability as its mental-devising-representation of a registry-worldview/dimension (uninstitutionalised-threshold(33)), which otherwise any <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag(33) registry-worldview will overlook as it is a <amplituding/formative> wooden-language(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable–void ’—with-regards-to—prospective-apriorising-implications>) that is exclusively operant and deterministic only to its very own (reference-of-thought—categorical-imperatives/axioms/registry-teleology(30), for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation and is not tied to intrinsic-reality but rather pertinent only for when it proxies intrinsic-reality. It is only (de-
mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) that can create the foundation for a new mentation (unshackle it psychoanalytically/memetically/meaningfully reorder it/recompose it) to in ontological-normalcy/postconvergence come into grips with a more profound ontological-veridicality as a new reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing-reference) for a new existentialism/full-depth-of-existential-implications meaningfulness and thought. This insight about the intrinsic-nature-of-reality/intrinsic-reality is critical and central to understanding how ‘knowledge-deadend—de-mentating/structuring/paradigming’ can be overcome superseded. Supposed B was to stick to resolving the BODMAS equation overlooking A’s condition on the basis that the reference-of-thought–categorical-imperatives/axioms/registry-teleology–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are set and given, whether these uphold intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or not (which is what ensures proxying to intrinsic-reality), and further that the other BODMAS characters will do likewise anyway, this doesn’t in any way transform the ontological-normalcy/postconvergence ontological-veridicality/intrinsic-reality from to. Such a wrong disposition rather points aetiological for the need (in ontological-escalation) of an de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of the BODMAS characters at that uninstitutionalised-threshold. In the bigger picture, ‘knowledge-deadends—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 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 (procripticism or preconverging-or-dementing–apriorising-psychologism/subknowledging/perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation) of positivistic meaningfulness) psyche as being ontologically-preconverging-or-dementing–apriorising-psychologism/dialectically-preconverging-or-dementing–apriorising-psychologism from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocripticism as reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing-reference) opens up a new world of transcendental possibilities (wherein a comprehensive insight for addressing psychopathy and social psychopathy and other implied epiphenomena/incidental-phenomena equally lies, and critically so since the fundamental argument for a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ has to do with the foundational nature of mental-devising-representation/mentation/recomposured-consciousness-awareness-teleology in the construction of all knowledge) at our positivistic meaningfulness uninstitutionalised-threshold, much the same way like a positivistic world opened up from the de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) of a non-positivism/medievalism registry-worldview/dimension at its uninstitutionalised-threshold. To further elucidate the criticality
as indicated of such a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ as indicated with respect to a ‘mented’ or ‘stigmatic’ psychology can be further reemphasised clearly as such; a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ is one that is being ontologically-driven or led by ontological-veridicality when it comes to mental-devising-representation by strictly adhering to the 14 de-mentation—(supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of 14 de-mentation—(supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics). In other words, it overrides the mented/stigmatic intradimensional meaningfulness mental-devising-representation and enables a transdimensional-meaningfulness mental-devising-representation, wherein a mented/stigmatic mentation 14 de-mentation—(supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) in reflecting soundness-or-ontological-good-faith/authenticity of reference-of-thought/apriorising–registry-soundness and unsoundness-or-ontological-bad-faith/inauthenticity of reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > (respectively postconverging-or-dialectical-thinking—apriorising-psychologism—<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> and preconverging-or-dementing—apriorising-psychologism—<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>) is stranded to the ‘conventionalised institutionalised/intemporalised-threshold-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ whether such a threshold is the ‘appropriate basis for reference-of-thought or not and subsequent ontological-veridicality/ontological-contiguity or not, as it is limited to what is the convention thus hollow-constituting—<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-as-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-primemovers-totalitative-framework of a positivising/rational-empiricism-reference-of-thought. Such an insight prospectively will involve putting into question naïve and ever evolving constructs in our 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 (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) hermeneutically/reprojectively/supererogatingly/zeroingly-educing-human–meaningfulness-and-teleology–into-the-existentialism-becoming of personhoods-and-socialhood-formation as so-reflecting ontological-reconstituting–as-to-conflatedness /deconstruction as the more profound reference-of-thought and analysis, and with a more fundamental interdimensional/transdimensional/transcendental insight of the human existentialism form-factor. In this regard, it is the opinion of this author that many construed personality disorders that do not involve social deviances or not of physiological nature are actually adaptations at one time or the other in an ever-changing-and-challenging-construct that individuals make of a ‘wanting and developing social world with its stakes and confliction’, and it would rather be better to articulate personality as driven by a pertinence of being/ontological-extension-into-existentialism-or-full-depth-of-existential-implications with respect to such ‘a challenging and developing social world with its stakes and conflictions’ 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-(of-existential-contextualising-contiguity)—constitutedness\textsuperscript{11} in lieu of apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflicatedness\textsuperscript{12} as articulated by this author. Foucault had qualified the current focus on abnormal psychology as tending more to an ‘economic’ practice. What about the notion of de-mentation-(supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as the ‘surreptitious driving mechanism of human mental-devising-representation or mentation’ that fully encapsulates and explains human psychological development across all the times and the successive institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>\textsuperscript{13} of human existential emanance, and so as an articulation that is retrospectively, presently and prospectively coherent? Given the fact that de-mentation-(supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) very much explains human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as the recurrent ‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of an animal of limited-mentation-capacity-deepening\textsuperscript{14}. 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-withrespect-to-intrinsic-reality as reflected by the successive institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> has
been progressing (more and more realistically) by successive suprastructuring of prior/transcended/superseded registry-worldviews ‘beyond their successive corresponding recomposured-consciousness-awareness-teleology’, and introducing the veridical meaningful-frame/worldview of postmodernity with regards not only to the present but the

\[\textbf{amplituding-formative-epistemicity}\] 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 of prior registry-worldview mindset/reference-of-thought (and so as a conception that enables opening-up/making-available the prospective registry-worldview), as implied by the veracity/ontological-pertinence of ‘de-mentation’ (supererogatory–ontological–de-mentation–or-dialectical–de-mentation–stranding-or-attributive-dialectics) of ‘reference-of-thought’ as the underlying human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology driving mechanism. Considering that deconstruction as ‘ontological-reconstituting–as-to-conflatedness’ necessarily implies not one but two dialectically opposed registries/meaningful-
references/anchorings-of-meaning/ontological-references/contending-references/registry-worldviews of meaningfulness; with the implication that the prospective/transcending/superseding is suprastructural to (beyond-the-consciousness-awareness-teleology\textsuperscript{[19]}-\textless in-existential-extrication-as-of-existential-unthought\textrangle-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\textsuperscript{de-mentation}(supererogatory-ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) will wrongly imply that the ‘postconverging-or-dialectical-thinking’–apriorising-psychologism’ and the preconverging-or-dementing–apriorising-psychologism are of the same reference-of-thought of meaningfulness (which is obviously wrong), and is the effect of the illusion-of-the-present/present-consciousness/mirage as we recognise this fact from a vantage perspective to the prior (utter-uninstitutionalisation, base-institutionalisation, universalisation) but have ‘a complex’ recognising such a fact at a disadvantaged positivistic/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\textsuperscript{(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’{implicited-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>} projection/postdication in overcoming the illusion-of-the-present/present-consciousness/mirages <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as ‘metaphysics-of-presence’{implicited- 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/pro cryptic
reference-of-thought of meaningfulness-and-teleology\textsuperscript{100} in the middle to long run construed as of \textnormal{de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics)} with respect to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} 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\textsuperscript{100} of a non-positivism/medievalism mindset/reference-of-thought for it to effectively undergo the necessary ‘postconverging-or-dialectical-thinking\textsuperscript{20}–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–apriorising-psychologism mental-devising-representation/mentation’ (whether such averting is ontologically-veridical or not) and so by a mistaken reflex to preserve a wooden-language–\text{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)} of
placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of intrinsic-reality (but which closure makes its representation of intrinsic-reality inherently incomplete and biased towards the illusion-of-the-present/present-consciousness/mirages totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of its given registry-worldview metaphysics-of-presence-implicited-'nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness ), by effectively taking full cognisance of the fact that 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 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—apriorising-psychologism’ and the preconverging-or-dementing—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 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—{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/mirages 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—as-of-the-human-institutionalisation-process[16] 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’ in the reflection as placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] of retrospective, present and prospective institutionalisations in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity—as-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-conflatedness of that existential becoming’. Is our understanding of psychology notionally complete when we can’t seem to understand what happens in apparently mentally sound minds partaking in ‘socially degraded’ situations like murky human interest stories, mobs, genocides and even ‘the conventional acceptance and numbness to mass casualty warfare’. In other words, in the first place what is ‘ontologically normal’ beyond the subjective conventioning of the psychology science (before even worrying about the abnormal)? Further isn’t it possible to make the contribution of 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’ 84-reference-of-thought– categorical-imperatives/axioms/registry-teleology 100,-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> 84-reference-of-thought– categorical-imperatives/axioms/registry-teleology 100,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation whether the latter is failing/not-upholding--<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Insight from ontological-normalcy/postconvergence as it matches placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology 100 to ontological-veridicality (notwithstanding that this undermines habituated conventionalised mented/stigmatic placeholder-setup/mental-devising-representation/mentation) representing all the institutionalisations in a dialectical moment of appropriateness-of--84-reference-of-thought-as-of-conflatedness 2 and thus mentally-straight/candored-and-dialectically-in-phase as simply involving the technique of a ‘prelogic/conviction-as-to-profound-supererogation’ 97 placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology 100 teleological alignment reflex’ to
of ontological-reconstituting–as-to-conflatedness /deconstruction and point out their peculiar
mented/stigmatic specificities in their hollow-constituting as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation involving with all mented/stigmatic
mental-devising-representations a circular preconverging-or-dementing temporal-
manifestation (subontologisation/subpotentiation (in-a-social-dynamism-of-meaningfulness-
misappropriation) of slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag,
unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-
rationalising, and temporal-enculturation/temporal-endemisation-effect, and temporal-
enculturation/temporal-endemisation effect. In the bigger picture, actually the fact is that the
various institutionalisations/institutional-cumulation/institutional-recomposure (as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing perspective–ontological-
ormalcy/postconvergence-reflected ‘epistemicity-relativism’) are actually the levels at which
their specific quality (whether as base-institutionalisation, universalisation, positivism and
prospectively deprocrypticism) actively and comprehensively define and characterise each of
the institutionalisations while bringing the notion to the collective-consciousness/personhoods-
and-socialhood-formation successive existentialisms/full-depths-of-existential-implications.
But then, such notions which can be weakly sensed in all prior institutionalisations are actually
inconspicuously, selectively and occasionally introduced in the prior institutionalisation in
graduated/staggered stages starting with the proto-prospective-institutionalisation right up to the
prospective-institutionalisation; whether as proto-base-institutionalisation in recurrent-utter-
uninstitutionalisation up to the graduated/staggered attainment of base-institutionalisation,
proto-universalisation in base-institutionalisation–ununiversalisation up to the graduated/staggered attainment of universalisation, proto-positivism in universalisation–non-positivism/medievalism up to the graduated/staggered attainment of positivism, and
effectively by a prospective insight, proto-notional–deprocrypticism in positivism–
procrypticism. For instance, many an alchemist in the medieval world were actually very
thorough and methodical in their pursuit with skills that could be qualified as ‘rudimentary
positivistic’. However, the fact that fundamentally their preconverging–de-
mentating/structuring/paradigming was a dead-end like the pursuit of the philosopher’s stone
and the implications of not having an outright positivistic outlook/ideology is what mostly
distinguishes them from the complexion of ‘true positivists’. Likewise, the ordinary practices in
the positivistic world of deontological and jurisprudential nature, in disparate formal constructs
and settings mostly, are mostly geared to carry abstract and coherent universal virtue
implications with respect to all humans as the-Good/understanding-driven formal principles
constructs, however approximate their applicative success (a principle is a notion that can
coherently uphold itself, i.e. a principle is a notion that warrants that all persons covered by its
ambit act the same way or are subjected to it in the same way, and not disparately, and it carries
universal import; the opposite of ‘inductive limitation’ or ‘so-called principles’ that are
actually fallacious since such arguments cannot truly be of entailing–as they require that others do not
act likewise or their implications should be limited to given target(s) and not be totalisingly-
entailing, since their fundamental teleology is not intemporal/not-of-totalising-entailment but
speak more of a temporal motive). But behind that pursuit is a covert admittance that without
the deontology and jurisprudence and the corresponding induced culture as artifices (however
approximate their applicative success) humans in their social dynamics do not have the inherent
exclusiveness of intemporal-disposition quality to
ecstatically/spontaneously/solipsistically/emanantly/becomingly adhere to
intemporal/universal notions on the mere basis of ‘preaching’ the intemporal/universal notions and virtues (as the-Good/understanding/knowledge-reification/ontological-
primemovers-totalitative-framework) without institutionalisation design or conceptualisation!
This is an unspoken recognition of the inherent reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional–firstnatedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor individuations nature, and the need to skew/design/institutionalise/intemporalise ‘the social’ for the primacy of the intemporal-disposition individuation, as secondnaturing. This is equally an unspoken insight not only to modern institutionalised/intemporalised-thresholds-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation conceptualisation of the-Good (positivistic ontological-primemovers-totalitative-framework). Such an insight is equally implied in prior institutionalisations of the-Good conceptualisations wherein for instance the prophetic philosopher using the prophecy tools of their times, as the summum of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for the social criticism of their own times, won’t naively imply ‘I have preached to you thus you’ve attain the intemporal’, but rather construe insightfully of a practice (institutionalising practice) that cultivates a relative orientation towards the reinforcement of the intemporal, say like having the believers follow a whole routine from their expression of faith, praying in conscious reinforcement, to a way of living, however approximate in its applicative success in inducing an intemporal inclination. Positivistic secondnaturing of disparate frameworks of deontologies, constitutions and jurisprudence and the associated culture (as longness-of-register-of—meaningfulness-and-teleology) can be seen as proto-deprocrypticism, including their individual and social internalisation in the collective consciousness, and these unsurprisingly are the few elements in the sovereignty constructs of positivistic democracies with their constituent public or private organisations and associations as well as subject matters and 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
worldview/dimension (which is prior) from the prospective registry-worldview/dimension (deprocrypticism) as the new reference-of-thought, which will seem unintelligible to the prior even though it is actually more real suprastructurally and in ontological-normalcy/postconvergence, just as our representation of medievalism though more ontologically-veridical will seem unintelligible/existentially-suprastructural to a medieval mindset/reference-of-thought in its closed mental-devising-representation of intrinsic-reality. Central to the notion of deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought as the ‘veridical reference-of-thought’ articulation of (ontological-normalcy/postconvergence) as ontological-veridicality/ontological-contiguity as of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation over the positivism/rational-empiricism manifestation of procrypticism—or—disjointedness-as-of-reference-of-thought notional-discontiguity/epistemic-discontiguity,<shallow-supererogation> of-mentally-aestheticised—preconverging/dementing —qualia-schema> as of its perversion of reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, and so in a prospective de-mentionation—<supererogatory—ontological—de-mentionation-or-dialectical—de-mentionation—stranding-or-attributive-dialectics> moment wherein ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (ontology) supersedes intradimensional-subknowledging-normalcy (temporal conventioning compromise). This dichotomy between conventioning and ontology is critical to understand human mentation development along the successive institutionalisations, as transcendental knowledge is by definition prospective and hence recognises the ontological limits/thresholds of conventioning as knowledge and virtue reference because to start with all conventioning institutionalisations are de-mentatively/structurally/paradigmatically in want of prospective transcendence-and-
sublimity/sublimation/suberogatory—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 8 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
discretionial or prestige basis of discretionial and disparate recognition, out of discretionary
formalisation in inducing the secondnaturing and internalisation for that recognition. This
insight is pertinent in that in the construct of ontology driven meaningfulness-and-value-
references of intellectual grounding (purism-of-ontology), it is important to grasp that the social
integration of meaningfulness-and-value-references in a conventioning construct is effectively a
least-acceptable-meaningfulness-or-value-reference-denominator-driven dynamism, and that it
is by an effective utilisation of the institutionalisation percolation-channelling—<in-deferential-
formalisation-transference> mechanism that such ‘purism-of-ontology’, by it’s the-Good, can
stand out in bringing to bear its human and social emancipation potential. In the same token,
thus it is equally important to grasp that primacy of meaningfulness-or-value-reference
orientations in conventioning constructs do not necessarily has to do with a primacy of
ontological-veridicality pertinence especially where it is not driven by intrinsic-reality transcendental-enabling/sublimating/supererogatory-de-mentativity but by social-aggregation-enabling, notwithstanding that such a conventioning construct may be seen as the social reference of grander meaningfulness-and-value-references in its subject area, and so fundamentally because it is a least-acceptable-meaningfulness-or-value-reference play-out notion and not an-utter-purism-of-ontology-reference notion. Thus the perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of meaningfulness in our positivistic registry-worldview/dimension should prospectively be subject to de-mentation (supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) with corresponding de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) even though it won’t be intelligible from our vantage superseded/transcended registry-worldview/dimension point just as with all transcended/superseded registry-worldviews/dimensions. The narrative/storying technique for a comprehensive postconverging-or-dialectical-thinking apriorising-psychologism—by—preconverging-or-dementing apriorising-psychologism dialectical representation involves articulating a comprehensive organic-comprehension-thinking narrative in ‘intemporal-prioritisation-of-reference-of-thought—as-conflicatedness-or-ontological-reprojecting by which varied induced threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-attendant-intradimensional—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-attendant-intradimensional—prospectively-disontologising—preconverging/dementing—apriorising-psychologism>
apriorising-psychologism> narratives as of preconverging-or-dementing\textsuperscript{19}—apriorising-
psychologism-<stranded-as-rightfully-oblointeded-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\textsuperscript{17}<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-
rationalisng and their corresponding temporal enculturation/temporal-endemisation. Explained
in another way, the actual depth-of-storying involves: - psychopathic insane-fitment formulaic
slanting \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>\rangle

or

postlogism \textsuperscript{1} or hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-
failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping–set-of-
dereifying-hollow-narratives-and-acts’>\textsuperscript{7} as absolving/fleeting/escaping-reflex–logic

perversion-of–reference-of-thought<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > wrongly implied as
of supplanting–conviction-as-to-profound-supererogation —of–‘attendant-intradimensional’-
postconverging/dialectical-thinking —apriorising-psychologism; - and this being effectively
wrongly elevated as of supplanting–conviction-as-to-profound-supererogation —of–‘attendant-
intrdimensional’–postconverging/dialectical-thinking —apriorising-psychologism by temporal-
dispositions by their hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation or conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to these formulaic slanting ‘compulsing–nonconviction/madeupness/bottomlining’

resolution) that is essentially and prospectively deprocrypticism; ideally such a resolution articulation technique comes down to an enigmatic ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-conflicatedness as dialectical transformation storying reflecting-or-perspectivating a procrypticism (preconverging-or-dementing -of-positivistic-meaningfulness) registry-worldview/dimension as notional-discontiguity/epistemic-discontiguity\$^\text{\textsuperscript{12}}\$ (<shallow-supererogation of-mentally-aestheticised>-preconverging/dementing -qualia-schema) (at positivism–procrypticism uninstitutionalised-threshold\$^\text{\textsuperscript{15}}\$) with respect to notional–deprocrypticism utter ontological-contiguity\$^\text{\textsuperscript{17}}\$/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\$^\text{\textsuperscript{14}}\$<as-effectively-apriorising-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation > in all registry-worldviews/dimensions. Wherein for instance in a non-positivism/medievalism registry-worldview/dimension: - the subknowledge\$^\text{\textsuperscript{17}}\$-impulse/compulsive-dementing /postlogism\$^\text{\textsuperscript{78}}\$-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 compelling–nonconviction/madeupness/bottomlining-(‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-
<contextualising/existentialising–attendant-ontological-contiguity>’, in-shallow-
supererogation -<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>) or postlogism\$^\text{\textsuperscript{78}}\$ in preconverging-or-dementing\$^\text{\textsuperscript{10}}\$–apriorising-psychologism as to postlogic-
veridicality/ontological-contiguity\textsuperscript{7}, as the bigger grounding for the epiphenomenon/incidental-phenomenon of say a medieval phenomenon of \textsuperscript{7}perversion-of\textsuperscript{-}reference-of-thought\textsuperscript{-}as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{8}\ like sorcery. As fundamentally, intemporal/ontological/social/species/\textsuperscript{7} universal/transcendental/\textsuperscript{7} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{8}—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 \textsuperscript{8}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\textsuperscript{-}as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{8}\ 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/\textsuperscript{7} universal/transcendental/\textsuperscript{7} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{8}—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 dementative/structural/paradigmatic issue to be resolved), as temporal-dispositions are out of a ‘deferential-formalisation-transference’/skewed ('intemporality^-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) institutionalisation setup, whether at recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism from the insight of their respective prospective institutionalisation as the resolution in the form of base-institutionalisation, universalisation, positivism or deprocrypticism. The point is reality is as of ontological-normalcy/postconvergence and suprastructural and is not constraint to and have nothing to do inherently with human mental-devising-representation incrementalism-in-relative-ontological-incompleteness—enframed-
conceptualisation and notional-disjointedness, as it is up to us to proxy to it and hence we can’t say we want to think-one-way or we’ve-been-thinking-a-certain-way (as reference-of-thought–categorical-imperatives/axioms/registry-teleology to naively imply that reality will and should comply, as failing/not-upholding-as-of-apriorising/axiomatising/referencing reference-of-thought–categorical-imperatives/axioms/registry-teleology speak of human mental-devising-representation dead-ends and the need for 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-conflatedness12 as dialectical transformation of existentialism/full-depth-of-existential-implications from the transcended to the transcending); - the grander problem of a subknowledging'-impulse/compulsive-dementing19 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-mentioning-or-dialectical–de-mentioning—stranding-or-attributive-dialectics of ununiversalisation by a de-mentioning—supererogatory–ontological-de-mentionation-or-dialectical–de-mentionation—stranding-or-attributive-dialectics of prior/transcended/superseded ununiversalisation as preconverging-or-dementing–apriorising-psychologism, and prospective/transcending/superseding universalisation as ‘postconverging-or-dialectical-thinking’–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity –of– reference-of-thought and the deterministic and operant institutionalisation/intemporalisation resolution construct (and so, in an ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness12 as dialectical transformation of
existentialism/full-depth-of-existent-implications from the transcended to the transcending); - the grander problem of a subknowledging\textsuperscript{impulse/compulsive-dementing}\ with the instigation of non-positivism/medievalism with such phenomenon as witchcraft and its temporal social recurrency is failing/not-upholding-as-of-apriorising/axiomatising/referencing> (postconvergence and suprastructural) intemporal preservation as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming in all non-positivism/medievalism human locales beyond just an extricatory preconverging–de-mentating/structuring/paradigming of any one human locale, requiring the de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of non-positivism/medievalism by a de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of prior/transcended/superseded non-positivism/medievalism as preconverging-or-dementing–apriorising-psychologism, and prospective/transcending/superseding positivism as ‘postconverging-or-dialectical-thinking–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity–of-reference-of-thought and the deterministic and operant institutionalisation/intemporalisation resolution construct; and prospectively (and so, in an ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness\textsuperscript{12} as dialectical transformation of existentialism/full-depth-of-existent-implications from the transcended to the transcending), - the grander problem of a subknowledging\textsuperscript{impulse/compulsive-dementing} with the instigation of procrypticism–or–disjointedness-as-of-reference-of-thought with such phenomenon as psychopathy and social psychopathy and its temporal social recurrency is failing/not-upholding-as-of-apriorising/axiomatising/referencing>

<as-to—

<as-to—

<as-to—

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and its protraction as
reflected/perspectivated insight of a postlogic interlocutor’s hollow-narratives or derived-hollow-narratives with emptiness to reflect/perspectivate its unsoundness-or-ontological-bad-faith/inauthenticity \(^1\)-of-\(^3\) reference-of-thought as a manifestation of registry-worldview’s/dimension’s-uninstitutionalised-threshold \(^{02}\)-defect-<as-Being-or-ontological-or-existential–defect>\(^{06}\) given the narrative notional-discontiguity/epistemic-discontiguity\(^{16}\)<shallow-supererogation \(-\)of-mentally-aestheticised–preconverging/dementing \(-\)qualia-schema>. It is critical to note that this EMPTINESS of mental-devising-representation of perversion-of-\(^{1}\) reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as the uninstitutionalised-threshold \(^{03}\) of (\(^{1}\) de-mentation\(\langle\)supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics\(\rangle\)) \(^{1}\) de-mentation\(\langle\)supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics\(\rangle\) mentally-representing prior transcended/superseded registry-worldviews/dimensions as oblongated/decandored-and-dialectically/contendingly-out-of-phasing-or-dialectical-primitivity with respect to prospective transcending/superseding registry-worldviews/dimensions mentally-represented as mentally-straight/candored-and-dialectically-or-contendingly-in-phase; is the underlying process that permits the ‘transcendental shifting of reference-of-thought (enabling ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) to the apriorising–registry of the prospective/transcending/superseding registry-worldview/dimension while the transcended/superseded registry-worldview/dimension is no longer a dialectically-in-phase \(^{1}\) reference-of-thought but of dialectically-out-of-phase meaningfulness-and-teleology\(^{10}\) perversion-of-\(^{1}\) reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to its preconverging-or-dementing\(^{12}\)–apriorising-psychologism. This process basically explains
ontologically why and how humans from the very beginning to today are the same as it fundamentally grasps the dynamism of institutional-cumulation/institutional-recomposure-as-histoiriality/ontological-eventfulness/ontological-aesthetic-tracing/<perspective-ontological-normaley/postconvergence-reflected-'epistemicity-relativism'>/memetic-reordering/psychoanalytic-reorientation that elucidates our human contiguous anthropological-continuity or anthropopsychology. Further, in the practical elucidation of social issues having to do with an issue of perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation like psychopathy-and-social-psychopathy, it points out that the critical point is to understand what meaningful apriorising—registry is the ‘veridical reference-of-thought’ as reflected/perspectivated by soundness-or-ontological-good-faith/authenticity-of-reference-of-thought/candoring-and-dialectically-or-contendingly-in-phase and what is rather non-ontological-and-non-contending-referencing—thus-ontologically-or-contendingly-reflected-or-perspectivated-as-of-preconverging-or-dementing—apriorising-psychologism> and hence preconverging-or-dementing—apriorising-psychologism as reflected/perspectivated by mental-slantedness/decandoring-and-dialectically-or-contendingly-out-of-phase; and so in an underlying conceptual framework of ontology as an ideal that pulls the social towards the intemporal and the real nature of the social rather as a ‘conventioning construct’ that while susceptible to ontological/intemporal influence is equally the milieu of temporal drawbacks that need to be critically undermined including with ‘knowledge-notionalisation’ involving not only the study of the ideal but ‘understanding how temporal-dispositions arise and work’ to better skew/deferential-formalisation-transference for intemporality/ontology as institutionalisation/intemporalisation together with differentiating between good-naturedness which is rather impression-driven, vague and might actually be precarious by its meaningful disposition to extrinsic-attribution and associated perversion-of-reference-of-thought-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 ()
taking/institutionalising/intemporalising the abstract human mind from base~de-mentation to
non~de-mentation<as-to-perspective–ontological-normalcy/postcovergence>; involving at
successive uninstitutionalised-threshold of the institutional-cumulation/institutional-
recomposurer<as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-
social universal-transparency-{transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness }
of
perversion-of- reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, internal-
contradictions induced from ontological-primemovers-totalitative-framework\textsuperscript{73} inoperance,
de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—
stranding-or-attributive-dialectics) divulging prospectively \textsuperscript{75}perversion-of- reference-of-
thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >, and intemporal projection superseding the transcendence-unenabling-
institutionalised-threshold\textsuperscript{103} in alienation—as-inauthentic/poorly-objectified/poorly-
desubjectified-as-objectified/ontological-bad-faith/inauthenticity\textsuperscript{48}/nihilistic as of temporality\textsuperscript{99},
with corresponding formalisation and internalisation as values. While this process had occurred
priorly rather beyond-the-consciousness-awareness-teleology\textsuperscript{109}-<in-existential-extrication-as-
of-existential-unthought>\textsuperscript{6} from base-institutionalisation,\textsuperscript{104}universalisation and up to
positivism, it will possibly be more driven as-of-consciousness-awareness-teleology\textsuperscript{100} 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\textsuperscript{76} and will more strongly depend on percolation-channelling-<in-deferential-
formalisation-transference> of intemporal\textsuperscript{57}/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

Noting as well that teleologically, the transcending/superseding and the transcended/superseded are in transversality—<for-sublimating–existential-eventuating/denouement—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing’. That is, the two ‘reason pass each other’ (wherein the transcending/superseding is organic-
comprehension-thinking while the transcended is in threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation 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/secondnaturung process’ and not ‘a first-naturing transformation process’), just as a positivistic mindset/reference-of-thought ‘can only be in reasoning-through/utterion over’ a medieval mindset/reference-of-thought and ‘not reasoning-with’ it as otherwise the former wrongly validates that there is no medieval mindset/reference-of-thought in preconverging-or-dementing—apriorising-psychologism—stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> (wrongly defining medievalism as of defect—of—logical-processing—or—logical-implicitation—supposedly—apriorising-in-conviction-as-to-profound-supererogation within rational-empiricism/positivism postconverging-or-dialectical-thinking—apriorising-psychologism—stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> existentialising–frame), and warrants in lieu of any pretence of medieval mindset/reference-of-thought mutual contention rather a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of prospective positivistic mindset reference-of-thought—categorical-imperatives/axioms/registry-teleology in the first place overriding the notion of mutual contention with medieval mindset as otherwise it wrongly validates the medieval meaningful-and-teleology exitentialising–framing (categorical-imperatives/axioms/registry-teleology—elements-of: implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and
teleology\(^{(10)}\) 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 \(^{(10)}\) universal-transparency \(\{\text{transparency-of-totalling-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalling-in-relative-ontological-completeness}\}\) 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 \(^{11}\) reference-of-thought to intrinsic-reality, to start with. Such an insight can be garnered as, for instance, in the natural sciences we can’t negotiate about gravity being \(9.8 \text{ m/s}^2\), but with ‘the social’ which is rather ‘emotionally involved’, such negotiated social-and-temporal-trading idiocy is surprisingly quite recurrently articulated. It should be noted that the ‘de-mentation\(^{(10)}\langle\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}\rangle\) of ‘reference-of-thought’ in upholding a mental-devising-representation of temporal-dispositions as preconverging-or-dementing\(^{(19)}\)–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> is rather a comprehensive intemporality\(^{(2)}\)-preserving ontological-entrapment of the ‘notional-discontiguity/epistemic-discontiguity-<shallow-supererogation of mentally-aestheticised~preconverging/dementing \(19\)–qualia-schema> of apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument’ (i.e. absolving/fleeting/escaping-reflex–logic -by-psychopathic-in hollow-constituting<-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in
conjoining-looping-set-of-narratives-of-postlogic-narratives/cohering-logic-reflex by way of circumventive/distractive-temporal-prioritisation-of-reference-of-thought wrongly implying temporal-dispositions postconverging-or-dialectical-thinking\( ^{19} \)–apriorising-psychologism\(<\text{stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase}>\) \( ^{11} \) (wrongly implying ‘postconverging-or-dialectical-thinking\( ^{20} \)–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity\( ^{10} \)–of-reference-of-thought rather than preconverging-or-dementing\( ^{19} \)–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity\( ^{1} \)–of-reference-of-thought in veridicality), and recurrently undermined/corrected from an intemporal\( ^{1} \)–reference-of-thought as preconverging-or-dementing\( ^{19} \)–apriorising-psychologism\(<\text{stranded-as-rightfully-elongated/decandored-and-dialectically-or-contendingly-out-of-phase}>\); and so, superseding/overcoming a conceptualisation of temporal-dispositions perversion-of-reference-of-thought\(<\text{effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow/>}\) supererogation\( ^{1} \) as to preconverging-or-dementing\( ^{19} \)–apriorising-psychologism as to ‘postconverging-or-dialectical-thinking\( ^{1} \)–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise for prospective/transcending/superseding\( ^{84} \)–reference-of-thought–categorical-imperatives/axioms/registry-teleology\( ^{100} \), for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with respect to the prospective registry-worldviews/dimensions as base-institutionalisation,\( ^{101} \) universalisation, positivism or deprocrypticism, which in so doing re-establishes ontological-contiguity in line with intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with a mental-devising-representation as postconverging-or-dialectical-thinking\( ^{20} \)–apriorising-psychologism\(<\text{stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase}>\). In fact, it is this latter veridical representation of the mental-devising-representation of temporal-
dispositions as recurrently preconverging-or-dementing—apriorising-psychologism/subknowledging—persion-of—reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—corresponding as to their <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as reflected with all registry-worldviews/dimensions (preconverging-or-dementing—apriorising-psychologism) uninstitutionalised-threshold, that suprastructurally and in perspective ontological-normalcy/postconvergence defines any specific registry-worldview/dimension dialectical-primitivity whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism—or—disjointedness-as-of-reference-of-thought. The bigger point is that fundamentally it is impossible to conjugate/inflect/protract intemporality/longness out of demonstrated temporality/shortness (notional-discontiguity/epistemic-discontiguity—shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema) as then one is just in <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and wrongly implying the registry-worldview/dimension is beyond transcendence-and-sublimity/sublimation/supererogatory—dementativity or is non-transcendable (hence unde-mentable/still-of-postconverging-or-dialectical-thinking—apriorising-psychologism) when in fact it is preconverging-or-dementing—apriorising-psychologism/subknowledging—registry-perverting-in <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag. This latter idea is actually the <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag reflex of all prior/transcended/superseded registry-worldviews/dimensions with respect to the suggestion of
prospective/transcending/superseding registry-worldviews/dimensions, as we can appreciate from our vantage perspective at the backend of the institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> process to be rather not true with prior transcendence-and-sublimity/sublimation/supererogatory-de-mentativity though we’ll in turn obviously act by reflex in <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiac-drag] with respect to the suggestion of prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity undermining our registry-worldview’s/dimension’s categorical-imperatives/axiom/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation.

The ontological-normalcy/postconvergence nature of intrinsic-reality as such explains why ontological-veridicality is rather a reasoning-through/utterion to apprehend intrinsic-reality, over incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and notional-procrypticism/notional-disjointedness-as-of-reference-of-thought which is more about ‘transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ human conceptual elucidation of reality’ (given that the former emphasises ontological-primemovers-totalitative-framework as all-determinant); with reasoning-through/utterion generally implied in formal constructs and settings as the-Good/understanding/knowledge-reification /ontological-primemovers-totalitative-framework settings while informal constructs and settings tend more to incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and notional–procrypticism/notional–disjointedness-as-of-reference-of-thought and hence are highly teleologically-degraded as impression-driven/good-naturedness settings. The reason is
that formal constructs and settings emphasise ‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness\textsuperscript{12}-or-ontological-reprojecting in longness-of-register-of-meaningfulness-and-teleology\textsuperscript{10} 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\textsuperscript{10} 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 <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} 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-referencing-of-thought about a past war criminal or rapist based on conventioning constructs like their being in the past, their settled lives, etc. doesn’t dispense them from ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting, the need for their judgment and/or in advocating unfailingly/infallibly the uncompromising notions against rape or war crimes, and so without conjugating/inflecting/deriving any excepting human temporal circumstances into it by circumventive/distractive-temporal-prioritisation-of-reference-of-thought. This further point to the dichotomy between temporal-compromising-conventioning and ontology, with a registry-worldview’s/dimension’s institutionalisation dialectics wherein ontology as reference-of-thought/ontological-normalcy/postconvergence/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation perpetually elevates conventioning. This further translates in the conceptualisation of value-and-valor with the implication that while aspiring for temporal values and valor may be the standard wooden-language-imbued–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-proficiency-of-thought/ontological-normalcy/postconvergence in contrast to conventioning-proficiency-of-thought/intradimensional-subknowledging-normalcy) that enable the possibility, the construct and the upholding of human emancipation across successive registry-worldviews/dimensions in the very first place, that is, emancipation into base-institutionalisation, universalisation, positivism and prospectively deprocrypticism. Aristotle’s advocating of the ‘golden mean’ is more of a heuristic and aesthetic notion but doesn’t has an ontological-basis as it is rather an impromptu articulation of a sense of desirability but fundamentally lacks the-
Good/understanding/knowledge-reification\textsuperscript{77}/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{77}/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{77}/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 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\textsuperscript{12}-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-and-ontological-reprojecting will be skewed (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) or rather supersede/encompass all such desirabilities implied by the golden mean. However, we don’t have absolute mentation capacity and the most intemporal of our dispositions should take pride of place in defining our achievement motives whether as philosophies, causes, skillsets and talents in our value and valor aspirations, in line with the notion of a true principle, with the implication that such value and valor is capable of rationally upholding itself and its registry-worldview prospectively when implied universally (as to the fact that it is on this basis that human institutional-cumulation/institutional-recomposure–(as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing–perspective–ontological–
normalcy/postconvergence-reflect-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⟩ 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 (recurrentas<amplituding/formative-epistemicity>totalising–self-referring-synchretising/circularity/interiorising/akrasiatic-drag⟩ for preconverging-or-dementing—apriorising-psychologism/subknowledging/perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⟩, universalisation is the outcome of the ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness’/or-ontological-reprojecting/intemporal-preservation preemption of ununiversalisation (preconverging-or-dementing—apriorising-
normalcy/postconvergence-reflectd-‘epistemicity-relativism’⟩ is in fact the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework which in the face of ontological-normalcy/postconvergence as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation harkens back to ontological-primemovers-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> 3, 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 retooling (for notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation articulation) analysis’ as expanded upon below, in the ‘ephemerality that is the social-construct’, on the basis of an ontological-normalcy/postconvergence intemporal-preservation-entropy-or-contiguity–or–ontological-preservation understanding of the social-construct. This is central in articulating a ‘creative existentialism (full-existential-depth-implications) storying construal’ which is ‘profoundly ontological’, with psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring possibilities for transcendental institutionalisation/intemporalisation of deprocrypticism (superseding the vices-and-impediments of procrypticism):  
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–firstnatures—temporal-to-intemporal-dispositions<-so-construed-as-from-
perspective–ontological-normalcy/postconvergence> disambiguation (straightness-to-
slantedness/candored-to-decandored) human ontological-primemovers-totalitative-framework
disposition which is ontological correct as contrasted to an ontologically wrong impression-driven/good-naturedness/wishfulness conceptualisation which wrongly references as human ontological-primemovers-totalitative-framework just an intemporal-disposition universally among all humans (straightness/candored only), at uninstitutionalised-threshold; while the latter will tend to be ontologically impertinent and wrong as it doesn’t account for temporal-dispositions and is hence not capable like the the-Good conceptualisation, working with what veridically is, to anticipate and preempt subknowledging/mimicking as to achieve veridical ontological/intemporal virtue. - ‘Disambiguation of notional—firstnaturedness—temporal-to-intemporal-dispositions—as ontological-escalation/aetiologisation’ (speaking-abstractly-to-metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation/a-deterministic-and-predicative—‘being-construal’ as contrasted to just an ‘act construal’) to reflect by stranding (as decandored/oblongated) to represent the ‘existential being ontological-primemovers-totalitative-framework’ in an ontological entrapment of institutionalisation/intemporalisation percolation-channelling-in-deferential-formalisation-transference at the uninstitutionalised-threshold. - Institutional recomposuring implying that the fundamental issue of the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework ontological-primemovers-totalitative-framework across all registry-worldviews/dimensions for survival-and-flourishing along the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation is about ‘notional—firstnaturedness—temporal-to-intemporal-dispositions—as-from-perspective—ontological-normalcy/postconvergence disambiguation and skewing (‘intemporality—asymmetric-subsumption-of-temporality”), for relative intrinsic-
transcendence-and-sUBLimination/supererogatory-de-mentativity principle teleology. That is, relating to them as ‘dialectically-or-contendingly-out-of-phase’ with respect to the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation or ontological-contiguity/ontological-normalcy/postconvergence at the procrypticism uninstitutionalisation.

And all these, as notional~firstnaturedness—temporal-to-intemporal-dispositions—or-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—or-so-construed-as-from-perspective—ontological-normalcy/postconvergence teleological reference of solipsistic grandeur as the differentiating element of characters supplanting—conviction-as-to-profound-supererogation—of—attendant-intradimensional—postconverging/dialectical-thinking—apriorising-psychologism depth highlighting-and-tracing the ontological-primemovers-totalitative-framework, based on the fundamental fact that ‘registry/soundness-or-ontological-good-faith/authenticity—of—reference-of-thought precedes logic’. This equally explains the reason for de-mentation—(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics) including with regards to registry-worldview/dimension stranding where the veridicality of the ontological-primemovers-totalitative-framework narratives is shown to be of perverse/low teleology ontologically speaking). The ‘ontological-primemovers-totalitative-framework—retracing (for notional~firstnaturedness—temporal-to-intemporal-dispositions—or-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—

2902
apriorising/axiomatising/referencing’-logical-dueness> initiated from the psychopath to its interlocutors, to wrongly imply that the veridicality of its interlocutors narratives induced postlogically as of preconverging-or-dementing\(^\text{19}\)–apriorising-psychologism then wrongly become as of postconverging-or-dialectical-thinking\(^\text{20}\)–apriorising-psychologism, and as this conjugates/inflects (in-mimicking-protration) with the temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, and inducing miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising/temporal-enculturation-or-temporal-endemisation. Finally, the ‘ontological-primemovers-totalitative-framework’-retracing (for notional~firstnaturedness—temporal-to-intemporal-dispositions—\<so-construed-as-from-perspective—ontological-normalcy/postconvergence>-pedestals-disambiguation) as ‘reference-of-thought-scheme’ allows for the possibility of a registry-worldview/dimension transcendence-and-sublimity/sublimation/supererogatory-de-mentativity by reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) both psychopathic postlogic subknowledging\(^\text{21}\)–impulse/compulsive-dementing\(^\text{22}\) (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\>\>/non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-dementing\<–apriorising-psychologism/not-veridical-thinking-reference-rather-compulsive-slanting—preconverging-or-dementing\'–apriorising-reference/ perversion-of ‘reference-of-thought\<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\>
supererogation >,–and-not-of-logical-contention) and the conjugated/inflected/derived
temporal-dispositions epistemic-decadence (notional-discontiguity/epistemic-discontiguity ≈
<shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-
schema>–as-of-epistemic-decadence in hollow-constituting<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking< iterative-
looping–’set-of-dereifying-hollow-narratives-and-acts’> ≈ -contiguity-as-
absolving/fleeting/escaping-reflex–logic-or-hollow-constituting<as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or conjoining-
looping-set-of-narratives as-of-cohering-logic-reflex in hollow-constituting<as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-
backtracking< iterative-looping–’set-of-dereifying-hollow-narratives-and-acts’> ≈ -which-is-not-
of-ontological-reference/not-of-contending-reference-but-ontologically-or-contendingly-
reflected-or-perspectivated-as-preconverging-or-dementing -since-it-is-not-of-veridical-
thinking-reference-rather-preconverging-or-dementing -reference/ perversion-of reference-
of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation >,–and-not-of-logical-contention) as perversion-of reference-
of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >, then preconverging-or-dementing –apriorising-psychologism<stranded-as-
rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of the said
superseded/transcended registry-worldview’s/dimension’s institutionalisation reference-of-
thought–’categorical-imperatives/axioms/registry-teleology’ , thus articulating the temporal
backdrop needing a furtherance of institutionalisation/intemporalisation as new reference-of-
thought–’categorical-imperatives/axioms/registry-teleology’ , for-intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation for the superseding/transcending registry-
worldview/dimension. Without the ‘ontological-primemovers-totalitative-framework’
as procrypticism preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism, requiring futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textsuperscript{25} meaningfulness-and-teleology\textsuperscript{100} as of prospective notional–deprocrypticism institutionalisation/intemporalisation (for the furtherance of the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or ontological-contiguity\textsuperscript{27}/ontological-veridicality). Further, it is important to appreciate that just as with the profoundness of treatment of subject-matters and specialisms (and even more so with regards to ‘the social’ given its characteristic ‘emotional involvement’ aspect), corresponding subject-matter ‘focussing of analysis and jargon’ will seem rather unusual and unnatural to ‘ordinary thinking’. But then ‘ordinary thinking’ is responsible for mostly nothing, if not thinking mostly in the extended-informality-{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to– meaningfulness-and-teleology }, and cannot be made a reference of formal thinking as issues requiring profound treatment invariably are construed based mostly on unordinary formal constructs which, granted, should be able to ultimately by their ontological-primemovers-totalitative-framework\textsuperscript{73} 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 <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag no less than we do, and that the underlying ontological reasoning is beyond the illusion-of-the-present/present-consciousness/epistemic-totalising–self-referencing-syncretising/mirage as metaphysics-of-presence–{implicated-'nondescript/ignorable–void ’-as-to- presencing–absolutising-identitive-constitutedness }, of any registry-worldview/dimension including our positivistic meaningful frame, to arrive at a superseding and more profound ontological-veridicality or grasp of intrinsic-reality with corresponding illuminating implications. In that sense, an argument of the type our society is great as it is, will then be meted with a same argument that there were great things happening in medieval times as well and maybe we shouldn’t have transcended into positivism; speaking of a fundamental solipsistic ontological-bad-faith/inauthenticity. One could argue in the logic of those times, the serfs were doing great feeding themselves, as many did argue; and there was no need for science, as many did argue, etc. The fact is we are the outcrop of the possibility and potential for human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity before which doesn’t end with us but proceeds to undermine our own registry-worldview/dimension as well. Fourthly, it is obvious that if and where what is factored in is only the folksy ‘human lifespan
extricatory punctuality/immediacy of depth-of-thought’ perspectives of individuals existentialism/full-depth-of-existential-implications of shallowness of scale and time, without the requisite philosophical depth requiring a profound appreciation, understanding and insights from ‘humanity existentialism/full-depth-of-existential-implications level scale and time’ which easily gets lost, and thus this bigger pursuit of this paper will be lost and misunderstood by such a shallowness of scale and time of thought, and non-contemplation and pseudologism as a mark of banality/folksy-logic. It is inevitable, as has been the case throughout the human past, that transcendental ideas are inevitably suprastructural/beyond-the-consciousness-awareness-teleology\(^1\)–\(^4\)-\(^5\) registry-worldview/dimension in which such notions are being advanced in. Fifthly, it is more likely that a banal/folksy inclination may hardly appreciate the difference between the outcome of a mindset/reference-of-thought as a secondnaturedness and internalisation construct across successive institutionalisations with their requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring induced from intemporal-disposition individuation disposition, and correspondingly differentiate between being so-institutionalised with a secondnatured and internalisation mindset/reference-of-thought and the intemporal–individuation disposition that will equally be responsible out of mere intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality (and no secondnaturing and internalisation) for institutionalising/intemporalising with regards to the present registry-worldview/dimension at its uninstitutionalised-threshold\(^1\) that will be behind the secondnaturing and internalisation of prospective registry-worldview/dimension. This ‘existentialism/full-depth-of-existential-implications form-factor’ is the reflection of the contiguity of successive existentialisms/full-
depths-of-existential-implications across varying meaningful frames, references and registry-worldviews/dimensions; and is abstractly determined by the ontological-normalcy/postconvergence nature of intrinsic-reality/ontology (ontological-normalcy) whatever the institutional-cumulation/institutional-recomposure-(as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>), and inherently implies ‘a
universal existentialisms/full-depth-of-existential-implications form-factor across institutionalisations’ though of differing ‘snowballed recomposing’ 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\^{0}–apriorising-psychologism<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> and preconverging-or-dementing\^{0}–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\^{0}–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/superrerogatory-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\( ^{-}\langle \text{in-deferential-formalisation-transference} \rangle. \) 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 \( ^9 \) nonpresencing\( ^{-}\langle \text{perspective–ontological-normalcy/postconvergence} \rangle \) epistemicity. (By ontological meaning is implied intemporal/veridical/purism/operand-construct/predicative-effectivity–sublimation\( ^{-}\langle \text{as-to-underlying,-ontological-commitment} \rangle \) meaning or ontology/reality-centered-meaning as contrasted to temporal/non-veridical/compromised/non-operand-and-vague\( ^{-}\langle \text{amplituding/formative–epistemicity} \rangle \) 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

9
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^03 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^100 over shortness-of-register-of—meaningfulness-and-teleology^100 in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process^67, as induced by maximal-as-intemporal-operating-modality-of—reference-of-thought-as-of-maximalising-recomposuring-for-relative-ontological-completeness^88—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^68 undermining of subknowling^13/mimicking/emanant-uninstitutionalisation-disposition’). Thus the successive institutionalisations are thus construed as ‘levels of compromise’ allowing for sufficient human limited-mentation-capacity-deepening^53 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-(of-existential-contextualising-contiguity)—constitutedness) to deeper limited-mentation-capacity-(as of relative apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—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~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-
reification⁷/ontological-prime-movers-totalitative-framework inducing of social universal-
transparency¹⁰—{transparency-of-totalising-entailing—as-to-entailing—<amplituding/formative-
epistemicity>totalising—in-relative-ontological-completeness} and internal logical
coherence/contradiction this then validates the need for human psychoanalytic-
unshackling/memetic-reordering/institutional-recomposing. 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-totalising³—self-referencing-
syncretising/mirage as metaphysics-of-presence—{implicit—‘nondescript/ignorable—void ’—as-
to-presencing—absolutising-identitive-constitutedness}), human placeholder-setup/mental-
devising-representation/mentation/consciousness-awareness-teleology¹⁰, and registry-
worldviews/dimensions (of institutionalisation/intemporalisation, universalisation,
positivism, and prospectively deprocrypticism). Psychopathy points to the psychopath’s
postlogism⁷ in hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> but postlogism⁷⁸ in hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> is equally socially
costuctualised. postlogism⁷⁸ in hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-
subknowledging⁷⁵ or meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-

2914
superstitious notions. Logic as logical-congruence only arises where there is a mutual registry-worldview of 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–of-apriorising/axiomatising/referencing’ is thus called for, more like we perceive the ‘slantedness of a childhood cingle’ (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-prime movers-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-prime-movers-totalitative-framework\textsuperscript{73}, 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-uninstitutionalisedearlymen to our current positivism–procrypticism registry-worldview,
with the insight that our mental-devising-representation will evolve when prospective abstract
reality ontological-prime-movers-totalitative-framework\textsuperscript{73} shows that it is defective/perverted as
procrypticism–or–disjointedness-as-of\textsuperscript{72} 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
\textless amplituding/formative–epistemicity\textgreater totalising–self-referencing-syncretising/illusion-of-the-
present/present-consciousness/mirage as metaphysics-of-presence\{}\textbf{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-\textsuperscript{8} reference-of-thought’–as-conflatedness\textsuperscript{7}-or-
tonological-reprojecting/longness-of-register-of–\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{10}) and
soundness-or-ontological-good-faith/authenticity\textsuperscript{9}-of-\textsuperscript{7} reference-of-thought. It is the
prospective base-institutionalised mind that ‘invents’ the representation of mental-
slantedness/decandored-and-dialectically-or-contendingly-out-of-phase/dialectically-primitive)
of the recurrent-utter-uninstitutionalised mind; and likewise with the ununiversalised mind and
universalised mind, non-positivism/medievalism mind and positivistic mind, and
prospectively, procrypticism mind and notional–deprocrypticism mind. This variance of
straightness/candored as organic-comprehension-thinking (organicalism/’intemporal-
prioritisation-of-\textsuperscript{8} reference-of-thought’–as-conflatedness\textsuperscript{7}-or-ontological-
reprojecting/longness-of-register-of–meaningfulness-and-teleology\textsuperscript{(6)} and oblongated/decandored as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{(7)}

<as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/demmiting –apriorising-psychologism> mental-devising-representations to ascertain veridicality/intrinsic-reality of psychopathic and social-psychopathic phenomena such that the ordinary reflex to keep a straight/candored organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of- reference-of-thought’–as-conflatedness –or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology\textsuperscript{(6)}) with respect to the psychopath’s mindset/\textsuperscript{(6)} reference-of-thought and protracted social psychopathy non-veridical hollow mimicking narratives should be undermined by a slantedness/decandoring of the mind as distractive-alignment-to\textsuperscript{(8)} reference-of-thought\textsuperscript{(8)}<of-apriorising/axiomatising/referencing> at ‘uninstitutionalised-threshold’. The contention is an ‘ontological-entrapment’ not about logical operation/processing/contention of the ‘non-veridical hollow’\textsuperscript{(9)} perversion-of- reference-of-thought\textsuperscript{(9)}<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > narratives’ but rather reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) it as ontological-primemovers-totalitative-framework\textsuperscript{(10)}. That is, an understanding of the abstract temporal-dispositions as a specie-level\textsuperscript{(10)} universal/intemporal postconverging–dementating/structuring/paradigming as prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{(10)}, for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation, i.e. transcendence-and-sublimity/sublimation/supererogatory–dementativity as deprocrypticism. It is a psychoanalytic-unshackling ordered construct (as-the-temporal-minds-pedestals-are-out-of-phase-dialectically-or-dialectically-primitive-by-a-bare-matter-of-fact) from the intemporal-solipsistic/emanant-registry-pedestal in transversality<for-
sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–
disambiguated-'motif-and-apriorising/axiomatising/referencing’. The bigger scheme of things being the de-mentative/structural/paradigmatic preemption of a defective/perverted registry-worldview, in this case procrypticism–or–disjointedness-as-of- reference-of-thought. Such an emanant insight can be garnered from the fact that, positivism was established by the ‘diktat’/ordered-construct of the Descartes, Comtes, Galileos, Rousseaux, Newtons, Darwins… of the world, and the rest of humanity complied to the formalisms that ensue, by virtue of their proxying-to-intrinsic-reality and the positive-opportunism that led to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (towards human formalisation and internalisation)! As registry-worldview/dimension defects or denaturing are responsible for the vices-and-impediments of the said registry-worldview/dimension; noting that the fundamental construction is a ‘the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework conceptualisation’ making reference to ontological-primemovers-totalitative-framework and not a vague ‘impression/good-naturedness/wishfulness conceptualisation’ making reference to the banal wooden-language-{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} as may illusionary be projected intradimensionally/intra-registry-worldview (the latter being represented as oblongated non-veridical narratives by the prospective intemporal-disposition-worldview)! The reason why virtue (knowledge is virtue) is treated scientifically as highlighted above is that virtue is a ‘the-Good/understanding/knowledge construct’ and not a ‘good-natured/impression construct’. For instance, no non-positivism/medieval mindset is ‘good-natured/vague by the registry-worldview/dimension impression’ enough with the fundamental defective/perverted non-positivism/medieval worldview to be able to address ‘the-Good/understanding’ of a positivistic mindset which will resolve or structurally-rendered-
inoperant the problems of superstition and witchcraft as the former will always make reference to the defective/perverted reference-of-thought–categorical-imperatives/axioms/registry-teleology of non-positivism/medievalism no matter how ‘good-natured/impression-driven’ it is. The same applies with procrypticism and deprocrypticism. No procrypticism (preconverging-or-dementing–apriorising-psychologism) mindset as of impression-driven/good-naturedness/wishfulness has the requisite ‘the-Good/understanding/knowledge-reification’/ontological-primemovers-totalitative-framework construct insight to resolve/structurally-rendered-inoperant the issues of the vices-and-impediments of procrypticism as it is the deprocryptic mindset of ‘the-Good/understanding/knowledge construct’ that is the virtue that carries the sound registry-worldview/axiomatic construct/categorical-imperatives to be able to do this. - the-Good is an intemperal/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’> for 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’ 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-reification⁷/ontological-primumers-totalitative-framework⁷ construal/conceptualisation of meaning as validated by ontological-primumers-totalitative-framework⁷ (the emanant/becoming ontological-normalcy/postconvergence determinant of veridicality/the-quality-of-being-emanantly-real). The-Good/understanding/knowledge-reification⁷/ontological-primumers-totalitative-framework⁷ construal/conceptualisation (understanding) as per veridicality demonstrated by ontological-primumers-totalitative-framework⁷ is the complete and sufficient elaborative framework for conceptualising virtue! Such ontological-primumers-totalitative-framework⁷ is rather tangentially the purview of increasing realism of the institutional-cumulation/institutional-recomposure{(as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-’epistemicity-relativism’)} as it is contiguous with ‘human transcending across shifting virtue postconverging–dementating/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

<amplituding/formative–epistemicity>totalising–nominal-as-tendentious-phenomenal-
abstractiveness-of-presencing-in–‘warped-consciousness’–enabling-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity’s–
reifying/elucidating-of-prospective-relative-ontological-completeness–of–reference-of-

thought–devolving-as-of-instantiative-context and represents virtue in terms–as-of-axiomatic-
construct of allegiance/subservience transience), universalisation (mystical-principles
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 and represents virtue in terms–as-of-axiomatic-
construct of qualification/good-to-bad transience), positivism (principles-rationalism/positivist-
idealism postconverging–de-mentating/structuring/paradigming, which is of

<amplituding/formative–epistemicity>totalising–intervalist-as-categorising-phenomenal-
abstractiveness-of-presencing-in–‘occlusive-consciousness’–enabling–
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity’s–
reifying/elucidating-of-prospective-relative-ontological-completeness–of–reference-of-

thought–devolving-as-of-instantiative-context and represents virtue in terms–as-of-axiomatic-
construct of categorisations/kindness-humility-helpfulness-etc. sransience), and prospectively
epistemicity\textsuperscript{>}-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{=} of reference-of-thought\textsuperscript{=} devolving-as-of-instantiative-context as to existence-potency \textsuperscript{=} 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{=} validation. The overarching and defining notion is that each registry-worldview/dimension is only capable of the virtue reflected by its intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. In other words, ‘a registry-worldview/dimension defective reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{=} as of its relative-ontological-incompleteness\textsuperscript{=} induced,–threshold-of-nonconviction/madeupness/bottomlining–in shallow-supererogation\textsuperscript{=} as-to–attendant-intradimensional’-prospectively-disontologising–preconverging/dementing apriorising-psychologism’ is responsible for the vices-and-impediments\textsuperscript{=} of that registry-worldview’s/dimension’s reference-of-thought’; and, requiring prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{=} for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in anticipation and preemption of such
Thus de-mentatively/structurally/paradigmatically it is the prospective registry-worldview/dimension which is always the ‘prospective virtue potential’ for the prior/superseded registry-worldview/dimension. Basically, base-institutionalisation enabled the virtuous resolution of vices-and-impediments of the state of recurrent-utter-uninstitutionalisation, and likewise with universalisation and ununiversalisation, positivism and non-positivism/medievalism, and prospectively, notional–deprocrypticism and procrypticism–or–disjointedness-as-of-reference-of-thought. In the present world, we no longer do institutional slavery, we talk of universal rights and equality of all people, mob judgment and mob killing is hardly practised anymore, accusations of witchcraft are now viewed as ridiculous, etc.; it is the integration of a positivist registry-worldview/dimension, with corresponding psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that enabled such human transformation from a non-positivism/medievalism registry-worldview/dimension; and not the inherent exceptionalism, as biological or otherwise, of humans living now over their forerunners. Basically, human ‘supplanting–conviction-as-to-profound-supererogation’—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 of-‘attendant-intradimensional’–postconverging/dialectical-thinking—apriorising-psychologism or prelogism which is rather construed as a singular/ad-hoc ‘implicitation-of-act-execution defect’ and can be then qualified as a ‘poor or bad supplanting–conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’–postconverging/dialectical-thinking—apriorising-psychologism.
postconverging/dialectical-thinking –apriorising-psychologism”; it being nonetheless a supplanting–conviction-as-to-profound-supererogation –of-‘attendant-intradimensional’–
postconverging/dialectical-thinking –apriorising-psychologism or prelogism as it holds the
teleological aim of ‘intemporal preservation with a principled adherence to supplanting–
conviction-as-to-profound-supererogation –of-‘attendant-intradimensional’–
postconverging/dialectical-thinking –apriorising-psychologism’ even though it delivered an
inappropriate/poor-or-bad logical-processing-or-logical-implicitation—supposedly–
apriorising-in-conviction-as-to-profound-supererogation . On the other hand, a defect of
postlogism /psychopathy compulsing–nonconviction/madeupness/bottomlining—
{<decontextualising/de-existentialising–of-attendant-intradimensional–
apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-
intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-
onontological-contiguity> , in-shallow-supererogation <disontologising-perverted-outcome-
sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness> } in hollow-constituting—<as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> operates on the
‘parasitising/co-opting’ basis that intemporal-preservation-entropy-or-contiguity–or–
onontological-preservation reference-of-thought–categorical-imperatives/axioms/registry-
teoleogy are mere-formulaic determinants of human thought and action and is the basis for
perversion-of–reference-of-thought–<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >. Such a defect is
‘registry-worldview’s/dimension’s-uninstitutionalised-threshold –defect–<as-Being-or-
onontological-or-existential–defect> as it rather holds the teleological aim of ‘temporal
preservation/undermining-of-intemporal-preservation without a principled adherence to
prelogism -as-of-conviction, -in-profound-supererogation <existentially-veridical–‘attendant-
intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at’\textsuperscript{8} 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 (\textsuperscript{50}‘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 \textsuperscript{86}–defect<as-Being-or-ontological-or-existential–defect>\textsuperscript{86} when these relay postlogism \textsuperscript{8} in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as of formulaic slanting ‘compulsing–nonconviction/madeupness/bottomlining\textsuperscript{8} \{‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising-attendant-ontological-contiguity>-in-shallow-supererogation  \textsuperscript{97}<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>\} as to threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation  \textsuperscript{97}<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing  \textsuperscript{19}–apriorising-psychologism> (whether of the psychopath or not) inducing narratives that are slanted/preconverging-or-dementing \textsuperscript{19}–apriorising-psychologism/dialectically-or-contendingly-out-of-phase/non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated as in \textsuperscript{75} perversion-of- reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and not-of-logical-contention; due to the miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-
rationalising and temporal-enculturation/temporal-endemisation (occurring at the specific temporal-dispositions). For instance, going by the BODMAS equation highlighted before, the mere operation of arithmetic without factoring in A’s condition/subknowledging\(^9\) - impulse/compulsive-slanting—preconverging-or-dementing\(^{10}\) - apriorising as of \(^5\) incrementalism-in-relative-ontological-incompleteness — enframed-conceptualisation additionality with 1 leads to a systematic failure that is ontological and not a mere act defect, and defines an uninstitutionalised-threshold \(^{103}\). It should be noted that at all uninstitutionalised-threshold\(^{10}\), it is \(^{11}\) 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 \(^{103}\) – defect-\<as-Being-or-ontological-or-existential–defect\>\(^8\) as \(^7\) perversion-of-\<reference-of-thought\>\<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\> in construing unsoundness-or-ontological-bad-faith/inauthenticity-\<reference-of-thought\> (preconverging-or-dementing\(^{12}\) - apriorising-psychologism-\<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase\>\) from whence an exercise of ‘postconverging-or-dialectical-thinking\(^7\) – psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring with new \<reference-of-thought\>- categorical-imperatives/axioms/registry-teleology\(^{10}\) – for-intemporal-preservation-entropy-or-contiguity– or– ontological-preservation initiates a cross Generational transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Ontologically, the mental-devising-representation of such \(^7\) perversion-of-\<reference-of-thought\>-\<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\> is as strands-of-perverting-temporal-dispositions, involving oblongating/decandoring/distractive-alignment-to-
reference-of-thought<of-apriorising/axiomatising/referencing>, that defines the dialectical-out-of-phasing (whether recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and, in the prospective representation, of procrypticism) as perversion-of reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>. For instance, in registry-worldview/dimension terms, medievalism/non-positivistic mental-disposition is systematically registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect<as-Being-or-ontological-or-existential–defect> at the uninstitutionalised-threshold where you need a positivistic mental-disposition for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Likewise, procrypticism (threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation)—<as-to—attendant—intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising—psychologism>/unsoundness-or-ontological-bad-faith/inauthenticity—of—reference-of—thought/mental-perversion/subknowledging/mimicking-and-corresponding—<amplituding/formative—epistemicity>totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag of positivistic reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or—contiguity—or—ontological-preservation) is registry-worldview’s/dimension’s—uninstitutionalised-threshold—defect<as-Being-or-ontological—or—existential–defect> at the uninstitutionalised-threshold where you need deprocrypticism. Reality being blunt/incisive as it is rather preceding/superseding and ontological-normalcy/postconvergence with respect to us, is in essence of potent operant and deterministic phenomenality that doesn’t have any place for our thresholding discrete incrementalism—in-relative-ontological-incompleteness—enframed-conceptualisation notions but even for the cases where such discretion is artificially devised/implied, it is applied as operant and deterministic (consider quantum-mechanics). So
ontologically, the mental-devising-representation of "perversion-of- reference-of-thought"<as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > as strands-of-perverting-temporal-dispositions is definitely accurate on two
insightful grounds. Reality's bluntness/incisiveness doesn't leave room for discretionary
judgments about 'good-natured'/impression-driven conceptualisations of virtue and virtuous
judgment within the overarching framework of such the-Good/understanding/knowledge-
reification /ontological-primemovers-totalitative-framework reality determinism, and such
impressions can only pass for an illusion-of-the-present/present-consciousness mirage and/or
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag (attempting to operate logic in a
superseding registry-worldview on the basis of the "reference-of-thought–"categorical-
imperatives/axioms/registry-teleology,--for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation of a superseded registry-worldview; for instance, God of plane type
of statement in say an animistic society that comes in contact with foreigners and a plane). The
second reason is that we can garner insight on prior/superseded institutionalisations and
understand that the vices-and-impediments are actually cross-sectional to the registry-
worldviews/dimensions as of beyond-the-consciousness-awareness-teleology.--in-existential-
extrication-as-of-existential-unthought> and it is intemporal philosophical development that
goes on to liberate/enlighten/moult-out ‘actors of transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity’ who in turn then shine the light across
society, i.e. institutionalisation/intemporalisation by skewing ('intemporality''-asymmetric-
subsumption-of-temporality''), for relative intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory–de-mentativity)/deferential-formalisation-
transference for the supersedingness of the intemporal-disposition over temporal-dispositions
for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Transcendence-
and-sublimity/sublimation/superrogatory-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-firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’), rather than a transcendental understanding of the-Good, i.e. knowledge/virtue-as-institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism—) for intemporal-preservation. This points to the fact that necessarily the de-mentative/structural/paradigmatic virtue construct (knowledge-driven) of recurrent-utter-uninstitutionalisation is base-institutionalisation, ununiversalisation is universalisation, non-positivism/medievalism is positivism, and prospectively, that of our positivism/rational-empiricism manifestation of procrypticism—or—disjointedness-as-of—reference-of-thought is depoprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought; and so as a veridical and contiguous deterministic-and-operant psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for intemporal-preservation-entropy—or—contiguity—or—ontological-preservation, that knows no discretion! There are ‘traditionally 4 human mental projections/representations/dispositions’ associated with virtuous de-mentative/structural/paradigmatic construct, analysed from the perspective of an ontological-veridicality establishing ontological-primemovers-totalitative-framework: (i) The-Good/understanding/knowledge-reification/ontological-primemovers-
totalitative-framework\textsuperscript{73} construal/conceptualisation (understanding) which is effectively ontologically operant. (ii) The-Good/understanding/knowledge-reification\textsuperscript{77}/ontological-primemovers-totalitative-framework\textsuperscript{73} construal/conceptualisation which has poor operance due to ‘poor or bad supplanting–conviction-as-to-profound-supererogation’\textsuperscript{99}—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 perversion-of-reference-of-thought\textsuperscript{75}<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–perversion-of-reference-of-thought\textsuperscript{75}<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 perversion-of-reference-of-thought\textsuperscript{75}<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–categorical-imperatives/axioms/registry-teleology\textsuperscript{90},–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{106} given that the veridicality of reality (reflected by the-
Good/understanding/knowledge-reification\(^7\)/ontological-primemovers-totalitative-framework\(^7\) 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\(^7\)/ontological-primemovers-totalitative-framework\(^7\) conceptualisation. Impression-driven/good-naturedness/wishfulness conceptualisation lack veridical ontological-contiguity\(^7\). 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\(\ast\) totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^3\) as of each registry-worldview/dimension, and it is rather the emanant insight of the-Good/understanding/knowledge-reification\(^7\)/ontological-primemovers-totalitative-framework\(^7\) conceptualisation as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(\ast\) 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\(\ast\) vices-and-impediments\(\ast\); and so by successive Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(\ast\) in reflecting holographically-/conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process\(^8\) as base-institutionalisation,\(\ast\) universalisation and positivism respectively, and prospectively deprocrypticism., i.e. Increasing knowledge-as-virtue understanding, as of reference-of-thought–categorical-imperatives/axioms/registry-teleology\(\ast\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of their respective elucidation-of-existential-contextualising-contiguity ’s-reifying/elucidating-of-prospective-relative-ontological-completeness\(\ast\) of reference-of-thought\(\ast\) devolving-as-of-instantiative-context
however ‘good intentioned or good-natured’ a non-positivism/medievalism mindset/reference-of-thought it is bound to rely on medieval categorical-imperatives/axioms/registry-teleology of sickness like a curse or witchcraft rather than a positivist notion like infection, and the virtuous outcome is fundamentally a question of the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework of positivistic understanding, and not any vague impression! Not only is impression-driven/good-naturedness/wishfulness conceptualisation at best vague, ontologically speaking, it is bound to be extricatory (temporal/circumstantial/self-interest preconverging–de-mentating/structuring/paradigming) rather than intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming. Alignment should rather be in transversality-Ass-for-sublimating–existential-eventuating/denouement—of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing as strands-of-perverting-temporal-dispositions as the backdrop for prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology--for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework conceptualisation. Further, impression-driven/good-naturedness/wishfulness conceptualisation induces both ‘logical and unconscionability-drags. A drag is a vague meaningful articulation arising out of veridical incongruence due to the nonreality of initiating narratives or propositions, and subsequent dementative/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 compulsing–
nonconviction/madeupness/bottomlining-{‘<decontextualising/de-existentialising–of-attendant-
intradimensional–apriorising/axiomatising/referencing>–induced-disontologising’–of-the-
‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-
ontological-contiguity> ,–in-shallow-supererogation }–<disontologising-perverted-outcome-
sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness> as to threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation –<as-to–‘attendant-
intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> due to the non-existence of the psychopath’s implied—logical-dueness-or-
scrape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and
teleology ), suppose the interlocutor was to go on to in-conviction-as-to-profound-
supererogation relay these distortions with other interlocutors, we will talk of a ‘miscue’, and
where other meaning grounded fundamentally on this miscue were to develop, we talk of
‘logical-drag’, further where comprehensive generation of social meaningfulness were to arise
out of this, we talk of ‘unconscionability-drag’, and finally sub-par/formulaic-
association/temporal/alibi conventioning-rationalising refers to the temporal mental-disposition
to use conventioning thinking as alibi for temporal-motivated dispositions (over the inherent
sense of ontological meaningfulness). Actually, strands-of-perverting-temporal-dispositions are
the characteristic backdrop mental-devising-representations of superseded/transcended registry-
worldviews/dimensions when we think from an ontological perspective of the soundness-or-
ontological-good-faith/authenticity of reference-of-thought projection/representation that
captures the meaningful framework of a registry-worldview teleology whether regarding a
society at its ununiversalisation whether as recurrent-utter-uninstitutionalisation,
convincing’ intradimensionally in a registry-worldview/dimension that is defective or
perversion-of- reference-of-thought<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > in the first place),
and so in transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-
and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing of
temporal-dispositions and the intemporal-disposition; as temporal emanant registries are
inclined to aside and syncretise rather than transcend or core/take-stock of the implied
perversion-of- reference-of-thought<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >/mental-perversion at
uninstitutionalised-threshold 03. Memetic-reordering (psychoanalytic-unshackling) is actually
the institutionalisation/intemporalisation process at institutionalised-threshold 03 requiring
dimensionality-of-sublimating –{<amplituding/formative>superoferatory-de-
mentativeness/epistemic-growth-or-conflatedness }transvaluative-
ralisation/transepistemicity/anamnetic-residuality/spirit-driveness–equalisation projection
to overcome temporal-dispositions (to supersede preconverging-or-dementing19–apriorising-
psychologism<stranded-as-rightfully-oblongated/decanorded-and-dialectically-or-
contendingly-out-of-phase>), and so in a pedestalled disambiguation of ontologically veridical
intemporal-disposition pedestal, slanting/postlogism 79 in hollow-constituting<as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation as subknowledging impulse by psychopath pedestal and slantedness/postlogic-integration as 75perversion-of-
reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation > by the temporal-dispositions pedestals. Memetic-reordering
(ecoanalytic-unshackling) is thus the central notion of a new and comprehensive human
psychology wherein the human psyche is more of a ‘mental devising tool’ involving
candoring/prelogism 70/organic-comprehension-thinking and decandoring/distractive-alignment-
to-"reference-of-thought-<of-apriorising/axiomatising/referencing>-\slash\threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation"<as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism>. The former (candoring/prelogism\slash/organic-comprehension-thinking) mental
orientation points to supplanting–conviction-as-to-profound-supererogation —of-‘attendant-
intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism or
prelogism\slash within any registry-worldview/dimension at institutionalised/intemporalised-
thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation
basically focussed on operating/processing logic over supposedly sound
\slash
reference-of-
thought–categorical-imperatives/axioms/registry-teleology\slash-for-intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation while the latter (decandoring/distractive-
alignment-to- reference-of-thought-<of-apriorising/axiomatising/referencing>-\slash\threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation <-as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> mental orientation points to transcending situations of uninstitutionalised-
threshold whereby perversion-of-‘reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >’mental-perversions
occur, due to the emanant reality of human temporal-to-intemporal nature, (and are relayed onto
the social construct) and operates by reflecting/perspectivating/highlighting (reasoning-through-
and-not-reasoning-with) perversion-of-‘reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >’mental-perversions
to establish unsoundness-or-ontological-bad-faith/inauthenticity ‘of-’ reference-of-thought and
as this conjugates temporally with ignorance–affordability–opportunism–exacerbation—social-
chainism/negative-social-aggregation–temporal enculturation/endemisation, and the need for
new and superseding \slash reference-of-thought–categorical-imperatives/axioms/registry-
These fundamental human mental-devising-representation or apriorising–registry tools of candoring and decandoring points to the very nature of logic. Logic requires that all interlocutors share a same reference-of-thought with regards to categorical-imperatives/axioms/registry-teleology for its sound operation, thus logic can only be operated at institutionalised/intemporalised thresholds, and not as of uninstitutionalised-threshold where there is divergence in reference-of-thought construed meaningfulness-and-teleology construed as transversality-existential-eventuating/denouement~of-affirmative-and-unaffirmative–disambiguated-’motif-and-apriorising/axiomatising/referencing’. At uninstitutionalised-threshold, given the veridicality of human emanance as temporal-to-intemporal, logic is ridiculous because of the variance and unshared reference-of-thought–categorical-imperatives/axioms/registry-teleology in terms–as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology with respect to argumentation, ‘socially-perceived-value as of social-stake-contention-or-confliction’. At which point no articulation is inherently more right, however, the intemporal-disposition being ontological has ontological-primemovers-totalitative-framework veridicality and carries a positive-opportunism that can allow it to dominate human temporal-dispositions reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) their registries/mental-representations perversion, and so, through social institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> in the medium to long-run. It is only after such uninstitutionalised-threshold is superseded/dominated/preceded/overridden/uttered by the intemporal-disposition as an ordered construct institutionalisation/intemporalisation with corresponding human secondnaturung as internalisation and formalisation that logic becomes pertinent as it now
operates only on one axiomatic-construct/categorical-imperatives/registry-teleology that establishes the substantive/existential-contextualising-contiguity (not formulaic-projection/mimicry) and veracity/ontological-pertinence of interlocutors’ articulations. Thus the basis for Rational-Realism as the initial institutionalisation/intemporalisation recomposure orientation that goes beyond just articulating reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation but involves anticipating human notional–firstnaturedness—temporal-to-intemporal-dispositions—in preempts the perversion-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-recomposuring\(\) 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–\(^8\) categorical-imperatives/axioms/registry-teleology\(^{100}\), 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/supererogation–de-mentativity). This raises two dilemma with respect to the conceptualisation of virtue as rational-realism implies that at the \(^{81}\) procrypticism–or–disjointedness-as-of- reference-of-thought uninstallational-threshold\(^ {103}\), 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–\(^8\) categorical-imperatives/axioms/registry-teleology\(^{100}\) 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 \(^{11}\) perversion-of-reference-of-thought-⟨as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⟩/mental-perversion/preconverging-or-dementing –apriorising-psychologism by temporal-dispositions: (i) \(<\text{amplituding/formative-epistemicity}>\text{totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\) or Setting-aside (as being in denial of \(^{11}\) perversion-of-reference-of-thought-⟨as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⟩ defect) arises where
a registry-worldview returns to its same reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that have been shown to be subknowledge-{preconverging-or-dementing -as-if-of-sound-knowledge}/perversion-of-reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > mental-perversion at the uninstitutionalised-threshold, and hence remains candored/integratively-aligned; contrasted with the instance of the adoption of a new registry-worldview’s (superseding the uninstitutionalised-threshold ) reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in anticipation and preemption of the afore perversion-of-reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > registry-worldview. This latter instance involves de-mentation-{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} or Coring (in reflection/perspectivation and acknowledgment of perversion-of-reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >) with corresponding decandoring/distractive-alignment-to-reference-of-thought<-of-apriorising/axiomatising/referencing> and is what enables memetic-reordering/psychoanalytic-unshackling whereas <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag or Setting-aside at best induces ‘memetic-inching/psychoanalytic-realigning’ which are not of an immediate transcending nature. (ii) Conventioning metaphoricity involving in a continuum on one side ontologising rationalising though ontological-veridicality is not the sufficient reason for the social acceptance of rightness for rightness sake (as explained previously) and on the other side intemporality/ontology distinctive 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/supercrypticity—de-mentativity, explaining the recomposuring of the successive institution-cumulation/institutional-recomposure—(as-to—historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’>); from recurrent-utter-uninstitutionalisation, base-institutionalisation—universalisation, 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/supercrypticity—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—notional—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; since these induced in any given institutionalisation a ‘least-and-derived-temporal-operating-modalities-of-the—reference-of-thought-as-of—incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold’ as of temporality/shortness
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-
tagssubjective
‘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 03, 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-syncrretising/setting-aside by appropriate stranding/coring representation (-of-perverting-temporal-dispositions) as the backdrop for the prospective registry-worldview’s/dimension’s institutionalisation 04 reference-of-thought–categorical-imperatives/axioms/registry-teleology. That is, ‘human progress/transcendence happens as a matter of fact, with no registry-worldview/dimension having any ontological and veridical claim/pretence to extricate itself from psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring—as-dialectical-stranding-backdrop-for-prospective-transcendence once it is shown that it subknowledges-or-mimics (as 75 perversion-of-
reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation 72) its reference-of-thought–categorical-imperatives/axioms/registry-teleology 00, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at its uninstitutionalised-threshold 03, even though this from the temporal-dispositions mindset/reference-of-thought is always an unpalatable proposition. But then the state of being in a transcended registry-worldview/dimension (as in our present
positivist registry-worldview/dimension) arises because other prior registry-worldviews/dimensions successively underwent their own psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring—as-dialectical-stranding-backdrop-for-prospective-transcendence for intemporal-preservation-entropy-or-contiguity—or-ontological-preservation, at their uninstitutionalised-threshold; and so, going back to the recurrent-utter-institutionalised early men who left the caves and trees, thus any denial of prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as articulated above is an argument which incoherence emanantly imply ‘we should go back to the caves and trees’, as we’ll seem to validate that prior registry-worldviews/dimensions should never had transcended up to our very own registry-worldview/dimension, and beyond, prospectively. Stranding (of-perverting-temporal-dispositions-of-reference-of-thought) should be construed at a registry-worldview’s/dimension’s uninstitutionalised-threshold (the threshold where the registry-worldview/dimension is failing/not-upholding-as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or-ontological-preservation), as the ‘base de-mentative/structural/paradigmatic decandored/distractive-alignment-to-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation defect reflex’ (not a straightness/candor/organic-comprehension-thinking/prelogism reflex), and de-mentation—{supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics} rather points to ‘a (lack of) the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework reflection/perspectivation’ (hence a veridical ontological-primemovers-totalitative-framework as operant and deterministic, and not an impression-driven/good-naturedness/wishfulness nor a veridically logically-disjointed/discretionary reflection/perspectivation). Stranding is thus
nonconviction/madeupness/bottomlining-in-shallow-supererogation \(^{97}\) <-as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\(^{97}\) provides the dynamic association for psychopathic/postlogic subknowledging \(^{99}\)/mimicking impulse leading to the vices-and-impediments \(^{100}\) 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 \(^{11}\)) is the drive that resolves lack of human mentation-capacity for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (at uninstitutionalised-threshold \(^{103}\)) by stranding-backdrop-for-transcendence and then recomposuring prospective registry-worldview’s/dimension’s institutionalisation \(^{106}\) 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 \(^{103}\) … 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 \(^{93}\) 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 \(^{11}\) <for-sublimating–existential-eventuating/divenouement>--of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’ as from ontological-normalcy/postconvergence). Thus reference-of-thought– categorical-imperatives/axioms/registry-teleology \(^{100}\) are ‘mental and institutionalisation inventions’ that are
as pertinent as the extent of their preservation of intemporal reality (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Hence a false subknowledging /mimicking-and-protracted-mimicking with no relationship to intrinsic reality renders reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^0\) null and void, calling for overcoming the slantedness/decandoring/distractive-alignment-to-\(^m\) reference-of-thought-<of-apriorising/axiomatising/referencing>\(^s\) of mental-devising-representation as to its unsoundness-or-ontological-bad-faith/inauthenticity\(^a\)-of-\(^s\) reference-of-thought arising from the perversion-and-derived-\(^s\) perversion-of-\(^s\) reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, and the articulation of new recomposuring reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^0\) reflecting the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as intrinsic reality. In practical terms, human/social VIRTUE is effectively articulated at 'the crossroad of the notions’ of intemporal-disposition, ontologising/intemporal-disposition philosophical deference, conventioning, animality (the recurrent temporal-dispositions to subknowledge-⟨preconverging-or-dementing -as-if-of-sound-knowledge⟩ intemporal reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^0\),-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation across successive institutionalisations) and institutional recomposuring (prospective memetic-reordering). It is important to note that an ontological construct ‘escalates’ specific/particular instances of phenomena (in this case psychopathy and social psychopathy phenomenon) into a universal conceptualisation which ‘knowledge principle conceptualisation’ then addresses (percolates into) the ‘infinity of related incidental phenomena and cases’, i.e. newton articulates the science of mechanics metaphorically from ‘an initial apple that hits his head why under a tree’ not because the science of mechanics will revolve around an apple that hit his head but because he’ll grasp the insight to understand the myriad and infinity of instances requiring
those laws of physics. So the intemporal-as-ontological pedestal (in its treatment) involves universal projection to grasp universal principles and is not meant to ‘equivocate and idle’ with 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/mimicking/registry-worldview denaturing resistance is not attended to logically/by-logical-congruence since a perversion-of reference-of-thought as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as-of-
its-unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought/subknowling registry-worldview/dimension is circular and syncretic in its logic (as it circularly makes reference to its defective/perverted reference-of-thought–categorical-imperatives/axioms/registry-teleology, 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 of the prospective intemporal-disposition-worldview/dimension (with its more appropriate recomposured reference-of-thought–categorical-imperatives/axioms/registry-teleology registry-teleology); involving rather a crossgenerational collapsing/overriding of the temporal/preconverging-or-dementing apriorising-psychologism registry-worldview/dimension (and not instant ‘argumentation convincing’ intradimensionally in a registry-worldview/dimension that is defective as of perversion-of-reference-of-thought as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation in the first place), and so with transversality-for-sublimating–existential-eventuating/denouement-of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ of temporal-dispositions and the intemporal-disposition, as temporal emanant registries are inclined to aside and syncretise rather than transcend or core/take-stock of the implied perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation registry-worldview-perversion. For instance, men did not transcend from a medieval worldview to a positivistic worldview by a ‘logical exercise’ (the logical conceptualisation we have of such a transformation in today’s positive world is rather in effect an afterthought appraisal) but because the grander grasp on reality of positivism constrained and made the medieval registry-worldview untenable/internally-contradictory (the ships that set
sail around the world for spices elicit a positive commercial opportunism that is responsible for destroying the social myth of a flat world; the bacteria theory that will ensure that one lives or die if we believe in it or not coerced the destruction of a 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 \(-\langle<\text{amplituding}/\text{formative}>\text{supererogatory}\text{-de-mentativeness/epistemic-growth-or-conflatedness}/\text{transvaluative-rationalising}/\text{transepistemicity}/\text{anamnestic-residuality}/\text{spirit-drivenness–equalisation}\rangle\) disposition’. Rather it is a secondnatured/ontological-contiguity\(_6\) of-the-human-institutionalisation-process\(_\downarrow\) 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\(_{\text{as-to-}\text{historiality/ontological-}}\)eventfulness/\text{ontological-aesthetic-tracing-}<\text{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 \(-\langle<\text{amplituding}/\text{formative}>\text{supererogatory}\text{-de-mentativeness/epistemic-growth-or-conflatedness}/\text{transvaluative-rationalising}/\text{transepistemicity}/\text{anamnestic-residuality}/\text{spirit-drivenness–equalisation}\rangle\) development of the cross-section/averageness/banality of solipsistic human thought to wrongly imply human dimensionality-of-sublimating \(-\langle<\text{amplituding}/\text{formative}>\text{supererogatory}\text{-de-mentativeness/epistemic-growth-or-conflatedness}/\text{transvaluative-rationalising}/\text{transepistemicity}/\text{anamnestic-residuality}/\text{spirit-}\).
drivenness–equalisation] disposition is inherently intemporal, for the possibilities of human progress (due to the veridicality of a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>′–existentialism-form-factor at the uninstitutionalised-threshold across all levels of institutional-cumulation/institutional-recomposure-{as-to-

historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism’}> –‘a lost cause’ which will never be changed with the result that temporal-dispositions will always dement ( perversion-of-'reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > inducing registry-worldview’s/dimension’s-uninstitutionalised-threshold –defect-<as-Being-or-ontological-or-existential–defect>/unsoundness-or-ontological-bad-faith/inauthenticity-of-'reference-of-thought/mental-perversion/subknowledging/mimicking-and-corresponding-


teleology)-pedestal-aetiologisation-or-ontological-escalation ordered construct’ known as
notional–deprocrypticism over-and-stranding-of ‘temporal-dispositions which are in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ − as-to-‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing − apriorising-psychologism> as "perversion-of-" reference-of-thought<as-effectively-apriorising-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\(^1\)-or-ontological-reprojecting/longness-of-register-of–\(^5\) meaningfulness-and-teleology\(^2\)) 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/prelogicly to the psychopath but is veridically now in effect the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \(^1\)-as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising- psychology\(^3\) 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 \(^5\) (and as are conjugated/inflected/derived/mimicked/in-protration-to-psychopathic-preconverging-or-dementing –apriorising-psychologism to human temporal defects of postlogism \(^7\)-slantedness/’ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \(^5\)reference-of-thought\(^5\) devolving ontological-
performance\textsuperscript{72}<-including-virtue-as-ontology-> are a perversion-of\textsuperscript{73} reference-of-thought\textsuperscript{74} as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
\textit{supererogation} \textsuperscript{97} threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
\textit{supererogation} \textsuperscript{97}-as-to-’attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing –apriorising-psychologism\textsuperscript{97} 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 \textsuperscript{103}; consider that the non-positivism/medievalism apriorising–
registry will coherently fail logical operation/processing/contention with regards to its
uninstitutionalised-threshold \textsuperscript{103} requiring positivism, that’s the same emanant issue with
procrypticism at its uninstitutionalised-threshold \textsuperscript{103} requiring deprocrypticism) do not simply
point to an act defect but registry-worldview’s/dimension’s-uninstitutionalised-threshold \textsuperscript{103}–
defect<-as-Being-or-ontological-or-existential–defect>\textsuperscript{106} about-and-defining the vices-and-
impediments \textsuperscript{106} 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-andlocales/aetiologisation/ontological-
escalation/an-ontological-or-existential(defect of such psychopathic and protracted social
psychopathy, in the same vain as the phenomena of witchcraft in a non-positivist/medieval
society ‘for an ontological/intemporal projecting mind’ is more than just a case of witchcraft in
a given non-positivism/medievalism locale but goes beyond to define a dimensional defect of
non-positivism/medievalism across all human societies that are qualified as non-
positivism/medievalism with the idea that the ‘disambiguation of notional–firstnaturedness—
temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-

2957
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/enculturing worldview. It should be noted that however ‘good-natured an individual’ in that worldview the basic knowledge defect of that worldview as non-empirical/superstitious defines the disposition of any such individual, as they adhere to the reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of that registry-worldview/dimension, to commit vices-and-impediments associated with non-positivism/medievalism, since virtue actually lies in the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework of being empirical/non-superstitious/positivistic. That’s equally the problem you have with procrypticism or perversion of reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of a positivistic registry-worldview as the virtue lies in the the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework as involving psychopathic preconverging-or-dementing—apriorising-psychologism postlogism in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and its corollary as social psychopathy involving conjugating/inflecting/deriving preconverging-or-dementing—apriorising-psychologism postlogism in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> by the temporal-dispositions of ignorance, unconsciously, and consciously, affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation; slanting/preconverging-or-dementing—apriorising-psychologism of positivistic registry-worldview/dimension
reference-of-thought\textsuperscript{10}–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}. That is, the ontological-primemovers-totalitative-framework\textsuperscript{73} is the perversion-of:\textsuperscript{73} reference-of-thought\textsuperscript{73}–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation as-of-unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{64}–of:\textsuperscript{84} reference-of-thought/preconverging-or-dementing –apriorising-psychologism/subknowledging\textsuperscript{95}/mimicking as amplituding/formative–epistemicity\textsuperscript{15}\textsuperscript{3} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of positivistic\textsuperscript{84} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{10}/registry-teleology\textsuperscript{100}–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. In which case contention (being about intemporal-preservation-entropy-or-contiguity–or–ontological-preservation beyond just the preconverging-or-dementing –apriorising-psychologism/mimicking-or-subknowledging\textsuperscript{95} of ‘previously recomposured/invented’\textsuperscript{84} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{10}–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) becomes rather an intemporal-disposition reflection/perspectivation and ‘disambiguation of notional–firstnaturedness—temporal-to-intemporal-dispositions–so-construed-as-from-perspective–ontological-normalcy/postconvergence> as ontological-escalation/aetiologisation’ of such psychopathic/temporal-dispositions slantedness/preconverging-or-dementing\textsuperscript{10}–apriorising-psychologism/mimicking-or-subknowledging\textsuperscript{95} as perversion-of:\textsuperscript{75} reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation\textsuperscript{8}\textsuperscript{>}/mental-perversion, and not logical-contention/contending-articulation. Such perversion-of:\textsuperscript{7} reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation as-of-unsoundness–or-ontological-bad-faith/inauthenticity\textsuperscript{77}–of:\textsuperscript{17} 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—or-apriorising-psychologism perversions’ wherein the mimicry/subknowledging enters into an active dynamics with temporal-dispositions prelogism-as-of-conviction,-in-profound-supererogation inducing their threshold-of nonconviction/madeupness/bottomlining-in-shallow-supererogation as miscuing psychopathic/postlogism-slantedness, and subsequent protraction into disjointed-logic, logical-drag, unconspcionability-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—or-apriorising-psychologism. Directed-preconverging-or-dementing—or-apriorising-psychologism as such being a conscious and operant mental awareness of psychopathic/postlogic minds of the void of their narratives and teleology but understanding and acting by instrumentalisation on the basis that prelogic/conviction-as-to-profound-supererogation minds are disposed to elevate the hollow mimicking narratives (by ignorance and/or subsequently affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) to wrongly validate the apriorising—registry as veridical thus falsely implying an implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology. Just as we work with the reality that all humans are disposed to have cancer and the virtue of curing is not denying but anticipating and preempting the possibility of having cancer with medicines, lifestyle, research, etc., i.e. ‘ontology is about working with what is/knowledge-driven, and not wishful-thinking/impression-driven’ to accede to intrinsic-reality transcendental-enabling/sublimating/supererogatory—de-mentativity as this
highlights ontological-primemovers-totalitative-framework. It is bluntly speaking a registry-worldview’s/dimension’s institutionalisation/intemporalisation exercise involving the skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-dementativity)/deferential-formalisation-transference towards the intemporal-disposition for intemporal-preservation-entropy-or-contiguity—or–ontological-preservation, to ‘pedestally dominate and override’ temporal-dispositions in the cross-section/averageness/banality of solipsistic human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor. Reality is actually an ontological-primemovers-totalitative-framework construct. Mythologies, metaphysics and hearsays while proto-conceptual in human development are out of kilter, and the use of ontological-primemovers-totalitative-framework conceptualisation is the central notion of ontologies. Insightfully, human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor speak of ‘the-real-nature-of-man’ that can be skewed with institutional recomposuring/memetic-reordering/psychoanalytic-unshackling towards intemporal-preservation-entropy-or-contiguity—or–ontological-preservation to explain how-man-can-be/the-nature-of-man at any registry-worldview level, retrospectively or prospectively. Whereas, man, if naively perceived as a whole rather only from the angle of a specific ‘institutionalisation/secondnaturing level’ which is in ‘existential immediacy’ this may seem to indicate that we are talking about ‘different species’ with ‘different ontological determinants’, which is naïve and false. The anthropopsychological
approach to psychology is analogical to the development of physics which is not only on the basis of what is immediately at the consciously immediate human operational/functioning level of physicists but equally projecting into a physics conceptualisation of the macrocosm (astronomy and cosmology) as well as the microcosm (particle physics) in other to place the subject on a comprehensively sound footing. Central to such a sound footing in the ontological-normalcy/postconvergence conceptualisation of the social domain is the idea of notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> and institutional-cumulation/institutional-recomposurer-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>}. On another note, it is critical to distinguish between a true philosophical development that arises by intemporal-disposition and an institutionalised development that is articulated to elicit ‘positive-opportunism’ in humans, so that the intellectual exercise doesn’t naively project a philosophical idealism where this doesn’t exist and by so doing undermine its work by naively projecting universal intemporality/longness and failing/not-upholding<as-of-apriorising/axiomatising/referencing> to articulate a realism that takes account of temporal mental-dispositions (knowledge-notionalisation, i.e. apprehending not only intemporal implications of any knowledge construct, but preempting by transversality<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative~disambiguated~‘motif-and-apriorising/axiomatising/referencing’ to potential temporal undermining of that intemporal idealism construct; the reason we institutionalise/intemporalise and formalise with subsequent internalisation/secondnaturing). It should be noted that the use of the concepts of intemporality/longness and temporality/shortness is more scientific than the impression notions of good and bad. Intemporality/longness points to ‘what generates the greatest universal virtue as ontological which is universally-centered’ (and that this corresponds to
reality-referencing and the ontology pedestal) while temporality\(^9\)/shortness points to ‘what generates the non-ontological as shallow interest that may be self-centered, at various pedestals, (and that this corresponds to 4<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and metaphysical pedestals’). Intemporality /longness and temporality /shortness as such are operant knowledge concepts while good and bad are vague and non-operant impression concepts. In fact, why good and bad are impression-driven, intemporality /longness and temporality /shortness by their very definition above are made operant as an ontological-primemovers-totalitative-framework scientific principle (without making any reference to stigmatising impression of virtue) by the denotation as longness-of-register-of–meaningfulness-and-teleology\(^{100}\) (intemporality\(^5\)) and shortness-of-register-of–meaningfulness-and-teleology\(^{100}\) (temporality\(^9\)). That is, with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’ (at uninstitutionalised-threshold \(^\) ) the intemporal mind conceptually asks what is the best disposition in \(^{104}\) 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\(^5\)-temporality\(^9\)) conceptually assume lower and lower shades ‘in mentation-capacity terms’ of such an intemporal \(^{104}\) 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\(^73\) in the notion of intemporality\(^5\)-temporality\(^9\) 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\(^{100}\) and longness-of-register-of–meaningfulness-and-teleology\(^{100}\) 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


2964
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 (qualification/good-to-bad transience),

<amplituding/formative–epistemicity>totalising–intervalist-as-categorising-phenomenal-
abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-
thought-devolving-as-of-instantiative-context (categorisation/kindness-humility-helpfulness-
etc. sransience) of conceptualisation but arrive at rationality (contiguous mentation-
capacity/longness-or-shortness-of-register-of–meaningfulness-and-teleology transience) or a

<amplituding/formative–epistemicity>totalising–ratio-contiguity/ratiocination-as-
referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-
enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-
operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-
thought-devolving-as-of-instantiative-context conceptualisation with a corresponding
depth/register-of-meaningfulness (in memetic reordering depth) that allows for a grasp of the-
Good intemporal-disposition (i.e. beyond just an intradimensional ‘good-natured’
conceptualisation) of intemporal-preservation-entropy-or-contiguity–or–ontological-
preservation, with the memetic-reordering directly associated with the referential entropy in
institutional-cumulation/institutional-recomposure–(as-to–historiality/ontological-
eventfulness/ontological-aesthetic-tracing–<perspective–ontological-
normalcy/postconvergence-reflected–‘epistemicity-relativism’>/transcendence-and-
sublimity/sublimation/supercranoy~de-mentativity. Thus by intemporality\textsuperscript{2}/longness as a the-Good conceptualisation as ‘longness-of-register-of-meaningfulness-over-shortness-of-register-of-meaningfulness-and-teleology\textsuperscript{10}’, that specificity (as pursued in this paper) that informs ontological understanding of not idling and articulating meaningfulness in equivalence of temporality/shortness in its various shades, but rather with intemporal purpose and intent, and an ultimate quest for validation only as an ontological-primumoves-totalitative-framework conceptualisation will be qualified as ‘longness-of-thought’; and it strives to achieve a prospective de-mentative/structural/paradigmatic existential registry-worldview/dimension conceptualisation of transcendence-and-sublimity/sublimation/supererogatory~de-mentativity wherein aetiologisation/ontological-escalation for prospective transcendental intemporal virtue is the underlying drive. The non-implication of an equivalence between (‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness\textsuperscript{3}-or-ontological-reprojecting pedestalling) with temporality\textsuperscript{7}/shortness in its various shades will imply a knowledge conceptualisation rather from the perspective of the comprehension of human species intemporal potential rather than mere extrication within a temporal inter-individuals-and-social-stake-contention-or-confliction context, wherein for instance the focus of a positivistic-inclined mindset/reference-of-thought is not to idly engage a medieval world in medieval terms to stigmatise as a final end but rather for the virtuous human species potentiality to transcend into positivism, and on the other hand equally not to shy away from articulating, however temporally unpalatable and unintelligible-or-existentially-suprastructural for the temporal present registry-worldview/dimension, an intemporal transcendental prospection on the validation that the present registry-worldview/dimension is the outcome of a same-kind intemporal transcendental prospection with a same-kind corresponding emanance unpalatability and unintelligibility for the preceding registry-worldview/dimension, be it in that case driven by a spontaneous and natural dialectical cycle of
social constraints of stakes and confliction, in contrast now to a more ‘consciously directed’ abstract understanding regarding deprocripticism-over-procripticism (with intellectual responsibility itself being defined as the spirit for authentically upholding such construing/conceptualisation and/or facilitating it as enabling further self-development together with the furthering of social/specie development). The use of ‘human mental-dispositions/individuations’ as of notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> herein doesn’t mean ontologically that some individuals are inherently/exclusively solipsistically temporal and others are inherently/exclusively solipsistically intemporal. But rather, it is an abstract construction of human notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> mental-dispositions/individuation potential possibilities that can incidentally arise in any individual by a circumstance or circumstances across time and space; but with a strong propensity of specific dispositions being nurtured in varying profundity across different individuals as per context. This abstract and fleeting notion is known as ‘individuation’ (more like an abstract and superseding ‘hermeneutic-aetiology’ of notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> s, and hence the possibility of ontological-primemovers-totalitative-framework or scientism), and is the more scientific notion over ‘individual’ (which is just the receptacle of individuations). By pedestal is meant the ‘temporal-to-intemporal individuations dispositions of meaningfulness whether the intemporal-disposition individuation-pedestal or the temporal-dispositions individuations-pedestals (ignorance-temporal-disposition individuation-pedestal, affordability-temporal-disposition individuation-pedestal, opportunism-temporal-disposition individuation-pedestal, exacerbation-temporal-disposition individuation-pedestal, social-chainism/social-discomfiture/negative-social-
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\(^{100}\) is rather the ontologising individuation-pedestal as it strives perpetually to define-and-redefine categorical-imperatives (by its ontologically-veridical associated registry-teleology\(^{100}\)-mentation elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\(^{100}\)) for ‘intemporal/ontological preservation entropy/contiguity’ as it perpetuates institutionalisation/intemporalisation/longness-of-register-of-meaningfulness-over-shortness-of-register-of—meaningfulness-and-teleology\(^{100}\) despite the natural reflex at every registry-worldview/dimension, whether recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism, to temporally arrive at entropy on the basis of temporal-dispositions teleologies or shortness-of-register-of—meaningfulness-and-teleology\(^{100}\) (with the associated non-veridical temporal implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\(^{100}\), i.e. temporal preservation teleologies are inclined to forego intemporal-preservation-entropy-or-contiguity–or–ontological-preservation teleology\(^{100}\) (ontological-veridicality/ontological-contiguity\(^{100}\) of reference-of-thought) at a registry-worldview’s/dimension’s uninstitutionalised-threshold\(^{103}\), which should definitely be resisted by ‘intellectual responsibility’ which for the positivistic registry-worldview/dimension holds that the intellectual disposition is all too willing to be ‘romantic’ about the idea of human firstnature cross-sectional inclination for the intemporal-disposition and that intellectual responsibility is to acknowledge the veridicality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional–firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from—

2970
imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-contiguity—or-ontological-preservation is construed to reflect/preempt the perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, for ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring 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-nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-‘attendant-intradimensional’-prospectively-disontologising—preconverging/dementing—apriorising-psychologism>, and so precedingly to avoid <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag /circularity induced straightening/candoring/elevation/prelogism alignment. Given that at ‘uninstitutionalised-threshold’ human learned behaviour is primarily geared towards what is ‘perceived as succeeding as of positive-opportunism’, whether intemporal (the-Good as longness-of-register-of—meaningfulness-and-teleology) or temporal (shortness-of-register-of—meaningfulness-and-teleology); it is this mental-devising-representation as the ‘unconscionability-drag’ that provides the backdrop for skewing (‘intemporality—asymmetric-subsumption-of-temporality’), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity)/deferential-formalisation-transference for intemporal-preservation-entropy-or-contiguity—or-ontological-preservation (enabling ontological reference), as it achieves social universal-transparency and (transparency-of-totalising-entailing—as-to-entailing—amplituding/formative—
epistemicity\textgreater{} totalising\textgreater{} in-relative-ontological-completeness \textgreater{} with corresponding untenability\textgreater{} internal-contradiction\textgreater{} internal-incoherence\textgreater{} institutional-constraining, in reflecting- and-preempting the comprehensively distractive-alignment-to- reference-of-thought\textless{}of-apriorising/axiomatising/referencing\textgreater{} 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\textgreater{}-as-of-conviction,-in-profound-supererogation \textless{}existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at\textgreater{} meaning or at the uninstitutionalised-threshold\textgreater{} of meaning involving perversion-of- reference-of-thought\textless{}as-effectively-apriorising-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textgreater{} requiring distractive-alignment-to- reference-of-thought\textless{}of-apriorising/axiomatising/referencing\textgreater{}, 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\textless{}as-effectively-apriorising-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textgreater{} dimension, and what is called for with the unconscionability-drag is a distractive-alignment-to- reference-of-thought\textless{}of-apriorising/axiomatising/referencing\textgreater{} 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\textsuperscript{78} in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation or temporal-dispositions conjugated/inflected/derived/mimicked/in-protration-to-psychopathic-preconverging-or-dementing–apriorising-psychologism postlogism\textsuperscript{78} in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation or simply plain temporal-dispositions ‘defective mental-devising-representation of ontological reality/veridicality’. The notion of ‘unconscionability-drag’ thus extends to all mental-devising-representation of perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of all registry-worldviews/dimensions with respect to the prospective transcendental as the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation registry-worldview/dimension, which is the point of ontological referencing (point-referencing). The reason why the ‘study of the social’ had hitherto been EPHEMERAL is because of the lack of contiguity in referencing the two elements of ontological meaning (reference-of-thought and logic); with reference-of-thought being hitherto undisambiguated in the social construction of meaning, thus leading to a ‘lack of constraining social universal-transparency–(transparency-of-totalising-entailing, as-to-entailing–amplituding, formative–epistemicity totalising, in relative-ontological-completeness) of temporal-dispositions prior relative-ontological-incompleteness–induced, ‘threshold-of–nonconviction/madeupness/bottomlining-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\textsuperscript{(10)}-\textsuperscript{(transparency-of-totalising-entailing,-as-to-entailing-\textsuperscript{(amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \textsuperscript{)}} that shows the fallibility of temporal dimensions \textsuperscript{(amplituding/formative–epistemicity>totalising–intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{(10)}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{(8)}-of\textsuperscript{(reference-of-thought\textsuperscript{(7)}}-devolving-as-of-instantiative-context point-referencing and as this further discomfutes in the social-construct of meaning, and hence the perversion-and-derived-perversion-of-\textsuperscript{(reference-of-thought}\textsuperscript{(as-effectively-apriorising-in-\textsuperscript{nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{}})), and elicits an ordered construct of meaning\textsuperscript{(8)} reference-of-thought (in terms—as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{(10)}) from the superseding perspective of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation alienative-hierarchisation and ‘disambiguation of notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as ontological-escalation/aetiologisation’ (longness-of-register-of~meaningfulness-and-teleology\textsuperscript{(10)}). This actually represents the human ‘temporalities-to-intemporality\textsuperscript{2} constant’ at all registry-worldviews/dimensions (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 \textsuperscript{(reference-of-thought\textsuperscript{(8)}} devolving onto
mental/\textsuperscript{7} perversion-of- reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{>}/mental-
perversions/unsoundness-or-ontological-bad-faith/inauthenticity \textsuperscript{-of-} reference-of-thought
dispositions. Unconscionability-drag (enabling ontological reference), by which the
\textsuperscript{7} perversion-of- reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{>}/mental-perversions
teleologies of meaning is accounted for can be demonstrated below elaborating on the example
highlighted before. Of course, this is just a most basic demonstration as ideally one can imagine
a creative storied narrative should articulate the phenomenon to its utmost evolving
complexities—a storying construal involving an underlying-and-superseding
intemporal/ontologising emanant \textsuperscript{7} reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigmimg/of-meaningfulness as of \textsuperscript{4}historiality/ontological-
eventfulness\textsuperscript{17}/ontological-aesthetic-tracing<-perspective-ontological-
normaley/postconvergence-reflected-'epistemicity-relativism'> as of the
notional~conflatedness \textsuperscript{2} of notional~deprocrypticism’ for ‘postconvergence intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation longness-of-register-of–
meaningfulness-and-teleology\textsuperscript{10} as of notional~deprocrypticism teleology\textsuperscript{100}’ putting into
perspective ‘temporal emanant conjugations/inflections shortness-of-register-of–
meaningfulness-and-teleology\textsuperscript{10} as of procrypticism teleologies’. For instance, the storying
construal ‘ontological/intemporal veridicality’ of non-positivism/medievalism \textsuperscript{75}perversion-of-
\textsuperscript{7} reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{>}/mental-perversions
will be ‘utterly referenced’ from positivism; likewise that of
recurrent-utter-uninstitutionalisation inherently-’preconverging-or-dementing\textsuperscript{19}–apriorising-
psychologism will be ‘utterly referenced’ from base-institutionalisation, that of
ununiversalisation \textsuperscript{75}perversion-of- reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation > will be ‘utterly referenced’ from universalisation, and thus that of procrypticism–or–disjointedness-as-of-reference-of-thought perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation > has to be ‘utterly referenced’ from deprocrypticism/longness-of-register-of–meaningfulness-and-teleology over shortness-of-register-of–meaningfulness-and-teleology. The reason for the above is that you can’t address a registry-worldview/dimension perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation > phenomenal defect (psychopathy) without addressing the defects of the registry-worldview/dimension (procrypticism) that endemises it from the reference of the prospective transcendental dimension, just as you can’t address witchcraft without fundamentally addressing a non-positivism/medievalism registry-worldview that will necessarily and readily endemise superstitions and witchcraft. The peculiarities of successive institutionalisations is that these address the successive emanant dimensional defects of: recurrent-utter-uninstitutionalisation by emphasising ‘base-institutionalising’, ununiversalisation by emphasising universalising’, superstition/non-positivism/medievalism by emphasising ‘positivising’, and procrypticism–or–disjointedness-as-of-reference-of-thought preconverging-or-dementing–apriorising-psychologism by emphasising the ‘undermining of disjointedness/subknowledging/mimicking’ and so as to ‘longness-of-register-of–meaningfulness-and-teleology over shortness-of-register-of–meaningfulness-and-teleology construed as deprocrypticising/preempting—disjointedness-as-of-reference-of-thought’ (noting that the latter institutionalisation/intemporalisation contains the sublimating–nascence of the previous institutionalisations up to its own threshold of institutionalisation/intemporalisation, with notional–deprocrypticism being organically imbued with all the prior/superseded institutionalisations); all these, pointing to ‘an ontological
psychoanalytic/memetic-contiguity deconstruction across anthropology’ which the present
treatment of psychology doesn’t recognise: (i) Psychopath narrative teleology[10]: 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\(^{19}\)–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\(^{1} \) /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\(^{19}\)–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 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > or the denaturing of the reference-of-thought-elements/apriorising–registry-elements out of existential-contextualising-contiguity\(^{39}\)’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\(^{10}\)’. With temporal- perversion-of- reference-of-thought<<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation».
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-ord-derived-unprincipled disposition of the interlocutor’s individualisation that is, with respect to an infinite number of cases in the same situation (i.e. comparatively the disposition to go about answering math questions by figuring out their answers then ‘artificially’ trying to work out equations to yield the answers). Thus establishing the ontological-primemovers-totalitative-framework of this slantedness/postlogic individualisation defective nature ontologically, hence enabling its aetiologisation/ontological-escalation. This also requires the disambiguation of the registries (involving stranding-of-perverting-temporal-dispositions which refers to mental-devising-representation of temporal-dispositions-registries teleologies registry-worldview’s/dimension’s-uninstitutionalised-threshold defect-as-Being-or-ontological-or-
ontologised by the intemporal mind as procrystalism as validated by ‘unconscionability-drag’ such that the temporal-dispositions, which are ‘conjugated/inflected/derived/mimicked/in-protruction-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—<for-sublimating–existential-eventuating/denouement>—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-protruction-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—<for-sublimating—existential-eventuating/denouement>/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-
impersons/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-
teology } 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 2) social universal-transparency —{transparency-of-totalising-entailing.,as-to-
entailing-<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness⟩ of the prospective intemporal dimension inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining with corresponding percolation-channelling—<in-deferential-formalisation-transference> impact from the prospective registry-worldview/dimension on the overall social-construct over a generation or two or more that allows for any such ‘habituation’ to a prospective registry-worldview’s/dimension’s transcendence-and-sublimity/sublimation/supererogatory—de-mentativity with its new recomposuring 84 reference-of-thought—categorical-imperatives/axioms/registry-teleology100. This will explain the difficulty of medieval minds (including institutions like the church) over centuries to come to terms with positivism and scientism such that the positivistic psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring is still ongoing. Counterintuitively, every successive institutionalisation/intemporalisation registry-worldview/dimension naively thinks it being at the backend of the ‘institutional-cumulation/institutional-recomposure—⟨as-to—historiality/ontological-eventfulness /ontological-aesthetic-tracing—⟨perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’⟩⟩ process’ means it is beyond transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as it doesn’t project of itself as being superseded by a prospective registry-worldview with its new recomposuring 84 reference-of-thought—categorical-imperatives/axioms/registry-teleology100 (as of supplanting—conviction-as-to-profound-supererogation —of—‘attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism) at the point where the former starts 77 perversion-of—reference-of-thought—as-effectively-apriorising-in-madupness/oblongated/logical-incongruence-or-transversality—<for-sublimating—
existential-eventuating/denouement>/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-<for-sublimating–existential-
eventuating/denouement>/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-<for-sublimating–existential-eventuating/denouement>/dialectically-or-
contendingly-out-of-phase mental-devising-representation of non-positivism/medievalism in
the positivistic mind, and this is the case as well with all other dialectic institutionalisations
across the institutional-cumulation/institutional-recompose⟩<as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing-⟨perspective–ontological-
normaley/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-<for-sublimating–
existential-eventuating/denouement>/dialectically-or-contendingly-out-of-phase
procrypticism–or–disjointedness-as-of- reference-of-thought mental-devising-representation
of our reference-of-thought–categorical-imperatives/axioms/registry-teleology with respect
to a prospectively candored/straight/integratively-aligned/dialectically-or-contendingly-in-
phase notional–deprocrypticism new recomposuring reference-of-thought—categorical-
imperatives/axioms/registry-teleology that is revealed by the ‘unconscionability-drag’
disambiguation of our temporal-dispositions-perversion associated with perversion-of-
reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation in our dimension (procrypticism) including psychopathy-and-
its-social-psychopathy-corollary subknowledging/mimicking! (iii) For deprocrypticism,
‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective-ontological-normalcy/postconvergence> ontological-escalation/aetiologisation’
teleology: will involve identifying, defining, characterising, qualifying and articulating the
aetiology of this individuation perversion-of-reference-of-thought<as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >
dynamism endemic in the social-construct and prospective categorical-imperatives/axiomatic-
construct for its preemption, more like a positive mind will do with respect to a non-
positivism/medievalism social-construct reference-of-thought. (Though interestingly it is
important to grasp that such transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity actually takes the natural form of a ‘crossgenerational medium to long-term
psychoanalytic-drag’ and not ‘instantaneous utter transformation’ towards ontological-
completeness-of-reference-of-thought, even such an ‘instantaneous utter transformation
conceptualisation’ is equally a necessary knowledge exercise as the social universal-
transparency<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–
epistemicity>totalising~in-relative-ontological-completeness } constraining that allows for a
‘crossgenerational medium to long-term psychoanalytic-drag’): (a) articulating a social
universal-transparency<transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness} of
the registry-worldview-perversions, (b) generating ontological-primemovers-totalitative-
framework\textsuperscript{33} untenability/internal-contradiction/internal-incoherence/institutional-constraining in the perversion-of- reference-of-thought-\textless as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textgreater registry-worldview (c) referencing/registering/decisioning or stranding the perversion-of- reference-of-thought-\textless as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation \textgreater perversion-of- reference-of-thought-\textless as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textgreater as-of-unsoundness-
or-ontological-bad-faith/inauthenticity\textsuperscript{64} of-\textsuperscript{64} reference-of-thought/subknowledging\textsuperscript{25} registry-
worldview/dimension defect for prospective preemption with new recomposuring \textsuperscript{47} reference-
of-thought-\textless categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation of the prospective registry-
worldview/dimension, i.e. notional–deprocrypticism (d) intemporal projection superseding the
transcendence-unenabling-uninstitutionalised-threshold\textsuperscript{103} in alienation—as-inauthentic/poorly-
objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity\textsuperscript{47}/being-
dialectically-or-contendingly-out-of-phase/logically-incongruence with the \textsuperscript{75} perversion-of-
reference-of-thought-\textless as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation \textgreater registry-worldview, inducing a ‘habitation’/’postconverging-
or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring as of the prospective apriorising–registry worldview crossgenerational (over a
generation or two) intemporal projection superseding the transcendence-unenabling-
uninstitutionalised-threshold \textsuperscript{03} in alienation—as-inauthentic/poorly-objectified/poorly-
desubjectified-as-objectified/ontological-bad-faith/inauthenticity\textsuperscript{47}/nihilistic; implies that the
mental-devising-representation of a superseded/transcended/unsound registry/registry-
worldview (which is rather in epistemic-decadence and hence in ontological-discontinuity) as of de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) preconverging-or-dementing<sup>19</sup>–apriorising-psychologism-<stranded-as-rightfully-oblongated/decanored-and-dialectically-or-contendingly-out-of-phase>, entails it doesn’t re-join by mere logical articulation the prospective superseding/transcending/sound registry/registry-worldview postconverging-or-dialectical-thinking –apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>, as the prospective institutionalisation is rather about a registry-worldview/registry, and not logical, transformation as a ‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring; with the notion that any such wrongly implied re-joining as logical articulation is rather <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of the prior registry/registry-worldview reflex-defect in want of ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. For instance, in the case mentioned before with regards to B (Brackets), where B was to stick with the same temporal-dispositions individuation disposition that delivered the wrong results with respect to subsequent equations of a similar context (uninstitutionalised-threshold<sup>18</sup>) 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<sup>63</sup><shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema> defining the registry-worldview/dimension

2989
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/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). Unconsciousability-drag (from an ontological/intemporal reference) is thus central to attending to the rational-realism of notional-deprocrypticism as of ratiocination/ratio-contiguity as nondisjointing ‘postconverging–dementating/structuring/paradigming as human-subject-emancipatory-relativism-driven-recomposuring-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 ‘unconsciousability-drag’ also explain how and why banal temporal-dispositions are not readily ‘integrative of psychopathic postlogism-slantedness as conjugated-postlogism/preconverging-ordementing-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’ (unconsciousability) to be ‘integrative of psychopathic postlogism-slantedness’ during the stage of late adolescence and adult psychopath. Antipodal to the idea of ‘unconsciousability-drag’ is the idea of ‘conventioning’/social-temporal-thresholding. ‘Unconsciousability-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-/for-sublimating-existential-eventuating/denouement>/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\(^45\)) 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\(^76\) elicited). Institutionalisation/Intemporalisation percolation-channelling-in-deferential-formalisation-transference> are the institutionalised relays for human survival-and-flourishing-teleology\(^160\), whether diffusely from internalisation-and/or-formalism, and are increasingly vital with higher institutionalisations, and most vital for prospective perpetuation-of-deprocripticism, 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/unbeholding/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking -‘projective-insights’/′epistemic-projection-in-conflatedness ′-of-notional-deprocrypticism-prospective-sublimation) intemporal-disposition to inform social institutionalisation/intemporalisation, thus emphasising how vital percolation-channelling-(in-deferential-formalisation-transference> are for institutional-cumulation/institutional-recomposure-(as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-′epistemicity-relativism’>} beyond just the consciousness appraisal of temporal-dispositions. Institutionalisation/Intemporalisation percolation-channelling-(in-deferential-formalisation-transference> imply that the would-be intellectual analyst can perfectly uphold intrinsic reality over ‘social-and-temporal-trading’ and still impose veridicality (if truly veridical) over populist-inclined dispositions which are not veridical, just by the fact of the extendedly implied positive-opportunism ⁶ 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 ⁷ (<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
psychologism) since only a developed sense of moral philosophy as dimensionality-of-
sublimating ⟨amplituding/formative⟩ supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation⟩ (organic-comprehension-thinking) ensures sound jurisprudence as a
human intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—anenframed-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 for the undermining of defective conventioning/social-
temporal-thresholding constructs/categorical-imperatives of meaning (for instance, a natural
causes disease conception leading to more cures such that positive-opportunism then
undermines a superstitious-driven disease theory which leads to more pain and deaths). The big
idea here is that, it is naïve philosophically to operate mainly on the basis of ‘ontological
rightness of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’ with
respect to a species whose construct is structured to be temporal (shortness-of-register-of–
meaningfulness-and-teleology) to intemporal (longness-of-register-of–meaningfulness-
and-teleology) requiring skewing (‘intemporality-asymmetric-subsumption-of-
temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supererogatory~de-mentativity)/deferential-formalisation-transference to
the latter. And any such ‘ontological transcendence-and-sublimity/sublimation/supererogatory~de-mentativity by mere rightness’ has never been acquiesced to for the sole reason of its intrinsic rightness. For instance, round world idea never took off even though it was ontologically right (as the medieval conventioning/social-temporal-thresholding construct and strongly ingrained social dispositions). It is the generated untenability/internal-contradiction/internal-incoherence/institutional-constraining together with positive-opportunism coming from sailors sailing around the world on this idea to seek for spices and create wealth that constrained/institutionalised the medieval world into such an ontological transformation/transcendence-and-sublimity/sublimation/supererogatory~de-mentativity. Part and parcel of ontological transformation/transcendence is the existential cynicism to grasp the human sense of internal contradictions and positive-opportunism to introduce and uphold these by the mechanism known as institutionalisation/intemporalisation. Regarding futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism undermining of procrypticism, it is doubtful that pertinent ontological constructs and generally the ‘perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation dynamics of procrypticism’ are by themselves a sufficient basis for the direct and immediate social integration of notional–deprocrypticism because of its ‘rightness’ over conventioning/social-temporal-thresholding. Part and parcel of the intellectual exercise is to understand how to manage the mechanism of transcendence-and-sublimity/sublimation/supererogatory~de-mentativity wherein new and more profound ontological constructs are introduced and upheld, particularly by way of institutional percolation-channelling-<in-deferential-formalisation-transference> for intemporal
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. However, it should be noted that the conceptualisation of ‘conventioning’ is not wholly antipodal to ‘ontologising/intrinsic-veridicality’ as the latter prospective integration in the social-construct is through the former; ‘conventioning’ is thus a dynamic conceptualisation articulating, on the one hand, how prospective temporality/shortness undermines/subknowledges-or-mimics the intemporal/ontological construction of meaning (like postlogism-slantedness, miscues, logical-drag, unconscionability-drag, sub-par-conventioning-rationalising, and temporal-enculturation, with respect to reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the intemporal meaning), and on the other hand, how prospective intemporality/longness is regenerated to supersede/transcend such perversion-of-reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and bring about new recomposuring reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Organic-comprehension-thinking (as to supplanting–conviction-as-to-profound-supererogation–of-‘attendant-intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism) as highlighted above contrasts with threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation–<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism> which is rather temporal-driven (whether ignorance at best, slantedness/psychopathy, affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). Organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of–reference-of-thought’–as-conflatedness–or–ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology), being intemporal-driven, with respect to transcendence-
and-sublimity/sublimation/supererogatory~de-mentativity points to the fact that the articulation of meaning referenced/registered/decisioned differently in two registry-worldviews/dimensions, the perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as retrospective and transcendental as prospective, is/should be wholly referenced/registered/decisioned intemporally from the superseding transcendence-and-sublimity/sublimation/supererogatory~de-mentativity that upholds intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; as the ‘intemporal mind’ can’t go after the value reference of both registry-worldviews/dimensions since transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is about ‘subverting’ perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. For instance, the non-positivism/medievalism value references of aristocracy/class are contrarian to positivistic value references for the possibility of equal opportunities; and the intemporal projecting positivistic mind in medieval times has no business trying to appear ‘great and wonderful’ with respect to ‘conventioned’ value reference of aristocracy/class in the medieval world even though it is the dominant and encultured collective mental-disposition. Likewise, such logic will apply regarding notional~deprocrypticism and procrypticism requiring a reasoning that goes beyond the ‘<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present’ mindset/ reference-of-thought of our current procryptic mental-disposition, i.e. ‘the limit of ontological thought is not the banal <amplituding/formative> wooden-language ⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of–‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩ of a registry-worldview/dimension’. Otherwise no
progress is possible as a dimension progresses exactly because it has defects which when
overcome enables the progress to occur! So the intemporal mind cannot as such ‘be
impressionable’ by the banal <amplituding/formative> wooden-language-{imbued—averaging-
of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-
teleology—as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-
implications>} of a registry-worldview/dimension. It points to the fact that it is ‘perfectly ok’ to
be ‘unintelligible/existentially-suprastructural and value-reference-wise unresponsive’ to the
subknowledge-{preconverging-or-dementing—as-if-of-sound-knowledge} apriorising–registry
but rather alienative as to the possibility for its psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring. The ‘apparent profoundness’ of such temporal
reference of thought is rather ‘depth-of-ignorance’ rather than ‘depth-of-elucidation’.
Threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <-as-to-
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing —
apriorising-psychologism> arises as a result of shallow mental-dispositions induced by
temporal-dispositions, and their disambiguation should be called for, and not
candored/straightened/integratively-aligned as if intemporal/longness in nature but rather
decandored / oblongated / transversality—<for-sublimating–existential-
eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’ as temporal/shortness. Threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation <-as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing —apriorising-
psychologism> as such is rather a ‘flatness-of-the-mind’ involving temporality’, ‘mental
triteness’ and ‘gullibility’ with respect to, in the case of psychopathy, insane/slantedness
integration as social psychopathy; and more generally, ‘lack of intemporal-disposition
philosophical depth’, i.e. lack of spontaneous dimensionality-of-sublimating —
(supererogatory—de-mentativity/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) inclination (the-guy-who-spontaneously-stands-out-against-say-a-genocide or the milgram-experiment-guy-who-sticks-with-what-is-reality-rather-than-going-with-the-flow, etc.) not to be confused with secondnaturing/institutionalisation, and as a consequence an inclination to compromise intemporality 52/longness as ‘conventioning (social-temporal-thresholding) of meaning’ rather than ‘ontologising (intemporal-uncompromising) of meaning’. Overall threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation 12-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 75-perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation 97 at uninstitutionalised-threshold 03); deconventioning as such skews (‘intemporality 52-asymmetric-subsumption-of-temporality’ , for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity) and restores ontological veridicality for intemporal-preservation-entropy-or-contiguity—or–ontological-preservation. An essential element underlying the psychopathic and other postlogic relationship with meaning has to do with the nature of attachment to meaning. A postlogic mind doesn’t view meaning articulations as ‘inherently sanctuous’ and thus is
inclined to produce mechanically whatever deductions that may engage an interlocutor in-prelogic supplanting—conviction-as-to-profound-supererogation—intradimensional—postconverging/dialectical-thinking—apriorising-psychologismly/prelogicly even if these are hollow mimicking non-veridical narratives, i.e. vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated). On the other hand, prelogism—as-of-conviction,—in-profound-supererogation—<existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness-precedes-disontologising-logical-outcome-arrived-at> imply more of an organic alignment view of meaningful articulations as ‘inherently sanctuous’, i.e. ‘existential-contextualising-contiguity’/meaningful-projection-of-intrinsicness’. Going by these two facts, the postlogic and psychopathic mindset/reference-of-thought is readily inclined to call upon a broad base of vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging narratives (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) whereas the prelogic/conviction-as-to-profound-supererogation mindset/reference-of-thought is inclined to call upon just the narratives it sincerely thinks are relevant/due and intrinsically real. So it is critical not to confuse the over-articulation of postlogic narratives (vague mechanical stylising-of-locution) with an organic depth-of-thought or profoundness, given that these involve postlogism-slantedness, disjointed-logic, miscuing, inventions and platitudes from the postlogic mindset, requiring decandoring/oblongating/distractive-alignment-to-reference-of-thought—<of-apriorising/axiomatising/referencing>—. Ontologically speaking, meaning is an essential construct of human mental-devising-representation meant to allow for human intemporal teleology. A postlogic-formulaic slanting threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to—‘attendant—
relation to such a conceptualisation is sub-par-or-formulaic-association-or-temporal-or-alibi to ontology and is thus regarded as ‘perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation-referencing’ that is ontologically inconsistent as it counts on the fact that others remain intemporal/ontological for it to exist parasitically/co-optingly. Worst still such vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging tend to be integrated at uninstitutionalised-threshold of conventioning/social-temporal-thresholds. Without a sense of ‘rational-realism’ (the veridicality of meaning involving not only the logical processing/operation of narratives but precedingly notional-firstnaturenedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> disambiguation, i.e. in terms—as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology), by prelogism-as-of-conviction,-in-profound-supererogation-as-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness-precedes—disontologising-logical-outcome-arrived-at—reflex, prelogic/conviction-as-to-profound-supererogation and postlogism-formulaic slanting narratives as to threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to—‘attendant-intradimensional—-prospectively-disontologising—preconverging/dementing—apriorising—psychologism—will be analysed at the same pedestal towards construing veridicality/intrinsic-reality. Such an analysis is wrong as an inherently prelogic/conviction-as-to-profound-supererogation mental-disposition will rather re-accentuate prelogic/conviction-as-to-profound-supererogation constructs in contention situations whereas the characteristic of postlogism in hollow-constituting—as-disjointed-misappropriation-of-meaningfulness-and-
failing-intemporal-preservation> as of postlogism-formulaic slanting elicited threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to-‘attendant-
intradimensional’-prospectively-disontologising-preconverging/dementing-apriorising-
psychologism>, whether direct as with the psychopath postlogic-backtracking-<iterative-
looping-‘set-of-dereifying-hollow-narratives-and-acts’>77 or induced as temporal-dispositions
conjugated-postlogism77 in ‘conjoining looping narratives of flawed-existential-elevation-of-
reference-of-thought’ of psychopath’s postlogic-backtracking-<iterative-looping-‘set-of-
derefying-hollow-narratives-and-acts’>77, is about a mental-disposition to re-undermine
intrinsic-reality/veridicality hence its looping nature as absolving/fleeting/escaping-reflex-
logic’. Hence once the hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-
and-failing-intemporal-preservation> as of postlogism77-formulaic slanting threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to-‘attendant-
intradimensional’-prospectively-disontologising-preconverging/dementing-apriorising-
psychologism> is elicited in an interlocutor, the ontological construct is not to allow it be
meaningfully sound (in terms—as-of-axiomatic-construct of implied-registry and thus implied—
logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions,
value-reference and teleology75) to be contending but rather transversality<for-sublimating-
existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-
and-apriorising/axiomatising/referencing’ to it to reflect its75 perversion-of- reference-of-
thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation>. The application of the75 universal technique of human transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity to procrypticism-notional—deprocrypticism
transcence-and-sublimity/sublimation/supererogatory-de-
mentativity can be basically be articulated as follows (the ontological entrapment): -
prologism79-as-of-conviction,-in-profound-supererogation<existentially-veridical-‘attendant-
temporal-dispositions of the non-positivism/medievalism mindset\textsuperscript{5} reference-of-thought are what act as the preempted backdrop for prospective positivism and the subsequent psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that followed); and - PERCOLATION-CHANNELLING\textsuperscript{-<in-deferential-formalisation-transference>} (the intemporal-disposition/ontology eliciting untenability/internal-contradiction/internal-incoherence/institutional-constraining, medium to long term positive-opportunism\textsuperscript{76}, referencing/registering/decisioning of the perversion-of- reference-of-thought\textsuperscript{-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> for social\textsuperscript{10} universal-transparency\textsuperscript{105}{\{transparency-of-totalising-entailing, as-to-entailing\textsuperscript{4}\{amplituding/formative–epistemicity\} totalising~in-relative-ontological-completeness\}} and then its transcendence-unenabling-uninstitutionalised-threshold\textsuperscript{83} in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity\textsuperscript{84} as to fundamentally undermine\textsuperscript{8} procrypticism–or–disjointedness-as-of- reference-of-thought and bring about deprocrypticism, and so crossgenerationally, and not instant argumentation convincing intradimensionally in a registry-worldview/dimension that is defective or perversion-of- reference-of-thought\textsuperscript{-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> in the first place). Ontology being the intemporal-disposition, the exercise of ‘directing convincing’ to temporal-dispositions is inherently unwarranted and is rather \textsuperscript{4}\{amplituding/formative–epistemicity\} totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{81}}, with pertinence being about ‘articulating and directing’ intemporal/ontologically-contiguous meaningfulness towards the ‘institutionalisation/intemporalisation percolation-channeelling\textsuperscript{-<in-deferential-formalisation-transference>}; the latter being utterly impersonal (law, officialdoms and subject matter formalisms) which allows for an abstraction of the virtue of ontological contiguity that personalised social-and-temporal-trading doesn’t allow reflexively. By
‘uninstitutionalised-threshold’ (where there is no ‘intemporal social universal-transparency’—(transparency-of-totalising-entailing—as-to-entailing—amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness) as well as no notional~firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence—disambiguation/unequivalences/alienative-hierarchisation’) is meant, the possibilities of human dispositions and acts beyond frameworks that have not been institutionalised; manifesting as (uninstitutionalisation) ‘temporal-threshold logic’ or ‘discomfiture’. So the uninstitutionalised-threshold of the positive registry-worldview will refer to procrypticism (requiring deprocrypticism), to the non-positivism/medievalism registry-worldview it will refer to non-positivism/medievalism (requiring positivism), to the ununiversalised registry-worldview it will refer to ununiversalisation (requiring universalisation), and to the recurrent-utter-institutionalised apriorising-registry worldview it will refer to recurrent-utter-uninstitutionalisation (requiring base-institutionalisation). Institutionalisation and formalisation are based exactly on the fact that we don't have a universal intemporality/longness or the-good disposition, but rather according to the mediocrity principle of science we are solipsistically temporal-to-intemporal in our mental-disposition with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’. Hence we tend to build artifices (institutions with their formal rules) by the skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/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-recomposurer-{as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’}> at which we are. It contrasts with institutionalisation/intemporalisation which is ‘a negotiated and secondnatured or nurtured construct with respect to existence and meaning around social-stake-contention-or-confliction’.
Institutionalisation/intemporalisation as such, by way of positive-opportunism and inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining of temporal-dispositions, has at least the merit of allowing for the possibility for human temporal-dispositions to be skewed (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity)/deferential-formalisation-transference towards the intemporal-disposition, and thus enabling social transcendence-and-sublimity/sublimation/supererogatory-de-mentativity which is upheld by formalisation and internalisation. By ontological-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 3000 AD might be worlds apart, but the intrinsic nature of reality never changed and will never change an iota. So our knowledge construct is more of a proxying to intrinsic reality to grasp the possibilities of the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework for ontological-primemovers-totalitative-framework and thus a better grasp of the world; hence proxying mentation-capacity level as the various institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>}. That idea that intrinsic reality is preceding/superseding is known as 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-framework is known is the human psyche (whether by candoring/straightness/prelogism when pertinent or
decandoring/slantedness/distractive-alignment-to- reject reference-of-thought when impertinent, intrinsic reality never gives in (that’s why we are mortals and our hope is to always give-in to intrinsic reality for the possibilities of the future). This latter point is important as by reflex an epistemic-totalising ~self-referencing-syncretising/temporal-human-centered dimension in its flaws will strive to preserve itself by amplituding/formative–epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag its registry-worldview/categorical-imperatives (setting-aside of perversion-and-derived-perversion reference-of-thought) rather than psychoanalytically-unshackling/memetic-reordering (coring and superseding the perversion-and-derived-perversion reference-of-thought) for prospective/transcending/superseding 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-conflicatedness –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—<for-
sublimating—existential-eventuating/denouement>—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—<for-sublimating—
existential-eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—‘motif-
and-apriorising/axiomatising/referencing’—conjugated/inflected/derived/mimicked/in-
protraction-to-psychopathic-preconverging-or-dementing—apriorising-psychologism meaning’
imply temporal existentialising—frame meaningfulness-and-teleology cannot-be-
referenced/registered/decisioned as-of/having-the-same reference-of-thought/registry of the
intemporal-disposition which is ontological, and is thus rather preconverging-or-dementing—apriorising-psychologism—<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-
contendingly-out-of-phase>, i.e. in distractive-alignment-to—reference-of-thought—<of-
apriorising/axiomatising/referencing>—, (and so all along the apriorising—registry-elements:
implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation,
assumptions, value-reference and teleology) of the mental-devising-representation from the
intemporal-disposition/ontological perspective. Ontology being of the intemporal-disposition,
the exercise of ‘directing logical convincing’ to temporal-dispositions is inherently unwarranted
and is rather—amplituding/formative—epistemicity—totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag, with pertinence being about ‘articulating
and directing’ intemporal/ontologically-contiguous meaningfulness towards ontological-
primemovers-totalitative-framework which induces the positive-opportunism and
untenability/internal-contradiction/internal-incoherence/institutional-constraining for its supersedingness in the ‘institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference>’; the latter being utterly impersonal (law, officialdoms and subject matter formalisms) and allows for an abstraction of the virtue of ontological contiguity that personalised social-and-temporal-trading doesn’t allow reflexively. This is underlying transcendental-enabling/sublimating/supererogatory–de-mentativity notion while often obscured in the social aspect. The ‘emotional involvement’ is immediately obvious with the natural sciences whereby the physicists nor chemists nor biologists worries about convincing anyone but is rather in the business of ‘the convincing from natural truths’ which then do not ask for human temporal validation but impose themselves because natural truths inherently supersede human egotistic or opinionatedness! Postconvergence, in the bigger scheme of things, implies that knowledge has to do with the development of our ‘mentation capacity’ (an entropic-referential memetic-reordering/psychoanalytic-unshackling exercise), across ‘retrospective-and-prospective history’, in grasping ‘intrinsic reality/veridicality’ which ‘has always and will always be ontologically same’. So the concern is about ‘us’; in the appropriateness of the registries we make of intrinsic-reality across retrospective-and-prospective history or rather shifting dialectical moments of relative-ontological-completeness! The articulation of reality, registry-worldviews/dimensions, mental strands (perverted or not), and other constructs of ontological-primemovers-totalitative-framework is ‘at-a-superseding-pedestal and incisive/blunt’ by the very nature of ontological-normalcy/postconvergence reality. For instance, supposed a society with a non-positivism/medievalism belief system attributes the cause of a disease to say witchcraft, that
doesn’t stop the reality of bacteria causing the disease even if such a representation of reality isn’t in the present-consciousness/illusion-of-the-present of that society. Such an ontological conceptualisation of reality equally applies in our times where it can be demonstrated prospectively that our mental-devising-representation of meaning regarding a phenomenon is out of kilter, and reality won’t stop to accommodate us or our banality of thought. Thus the conceptualisation of reality is rather articulated at this depth-of-thought whether it accommodates our present-consciousness/illusion-of-the-present or not (reality personality), and operates by an ordered construct based on ontological-primemovers-totalitative-framework and not a disposition of averageness/banality/popularity/extrinsic-attribution-of-thought recurrent in uninstitutionalised-threshold in the extended-informality-{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-teleology}, allowing for the possibility of transcendental meaning, institutionalisation/intemporalisation (skewing ("intemporality-asymmetric-subsumption-of-temporality", for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory−de-mentativity) for intemporal domination) and human progress; given human temporal/shortness-to-intemporal/longness dispositions. Such an articulation of reality introduces the concept of ‘reasoning-through/utterion’ over ‘incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and notional−disjointedness’. Reasoning-through/utterion refers to the uncompromising and non-negotiable nature of reality with respect to the meaningful frames of mortal creatures that we are as reality doesn’t adjust to our beliefs, desires, wishes, whims or miscues. Reasoning-through/utterion then implies that meaning is articulated exclusively in terms−as-of-axiomatic-construct of ontological-primemovers-totalitative-framework and anything else is defined, whether to be candored or to be decandored, at that ordered construct point-of-reference or point-referencing. Reason is thus ontologically a ‘reasoning-through’ as allowed through in a
‘pure, organic and intemporally uncompromising state’ by reality ontological-primemovers-totalitative-framework\(^2\) 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. \(^5\)incrementalism-in-relative-ontological-incompleteness\(^6\)—enframed-conceptualisation and notional-disjointedness-as-of-reference-of-thought as such is patently wrong; as can be perceived from point-referencing superseding registry-worldviews/dimensions such that the ontological representation of the veridicality is different from the different perspectives of an recurrent-utter-institutionalised registry-worldview and the superseding institutionalised registry-worldview, and likewise with the ununiversalised and superseding universalised registry-worldviews, the non-positivism/medievalism and superseding positivistic registry-worldviews, and prospectively the procryptic and superseding deprocryptic registry-worldviews. It implies that ‘it isn’t veridically weird’ to articulate depths-of-meaning that may apparently seem idiosyncratic in our present illusion-of-the-present/present-consciousness registry-worldview, as the issue is not with such an articulation per se but rather ‘our defective apriorising—registry point-referencing threshold’, and implying rather the need for our psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring by distractive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing.\(^9\)

Fundamentally, \(^5\)incrementalism-in-relative-ontological-incompleteness\(^6\)—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-reflect-‘epistemicity-relativism’⟩ is superseded by reasoning-through/utterion; in transversality<for-sublimating–existential-eventuating/denouement>~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-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing apriorising/psychologism> as oblongated/decaned or failing-intemporal-preservation-or-misappropriation-of-meaningfulness or transversality<for-sublimating–existential-eventuating/denouement>~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 ⟨amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ projection irrespective of the uninstitutionalised-threshold, and calls for PEDESTALLED CONSTRUAL or PEDESTALLED DISAMBIGUATION to skew/deferential-formalisation-transference meaning towards the intemporal/longness disposition for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, 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 apriorising-psychologism to reconstrue new recomposuring reference-of-thought- categorical-imperatives/axioms/registry-teleology for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation while superseding the prior registry-worldview/dimension as backdrop of temporal perversion of the prior reference-of-thought- categorical-imperatives/axioms/registry-teleology. Technically, pedestalled disambiguation should involve reflecting/perspectivating/highlighting from the intemporal-disposition pedestal teleology finality/questioning mental-profundness (deep candor) the relative longness/shortness-of-teleology of temporal-dispositions teleologies finalities/questioning mental-triteness (light candor), starting with slantedness pedestal finality/questioning (which is the psychopath’s insane/slantedness-fitment-roaming/drifting-cycle), and as it conjugates/inflects across other temporal pedestals teleology finalities/questioning (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). Pedestalled disambiguation points to the fact that the social representation of
meaning is transversal/logically incongruent at uninstitutionalised-threshold as reflected by human temporal-to-intemporal dispositions (hence the need to articulate various pedestals of ‘questioning depth-of-thought’ and ‘strands of depth-of-meaningfulness’ to reflect effective meaningful representation from the intemporal-disposition point-of-reference). Where meaning is not articulated within an institutionalised/intemporalised framework, the idea of logical-congruence (a common reference of meaning in terms—as-of-axiomatic-construct of reference-of-thought and logic) should be avoided due to perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> whether psychopathic or not, and pedestalled disambiguation is then required using distractive-alignment-to-reference-of-thought—<of-apriorising/axiomatising/referencing> to establish the ontological pre-eminence of the intemporal-disposition. Instances of perversion-and-derived—<perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> rather point to uninstitutionalised-threshold, whether retrospectively or prospectively, as there is wrong equivalence of notional—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-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> induces a ‘free for all’ false equivalence wrongly construed as of intemporal—/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>.
normalcy/postconvergence>–existentialism-form-factor). Accounting for distractive-alignment-to-\textsuperscript{39} reference-of-thought–of-apriorising/axiomatising/referencing\textsuperscript{29} 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\textsuperscript{10}–(transparency-of-totalising-entailing,-as-to-entailing–
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness ),
untenability/internal-contradiction/internal-incoherence/institutional-constraining, positive-opportunism\textsuperscript{70} and transcendence-unenabling-uninstitutionalised-threshold\textsuperscript{11} in alienation—inas-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity\textsuperscript{64}, for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring in the medium to long-run percolation) with corresponding dismissal of temporal-dispositions-teleologies as dialectically-or-contendingly-out-of-phase/dialectically-primitive) as the backdrop for the reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{10},-for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation of the intemporal-disposition anticipation and preemption of these for the institutionalisation/intemporalisation. Pedestalled disambiguation explains the dynamism of human institutional-cumulation/institutional-recomposure–(as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism’> going by a recurrent emanance/becoming template that involves: (1) Free-for-all implying an equivalence of notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective–ontological-normalcy/postconvergence> as being all intemporal (rather than temporal-to-intemporal), with the result that meaning then becomes veridically a hotchpotch of various formulaic-association, temporal, existential-contextualising-contiguity\textsuperscript{39}’s-
contiguity–or–ontological-preservation). For instance, a state of nature (recurrent-utter-uninstitutionalisation) application of the law variably making reference to circumstantial social power relations and spontaneously articulated notions of vices and virtues but no or poor universal rules (mob situations as well as social psychopathic situations will fall under such an interpretation as well). (2) Pedestalling (‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting pedestalling) articulates the relative grandor and virtuous consequence of the pedestalled supersedingness of the intemporal-disposition by its intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that then leads to society’s temporal-to-intemporal cross-sectional ‘dimensionality-of-sublimating

\{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-confaltedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} projection induced deference’; whether deference with regards to a superstition/belief system/religion, essences/universal-notions, positivist idealism/principles-rationalism (and prospectively rational-realism as of deprocrypticism), involving a posture (institutionalised disposition) of the sort ‘the-say-that or it-is-said-that’ as ‘dimensionality-of-sublimating

\{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-confaltedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} projection induced deference’ to the intemporal/longness disposition, for instance, ‘scientists say that’, ‘the Bible says that’, ‘it is said that one should not set foot in that forest as it will bring bad luck’, etc. This ‘the-say-that/it-is-said-that’ ‘dimensionality-of-sublimating

\{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-confaltedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} projection induced deference’ explains why institutionalisation/intemporalisation has been happening across human history; whether deference from personalised/animists beliefs to philosophical, religious and other social belief
systems, deference from haphazard application of social rules to universal notions, laws and principles, deference from spirit-and-mystical-driven notions of nature and various alchemies to a modern scientific construct system. Hence the very place of the averageness/banality-of-human-thought-and-meaning in history has been for it to defer to superseding intemporal-disposition construal by ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting pedestalling. There is no such thing as allowing thought-and-meaning to the whims of masses thinking but rather deference to ‘reality/veridicality predicing constructs’; as enabled abstractly and existentially by the human individuation intemporal-emanant-registry in superseding human individuations temporal-dispositions. ‘Intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting pedestalling carries the implication that reference-of-thought and meaningfulness is fundamentally/ontologically structured for ontological-normalcy/postconvergence intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and hence the precedence of higher intemporal teleologies over low temporal teleologies of reference-of-thought and meaningfulness; and that subpar preconverging–dementating/structuring/paradigming of reference-of-thought and meaningfulness not for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation but rather as perversion-of-reference-of-thought–<as-effectively-apriorising-in-
epistemicity–totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag >), and is ontologically-preconverging-or-dementing –apriorising-psychologism (dialectically-preconverging-or-dementing –apriorising-psychologism) whether from a
superseding/transcending registry/registry-worldview-superseding/transcending registry/registry-worldview reference-over-preconverging-or-dementing-superseding/transcending registry/registry-worldview reference-over-preconverging-or-dementing-reference that is retrospective (like base-institutionalisation over recurrent-utter-uninstitutionalisation), present (like positivism over non-positivism/medievalism) or prospective (like notional~deprocrypticism over procrypticism/the-'preconverging-or-dementing-apriorising-psychologism-of-the-positivistic-registry-worldview-or-dimension-categorical-imperatives-or-axioms-or-registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). ‘Intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting pedestalling underlines the fundamental nature of institutionalisation/intemporalisation not as a temporal-dispositions-to intemporal-disposition transformation (not emanance transformance) but rather ‘a positive-opportunism constraining construct’ involving ‘intemporal-disposition deferential-formalisation-transference’ (such that just as jurisprudentialism is dismissive of whatever we’ll like to think of it in our social-and-temporal-trading context about the law which is rather articulated as a formal conceptualisation and constraint to be internalised as a universal construct to avoid its ‘downgrading’ by mobbish or other temporal social inclinations, likewise with many a subject-matter domain). In the same vain, the outcrop of an organic-comprehension-thinking ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting conceptualisation of notional~deprocrypticism over procrypticism can only be construed within a formal institutionalised articulation not opened to ‘temporal/ordinary disposition contention’ as is the case with subject-matter constructs, but rather an institutionalised percolation-channelling-in-deferential-formalisation-transference 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
as-conflatedness-or-ontological-reprojecting pedestal 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-recomposur- (as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflectot-epistemicity-relativism⟩ ) ) /anthropological-continuity/anthropopsychology is only possible for one reason, a continuity in the intemporal-disposition institutionalisation/intemporalisation (with ‘dimensionality-of-sublimating -{<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /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. 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-

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 /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) projection construal of meaning, and not to speak of its discomposure to the convolutedness often required in articulating and grasping intemporal meaning as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming. Besides, this raises other issues related to a more or less temporal take of an ontological/intemporal enterprise with regards to articulations that are meant to have universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation import of metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation across space and time) rather than for the sake of any particular circumstantial/temporal take/extricatory-situation in whichever locale, that is, an extricatory preconverging–de-mentating/structuring/paradigming. A failure to grasp the intellectual-analyst posture rather as a proxying-of-intrinsic-reality-as-ontology as per ontological-primemovers-totalitative-framework validation and that there-is-no-discretionary-construal-of-ontology/ontological-reality since intrinsic reality is superseding of all mortals including the intellectual-analyst. Basically the issue of the intellectual-analyst exercise in grasping such an intrinsic-reality is a proxying one superseded by the ontological-primemovers-totalitative-framework of reality ‘which in no way depends on any notion of the intellectual-analyst’s choice/luxury’ (as the intellectual-analyst might actually have by another individuation chose not an intemporal/ontological projection but a temporal posture ‘in moral/intellectual equivalence with temporal mental projections’ with nefarious temporal
consequences). Basically, there is nothing like an intemporal temporality\(^9\)/shortness whereby there is any intemporality\(^7\)/longness in accommodating human temporality\(^7\). Likewise, supposedly the intellectual-analyst was to come short in its intemporal projection or other \(^{10}\)universal values by temporal manipulation, it is very naïve to ‘reason and projecting temporally’ that eliciting such ‘an inductive-limitation (the-paradox-of-a-\(^{10}\)universal-rule-that-doesn’t-apply-\(^{10}\)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\(^9\)/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\(^{10}\) are in no way qualified to contend about intemporal articulation/projection. In effect, such temporal pretence are nothing but \(<amplituding/formative–epistemicity>totalising–self-referencing-syncetising/circularity/interiorising/akrasiac-drag\) mental-dispositions meant to satisfy the ‘mortals temporal preservation’ on the basis of ‘locale context logic’ and not ‘intemporal preservation as ontological veridicality with the potential for a grander human good’ on the basis of ‘\(^{10}\)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\(^7\)-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \(<\)reference-of-thought- devolving ontological-performance\(^7\)-<including-virtue-as-ontology>) are as prospective registry-worldviews/dimensions constructs
that supersede the prior/superseded registry-worldview’s/dimension’s persion of 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-mortal’s perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as to preconverging-
or-dementing apriorising-psychologism; as any such is not the intemporal-disposition that started base-institutionalisation (to thwart recurrent-utter-uninstitutionalisation) through universalisation (to thwart ununiversalisation), positivism (to thwart non-positivism/medievalism), and prospectively its intemporal-disposition that will enable notional-deprocrypticism (to thwart procrypticism–or–disjointedness-as-of-reference-of-thought) and thereafter; the intemporal individuation as such projects in an ‘abstract eternality’ which is what allows for the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Temporal-dispositions may not need to understand as of

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 secondnaturizing exercise’, and ‘not human temporal-dispositions transformation exercise’ into intemporality

Ultimately, like all institutionalisation/intemporalisation construct, there is a ‘dimensionality-of-sublimating projection induced deference’ to such an ontological construal by way of formalism-and-officialdom as the temporality/averageness/banality-of-thought is not allowed to imply an dimensionality-of-sublimating 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 intemporal as enabling ontologisation and re-ontologisation) otherwise we would be working with moral philosophy and not law, subject-matter informalities and not formalisms, etc. There is no such thing as ‘intemporal temporality’ as mental-dispositions ‘geared to accommodate temporality’ (as to incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation) are doing nothing but providing the anchoring for the endemisation and enculturation of the vices-and-impediments associated with such temporal registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect–as-Being-or-ontological-or-existential–defect as perversion-of-reference-of-thought–as-effectively-apriorising-in
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, and hence are doing 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<as-in-waiting–mounting–prospective-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-
supererogation > in any registry-worldview/dimension. The coherent and recurrent manifestation of phenomenal perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > defect in a registry-worldview/dimension speaks of the registry-worldview’s/dimension’s disposition to endemise/enculturate it. More like we don’t have issues of sorcery and so in the positivistic society as de-mentatively/structurally/paradigmatically the positivistic registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology do not endemise/enculturate the notion and the social vices-and-impediments arising from it thereof. On the contrary, de-mentatively/structurally/paradigmatically the non-positivism/medievalism registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology endemises/enculturate this with the consequent social vices-and-impediments. It is very naïve to think that psychopathy as a social phenomenon is limited in scope to contexts where psychopaths are involved rather than involving a much wider social basis to explain how the positivistic registry-worldview/dimension integrates, enculturates and endemises it as ‘social psychopathy’. Just as prior/superseded registry-worldviews/dimensions have undergone their prospective institutionalisation/intemporalisation/transcendence once it is established that the reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are subknowledge/registry-perverted/dialectically-preconverging-or-dementing–apriorising-psychologism at their uninstitutionalised-threshold and thus the need for new reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, likewise the positivistic dimension perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > subknowledging /mimicking/registry-perverting/preconverging-or-dementing>–apriorising-psychologism of its categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation known as procrypticism–or-disjointedness-as-of reference-of-thought implies that ‘it is not and cannot be beyond a prospective institutionalisation/intemporalisation/transcendence exercise’ known as notional–deprocrypticism which highlights the positivism–procrypticism registry-worldview’s/dimension’s enculturated/endemised vices-and-impediments\textsuperscript{106} associated with its perversion-of- reference-of-thought<as-effectively-apriorising-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation >. and so, as the-Good/understanding/knowledge-reification\textsuperscript{7}/ontological-primemovers-totalitative-framework\textsuperscript{7} 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\textsuperscript{39}'s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{84}-of-
reference-of-thought- devolving-as-of-instantiative-context as to existence-potency\textsuperscript{38}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality) and not vagueness based on impression of discreet human or social qualities which just serve to confuse and distort the fundamental knowledge/lack-of-knowledge/understanding issue. This is very much in line with the virtues of all human subject-matter formalisms which are the-Good/understanding/knowledge-reification\textsuperscript{7}/ontological-primemovers-totalitative-framework\textsuperscript{7} and not vague impression-driven/good-naturedness/wishfulness. This elucidation shows that intrinsic-reality, accessible
normalcy/postconvergence-reflected-‘epistemicity-relativism’ by its eliciting of ‘protracted slantedness’ in temporal-dispositions (‘ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfite-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation), and so given the preconverging–de-mentating/structuring/paradigming relative-ontological-incompleteness\(^\text{[10]}\)-of-‘reference-of-thought induced threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \(<\text{as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-\text{psychologism}}\). Hence, the need for ‘dimensionality-of-sublimating\(^\text{[24]}\)\langle\text{amplituding/formative}>\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle \text{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 \(\text{reference-of-thought–categorical-imperatives/axioms/registry-teleology}^{100}/\text{registry-teleology}^{100} \) are perfectly sound. But we simply need to take an ontological-normalcy/postconvergence look of such ‘preconverging/dementing\(^{19}\)-apriorising-\text{psychologism strands-of-perverting-temporal-dispositions’ regarding recurrent-utter-uninstitutionalisation (from base-institutionalisation institutionalisation/intemporalisation reference as to \(\text{reference-of-thought}),\text{ununiversal (from }^{10}\text{universalisation institutionalisation/intemporalisation as to }^{84}\text{reference-of-thought), non-
that would have made upholding such a perverted behaviour in the social-construct inopportune/untenable; (ii) this process can effectively be grasped ontologically (at the intemporal-disposition pedestal transversality<for-sublimating-existential-eventuating/denouement>--of-affirmative-and-unaffirmative–disambiguated–'motif-and-apriorising/axiomatising/referencing’ disposition by the mechanism of alienative-hierarchisation) wherein a ‘given supplanting–conviction-as-to-profound-supererogation —of–attendant-intradimensional’-postconverging/dialectical-thinking —apriorising-psychologism or prelogism79 construct’ is as of postlogism77-slantedness undermined postlogically//”perversion-of-’reference-of-thought”<as-effectively-apriorising-in-

\text{mentation-or-dialectical–de-} \\
\text{mentation—stranding-or-attributive-dialectics}) \]
aligns recurrent-utter-uninstitutionalisation distractively/decandored/oblongated as threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation –<as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism>, and prospectively (though counterintuitive, as well) notional–deprocrypticism
by \[\text{de-mentation-} (\text{supererogatory–ontological–de-} \\
\text{mentation-or-dialectical–de-} \\
\text{mentation—stranding-or-attributive-dialectics}) \]
aligns procrypticism distractively/decandored/oblongated as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation –<as-to-
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –
apriorising-psychologism>; (v) in the bigger scheme of things, distractive-alignment-to-
\[\text{reference-of-thought-}<\text{of-apriorising/axiomatising/referencing}>^{29} \]
at ‘uninstitutionalised-threshold \(10^3\)’ 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-
\[\text{reference-of-thought-}<\text{of-apriorising/axiomatising/referencing}>^{29} \]
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
\[\text{ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation}. \]
In the bigger
scheme of things, the articulation of reality as referentially of ontological-


ormalcy/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\textsuperscript{13}\textsuperscript{13}−sublimating–nascence,−disclosed-from-prospective-epistemic-digression\textsuperscript{13}\textsuperscript{13} (deconstruction/ontological-reconstituting–as-to-conflatedness\textsuperscript{12} 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\textsuperscript{12} (more like the subconscious is that which holds existential possibilities/existential potency for ontologically-veridical ontological-normalcy/postconvergence\textsuperscript{5} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{29} —unenframed-conceptualisation consciousness reality/veridicality, or more like quantum-mechanics is actually an ontologically-veridical ontological-normalcy/postconvergence\textsuperscript{5} 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\textsuperscript{13}−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\textsuperscript{79}/organic-comprehension-thinking ontologising, or on the other hand, decandoring/distractive-alignment-to-reference-of-thought<of-apriorising/axiomatising/referencing>\textsuperscript{29}/threshold-of–nonconviction/madeupness/bottomlining-
in-shallow-supererogation -<as-to-‘attendant-intradimensional’-prospectively-
disontologising-preconverging/dementing –apriorising-psychologism>, even as intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation implies a continually-
evasive/ephemeral social world dynamics but that is graspable in referential terms. This allows
for a truly universal and dynamic psychological science (and sound foundation for grasping
‘the veridicality of meaning’). The tools for such an ontological entrapment is basically about
‘de-mentation-⟨supererogatory-ontological–de-mentation-or-dialectical–de-mentation—
stranding-or-attributive-dialectics⟩ of ’reference-of-thought’ of registry-worldview/dimensions
successive existentialisms/full-depths-of-existential-implications ‘transdimensional-
meaningfulness/memetic refinements’ as ontological-normalcy/postconvergence-or-
postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness as dialectical
transformation as prospective reference-of-thought involving fundamentally the organic
harnessing of the notions of candoring/prelogism, dialectically-or-contendingly-in-phase,
organic-comprehension-thinking, prelogism -as-of-conviction,-in-profound-supererogation
<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 ‘reference-of-thought-<of-
apriorising/axiomatising/referencing>–<of-
apriorising/axiomatising/referencing>, dialectically-or-contendingly-out-of-phase, non-
onontological-reference, non-contending-reference-but-ontologically-or-contendingly-reflected-
or-perspectivated-as-preconverging-or-dementing –apriorising-psychologism, not-veridical-
thinking-reference-rather-preconverging-or-dementing –reference, perversion-of–reference-
of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation –,–and-not-of-logical-contention as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-

3043
psychologism (mechanicalism, alchemic-like-reasoning, circumventive/distractive-temporal-prioritisation-of-reference-of-thought, shortness-of-register-of-meaningfulness-and-teleology); which allows the human mind to project beyond just its illusion-of-the-present/present-consciousness/epistemic-totalising-self-referencing-syncretising/mirage, and truly have a fulsome picture of universals. Postdication (as an abstract and infallible referencing/correction-tool) allows for the ‘ontological liberation of human mental-devising-representation (of meaning) from any present (recomposured)-consciousness-awareness-teleology’ (whether in the bigger scheme of reference of specific consciousness-awareness-teleologies like recurrent-utter-uninstitutionalisation–base-institutionalisation, ununiversalisation-universalisation, non-positivism/medievalism-positivism, and prospectively procrypticism-deprocrypticism) as ‘postdication doesn’t tie the mental-devising-representation process to any of the above registry-worldview/dimension habituated (recomposured)-consciousness-awareness-teleology (given that these consciousness-awareness-teleologies are the recomposured outcome of ‘incomplete/incremental/temporal-accommodation human brain limited-mentation-capacity-deepening’) but ‘rather ties the mental-devising-representation process to the abstract and infallible ontological-normalcy/postconvergence ontological-veridicality referencing/correction-tool’ (given that this allows for complete/utter understanding by the very nature of the ontological-normalcy/postconvergence notion, of course in an ‘abstract and evasive caricature’), hence overcoming the illusion-of-the-present/present-consciousness inherent in any (recomposured)-consciousness-awareness-teleology representing the mentally devised state of any registry-worldview/dimension. Postdication is all about an ontological-normalcy/postconvergence institutionalisation/intemporalisation-constraining for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as de-mentation—supererogatory–ontological–de-mentation—or–dialectical–de-mentation—stranding–or–attributive-dialectics
hermeneutically/reprojectively/supererogatingly/zeroingly-educing-human—meaningfulness-and-teleology\textsuperscript{[10]}—into-the-existentialism-becoming of personhoods-and-socialhood-formation (existential-storying-in-contiguity). An analogical case in point will be ontological theory-of-relativity or quantum-mechanics wherein the abstractions go beyond our habitual mental-devising-representation of meaning as in the positivist registry-worldview’s/dimension’s (recomposured)-consciousness-awareness-teleology\textsuperscript{[10]}. However, the bigger picture is that if prior/superseded institutional-cumulation/institutional-recomposure\textsuperscript{(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) have effectively occurred and so, counterintuitively to their natural (recomposured)-consciousness-awareness-teleologies, as anticipated by postdication right up to our present positivistic institutionalisation/intemporalisation owns (recomposured)-consciousness-awareness-teleology\textsuperscript{[10]}; there isn’t any particular ontological reason for intemporal/ontological meaning not to be construed in ontological-normalcy/postconvergence (postdication) as more veridically/ontologically real, beyond and counterintuitively to the positivistic mind’s temporal (recomposured)-consciousness-awareness-teleology\textsuperscript{[10]} (even if it is unintelligible/existentially-suprastructural to it). Such counter-intuitiveness arises because a prospective transcendental psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring implied by postdication places the prior psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (in this case positivistic institutionalisation/intemporalisation) existentialism/full-existential-depth-implications personhoods-and-socialhood-formation in question/jeopardy. But then it is not reality that caves in, it is ‘the mortal’ with a renewed psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring at its uninstitutionalised-threshold\textsuperscript{[03]} involving organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness\textsuperscript{[02]}–or–

3045
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 transcendance-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 transcendance-and-sublimity/sublimation/supererogatory—de-mentativity, requiring that such an intellectual analyst be of ‘presencing—absolutising-identitive-constitutedness’ consummated/forfeiting posture’ in transversality—of-affirmative-and-unaaffirmative–disambiguated—motif-and-apriorising/axiomatising/referencing with temporal meaningful frames which do not define and are not a point-of-reference to intemporal/ontological meaningfulness’ with the registry-
worldview/dimension in need of transcendence-and-sublimity/sublimation/supererogatory—dem-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\(^13\) consummated/forfeiting posture’ in transversality\(^8\)<for-sublimating—existential-eventuating/denouement>~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\(^{10}\)-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\(^{10}\)) of the reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^{10}\)-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of that registry-worldview/dimension, which do not supersede/precede/override/undermine intrinsic-reality/ontology; and the issue that then arises is that it doesn’t carries the meaningfulness sought for transcendentally. On the other hand, transdimensional/transcendental meaningfulness-and-teleology\(^{10}\) is precedingness/supersedingness/ascendency accruing as ‘existential psychoanalytic ontological form (in full blossoming of the transcending dimension)’ beyond the superseded intradimensional preconverging—de-mentating/structuring/paradigming conception limits (uninstitutionalised-threshold\(^{10}\)) of the reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^{10}\)-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of that registry-worldview/dimension (which itself had been the
further holds a promise that goes beyond our notions of \textsuperscript{8}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/intemperalisation of true knowledge ‘save us from potent-temporality\textsuperscript{99} and its vices-and-impediments\textsuperscript{100} with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’, rather than how do we over-idealise ourselves and thus fail to be preemptive (as the ‘human cross-sectional mental equilibrium disposition’, at any successive transcendence-and-sublimity/sublimation/supererogatory—de-mentativity/institutionalisation in the ‘human essential notional—firstnaturedness—temporal-to-intemperal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence> equilibrium nature which is ontologically true’, under-accounts for ‘temporal-nature which is not ontologically true’, and over-accounts for ‘intemperality\textsuperscript{101}/longness nature which is equally not ontologically true’–the insight for this is that institutionalisation/intemperalisation is a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring tool, it doesn’t transform temporal-dispositions which is the exclusive purview of individual sense of dimensionality-of-sublimating\textsuperscript{102} (<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) and by its very nature is ‘beyond a philosophical transformation exercise’ as the latter exercise is mainly to ‘construct articulations for secondnaturing’ at best (articulate new institutionalisation/intemperalisation deterministic-and-operant possibilities for skewing (‘intemperality\textsuperscript{103}—asymmetric-subsumption-of-temporality\textsuperscript{104}’), for relative intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity)/deferential-formalisation-transference towards intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), hence the need to refer analytically to human notional~firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence>s as of the circularity/recurrence/repetition/repeatability/delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity—reification/superseding—oneness-of-ontology by maximalising-recomposuring—for-relative-ontological-completeness—unenframed-conceptualisation highlighting the uninstitutionalised-threshold and not analytically implying by reflex solely on the basis of a human intemporal-disposition mental-disposition); and prospectively, do our part of the ‘transcendental homework’ that has brought the human species this far taking cue from retrospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. By extension this explains how the notion of ‘knowledge problem’ is to be apprehended transcendentally/transdimensionally/interdimensionally (as a contiguous intemporal ontological construct). Commonly, intradimensionally, the knowledge problem as ‘social problem/questioning’ is an ‘intradimensional focus’ around logical operation/processing/contention based on the reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the registry-worldview/dimension ‘towards resolution’, with the temporal defect of possible denaturing of such reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation undermining the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. However, ontological-normalcy/postconvergence (preceding/superseding intrinsic reality) insight points to a depth-of-focus of the knowledge
worldview’s/dimension’s/perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation at it uninstitutionalised-threshold is articulated, with contention then being about reflecting/perspectivating/highlighting and aetiologising/ontologising this, even if it is intradimensionally unintelligible/existentially-suprastructural and unpalatable (consider in this regard, the development of positivism from non-positivism/medievalism). It should be noted then that the postconverging–de-mentating/structuring/paradigming is an intemporal/ontological projection referencing beyond-and-non-implicative of an equivalence between (‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting pedestalling) with the intradimensional ‘consciousness-awareness frame-of–social-stake-contention-or-confliction’ of the temporal/preconverging-or-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-recompose-as-to-histioriality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ (retrospectively to prospectively); avoiding the defect of intradimensional-referencing of reference-of-thought–categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and consequently a superseded/transcended registry/registry-worldview-or-dimension as preconverging-or-dementing—apriorising-psychologism—<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> undermining ontological veridicality. This transcendental insight is in line with the idea of low teleologies or temporal concerns in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—aas-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/charakteral-disposition whether of low or higher teleology; hence any such ‘storied/articulated’ absolutely specific-individuation-aetiologies are caricatural of the realistic nature of individuals as ‘receptacles of individuation aetiologies’, though all such storied/narrated specific individuation aetiologies represent the full possibilities of any and all individuals ‘as receptacles of individuation aetiologies’). By ‘higher teleologies’ is meant ‘existential disposition’ which is ‘in essence
intemporally preserving solipsistically/emanantly/becomingly’ (and so, by a profound-supererogation disposition that is beyond just one institutionalised/intemporalised registry-worldview/dimension 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-delementativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation︶); with the implication that the highest teleologies of Base-institutionalisation (as percolation-channelling-in-deferential-formalisation-transference> undermining of recurrent-utter-uninstitutionalisation and its vices-and-impediments) –equivocates as of profound-supererogation to the highest teleologies of universalisation (as percolation-channelling-in-deferential-formalisation-transference> undermining of ununiversalisation and its vices-and-impediments) –equivocates as of profound-supererogation to the highest teleologies of Positivism (as percolation-channelling-in-deferential-formalisation-transference> undermining of non-positivism/medievalism and its vices-and-impediments) –and prospectively, equivocates as of profound-supererogation to the highest teleologies of notional~deprocrypticism (as percolation-channelling-in-deferential-formalisation-transference> undermining of procrypticism–or–disjointedness-as-of-reference-of-thought and its vices-and-impediments). It should thus be noted as such that ‘higher teleologies’ are ‘equivalences of existential’ (in terms–as-of-axiomatic-construct of notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-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 subknowling/mimicking/untranscended registry-worldview/dimension (‘with-no-elicited-positive-opportunism /much-more-likely-temporal-negative-disincentive’ and ‘out-of-the-blue’) to articulate-and-uphold-for-percolation-channelling-the prospect of the transcended-registry-worldview/dimension-with-its-prospective-universal-virtue-over-the-vides-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, Descartes, Newtons, Leibnizes, Rousseaux, Darwins … behind the articulation-and-upholding-for-percolation-channelling-of a positivistic registry-worldview/dimension (even though together with them we all may recognise and operate within a positivistic world). That is, the ‘existential profound-supererogating that enables the articulation-and-upholding-for-percolation-channelling-of a transcending registry-worldview/dimension as to dimensionality-of-sublimating- supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation’ is the higher teleology ‘over the mere-institutionalised-being-and-craft’ in such a transcended registry-worldview/dimension. And why is this distinction critical? Because prospective (intemporality ) need for prospective institutionalisation/intemporalisation/transcendence for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation necessarily calls
upon the (intemporal)-kind that articulated-and-upheld-for-percolation-channelling-<indeferential-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-<indeferential-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 

uninstitutionalised-threshold”, and as being notional–firstnaturedness—temporal-to-intemporal-dispositions--<so-construed-as-from-perspective–ontological-normalcy/postconvergence>. The notion of higher teleologies as such is specific to the human species in holding that beyond just ‘a physical animal passing of specie generational succession’ for survival and optimising-specie-flourishing, with higher teleologies there is ‘an even more critical passing of generational succession’ as memetic-skewing-or-reordering/philo-cultural optimising of possibilities of the species towards intemporal virtue as civilisational over temporal vices-and-impediments (philo-cultural and not cultural, because philosophy notionally supersedes and defines cultural possibilities); and so, by virtue of the exceptional possibility, in time and space, of human transformation/transcendence by philo-cultural skewing (‘intemporality -asymmetric-subsumption-of-temporality”, for relative intrinsic-reality/ontological-veridicality transcendent-enabling/sublimating/supererogatory–de-mentativity)/memetic-reordering with respect to the base physical animal selectivity process (genetics) of the human species generational succession. On other issues of pertinence in the bigger scheme of things: (i) Meaningfulness of notional–firstnaturedness—temporal-to-intemporal-dispositions--<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as to ‘existential idealism/success’ as
dispositions is what is ‘truly existential success’ as the intemporal-disposition is very much what allows for human transcendence-and-sublimity/sublimation/supererogatory-dementativity 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 ‘profundely applicative enough’ and more or less cultic (available more or less to a priestly class and poorly universalising in many such slaving-and-class society), such a psychoanalytic liberation percolation-channelling-effect could hardly be obtained from say Aristotle’s writings (granted, it percolated into the medieval Arabic and European worlds), and in addition the ‘intellectualism’ was more like contained in a ‘cultic class’, and hardly the bread and butter of commoners (and even then, Athens was outlying without scale and time and the sufficient lack of chaos and war). As the establishment of a registry-worldview’s/dimension’s ‘(re-originary-as-
unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking -‘projective-insights’/‘epistemic-projection-in-conflatedness ’-of-
conflatedness

(of-notional-deprocrypticism-prospective-sublimation

) originary/event

-of-prospective-ontology-origination psyche rule of intrinsic-reality/ontological-veridicality

transcendental-enabling/sublimating/supererogatory-de-mentativity as of phenomenal-abstractiveness-of-presencing-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity

reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context conceptualisation’. Being at the backend in reflecting holographically-conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, it will be naïve to contend that the transcendental-enabling/sublimating/supererogatory-de-mentativity

(re-originary-as-unenframed/unbeholdening/outlier-conceptualisation→(imbued-postconverging/dialectical-thinking-projective-insights/’epistemic-projection-in-conflatedness

nof-notional-deprocrypticism-prospective-sublimation

) originary/event

-of-prospective-ontology-origination psyche rule of our positivism–procrypticism registry-worldview/dimension mental-disposition should inherently be obvious. But that doesn’t factor in the implications of human limited-mentation-capacity-deepening that by successive prior institutional-cumulation/institutional-recomposuring as of their successive prior ‘(re-originary-as-unenframed/unbeholdening/outlier-conceptualisation

(imbued-postconverging/dialectical-thinking-projective-insights/’epistemic-projection-in-conflatedness

-of-notional-deprocrypticism-prospective-sublimation

) originary/event

-of-prospective-ontology-origination psyche rule of intrinsic-reality/ontological-veridicality

eventfulness /ontological-aesthetic-tracing,<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism‘> outcome of successive prior psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as of their successive prior ‘(re-originary-as-unenframed/unbeholdening/outlier-conceptualisation

(imbued-postconverging/dialectical-thinking-projective-insights/’epistemic-projection-in-conflatedness

-of-notional-deprocrypticism-prospective-sublimation

) originary/event

-of-prospective-ontology-origination psyche rule of intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory-de-mentativity as of phenomenal-abstractive-ness-of-presencing-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness’s-of’s-reference-of-
thought’s-devolving-as-of-instantiative-context conceptualisation’ leading up to our positivism–
procrypticism registry-worldview/dimension mental-disposition. In other words in the human

‘amplituding/formative–epistemicity>totalising–thrownness-in-existence’ (I exist therefore
existence is of transcendental-enabling/sublimating/supererogatory-de-mentativity to my
human-subpotency/hyperbole-of-temporal-to-intemporal-ontological-performance-
<including-virtue-as-ontology>) finitude of the recurrent-utter-uninstitutionalisation registry-
worldview/dimension, we may be forgiven going by human limited-mentation-capacity by its
‘non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-
or-random-mental-disposition’ to be unable to grasp greater emancipatory ‘(re-originary–as-
unenframed/unbeholdening/outlier-conceptualisation—{imbued-postconverging/dialectical-
thinking—‘projective-insights’/‘epistemic-projection-in-conflatedness’—of-
notional–deprocrypticism-prospective-sublimation}’ ) originary/event–of-prospective-
ontology-origination psyche rules of intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supererogatory–de-mentativity as of phenomenal-abstractive-ness-of-
presencing-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-
operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness’s-of’s-reference-of-
thought’s-devolving-as-of-instantiative-context conceptualisation’ successively as of base-
institutionalisation–ununiversalisation apriorising/axiomatising/referencing–psychologism,
rulemaking-over-non-rules—universalisation–non-positivism/medievalism
(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) for prospective transcendental possibilities. Basically, the entropy behind such a philosophical-driven conceptualisation of human meaning and corresponding psychoanalytic-unshackling, percolation-channelling—in-deferential-formalisation-transference> into an overall relaying defining the human anthropological-continuity or anthropopsychology or institutional-cumulation/institutional-recomposure—(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism—) could be summed up this way:
- a human-philosophical-conceptualisation of mythologies (of superstitious causations with respect to human and existential destiny/teleology <>) ‘inducing a human psychoanalytic-unshackling or registry-worldview memetic-reordering’ which has the merit of introducing comprehensive social institutionalisation/intemporalisation suprastructurally based around such mythologies (underlying suprastructurally the creation of superstitious practices, religions and belief systems, and practically ‘institutionalised living’ whether with respect to nature or among
humans); - a human-philosophical-conceptualisation of mystical-principles (a system of the appropriate relations humans need to have with such superstitious causations with respect to human and existential destiny/teleology\textsuperscript{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 ‘\textsuperscript{100}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\textsuperscript{100} ‘redefining the human psychoanalytic-unshackling or registry-worldview memetic-reordering’ and has as merit the superseding of superstitions based on rationalising systems of \textsuperscript{104}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\textsuperscript{100} to longness-of-register-of–meaningfulness-and-teleology\textsuperscript{100} (rather a notionalisation/notional-conception/amplituding of knowledge and meaningfulness, where ‘a skewing (‘intemporality\textsuperscript{2}-asymmetric-subsumption-of-temporality\textsuperscript{99}, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) agency towards intemporality /longness in secondnaturing is what is critical and not a false idealism wrongly implying a
direct/immediate cross-sectional intemporal-disposition of humankind’), with respect to human and existential destiny/teleology\(^{(10)}\) ‘reorienting the human psychoanalytic-unshackling or registry-worldview memetic-reordering’ and has as merit a realistic and hence more ontological-primemovers-totalitative-framework\(^{(2)}\) conceptualisation over ontologically-flawed-intemporal-construction-with-the-drawback-of-temporal-dispositions-’preconverging-or-dementing\(^{(1)}\)–apriorising-psychologism underlying the suprastructural and practical introduction of notional–deprocrypticism postconverging-or-dialectical-thinking\(^{(1)}\)–apriorising-psychologism rules/principles (postconvergence referentialism entropy of institutionalisation/intemporalisation). The reason for a registry-worldview’s/dimension’s institutionalisation/intemporalisation transcendence-and-sublimity/sublimation/supererogatory—de-mentativity from the superstitious/religion, universal-notions/essences, principles-rationalism/positivist-idealism and then 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-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> that successive introduction of more and more ‘realistic’ conceptualisations enable a grander ontological-primemovers-totalitative-framework\(^{(1)}\) 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 \(^{(1)}\)reference-of-thought (on the basis that human dispositions
are temporal-to-intemporal/shortness-to-longness; with human registers/registry-teleologies involving subknowledging\(^{37}\)-impulse/compulsive-dementing\(^{19}\)/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\(^{19}\) of ‘attendant-intradimensional’-postconverging/dialectical-thinking – apriorising-psychologism anchors’ (on a wrong reflex basis of universal human intemporal/longness register/registry-teleology\(^{19}\) 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\(^{10}\), fails to account for perversion-of reference-of-thought-<as-effectively-apriorising-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > registries, as subknowledging\(^{37}\)-impulse/compulsive-dementing\(^{19}\)/slantedness/preconverging-or-dementing\(^{19}\)–apriorising-psychologism of the psychopath, postlogically conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing\(^{19}\)–apriorising-psychologism by the temporal-dispositions of ignorance/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
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-recomposurer-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 00,—for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that are ‘not readily perceived as undermining intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in their ontological-primemovers-totalitative-framework 23 and are often wrongly analysed as being intemporally preservational’ but for a very insightful ontological reflecting/perspectivating/highlighting exercise of organic-comprehension-thinking (organicism/’intemporal-prioritisation-of-reference-of-thought’–as-conflatedness 12–or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology 100) ontological-escalation/aetiologising over threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation 4—as-to-‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism>; requiring a corresponding intellectually decisive and utter articulation for procryptic-to-deprocryptic crossegnerational deprocryptic transcendence-and-sublimity/sublimation/supererogatory~de-mentativity supplanting–conviction-as-to-profound-supererogation 97—of-‘attendant-intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism, as the procryptic perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-;
supererogation is weakly graspable in the cross-section of the social-construct for the transcendence-and-sublimity/sublimation/supererogatory-de-mentativity to work effectively by incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation as to notional-disjointedness-as-of-reference-of-thought even though such incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and notional-disjointedness-as-of-reference-of-thought might later arise in social integration from institutionalisation/intemporalisation percolation-channelling<in-deferential-formalisation-transference> following an intellectually utter and decisive articulation, or possibly with successive other such intellectual articulations, of the perpetuation-of-notional-deprocrypticism transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Methodologically, it should draw on phenomenological-and-hermeneutic-insights, as with this research paper, and extending into a ‘creative existentialism (full-existential-depth-implications) storying construal’ as the ‘ontologically effective, applicative and operant articulation insight’ to this background phenomenological-and-hermeneutic-insights. Its highlighting of such a transcendence-and-sublimity/sublimation/supererogatory-de-mentativity should be similar to say a literary work like Things Fall Apart by Chinua Achebe even though the latter is rather more about cultural-diffusion-from-Western-philosophical-transcendence which positivistic transcendence-and-sublimity/sublimation/supererogatory-de-mentativity integration into the society’s institutionalisation/intemporalisation percolation-channelling<in-deferential-formalisation-transference> undermines-psychoanalytically/psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring the society’s existentialism (full-existential-depth-implications) personhoods-and-socialhood-formation allowing for positivistic transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. But then unlike Things Fall Apart, such a perpetuation-of-notional-deprocrypticism transcendence-and-sublimity/sublimation/supererogatory-de-mentativity being not a cultural-diffusion-from-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-
formulaic-association-or-temporal-or-alibi conventioning-rationalising/temporal-enculturation-
or-temporal-endemisation of the organic-comprehension-thinking (organicalism/’intemporal-
prioritisation-of- reference-of-thought’–as-conflatedness¹²-or-ontological-
reprojecting/longness-of-register-of–meaningfulness-and-teleology¹⁰) intemporal point-of-
referring veridicality; and the intemporal-disposition organic-comprehension-thinking
(organicalism/’intemporal-prioritisation-of- reference-of-thought’–as-conflatedness¹²-or-
ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology¹⁰) on the
basis of a higher teleology⁰⁰ complex of being more profound with respect to threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation⁰⁰-as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism>’ with respect to intrinsic-meaning/veridicality, in terms–as-of-axiomatic-
construct of its implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-
arrogation, assumptions, value-reference and teleology¹⁰⁰) reflection/perspectivation of the two
prior pedestals in ontological-escalation as a registry-worldview/dimension defect at this
uninstitutionalised-threshold⁰³ as backdrop for ‘postconverging-or-dialectical-thinking⁰⁰–
psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring in the construal of
futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-teleology¹⁰⁰ as of prospective
notional–deprocrypticism⁴ reference-of-thought–categorical-imperatives/axioms/registry-
teology¹⁰⁰–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in
anticipation and preempting procrypticism, so construed by ‘notional–deprocrypticism
ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking⁰⁰–
mental ‘postconverging-or-dialectical-thinking’–apriorising-psychologism’ representation. In
the bigger scheme of things, such a ‘creative existentialism (full-existential-depth-implications)
storying construal’ on perpetuation-of-notional–deprocrypticism re-elaborated to a ‘creative
existentialism (full-existential-depth-implications) storying construal’ of all the transcendence-
and-sublimity/sublimation/supererogatory–de-mentativity provides an even more profound and
emanant-insight understanding of the anthropological continuity/anthropopsychology and the
proper place of the present positivistic mind in the bigger scheme, and what is prospectively
implied, as a perpetuation-of-notional–deprocrypticism transcendence-and-sublimity/sublimation/supererogatory–de-mentativity). Another ontological element of the
perpetuation-of-notional–deprocrypticism transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is that it is ‘weakly positive opportunistic’ to the cross-section of the social construct. Prior/superseded transcendence-and-sublimity/sublimation/supererogatory–de-mentativity are relatively ‘strongly positive opportunistic’ with base-institutionalisation transcendence-and-sublimity/sublimation/supererogatory–de-mentativity from recurrent-utter-uninstitutionalisation being the strongest in its positive-opportunism as the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation 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-diffusional-juggling-and-reconstituting-transcending-across-clans rather than oriented towards just a singular intra-social intemporal-philosophical transcending, but also involving on the rare occasion a lopsided diffusion from an altogether different and dominant cultural grouping); those of ‘projecting rules/principles’ or universalisation are less opportunistically critical for temporal direct/immediate survival but are relatively vital and extend the ambitions 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 preconverging–de-mentating/structuring/paradigming rather than
intemporal/ontological/social/species/ universal/transcendental/ maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging—de-mentating/structuring/paradigming regarding the reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of ‘notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’ accountability as intemporality—skewing (‘intemporal’—asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity) rules/principles’ or notional—deprocrypticism with regards to their temporal direct/immediate survival opportunism statistically to individuals on the cross-section of the social-construct. An intemporal disposition as ontological projecting that may elicit a sense of positive-opportunism for survival itself with base-institutionalisation will not necessarily have the same adherence effect on the cross-section of the social-construct when it comes to a transcendence-and-sublimity/sublimation/supererogatory—de-mentativity which temporal directness/immediacy for ‘individuals sense of survival-and-flourishing’ is not so obvious but for its abstract ontological veridicality and abstract intemporal transformation implications as is the case with deprocrypticism; but is rendered possible because of the relatively ‘strong preset institutionalisation/intemporalisation percolation-channelling—in-deferential-formalisation-transference> for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity’ (on the basis of its untenability/internal-contradiction/internal-incoherence/institutional-constraining generation capacity); more like it would be fair to say that many an abstract and boring scientific efforts do not necessarily appeal temporarily but for the strongly preset institutionalisation/intemporalisation percolation-channelling—in-deferential-formalisation-transference> for their social integration. Basically, with transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity as temporal directness/immediacy weaken on the one hand, the element of untenability/internal-contradiction/internal-incoherence/institutional-constraining (with institutional percolation-channelling<-in-deferential-formalisation-transference> for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity) in assuring prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity strengthens. To sum up, this highlights the ‘temporal existentialism/full-existential-depth-implications practicality aspect’ involved in all human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. That is, transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is more of a human-mentation-capacity driven construct and its mundane recognition is not inherently by its supposed virtue (given that survival-and-flourishing, and not veracity/ontological-pertinence, are the more immediate/direct basis for the human temporal drive). To the extent that transcendence-and-sublimity/sublimation/supererogatory—de-mentativity highlights critically that it is what is the best enabler for survival-and-flourishing then it is a force of social transformation. Equally, an ontologically-veridical but not immediately/directly survival-and-flourishing will not, with regards to human temporal practicality, by mere ontological-veridicality be a basis for its social integration, if the insight that it provides a grander survival-and-flourishing scheme isn’t immediately palpable. As in this case human temporal practicality disposition is perfectly inclined to threshold at its registry-worldview/dimension uninstitutionalised-threshold. But then with an increasing cerebral grasp of our nature and our surrounding world rather than just passive endurers of nature-in-action, we can fairly anticipate and supersede intellectually our human temporal practicality dispositions, in this case with regards to deprocrypticism, and attain prospective knowledge-and-virtue generally. Meaning (defined previously as what defines/predicates value, thought and action) is actually a referential memetic construct in the referential exercise of the entropic preservation of
preceding-intemporality\textsuperscript{52}/intrinsic-reality as validated by ontological-primemovers-totalitative-framework\textsuperscript{73}. This leads in the instance of ‘perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ to the notion of ‘memetic-corruption or psychoanalytic-misrepresentation of reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}; requiring a referential ‘memetic reordering/psychoanalytic-unshackling reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} for the entropic preservation of intemporality\textsuperscript{52}/intrinsic-reality as validated by ontological-primemovers-totalitative-framework\textsuperscript{73}. 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\textsuperscript{73} 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\textsuperscript{69}-of-reference-of-thought/candored, and then mentally-oblongated/decandored with respect to new/superseding soundness-or-ontological-good-faith/authenticity\textsuperscript{69}-of-reference-of-thought/candored) when the proxying-registry-construct is internally-contradictory and demonstrated to be flawed at successive uninstitutionalised-threshold\textsuperscript{103} 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
mortal’s (80 or 100 years or so) as defining what is ‘existential idealism/success’ on the basis of such ‘mental shortness’ (which isn’t even solipsistically/emanantly/becomingly the intemporal responsibility for the transcendence-and-sublimity/sublimation/supererogatory~de-mentativity that enabled its world, the positive worldview from non-positivism/medievalism, but has been rather ‘institutionalised and secondnatured there’, and so is ‘philosophically irresponsible’ prospectively with respect to the bigger scheme of things regarding transcendence-and-sublimity/sublimation/supererogatory~de-mentativity/prospective-institutionalisation, necessarily so when inclined to an extricatory temporal-disposition that is not solipsistically intemporally responsible). Intellectually and knowledge-wise, the articulation of ‘existential idealism/success’ must be the exclusive purview of the aetiological individuation of the intemporal-disposition whose organic-comprehension-thinking (organicalism/’intemporal-prioritisation-of- reference-of-thought’–as-conflatedness—or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology)’s universal projection/intemporality keeps alive the notion of existential idealism/success as long as from its intemporal-disposition that started base-institutionalisation (to thwart recurrent-utter-uninstitutionalisation) through universalisation (to thwart ununiversalisation), positivism (to thwart non-positivism/medievalism), and prospectively its intemporal-disposition that will enable notional–deprocrypticism (to thwart procrypticism–or–disjointedness-as-of-reference-of-thought) and thereafter; the intemporal mind as such projects in an ‘abstract eternity’ that is what allows for the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. In the bigger scheme of things, all the vices-and-impediments of successive registry-worldviews can be directly ascribed as corresponding perversion-of-reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> of temporal-dispositions at the registry-worldviews uninstitutionalised-threshold whether as recurrent-utter-uninstitutionalisation,
ununiversalisation, non-positivism/medievalism, and prospectively procrypticism (pointing to the fact that virtue is about ‘the-Good/understanding/knowledge-reification\textsuperscript{77}/ontological-primemovers-totalitative-framework\textsuperscript{73} 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\textsuperscript{106} 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 subknowledge\textsuperscript{95}/mimicking/perverting positivistic meaningfulness) those of procrypticism. Virtue is plainly and simply about the-Good/understanding/knowledge-reification\textsuperscript{77}/ontological-primemovers-totalitative-framework\textsuperscript{73} construct with corresponding virtuous consequences of knowledge or lack-of-knowledge thereof). It is critical for the sake of the temporal mortal that we are, not to be allowed to be our own God; that is exactly what creates transcendental possibilities, otherwise we syncretise and preserve and articulate our temporality\textsuperscript{99}/shortness as being intemporal! (ii) ‘Intellectual solipsistic/emamant irresponsibility’ referring to ‘intellectual idealism’ success in conceiving intemporal meaning but failure in preserving intemporal meaning from ‘temporal mimicking, denaturing\textsuperscript{12} and subknowledge\textsuperscript{95}’ 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\textsuperscript{78}-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–firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence> s, i.e. secondnaturing as formalisation and internalisation. For instance, if men were of an intemporal-disposition we will only need ‘moral philosophy’ and ‘no law’ as the institutionalising principle of the law is a tacit recognition that realistically we need ‘dominating/superseding artifices’ or ‘institutions and their rules and narratives’ whether the human subjects have a grasp of the ‘philosophical’ universal end purpose or not). This is the attitude that preserves the virtue inherent in the intemporal conceptualisation of meaning and ‘not any temporal romantic idealism’ which only leads to perversion-of-reference-of-thought.<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> that goes on to undermine directly or by sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising conjugations the virtue in knowledge, and so in particular in the ‘extended-informality-{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-teleology }’ (informal settings) where the constraining social universal-transparency (transparency-of-totalising-entailing, as-to-entailing, <amplituding/formative–epistemicity>totalising–in-relative-ontological-
(usually introduced in formal settings) is not available. Hence intellectual responsibility warrants that the intellectual exercise (as intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) involves both a construction of the intemporal ideal and equally a stifling of the possibilities of perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as to preconverging-or-dementing-apriorising-psychologism. This involves avoiding the naivety of articulating meaning only in the sense of the intemporal ideal but including a constraining and notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>-disambiguating realism that upholds/preserves intemporal-longness and stifles temporal-dispositions perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation inclinations. Such an approach is known as the ‘knowledge-notionalisation’ or knowledge as a continuum from ‘the ignorances/desublimation’/temporal-dispositions to knowledge/intemporality 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 secondnaturing and internalisation. ‘Intemporal and temporal
disjuncture’ can equally be analysed as ‘transcendental-or-transdimensional prospective/apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument and intradimensional-meaningfulness disjuncture’ given there is mutual unintelligibility between prospective apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument and intradimensional-meaningfulness for instance respectively as notional–deprocrypticism and as procrypticism (perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> of positivistic meaningfulness), just as there is mutual unintelligibility between positivism and non-positivism/medievalism meaningfulness. This mutual unintelligibility should not be ‘addressed logically’ actually by the intemporal-disposition or prospective-memetism or prospective/transcending registry-worldview/dimension as this naively implies both registry-worldviews share the same reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (going from the insight of a common vantage perspective of mutually unintelligible/existentially-suprastructural positivism and non-positivism/medievalism reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation); wherein it is transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing that plays out to enable the utter superseding/transcendence of the intemporal-disposition or prospective memetism or prospective/transcendental-superseding registry-worldview/dimension over the prior/transcended/superseded intradimensional meaningfulness. For the simple reason that intrinsic-reality being preceding as ontological-normalcy/postconvergence it won’t let the positivistic mindset/reference-of-thought (as intrinsic-reality/ontology is inherently suprastructural or beyond-the-consciousness-awareness-teleology<in-existential-extrication-
as-of-existential-unthought> of the mortals that we are, in the sense that a cholera epidemic that was to occur say in 100 B.C. Will not stop from occurring because human beings did not know of notions-of-bacteria-as-causing-diseases-and-instead-believed-in-bad-omen-for-not-making-the-right-sacrifices-or-so-so-and-so; thus naivety will be to strive to syncretise in temporal-and-social-trading our discomfort/unpalatability in construing intrinsic-reality/ontology) to be involved in social-and-temporal-trading with the non-positivism/medievalism mindset/ reference-of-thought as inherently all the greater possibilities of grasping a more profound intrinsic-reality/ontology lies with ‘reasoning-through/utterion’ with the prospective memetism of positivism which actual mental-devising-representation of non-positivism/medievalism is as preconverging-or-dementing apriorising-psychologism (where the non-positivism/medievalism registry-worldview/dimension is the prior/transcended/superseded intradimensional meaningfulness perspective). The validation arises from the untenability/internal-contradiction/internal-incoherence/institutional-constraining in the long-run of non-positivism/medievalism, as the more profound positivistic meaningfulness takes hold in the-Good/understanding/ontological-primemovers-totalitative-framework institutionalisation percolation-channelling<-in-deferential-formalisation-transference> mechanism. This ontological insight (transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’ that plays out to enable the utter prospective/superseding/transcending of the intemporal-disposition or prospective memetism or prospective/transcendental/superseding registry-worldview/dimension) also informs, as with all transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, the relation between the prospective meaningfulness/memetism or transcending/superseding registry-worldview/dimension as notional–deprocripticism and prior/transcended/superseded intradimensional meaningfulness/memetism as our procrypticism, with the latter
superseded/transcended as of ‘reasoning-through/utterion’ and represented as preconverging-or-

dementing—an-apriorising-psychologism in line with the preceding ontological-
normalcy/postconvergence nature of intrinsic-reality/ontology, likewise with the idea that
notional-deprocrypticism validation will arise from the untenability/internal-
contradiction/internal-incoherence/institutional-constraining of procrypticism as futural Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-

infrastructure-of—meaningfulness-and-teleology as of prospective notional-deprocrypticism
takes hold in the the-Good/understanding/knowledge-reification/ontological-primer-of-
totalitative-framework institutionalisation percolation-channelling—in-deferential-
formalisation-transference mechanism. So deterministically and operantly, without any
discretion allowed, from the intemporal/ontological perspective, it is a crossgenerational
collapsing/overriding-and-superseding of temporal-dispositions and a registry-
worldview/dimension-intradimensional-meaningfulness that is persion-of—reference-of-

thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation > construed in transversality—<for-sublimating—existential-
eventuating/denouement—of-affirmative-and-unaffirmative—disambiguated—motif-and-
apriorising/axiomatising/referencing’ involving reflecting/perspectivating/highlighting
(reasoning-through-and-not-reasoning-with) the de-mentation—(supererogatory—ontological—
de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) as the backdrop
of new reference-of-thought—categorical-imperatives/axioms/registry-teleology—,
for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation for prospective
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that enables
prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. Thus
technically, preconverging-or-dementing—an-apriorising-psychologism arises simply by a shift of
reference-of-thought (in the strive for intemporal-preservation-entropy-or-contiguity—or—
ontological-preservation wherein the latter reference-of-thought as a registry-worldview/dimension is shown to be more intemporally-preservational); with the preconverging-or-dementing apriorising-psychologism reflected/perspectivated in the mental-devising-representation fully implied by the new transcending/superseding reference-of-thought (of postconverging/dialectical-thinking apriorising-psychologism) about the prior transcended/superseded reference-of-thought (and so, beyond the latter’s registry-worldview/dimension wrongful reflex to set-aside/ignore the implications of its demonstrated ontological-impertinence as of notional-discontiguity/epistemic-discontiguity -<shallow-

supererogation -of-mentally-aestheticised-preconverging/dementing -qualia-schema> and go on to be of <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag this now shown-to-be-wrong reference-of-thought). Preconverging-or-dementing apriorising-psychologism as such is easily and spontaneously reflected of a prior/superseded/transcended registry-worldview/dimension like for instance a positivistic registry-worldview/dimension mental-devising-representation reflecting the preconverging-or-dementing apriorising-psychologism of a medieval registry-worldview/dimension. But then this is because the positivistic registry-worldview/dimension doesn’t have to deal with any existential illusion-of-the-present/present-consciousness/epistemic-totalising~self-referencing-syncretising/mirage that the non-positivism/medievalism registry-worldview/dimension personhoods-and-socialhood-formation has to deal with. However, implying similarly the preconverging-or-dementing apriorising-psychologism of the positivistic registry-worldview/dimension from its intradimensional perspective where its own reference-of-thought is superseded/transcended by a prospective reference-of-thought as notional-deprocrypticism will, this time around by the positivistic registry-worldview/dimension existential illusion-of-the-present/present-consciousness/epistemic-totalising~self-referencing-syncretising/mirage that its personhoods-
and-socialhood-formation has to deal with, lead to the positivistic registry-worldview/dimension by reflex setting-aside/ignoring the prospective and veridical reference-of-thought and corresponding (postconvergence) ontological-veridicality/ontological-contiguity, and go on to self-reference-syncretise its transcended/superseded reference-of-thought. In concrete terms for instance, whereas a positivistic mindset/reference-of-thought will likely shift the reference-of-thought with regards to say a non-positivism/medievalism context of notions-and-accusations-of-sorcery where A were to accuse B for being a sorcerer who caused A’s illness, the mental-devising-representation of the positivistic mindset/reference-of-thought will be that A is preconverging-or-dementing–apriorising-psychologism and that a germ and biological functioning theory of the human body is the reference-of-thought for A’s disease. But then intradimensionally, A and B and their society of personhoods-and-socialhood-formation and existentialism/full-depth-of-existential-implications that are non-positivism/medievalism will tend to harken back to reference-of-thought–categorical-imperatives/axioms/registry-teleology–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that uphold the prior/transcended/superseded reference-of-thought that admits to notions-and-accusations-of-sorcery. The effective anthropological and dialectical evidence (mostly from diffusional transcendence-and-sublimity/sublimation/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–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag into reference-of-thought of the prospective/transcending/superseding registry-worldview/dimension (in this instance the positivistic registry-worldview/dimension) that will ultimately ‘wean’ the prior/superseded/transcended registry-worldview/dimension (in this}
imperatives/axioms/registry-teleology\textsuperscript{100} preempting the temporal-dispositions\textsuperscript{75} perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{7} of 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; as successive circular postlogic-backtracking–<iterative-looping–’set-of-dereifying-hollow-narratives-andacts’>\textsuperscript{7} preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism constructs, and not as may wrongly be reflected by the natural reflex to be prelogic supplanting–conviction-as-to-profound-supererogation of ’attendant-intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism, as supplanting–conviction-as-to-profound-supererogation of ’attendant-intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism (existential-contextualising-contiguity\textsuperscript{19}/meaningful-projection-of-intrinsicness/authentic-vocalisation/prelogism\textsuperscript{7}) constructs. And likewise, it is a crossgenerational habituation of notional–deprocrypticism reference-of-thought and reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that will ultimately lead to a shift in reference-of-thought and the correspondingly more profound and grander notional–deprocrypticism ontological-veridicality/ontological-contiguity\textsuperscript{67} thereof. Another validation for the preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism mental-devising-representation of retrospective/transcended/superseded registry-worldviews/dimensions has to do with the implications of the notions of impression-driven/good-naturedness/wishfulness and the-Good/understanding/knowledge-reification\textsuperscript{7}/ontological-prime-movers-totalitative-framework with respect to the ontological-normalcy/postconvergence and suprastructural nature of intrinsic-reality/ontology/ontological-
veridicality. A prospective/transcending/superseding registry-worldview the-Good/understanding/knowledge-reification⁹⁷/ontological-prime movers-totalitative-framework⁹⁷ mental-devising-representation of a retrospective/transcended/superseded impression-driven/good-naturedness/wishfulness construct is always a preconverging-or-dementing⁹⁻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-discontiguity⁶³<-shallow-supererogation -of-mentally-aestheticised~preconverging/dementing –qualia-schema> and hence its preconverging-or-dementing⁹⁻apriorising-psychologism. This equally implies that our very own ‘good-naturedness constructs’ in the positivism/procrypticism registry-worldview/dimension are of preconverging-or-dementing⁹⁻apriorising-psychologism mental-devising-representation from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–⁸⁷ meaningfulness-and-teleology⁹⁰ as of prospective notional–deprocrypticism registry-worldview/dimension the-Good/understanding/knowledge-reification⁹/ontological-prime movers-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 ⁹/akrasiatic-drag/denatured/preconverging-or-dementing⁹⁻narratives—of-the–⁹¹ reference-of-thought–¹ categorical-imperatives/axioms/registry-teleology¹⁰⁰, which along the institutional-cumulation/institutional-recompose- (as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'\rangle are successively shown to be defective-as-always-being-sub-par-to-intrinsic-reality and defining the uninstitutionalised-threshold. Virtue and ontology/intrinsic-reality rather lies in the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and not its reference-of-thought–categorical-imperatives/axioms/registry-teleology, with the latter only being pertinent in the sense where it relays intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Such a relaying is not within the ambits of good-naturedness constructs but rather the-Good as a continuous refinement of ontological-primemovers-totalitative-framework that ensures re-institutionalisation/re-intemporalisation for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation when ontological-primemovers-totalitative-framework so reveals it. Thus supposed an individual shows good-naturedness following the reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the recurrent-utter-uninstitutionalised registry-worldview/dimension that warrants that one simply gets one’s way no matter the situation even if it means committing murder to have some food for oneself and close ones; a good-natured quality that is highly rated for survival in an recurrent-utter-uninstitutionalised setup. That is perfectly within the good-naturedness ambits of a survival-driven registry-worldview/dimension but prospectively it is the creativeness of the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality that carries the virtuous and ontological insight to grasp that a registry-worldview’s/dimension’s institutionalisation as base-institutionalisation rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism will provide a grander virtuous and
ontological outcome for humans, and not a good-naturedness inclination which is stuck at the reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of recurrent-utter-uninstitutionalisation. This same fundamental dilemma arises with all other institutionalisations. For instance, the procrypticism inclination to stick to the reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of a positivistic registry-worldview/dimension viewed as deterministic by projected \textsuperscript{amplituding/formative} wooden-language\textsuperscript{\{imbued–temporal–mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing – narratives—of-the reference-of-thought–categorical-imperatives/axioms/registry-teleology } as-to-how-others-act-in-hollow-constituting\textsuperscript{<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>} requiring the-Good/understanding/knowledge-reification\textsuperscript{87}/ontological-primemovers-totalitative-framework\textsuperscript{73} appreciation that an ontological-primemovers-totalitative-framework\textsuperscript{3} as to existence-potency\textsuperscript{3}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression indicating such a perversion-of reference-of-thought\textsuperscript{<as-effectively-apriorising-in-negation/conviction/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\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation to ensure intemporal-preservation as deprocrypticism. Thus it is the-Good/understanding/knowledge-reification\textsuperscript{87}/ontological-primemovers-totalitative-framework\textsuperscript{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
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag with the wrong implications of inherently
representing the \^reference-of-thought\^ categorical-imperatives/axioms/registry-teleology\^ for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the registry-
worldview/dimension as absolute intrinsic-reality/ontology without any factoring of intrinsic-
reality/ontology ontological-normalcy/postconvergence and suprastructural nature as the-
Good/understanding/knowledge-reification \^ontological-primemovers-totalitative-framework\^ does. This fundamentally explains why all prior/transcended/superseded registry-
worldview’s/dimension’s present-consciousness/illusion-of-the-present/epistemic-
totalising self-referencing-syncretising/mirage are necessarily preconverging-or-
dementing apriorising-psychologism from the mental-devising-representation of the
prospective/transcending/superseding registry-worldview/dimension in the requisite
‘postconverging-or-dialectical-thinking’ psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring exercise that enables the existentialism (full-depth-of-existential-implications)
deconstructed/ontologically-reconstituted’ becoming of the
prospective/transcending/superseding registry-worldview/dimension. The bigger insight here
has to do with the ontological-normalcy/postconvergence nature of intrinsic-reality. Intrinsic-
reality/ontological-veridicality is already given and what is required to access it absolutely is
not the notion of ‘any hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-
and-failing-intemporal-preservation> initiative/effort’ from the \^reference-of-thought–
categorical-imperatives/axioms/registry-teleology\^ for-intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation of a reference/registrying/registry-worldview/dimension
that is necessarily sub-par to intrinsic-reality/ontology (this is the central idea that
fundamentally explains how perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as to preconverging-or-dementing—apriorising-psychologism arise, due to sub-par reference-of-thought—categorical-imperatives/axioms/registry-teleology in misconstruing ontological-normalcy/postconvergence reflection of intrinsic-reality, and so by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect, and temporal-enculturation/temporal-endemisation effect); but rather the notion of a ‘requisite and grander and grander sense of the-Good/understanding/knowledge-reification/ontological-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-deprocriptism, 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, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation mainly for the compromising sake of ‘effective functioning’, and so at one dialectical moment till a better one arises at another dialectical moment, as a transcending/superseding reference/registry/registry-worldview/dimension) that
simply ‘open-up’/‘throw-up’/‘reveal’ in ontological-normalcy/postconvergence successive existentialisms/full-depths-of-existential-implications of the notion of what is meant by intrinsic-reality; more precisely and effectively, as ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness$^{12}$ as dialectical transformation as (prospective) transdimensional-meaningfulness–apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument or (prospective) existentialism/full-depth-of-existential-implications, i.e. the overall enterprise is about deconstruction/ontological-reconstituting–as-to-conflatedness$^{12}$-towards-intrinsic-reality wherein existence-defines-essence (along Sartrean existence-precedes-essence or existence-meeting-essence), as it is existentialism which is the ‘becoming that defines essence’ with ‘essence-of-meaningfulness being-veridically-in-ontological-reconstituting–as-to-conflatedness’ and not a traditionally naïve ‘wrong hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> perception or construct-of-essence-of-meaningfulness-in-an-abstract-classification-scheme-which-is-out-of-existential-contextualising-contiguity’ that is usurpable/impostored by mere form. This is the veridical ontological depth of mental-devising-representation/psychological-representation/(recomposured)-consciousness-awareness-teleology$^{100}$ informed by the$^{14}$ de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics). The institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>) as specific successive existentialisms/full-depths-of-existential-implications imply their mental-devising-representation in a reflecting/perspectivating/highlighting transdimensional/transcendental dialectics enabled by$^{14}$ de-mentation-(supererogatory-ontological-de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) wherein the$^{14}$ de-mentation
historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’>\} as ‘postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity\textsuperscript{69}–of\textsuperscript{84}reference-of-thought (mentally-straight/candored-and-dialectically-or-contendingly-in-phase), in their successive existentialisms/full-depths-of-existential-implications ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness\textsuperscript{2} as dialectical transformation. However from their intradimensional perspectives as \textsuperscript{75}perversion-of\textsuperscript{84}reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>\textsuperscript{3098}, the preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism institutional-cumulation/institutional-recomposure–\{as-to–historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’>\} wrongful placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} is a ‘syncretising registry-teleology\textsuperscript{100}-mentation that articulates the ‘intradimensional’ perversion-of\textsuperscript{3098}reference-of-thought<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> as to preconverging-or-dementing –apriorising-psychologism’ successive existentialisms/full-depths-implications
disposition’ with the false implication of non-transcendability of these respective institutional-cumulation/institutional-recomposures\textsuperscript{(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 \textsuperscript{84}reference-of-thought–\textsuperscript{8}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-conflatedness’\textsuperscript{12}’ 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–\textsuperscript{8}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 –apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity\textsuperscript{69}-of- \textsuperscript{84}reference-of-thought institutional-cumulation/institutional-recomposures\textsuperscript{(as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>)} by reflecting/perspectivating/highlighting their rightful/veridical ‘preconverging-or-dementing’ –apriorising-psychologism registry-teleology\textsuperscript{19}-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-recomposurer-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>}


reprojecting/intemporal-preservation inclination associated with prelogism\textsuperscript{79}. Fundamentally, conjugated-postlogism\textsuperscript{79}/preconverging-or-dementing\textsuperscript{19}-integration hollow-constituting\textsuperscript{<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>} is always based on a wrong \textsuperscript{<amplituding/formative–epistemicity>totalising–self-referencing-synerretising/circularity/interiorising/akrasiatic-drag \Registry-teleology\textsuperscript{100}}-mentation in recurrent in hollow-constituting\textsuperscript{<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>} in postlogic-backtracking\textsuperscript{<iterative-looping–‘set-of-dereifying-hollow-narratives-and-acts’>} as absolving/fleeting/escaping-reflex–logic (psychopath) or hollow-constituting\textsuperscript{<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>} or conjoining-looping-set-of-narratives as-of-cohering-logic-reflex (derived social psychopathy) of hollow narratives, and wrongfully that this is \textsuperscript{reference-of-thought; and correspondingly, a rightful transdimensional ontological-representation should imply it is a preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism\textsuperscript{<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>} registry-teleology\textsuperscript{100} placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} and by so doing, to start with, rightfully denying it \textsuperscript{reference-of-thought which then fundamentally collapses its soundness-or-ontological-good-faith/authenticity–of-reference-of-thought, as the hollow-constituting\textsuperscript{<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>} postlogism\textsuperscript{19}–or-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism counts on the natural inclination (as ‘prelogism’-as-of-conviction,-in-profound-supererogation\textsuperscript{19}–<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—of registry-teleology nature of registry-teleology—mentality-devising-representation/mentation, that speaks not only to an act defect but a registry-worldview/dimension defect. Thus this insight in transcendental analysis is that by its very nature in that it puts into question ways, assumptions and traditions of thought and practices, the possibility of truly profound insights that go well beyond more or less platitudes and inevitably requires taking stock of the full-depth-of-existential-implications/existentialism of transcendental-meaningfulness—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, given the need to boldly overcome intellectual and knowledge dead-ends and introduce postconverging—de-mentating/structuring/paradigming shifts often with inconvenient and unpalatable implications to the given registry-worldview/dimension personhoods-and-socialhood-formation. It requires more than just a sense of professional and technical craft but often more critically a profound sense of intemporal/firstnature emanant commitment, an attribute that is by definition of dimensionality-of-sublimating projection nature and hardly just secondnatured, in thriving for an abstract sense of the intemporal beyond
selectivity is perpetually directed by ‘the-Good/understanding/knowledge-reification’/ontological-primemovers-totalitative-framework’ (not to be confused with good-naturedness/impression-drive) towards the validation of intemporality-potency and the dismissal of temporality-potency, and so in dialectical succession of registry-worldviews as the successive/snowballing institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>). Thus establishing a human approximating/proxying/aligning relationship with the ‘potency of intrinsic-reality/ontological-veridicality (ontological-normalcy) which is a coherent oneness’ that can very much be anticipated as ontological-normalcy/postconvergence. In this regard, it should be reiterated that ‘registry (‘categorical-imperatives/axioms/registry-teleology) establishes reference-of-thought, and acts as the basis for and defines the operation of logic or logical processing’, and it is notionally all about registry-soundness (reflected as soundness of thought) when we are of supplanting–conviction-as-to-profound-supererogation —of-‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism or perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > when we are of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <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-in-existential-extrication-as-of-existential-unthought> ) of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in postlogism (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-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation—wherein a common apriorising–registry of interlocution is already established, there is no logical-basis/logic-*for-sublimating–existential-eventuating/denouement*-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*-apriorising-psychologism*’ over ‘desublimation unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring*-apriorising-psychologism*’ so-underlining existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,eliciting-of-prospective-supererogation*--as-to-perspective–ontological-normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’*.

Intradimensionally within a registry-worldview like positivism, this could be construed as there is no basis for a mindset/ reference-of-thought advocating for scientific medicine as practised
in hospitals to ‘logically convince’ another mindset/ reference-of-thought advocating rather for traditional medicine (involving a mix of herbalism, incantations, spirits, etc.) that the former is more ontologically-veridical on purely logical terms (as the traditional medicine interlocutor operates logic according to the apriorising–registry or categorical-imperatives/axioms/registry-teleology behind its traditional medicine meaningful-frame while the scientific medicine interlocutor operates logic according to the apriorising–registry or categorical-imperatives/axioms/registry-teleology of a positivistic meaningful-frame), and it is purely the ontological-primemovers-totalitative-framework fact in that by and large more patients survive/get-cured by going to hospitals which then collapses the traditional medicine interlocutor’s reference-of-thought in the middle to long-run to impose the scientific medicine interlocutor’s reference-of-thought as a common one, and it is only when this common reference arises that the ‘notion of agreement-disagreement’ with regards to logical processing is now relevant, and it is irrelevant and non-applicable before that. The implication is that a ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology’ as meaning produced apparently with the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (seemingly of veridical-ontological reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in the various instances) but actually implying ‘different relations to an ontologically veridical reference-of-thought’, underlined by the disambiguated notional–firstnaturedness—temporal-to-intemporal-dispositions <so-construed-as-from-perspective–ontological-normalcy/postconvergence> (aetiological ontological-primemovers-totalitative-framework construct), and so whether with regards to the epiphenomenon of psychopathy and social psychopathy (or with respect to ontological-veridicality or issues of reference-of-thought and meaningfulness generally): - As the ‘intemporal-disposition’ disposition which is prelogism-as-of-conviction,-in-profound-
supererogation

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
ontologically-veridical but rather usurping/impostoring), which are ‘hollow-constituted’ and
hence of unsound/non-veridical reference-of-thought ( perversion-of- reference-of-thought
<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation  

, and in registry-worldview terms dialectically-out-of-phase/dialectically-primitive as preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism. - As conjugating by interlocutors deriving directly-or-indirectly/unconsciously-or-consciously from the consciously-slanting-as-psychopathic/postlogic-temporal-disposition as ‘derived-slanted-

ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation’ dispositions thus which are parenthetically/incidentally-(by-their-specific-conjugations-to-the-slanting/postlogism\textsuperscript{78}) as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97}–<as-to–‘attendant-intradimensional’–prospectively-
disontologising–preconverging/dementing –apriorising-psychologism> as formulaic-projection/postlogism\textsuperscript{78} with respect to the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (as ontologically non-veridical reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation since their slanting/postlogism–induced-and-implied-registry-elements of their respective implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{100} are not ontologically-veridical), which are ‘hollow-constituted’ and hence are of unsound/non-veridical reference-of-thought (\textsuperscript{74} perversion-of–reference-of-thought<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >), and in registry-worldview terms dialectically-out-of-phase/dialectically-primitive as preconverging-or-
dementing–apriorising-psychologism. - As in registry-worldview terms, all the temporal-dispositions in their ‘dynamic-cumulative-aftereffect of subontologisation’ paradoxically define and establish the said registry-worldview’s ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ <as-to–‘attendant-

intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-
psychologism’ (or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or uninstitutionalised-threshold\textsuperscript{103}) as rather hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and requiring the ‘ontological-reconstituting–as-to-conflatedness’/deconstruction of new/prospective ‘terms of expressions’ (along new/prospective veridical-ontological reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{10}-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) for new/prospective sound/veridical reference-of-thought (registry-soundness reflected as soundness-or-ontological-good-faith/authenticity\textsuperscript{84}-of-reference-of-thought), and in registry-worldview terms dialectically-in-phase as ‘postconverging-or-dialectical-thinking’–apriorising-psychologism’. - As ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism’\textsuperscript{20} implies that ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) being prospective given human limited-mentation-capacity-deepening\textsuperscript{53}, the prospective registry-worldview in achieving the ontological-prospection ‘is ontologically-veridical and thus dialectically-in-phase as postconverging-or-dialectical-thinking –apriorising-psychologism’ while the prior registry-worldview inherently failing/not-upholding-<as-of-apriorising/axiomatising/referencing> the ontological-prospection ‘becomes non-veridical ontologically and dialectically-out-of-phase as preconverging-or-dementing apriorising-psychologism’, and in the broader sense the projective cumulation/recomposuring of limited-mentation-capacity-deepening\textsuperscript{53} 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 \textsuperscript{19}–apriorising-psychologism), and the prospective/transcending/superseding \textsuperscript{84}reference-of-thought that redefines human mentation-capacity-limit by ontologically-reconstituting/deconstruction (as the new ‘postconverging-or-dialectical-thinking\textsuperscript{10}–apriorising-psychologism’). By ‘reflecting a preconverging-or-dementing\textsuperscript{19}–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 \textsuperscript{84}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{10}–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 \textsuperscript{84}reference-of-thought that re-establishes ontological-contiguity\textsuperscript{67}/ontological-veridicality by ‘ontological-reconstituting–as-to-conflatedness\textsuperscript{12}/deconstruction in upholding the ‘postconverging-or-dialectical-thinking\textsuperscript{10}–apriorising-psychologism’; the implication is that the successive registry-worldviews as the institutional-cumulation/institutional-recomposure\textsuperscript{46}[as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’>\textsuperscript{10}] are a strive for successive
requires the operational technique of ‘Différance-existential-transitory-articulation-of-the-
protraction-of`perversion-of`reference-of-thought<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >,–of-meaningfulness’
*which refers to how on the one hand from a suprastructuring construal-{as-of`perversion-and-
derived-`perversion-of`reference-of-thought<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >–as-to-
uninstitutionalised-threshold -self-referencing-syncretising–and–subtransversality<-in-
北大limation—eventuating/denouement>–of-motif-and-
apriorising/axiomatising/referencing’-and’-corresponding-ontological-reconstituting–as-to-
conflatedness -of-veridical-`reference-of-thought-as-prospective-
institutionalisation/supratransversality<-in-sublimating–existenti-
eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing’)} delineating
existent-transitioning-or-iterability-trace-of-narratives-as-dots/existentiel-contextualising-
contiguity^2-reification /superseding–oneness-of-ontology^3} by ^{55} maximalising-
recomposuring-for-relative-ontological-completeness^8~unenframed-conceptualisation insight,
the psychopath/postlogic-character is contextually in vague-rhyming-or-copied-mimicry-or-
formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-
sbknowledging^95 as of in^10 compulsion–nonconviction/madeupness/bottomlining
<‘decontextualising/de-existentialising~of-attendant-intradimensional–
apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-
intradimensional–ontologising’~imbued<-contextualising/existentielising–attendant-
ontological-contiguity}>^7,in-shallow-supererogation^7^-disontologising-perverted-outcome-
sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness> or postlogically from social occasions
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-now-reification /superseding–oneness-of-ontology by  
maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation insight, in postlogic-backtracking-<iterative-looping-’set-of-dereifying-hollow-narratives-and-acts’> by its slantedness-of-meaningfulness as ‘relevant-occasions-of-opportune’ (of social-stake-contention-or-confliction) arise on the basis that the ‘copied-hollow-form-of-meaningfulness’ is mechanically deterministic of others behaviours such that they can so be swayed, and by following a teleological disposition of ‘inductive limitation’ or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be of entailing-<amplituding/formative–epistemicity-totalising–in-relative-ontological-completeness as they require that others do not act likewise as the psychopath/postlogic-character or their implications should be limited to a given target or targets and not be implied as totalisingly-entailing, as the fundamental teleology/purpose for articulating them is not intemporal/not-of-totalising-entailment but speaks more of a temporal motive, and in a further suprastructuring construal-(as-of- 'perversion-and-derived- perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >–as-to-uninstitutionalised-threshold -self-referencing-syncretising–and–subtransversality-<in-

aestheticised–preconverging/dementing –qualia-schema> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (perversion of reference-of-thought/meaningful-reference/anchoring-of-meaning/registry-worldview), as they are emphasising the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ without reference to existential reality whereas such a ‘Différance-existential-transitory-articulation-of-the-protraction-of-

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

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation>—of-meaningfulness’ operant technique reflects/perspectivates those ‘same-
terms-of-expressions (seemingly-same-implied-meaningfulness)’ wrongly emphasised with
reference to existential reality (as suprastructuring construal–as-of–perversion-and-derived-
perversion-of-reference-of-thought<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>—as-to-
uninstitutionalised-threshold—self-referencing-syncretising—and–subtransversality<in-
desublimating—existential-eventuating/denouement>—of-motif-and-
apriorising/axiomatising/referencing’—and—corresponding-ontological-reconstituting—as-to-
conflatedness—of-veridical—reference-of-thought—as-prospective-
institutionalisation/supratransversality<in-sublimating—existential-
eventuating/denouement>—of-motif-and-apriorising/axiomatising/referencing’) delineating
existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-
contiguity/reification/superseding—oneness-of-ontology by maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation insight
of meaningfulness) and so establishing their notional-discontiguity/epistemic-discontiguity
<shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-
schema> or ontological-non-veridicality. This technique is a proof of the Sartrean notion of
‘existence-preceding-essence’ or the Derridean notion of ‘there is nothing outside the text’
(with the text, from an overall insight of presence and absence metaphysics, rather construable
as ontological meaningfulness, with the implication that there is no meaningfulness that is not
in ontological-veridicality/ontological-contiguity, or by the Sartrean argument, there is no
essence-of-meaningfulness outside existential contextualisation of meaningfulness); as the
wrong notion of ‘non-existential-transitioning-or-iterability-trace-of-narratives-as-
dots/existential-contextualising-contiguity/reification/superseding—oneness-of-ontology’
or mere form state of essence-of-meaningfulness’ (in the case where essence-of-meaningfulness is considered as definitely/absolutely given by the mere form of reference-of-thought–categorical-imperatives/axioms/registry-teleology without considering whether these are in intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in the very first place) is the basis of psychopathic/postlogic-character and their interlocutors (beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought>) hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing>

intemporal-preservation> (to the reference-of-thought–categorical-imperatives/axioms/registry-teleology but failing/not-upholding-<as-of-apriorising/axiomatising/referencing> 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-subknowling and implying wrongly they are in a state of supplanting–conviction-as-to-profound-supererogation —of-‘attendant-intradimensional’

postconverging/dialectical-thinking —apriorising-psychologism (be it implied bad or good supplanting–conviction-as-to-profound-supererogation —of-‘attendant-intradimensional’

supererogation >) in lieu of their true veridical state of being in a state of threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation —<as-to-‘attendant-intradimensional’-prospectively-disontologising—preconverging/dementing —apriorising-psychologism— (which speaks of perversion-of- reference-of-thought—<as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > with
the corresponding need rather for a ‘Differance-disambiguation-of-ontologically-veridical–
meaningfulness-and-teleology’), 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-syneretising–and–subtransversality<in-
desublimating–existential-eventuating/denouement>–of-motif-and-
apriorising/axiomatising/referencing’–and–‘corresponding-ontological-reconstituting–as-to-
conflatedness –of-veridical–reference-of-thought-as-prospective-
institutionalisation/supratransversality<in-sublimating–existential-
eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing’}

delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-
contiguity–reification /superseding–oneness-of-ontology by maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation insight
of essence-of-meaningfulness (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-

aestheticised–preconverging/dementing –qualia-schema> and consequently is preconverging-or-dementing –apriorising-psychologism. This latter point can be seen in context in the example priorly highlighted at the beginning: For instance, if an adult psychopath were to meet a stranger and spoke to him about another stranger whom it knows nothing about, saying logically that it is a bad thing for this guy to be molesting children, etc. The logical operation is entirely right in abstract terms but does the apriorising–registry apply?, i.e. The faulty-mentation-procedure-deception-or-urge is not with regards to the logic (which is technically true) but with the ‘implied’ denaturing of the elements of the apriorising–registry as of reference-of-thought– categorical-imperatives/axioms/registry-teleology (by simply implying their ‘static or abstract non-veridical/vacuous state of essence-of-meaningfulness’
over suprastructuring construal —as-of-’perversion-and-derived- perversion-of- reference-of-
thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation —as-to-uninstitutionalised-threshold —self-referencing-syncretising—and-
subtransversality —<in-desublimating—existential-eventuating/denouement—of-motif-and-
apriorising/axiomatising/referencing’—and—’corresponding-ontological-reconstituting—as-to-
conflatedness —of-veridical— reference-of-thought—as-prospective—
institutionalisation/supratransversality —<in-sublimating—existential-
 eventuating/denouement—of-motif-and-apriorising/axiomatising/referencing’)

delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-
contiguity /superseding—oneness-of-ontology by maximalising—
recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation insight of essence-of-meaningfulness) which are: implied—logical-dueness-or-implied-scape (the implied—logical-dueness-or-implied-scape doesn’t exist since the psychopath doesn’t know the guy), implied-profile (the psychopath is projecting a false representation of itself and the situation), implied-presumptuousness-or-implied-arrogation (the psychopath has no stature to talk about the guy he doesn’t know), implied-assumptions (the assumptions implying the psychopath’s relationship with the guy and the guy’s relationship with children doesn’t exist), implied-value-reference (the psychopath’s elicitation of a sense of value reference in the interlocutor is unfounded and ridiculous) and implied-teleology (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-supererogation -<existentially-veridical–attendant-intradimensional– apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind acting in prelogism -as-of-conviction,-in-profound-supererogation -<existentially-veridical–attendant-intradimensional– apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> on such postlogic (outcome precedes logical process) non-veridical hollow mimicking narratives is ‘technically psychopathic as well’ as they are in hollow-constituting -<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to the psychopath’s postlogic-backtracking-<iterative-looping–set-of-dereifying-hollow-narratives-and-acts>’. This is known as postlogism or preconverging-or-dementing -integration or compulsive-slanting—preconverging-or-dementing -apriorising or conjugated-postlogism (whether conjugated to in ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation), which is to be construed by ‘distractive-alignment-to reference-of-thought-<of-apriorising/axiomatising/referencing>’ and once it is induced by ignorance it leads to an undermining of ‘deductive social universal-transparency ⟨transparency-of-totalising-entailing,-as-to-entailing-＜amplituding/formative–epistemicity＞totalising~in-relative-ontological-completeness⟩ which protects the internal-coherence of meaning for virtue’ and so by way of the ‘induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ at
‘uninstitutionalised-threshold’ of registry-worldviews, with subsequent conjugating ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, the conjugated-postlogism/preconverging-or-dementing-integration is derived from the psychopath’s initiated postlogism in hollow-constituting and goes on to lead to social psychopathy; more like a dumb-and-dumb/miscuing degeneration effect. The insight here is that without having at hand a ‘Différance-existential-transitory-articulation-of-the-protraction-of-perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation,–of-meaningfulness’ technique which is able to disambiguate the underlying existential reality of the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ with regards to the various interlocutors, whether unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought and preconverging-or-dementing-apriorising-psychologism as slanted/psychopathic/postlogic interlocutor as well as the various (conjugated-postlogism) temporal-dispositions as derived-slanted ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation interlocutors or soundness-or-ontological-good-faith/authenticity-of-reference-of-thought and ‘postconverging-or-dialectical-thinking–apriorising-psychologism’ intemporal-disposition interlocutor, the natural human reflex when a contestation arises is to be of supplanting–conviction-as-to-profound-supererogation-as-of-‘attendant-intradimensional’ postconverging/dialectical-thinking–apriorising-psychologism as prelogism-as-of-conviction,-in-profound-supererogation-as-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-disambigation-of-ontologically-

veridical—meaningfulness-and-teleology’. So without existential-contextualisation, the
hollow forms of the essence-of-meaningfulness are available for arrogation/impostoring by
slanted/postlogic as of preconverging-or-dementing—apriorising-psychologism and in
protraction/conjugation by the temporal-dispositions (beyond-the-consciousness-awareness-
teleology—<in-existential-extrication-as-of-existential-unthought>). - As previously
explained, it is important to grasp that temporal-to-intemporal individuations dispositions are
within the receptacles that are individuals, and hence there is no contradiction in saying that all
individuals potentially have both the intemporal-disposition and temporal-dispositions, with the
major existential/contextual difference among individuals with regards to the
existential/contextual inclination to preserve-intemporality or fail-
intemporality/temporality as social-stake-contention-or-confliction arise varying with regards to the implications of graver and graver temporal consequences (wherein as an archetype elucidation for instance, Socrates or Galileo will strive to keep on preserving intemporality/longness even when the conventional social-stake-contention-or-confliction threaten as they view the perpetuation of the ideas and principles they stood for were more critical for human posterity, but again ‘a sense of intemporality’ may vary from an intellectual nature where for instance an ordinary person may spontaneously save from drowning or defend another or others at risk to themselves, etc., implying that individuals ‘solipsistic or 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); thus explaining a same notional and contiguous conceptualisation (rather as a variation of degree and not different notions) construed as notional-firstnatures—temporal-to-intemporal-dispositions<so-construed-as-from-perspective-ontological-normalcy/postconvergence> as shortness-of-register-of-meaningfulness-and-teleology to longness-of-register-of-meaningfulness-and-teleology, and equally explaining why institutionalisation/intemporalisation is possible, as the framework/social-construct wherein social-stake-contention-or-confliction arise can be construed/ designed to skew (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) towards and encourage the intemporal-disposition to preserve-intemporality over failing-intemporality/temporal-dispositions of postlogism-slantedness (postlogism-as-perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>—instigation-at-a-given-registry-worldview/dimension, that is instigative to the turning of the prospective ‘temporal defect-of-logical-processing-or-logical-
implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the
registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-
accordance into registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—<as-
Being-or-ontological-or-existential—defect>), and its subsequent conjugation with
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. Critically, this
accounts for how individuals arrive at their various teleologies/finalities of the intemporal-
disposition as ‘logically sound acts’ or temporal-dispositions as ‘logically unsound acts’ or
defect—of—logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-
as-to-profound-supererogation of the registry-worldview’s/dimension’s—reference-of-
thought-for-social-functioning-and-accordance (in the latter case, which are more or less
incidental and salvable as just 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—(implicated-epistemic-veracity-of-
nonpresencing—<perspective—ontological-normalcy/postconvergence>)/postdication but is not
even predisposed/inclined to an ontologically veridical—reference-of-thought to
prospective/transcending/superseding. It is important to grasp 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-
ormalcy/postconvergence>‘–existentialism-form-factor, the ontological-contiguity—of-the-
human-institutionalisation-process where this is skewed (‘intemporality-asymmetric-
subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory–de-mentativity) by deferential-
formalisation-transference towards the intemporal (intemporalisation) is actually an artifice
(artificial conceptualisation) that is habituated for its relative positive-opportunism with
regards to the cross-section of human interest in the middle to long run construed as of de-
dentiation
(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-dragnet 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 diffusional 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–firstnatureredness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>’–existentialism-form-factor, and so at the threshold between recurrent-utter-uninstitutionalisation and base-institutionalisation, universalisation and ununiversalisation, non-positivism/medievalism and positivism, and prospectively procrypticism and deprocrypticism. The implication is that naturally all prospective institutionalisations by their implied transcendence-and-sublimity/sublimation/supererogatory–de-mentativity are ‘antagonistic by inducing contrariety in the temporal sense’ even though we’ll appreciate that their intemporal valor is inestimable (at least when we are looking retrospectively in appreciating that a positivistic outlook should supersede a non-positivism/medievalism outlook, and in the case where we are not uninhibited/decomplexified to equally construe that prospectively as a notional–deprocrypticism outlook should supersede a procrypticism outlook). This insight equally highlights that institutionalisation/intemporalisation is implied with regards to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, and is critical for would-be emancipation-inducing intemporal individuations in grasping the whys and hows of social reaction to transcendental conceptualisation going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, how temporal ‘resistance’ is superseded, the mechanism of percolation-channelling-<in-deferential-formalisation-transference> and how transcendental ideas are taken up over time and induce untenability/internal-contradiction/internal-incoherence/institutional-constraining and positive-opportunism in the short run and secondnaturing in the middle to long run construed as of
de-mentation-{supererogatory~ontological-de-mentation-or-dialectical-de-mentation—
stranding-or-attributive-dialectics}). The fact is that while the social-construct is by and large a
conceptualisation that determines individuals possibilities, the reality is equally that the social-
construct does has ‘powerful channels’ that enable individuals to drastically redefined what is
the social. The individual, it is often ignored, is an abstract-atomic-social-construct, as in the
individual is priorly implied in the social, beyond just in terms—as-of-axiomatic-construct of
social aggregation in implying a meaningfulness and value-reference construct relationship to
the abstract summative social. Such insight on the nature of human transcendence-and-
sublimity/sublimation/supererogatory~de-mentativity will certainly highlight why the
Encyclopédistes coordinated by Diderot played a relevant role in inducing a domino effect
contributing in transforming medieval European societies mindsets into a positive worldview
by cynically putting together all the positive knowledge they could muster and disseminating it
throughout Europe, and so over the forces of obscurity of the days who understood the
implications of such a venture. The fact here as well as with all issues of "perversion-of-
reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation > (by the prior relative-ontological-incompleteness"\textsuperscript{7}"-induced,-
‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation  
<-as-to-
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing
apriorising-psychologism>\textsuperscript{8}, 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\footnote{for-sublimating\textendash{}existential-eventuating/denouement}\textendash{}of-affirmative\textendash{}and-unaffirmative\textendash{}disambiguated\textendash{}motif-and-apriorising/axiomatising/referencing\footnote{of-affirmative\textendash{}and-unaffirmative\textendash{}disambiguated} wherein the ontological-primemovers-totalitative-framework\footnote{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\footnote{from its relative ontological effectiveness such that it ends up being secondnatured further by percolation-channelling\textendash{}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 individualisations as atomic-level point-of-departure of transformation but rather finding its radicalness more in the boldly implied décomplexing/uninhibitedness (suprastructuring/metaphysics-of-absence\textendash{}\langle\text{implicated-epistemic-\textit{veracity-of- nonpresencing}}\langle\text{perspective\textendash{}ontological-normalcy/postconvergence}\rangle\rangle) emancipation of the positive/procryptic human, and as with all other institutionalisations, it is thus not an issue that notional\textendash{}deprocrypticism meets in the short-term and temporary with \textquote{resistance} or rather criticism (possibly by and large more in terms\textendash{}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\textendash{}in-deferential-formalisation-transference\textendash{}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-
completeness\textsuperscript{1}—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’\textsuperscript{14}), and this as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity\textsuperscript{12}-reification /superseding–oneness-of-ontology\textsuperscript{10} wherein temporal-dispositions acting-recurrently-in-temporal-preservation speaks of a relative-ontological-incompleteness\textsuperscript{19}-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’\textsuperscript{14} as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing apriorising-psychologism’, as it is thus-‘in-wait’-for- perversion-of- reference-of-thought\textsuperscript{25} as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{14}–or-temporal-preservation-as-pseudointemporality\textsuperscript{12}-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- perversion-of- reference-of-thought<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >–of-our-positivism-
construed-from-a-prospective- reference-of-thought-as-deprocrypticism) are correspondingly represented with their own ‘specific and peculiar unsoundness-or-ontological-bad-faith/inauthenticity’\textsuperscript{19}-of- reference-of-thought’<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-
setup-ontological-rescheduling\textsuperscript{(by-a-renewing-of-apriorising/axiomatising/referencing–}
psychologism-as-the-new-referencing-basis-of-prospective—meaningfulness-and-teleology

ontological-incompleteness\textsuperscript{10}-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ -\textless as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing \textbackslashtext{ apriorising-psychologism}\textgreater’, \textit{as-it-is-thus-‘in-
wait’-for-} \textsuperscript{2} \textit{perversion-of-} \textsuperscript{1} \textit{reference-of-thought-\textless as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textgreater\textsuperscript{4},\textsuperscript{1} or-temporal-
preservation-as-pseudointemporality\textsuperscript{5} -preservation, with respect to ontological-normalcy, and
transcendentally/transdimensionally/interdimensionally this further explains ontological-normalcy/postconvergence as being about representing successive institutional-
cumulation/institutional-recomposure\{as-to- historiality/ontological-
eventfulness \textit{/ontologicaesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’\textgreater\} as of ‘diminishing–human-
epistemic-abnormalcy-or-preconvergence ’ so that the perspective is one of ‘abnormalcy’,
such that the mindset\textsuperscript{6}\textsuperscript{4} reference-of-thought in no institutionalisation including ours/positivistic
should be ‘so-complexed’ as to wrongly imply a perspective of ‘its ontological-normalcy’ to be
then defining itself as prospectively non-transcendable/unsupersedeable at its
uninstitutionalised-threshold, thus being falsely ‘dialectically-unde-mentable/dialectically-
unprimitivable and dialectically-un-out-of-phaseable’ while intuitively it appreciates that prior
registry-worldviews had been thus-construed in succession to deliver its own; thus speaking of
an ‘ontological-bad-faith/inauthenticity ’ for the prospective possibilities of the future. - As it
is important to grasp that the postlogic/psychopathic characters instigation of conjugated-
postlogism /preconverging-or-dementing -integration in the other temporal-dispositions
doesn’t mean postlogism \textsuperscript{7} characters are the causation of the ‘dynamic-cumulative-aftereffect
of subontologisation’ that induces the placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology\textsuperscript{10} of a dialectically-out-of-
phase/dialectically-primitive registry-worldview as preconverging-or-dementing\textsuperscript{10} –apriorising-
psychologism. Rather, from ontological-normalcy/postconvergence insight, this points to human limited-mentation-capacity-deepening\textsuperscript{53} at that registry-worldview/dimension-level or registry-worldview/dimension as the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{63}–as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism (or uninstitutionalised-threshold\textsuperscript{03} 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\textsuperscript{78} 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\textsuperscript{78} as perversion-of–reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation instigation in non-positivism/medievalism instigating say of notions of sorcery and accusations of the type while effective in inducing\textsuperscript{75} perversion-of–reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation in a non-positivism/medievalism setup will not be effective in a positivistic social-setup, as the non-positivism/medievalism condition of being superstitious and non-empirical is by itself a condition ‘in wait’ for accusations and notions of sorcery to arise and be endemised/enculturated. Likewise, from ontological-normalcy/postconvergence insight, with regards to our positivistic registry-worldview reflected/perspectivated as being dialectically-out-of-phase/dialectically-primitive as procrysticism at its human limited-mentation-capacity-deepening\textsuperscript{53} registry-worldview/dimension-level as the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation–as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising–
‘extrinsic-attribution’ over a ‘validation by inherent-veridicality/intrinsic-reality’ of meaningfulness as ‘intrinsic-attribution’ leading to social-and-temporal-trading, and so whether consciously-or-unconsciously/wittingly-or-unwittingly’, and thus inducing notional-discontiguity/epistemic-discontiguity speaking of epistemic-decadence (postlogism). Insightfully again, going by the first example, it might (wrongly) be argued, by human ‘temporal extricatory preconverging–de-mentating/structuring/paradigming’, that notions-and-accusations-of-sorcery in a non-positivism/medievalism setup should imply that any such accused should equally ‘make-up’ accusations in their own defence to neutralise and possibly defend their own interests. But such a stance is a temporal extricatory preconverging–de-mentating/structuring/paradigming that faces human temporality/shortness with human temporality. Intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming will garner the insight that humanity-at-large at all such non-positivism/medievalism setups is rather in need (as the resolution) of a renewed institutionalisation prospectively as the positivistic registry-worldview based on rational-empiricism as the postconverging–de-mentating/structuring/paradigming for superseding the vices-and-impediments that the enculturation/endemisation of the notions-and-accusations-of-sorcery speak of inherently, together with the social-structural implications and derivations arising, with regards to the non-positivism/medievalism registry-worldview. The vocation of the intemporal-disposition (intemporality/ontological-construct/longness-of-register-of–meaningfulness-and-teleology) is not-to-come-to-and-construe meaninglessness-and-teleology at a same pedestal as a temporal-dispositions extricatory preconverging–de-mentating/structuring/paradigming, and this invariably means that its on-occasion/incidental insight about temporal-dispositions defects (temporality” is ‘necessarily
escalated ontologically at a humanity-at-large scale of \(<\text{amplituding}/\text{formative–epistemicity}>\text{causality~as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity}\>^\text{'. This construal is what enables ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) or ontological-normalcy/postconvergence, and its \(<\text{amplituding}/\text{formative–epistemicity}>\text{causality~as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity}\>^\text{'–existentialism-form-factor across all the registry-worldviews whether retrospective, present or prospective. In other words, inherent human ontologising-deficiency as implied by ontological-normalcy/postconvergence due to human limited-mentation-capacity-deepening is the inherent reason why humankind has to ‘make-up-for’ (by projection as ‘ontological-reconstituting–as-to-conflatedness'/deconstruction) its ontologising-deficiency by renewing its \(^9\text{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}^\text{10} \text{diecticism’ (‘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\(^9\)–apriorising-psychologism which is dialectically-out-of-phase/dialectically-primitive. With the various registry-worldview/dimensions postlogism\(^7\)/disontologising-perverted-outcome-}^{3144}
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/supraerogation—de-mentativity, and with this dialecticism being the ‘suprastructural insight’ that informs the veracity/ontological-pertinence and handling of all issues of ontological-or-existential-defect/registry-defect/perversion-of—reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow—
supraerogation—transcendental-dialecticism going by a ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’
. This differs from issues in relation with existentially veridical logical-dueness and from thence enabling the construing of relevant soundness or unsoundness of logical-processing-or-logical-implicitation—supposedly—apriorising-in-conviction-as-to-profound-supraerogation that ‘comes only after the notion of a sound reference-of-thought is established in the first place’ and are intradimensional, and doesn’t put-into-question/imply the soundness/unsoundness of registry/axioms/ontological-reference/contending-reference/meaningful-reference/anchoring-of-meaning/soundness-or-ontological-good-faith/authenticity-of-reference-of-thought-or-soundness-of-mind/registry-worldview, and furthermore are grounded on a same/common reference-of-thought/implied—
straightforward, direct and definite from the prior preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism to the prospective ‘postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism’ as temporal-dispositions are less predisposed to temporal-preservation-as-pseudointemporality\textsuperscript{21}–preservation once social\textsuperscript{104} universal-transparency\textsuperscript{105} –\{transparency-of-totalising-entailing,-as-to-entailing-\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising~in-relative-ontological-completeness}\} of \textsuperscript{74} perversion-of\textsuperscript{84} reference-of-thought\textsuperscript{85} –as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation\textsuperscript{97} or registry-worldview-perversion is established together with the untenability/internal-contradiction/internal-incoherence/institutional-constraining of that perversion, thus facilitating the referencing/registering/decisioning or stranding of the implied dialecticism in the social-psyche/collective-consciousness of what is effectively ‘postconverging-or-dialectical-thinking –apriorising-psychologism’ and what is preconverging-or-dementing\textsuperscript{10}–apriorising-psychologism, with the latter being alienated in the operation of meaningfulness as the new institutionalisation is established. This straightforwardness, directness and definitiveness is fundamentally undermined by the iterability/iteration nature (of ontologically-veridical-meaningfulness-and-ontological-reference) induced by the postlogic hollow-constituting\textsuperscript{<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemoral-preservation>} distorting effect including psychopathic which renders establishing social\textsuperscript{104} universal-transparency\textsuperscript{105} –\{transparency-of-totalising-entailing,-as-to-entailing-\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising~in-relative-ontological-completeness}\} of \textsuperscript{75} perversion-of\textsuperscript{84} reference-of-thought\textsuperscript{85} –as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation\textsuperscript{97} or registry-worldview-perversion together with the untenability/internal-contradiction/internal-incoherence/institutional-constraining of such \textsuperscript{7} perversion-of\textsuperscript{8} reference-of-thought\textsuperscript{8} –as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation\textsuperscript{97} with respect to other
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—anapriorising-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-pseudointemporalinity/-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<-as-to-'attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing—anapriorising-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-pseudointemporalinity/-preservation) the human mindset/reference-of-thought
(medieval in this instance) with respect to social-and-confliction-stake is just as well, whether-
consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology<-in-
existential-extrication-as-of-existential-unthought>-manifestation intradimensionally, inclined
to engaged in what is in reality preconverging-or-dementing—anapriorising-psychologism (as
notions-and-accusations-of-sorcery in a medieval setup). Thus at a registry-
worldview’s/dimension’s uninstitutionalised-threshold/or relative-ontological-
incompleteness/-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-

3154
supererogation<sup>97</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>'-threshold (as-it-is-thus-‘in-wait’-for- perversion-of-<sup>19</sup>reference-of-thought<-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >–or-temporal-
preservation-as-pseudointemporality<sup>12</sup>-preservation), its disposition for temporal-preservation-as-pseudointemporality<sup>12</sup>-preservation (whether instigated postlogically or arising from enculturated-postlogism<sup>19</sup>) is bound to reflect the corresponding registry-worldview’s/dimension’s preconverging-or-dementing<sup>19</sup>–apriorising-psychologism that speaks fundamentally of 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>` (as-it-is-thus-‘in-wait’-for- perversion-of- reference-of-thought<-as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >–or-temporal-preservation-as-pseudointemporality -preservation, whether-
consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology<sup>100</sup>-<in-
existential-extrication-as-of-existential-unthought>^<manifestation intradimensionally); and
equally so, as the successive 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>`-threshold will reflect as of preconverging-or-dementing<sup>19</sup>–apriorising-
psychologism the ‘recurrent-utter-institutionalised mindset/’ reference-of-thought with respect
to base-institutionalised mental-dispositions’ as from the base-institutionalised perspective,
likewise the ‘ununiversalised mindset/’ reference-of-thought with respect to universalised
mental-dispositions’ as from the universalised perspective, the ‘non-positivism/medievalism
mindset/’ reference-of-thought with respect to positivistic mental-dispositions’ as from the
positivistic perspective, and prospectively so, the ‘procrpticism mindset/’reference-of-thought with respect to notional-deprocrypticism mental-dispositions’ as from the notional-deprocrypticism perspective. (This preconverging-or-dementing apriorising-psychologism reflection of the other lower registry-worldviews/dimensions mental-devising-representation naturally occurs to us but not when our positivism-procrpticism registry-worldview/dimension is so-construed as of preconverging-or-dementing apriorising-psychologism with respect to prospective deprocrypticism; and so as from the overall insight of a ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural-psychological-dynamics’ grounded at the successive institutional-cumulation/institutional-recomposure {as-to historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective ontological-normalcy/postconvergence-reflected‘epistemicity-relativism’>}, as ontological-completeness/ontological-normalcy/postconvergence driven). Taking the case of a non-positivism/medievalism context as highlighted above at its relative-ontological-incompleteness-induced—‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to ‘attendant-intradimensional’-prospectively-disontologising—preconverging/dementing apriorising-psychologism>—threshold (as-it-is-thus—‘in-wait’—for perversion-of reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, or-temporal-preservation-as-pseudointemporality-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-

3158
intradimensional’-prospectively-disontologising–preconverging/dementing—apriorising-psychologism’ social constructions of meaningfulness are in effect reflecting the registry-worldview/dimension uninstitutionalised-threshold requiring corresponding prospective institutionalisations/intemporalisations (whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought>-manifestation intradimensionally); and it is important to grasp that uninstitutionalised-threshold (however nefarious the consequences from an ontological-normalcy/postconvergence appreciation) are as critical and defining in their existentialism/full-depth-of-existential-implications just as institutionalisations, to fully appreciate the very nature of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as the most important thing/purposefulness of humanity-at-large. But then, our human intemporal-disposition responsible for the institutionalisation/intemporalisation process is equally inclined to focus-the-mind-more-thoroughly when dealing with phenomena that undermine ontological-veridicality and so specifically with the undermining of soundness of reference-of-thought, and so across the various institutional-cumulation/institutional-recomposure—⟨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\textsuperscript{53} it is naïve to operate on the basis of a ‘human transformation on the wrong dependence of our intemporal-disposition as firstnatureness’, thus the reason why we institutionalise as secondnaturing taking cognisance of the reality of our temporal-to-intemporal individuations dispositions. Just as implied elsewhere in this paper, the skewing (‘intemporality\textsuperscript{12}-asymmetric-subsumption-of-temporality\textsuperscript{99}’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) (from shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{100} to longness-of-register-of–meaningfulness-and-teleology\textsuperscript{100}) of capacity as shallow-limited-mentation-capacity to deeper-limited-mentation-capacity, is the transcendent 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/recompose/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 preemitting the ‘incidental resolution of temporal-preservation-as-pseudointemporality\textsuperscript{52}-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\textsuperscript{52}-preservation’ (at humanity-at-large scale) as it advances
an argument that still enculturates/endemises the upkeep of notions of superstition and sorcery.

as-of-existential-unthought> -of-temporal-dispositions) allows for the requisite base-institutionalising of recurrent-utter-uninstitutionalisation, universalisation of ununiversalisation, positivising/rational-empiricism of non-positivism/medievalism, and prospectively depropticising/preempting—disjointedness-as-of- reference-of-thought of propticism—or—disjointedness-as-of- reference-of-thought. The fact has always been that throughout the various institutionalisations this human intemporal-disposition individuation disposition has always been an indispensable re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-thinking -'projective-insights'/'epistemic-projection-in-conflatedness ˜-of-notional–depropticism-prospective-sublimation} (as longness-of-register-of—meaningfulness-and-teleology) with respect to human social-stake-contention-or-confliction-and-confliction and the reason for its conceptualisations to be construed as institutionalisation-as-virtue even though going by temporal-dispositions inclinations, ‘such abstract projection basically would hardly make sense’. The fact is that this intemporal inclination, while often not downright articulated for what it is but rather implied, is actually behind all formal constructs with an adoption of a ‘maximalist approach’ in the construal of social phenomenal possibilities. Likewise, the hermeneutic/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-references’ ways of thinking and instead strives for a universal implications depth-of-thought. Basically, on the same token the maximalising-recomposing-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-recomposing-for-relative-ontological-completeness — unenframed-conceptualisation the possibility of limited committing of malfeasance/offence, just as likewise the maximalising-recomposing-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-recomposing-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-susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology disruption of formal effectiveness).

ontological-normalcy/postconvergence-reflected-'epistemicity-relativism’}, with human ontological development from ‘shallow limited-mentation-capacity—{(as of relative apriorising/axiomatising/referencing-){of existential-contextualising-contiguity }—
constitutedness} to deeper limited-mentation-capacity—{(as of relative apriorising/axiomatising/referencing-){of existential-contextualising-contiguity }—
conflatedness} reconstrual/reconceptualisation’ and hence it is ontologically-contiguous as a virtue construct that is self-sustaining. 

constitutedness} to deeper limited-mentation-capacity—{(as of relative apriorising/axiomatising/referencing-){of existential-contextualising-contiguity }—
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-(of-existential-contextualising-contiguity)—constitutedness} to deeper limited-mentation-capacity-{as of relative apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—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-(of-existential-contextualising-contiguity)—constitutedness} to deeper limited-mentation-capacity—{as of relative apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—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—in-dimensionality-of-desublimating-lack-of
secondnaturizing/institutional-design defined by skewing (‘intemporality\textsuperscript{12}-asymmetric-subsumption-of-temporality\textsuperscript{5}’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory\textsuperscript{10} de-mentativity) as deferential-formalisation-transference by the intemporal-disposition/longness-of-register-of–meaningfulness-and-teleology\textsuperscript{10}) and critically without the transformation of the reality of human individuation dispositions as temporal (shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{10})–to–intemporal (longness-of-register-of–meaningfulness-and-teleology\textsuperscript{10}) as of human existential-form-factor. Thus the implication is that the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{6} succumbs to uninstitutionalised-threshold\textsuperscript{3} due to the dynamic-cumulative-aftereffect of human temporality/temporal-dispositions as of shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{10} in inducing uninstitutionalised-threshold\textsuperscript{3} which can only further be de-mentatively/structurally/paradigmatically resolved by maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{8} —unenframed-conceptualisation recomposre as transcendental-enabling/sublimating/supererogatory\textsuperscript{10} de-mentativity. Basically, incrementalism-in-relative-ontological-incompleteness\textsuperscript{9}—enframed-conceptualisation relation to meaningfulness as ‘a comprehensive additionality exercise’ thus fails to account for human temporality/temporal-dispositions as ‘not transformed’ and will tend at uninstitutionalised-threshold\textsuperscript{3} towards the perversion/derived-perversion of the institutionalisation reference-of-thought or reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{10}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (whether unconsciously, expediently or consciously), involving flawed-existential-elevation-of-reference-of-thought\textsuperscript{4}. This insight equally explains the nature of human progress as the natural mental-reflex is to think that human progress occurs incrementally as an exercise of additionality to the prior reference-of-thought and institutionalisation, which is wrong as human progress is all about our placeholder-
setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} grasp of the same intrinsic-reality-as-ontological-verbatimility in construing\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{99}/teleological-differentiation involving rather a ‘continuous\textsuperscript{55} maximalising-recomposing-for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation exercise’ of the same intrinsic-reality-as-ontological-veridicality but with deeper limited-mentation-capacity\textsuperscript{(as of relative apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity)—conflatedness) arising from the overall and specific accumulated human experiential possibilities of being on earth. Thus human progress as\textsuperscript{55} maximalising-recomposing-for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation is a change of human\textsuperscript{45} amplituding/formative-epistemicity—totalising—renewing—realisation/re-perception/re-thought-as-utter-placeholder—setup—ontological—rescheduling\textsuperscript{(by—a—renewing—of—apriorising/axiomatising/referencing—psychologism—as—the—new—referencing—basis—of—prospective—meaningfulness—and—teleology)} enabled by psychoanalytic-unshackling/memetic-reordering/institutional-recomposing, and it not about being incremental/additional but is rather a ‘\textsuperscript{55} maximalising-recomposing-for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation emerging-through (by maximal-as-intemporal—operating—modality—of—reference—of—thought—as—of—maximalising—recomposing—for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation—as—inducing—the—prospective—institutionalisation) of prospective-institutionalisation over the old/uninstitutionalised-threshold\textsuperscript{103} due to human limited-mentation-capacity-deepening\textsuperscript{53}, as base-institutionalisation is not an addition/increment over recurrent-utter-uninstitutionalisation but a ‘\textsuperscript{55} maximalising-recomposing-for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation emerging-through’, just as is\textsuperscript{104} universalisation over ununiversalisation, positivism over non-positivism/medievalism, and prospectively notional—deprocrypticism over procrypticism; as a\textsuperscript{55} maximalising-recomposing-for-relative-ontological-completeness\textsuperscript{88}—

3170
rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’. This further explains why meaningfulness is effectively an existentialism construct; existentialism in the sense that our limited-mentation-capacity-deepening needs to grasp imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness of reference-of-thought’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, as a priori over any subsequent elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—existential-contextualising-contiguity for the latter to be ontologically valid. Furthermore, the precedingness nature of ontological-normalcy/postconvergence with respect to human existential-reference/existential-tautologisation pivoting to ontology/ontological-veridicality speaks of a ‘decentering’ to the prospective ontological-construct that maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation effectively enables by placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology rescheduling (as it perpetually recompose to the intemporal as the relative absolute in value and ontology) over incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation which wrongly falls back to the relatively limited-mentation-capacity-deepening of the temporal presencing-as-if-definitely-set in wrongly construing it as the relative absolute’s-reference-of-thought. Insightfully with respect to the notion of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation, the law typically operates on the basis of anticipating maximally the possibilities of criminal acts with the anticipation of the maximal possibilities of victimisation from such acts (when it regulates weapons ownership, for
example) in effectively construing optimal prevention of criminality in society as a de-
mentative/structural/paradigmatic construct that more vitally shapes human action and its
‘effective enforcement’ is actually a minor portion of the de-mentative/structural/paradigmatic
construct of law over lawlessness; as it carries an inherent intemporality/longness that is
further summonable in improving the law with human ‘shallow limited-mentation-capacity—
constitutedness ⟩ to deeper limited-mentation-capacity—
apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity ⟩—
confulatedness ⟩ reconstrual/reconceptualisation’. Like all formal constructs it wouldn’t rely on
incremental-dispositions or temporal-accommodation 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⟩ that may lead to temporal mobbish dispositions, the
fundamental point being that that element of ‘abstraction-of-thought/principled-thought’ is
decisive as with all knowledge constructs. Rather the limit of such intemporal thinking is not
the <amplituding/formative> wooden-language—(imbued—averaging-of-thought—as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—
‘nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications⟩ but
operates and is based in effect on intemporal projection-of-thought in an intersolipsistic relation
to intrinsic-reality/ontology/ontological-veridicality on the validity of the intercession of
ontological-primemovers-totalitative-framework implied predicative-effectivity—sublimation—
(as-to-underlying,—ontological-commitment—<implied—self-assuredness-of-ontological-good-
faith/authenticity—postconverging—de-mentating/structuring/paradigming—as-being-as-of—
existential-reality⟩) and by extension the intercession of formal/conventioning rules as
institutionalisation arising in validation of the former, and their corresponding percolation—
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

3173
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-temporality⁹ to solipsistic-intemporality⁸ and as such solipsism as of solipsistic-intemporality⁸ 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-or-authenticity⁹/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>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-framework⁹ inducing
projective-insights and predicative-insights) will become a self-made revolutionary and question the teacher indicating the correct answer to 2+2 as being 4; depending equally on its notional sense of intemporal-projection/longness-of-register-of—meaningfulness-and-teleology relative to temporality/shortness-of-register-of—meaningfulness-and-teleology as to the child’s underlying ‘conception of the ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming’, further explaining in the bigger picture why maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation pursuits, apparently unnecessary from a temporal interest point of view, are intemporal-solipsistically undertaken. Insightfully despite the constant ‘social affirming’ that the correct answer is 5, unlike it might be erroneously be thought, the child’s insistence now that the answer is 4 is ‘not truly’ out of the ordinary as with respect to its construal of all other meaning including other additions, the child’s knowledge and learning has always been about confirming any such meaning by its notional sense-of-solipsism as of superseding-oneness-of-ontology; but this particular solution for the addition rather becomes outlying for the child because despite the ‘social affirming’ of 2+2 as being 5, such a confirmation by a notional intemporal sense-of-solipsism as of superseding-oneness-of-ontology is not forthcoming, and in lieu rather gets the solipsistic confirmation as 2+2=4! Thus this points out that our interrelationship to meaningfulness is most authentically and fundamentally by pointing out a notional intemporal ‘sense of solipsism’ in each of us to access intrinsic meaning. Such ‘intersolipsistic-pointing exercise’ is only possible because of: our common underlying ‘coherence/contiguity-of-superseding—oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,—and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming—as-being-as-of-
existential-reality> 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)’.

<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-and-accrues projected-and-then-ensuing-predicated coherence/contiguity as meaningfulness’, and existentially so as of our ‘social framework of intersolipsistic deambulation’. So there is no medium for intersolipsism but for the fact of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating–nascence,-disclosed-from-prospective-
epistemic-digression accruing to each individual, implying our limited-mentation-capacity enables us at any given phase of our existence to mutually be able to ‘solipsistically reference a common sense of inherent existential-reality’, and so increasingly as of our common species, common registry-worldviews, common communities, common institutions and common personhoods and socialhood; and so, however ontologically-veridical our meaningfulness-and-teleology within institutionalisation-threshold or as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> at uninstitutionalised-threshold. This will equally explain why in the rare cases reported in the media of infants abandoned and adopted by animals like dogs and monkeys, such infants often tend to adopt behaviours of the animals as of ‘mutual solipsism or intersolipsism of reference to underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality> as of ontological-prime movers-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 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

~postconverging–de-mentating/structuring/paradigming~as-being-as-of-
existential-reality> 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) 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-
onontological-incompleteness reference-of-thought implied beyond-the-consciousness-awareness-teleology ~in-existential-extrication-as-of-existential-unthought> of the registry-worldview/dimension, it is a generalised certainty that sorcery and sorcerers/sorceresses do exist (as of the non-positivism social-setup own threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation~as-to–‘attendant-
intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-
psychologism at their non-positivism uninstitutionalised-threshold). This conception speaks
of that registry-worldview/dimension subjectivity and intersubjectivity as of ‘a
wooden-language–(imbued–averaging-of-thought–as-to-
‘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-reality/ontological-veridicality, and so beyond subjectivity and intersubjectivity, arising as of purely ‘solipsistic-and-intersolipsistic insights in referencing underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment of implied—self-assuredness-of-ontological-good-faith/authenticity~postconverging–dementating/structuring/paradigming—as-being-as-of-existential-reality) as of ontological-prime-movers-totalitative-framework and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) as a potential capacity in all individuals, then the construal of intrinsic-reality/ontological-veridicality will tend to actually be defined whether beyond-the-consciousness-awareness-teleology~in-existential-extrication-as-of-existential-unthought as implied by subjectivity and intersubjectivity as a ‘construct of human condition of construal of intrinsic-reality/ontological-veridicality as supposedly knowledge’, with the consequence that humankind construal of intrinsic-reality/ontological-veridicality is
ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming as-being-as-of-existential-reality> 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), will largely be jeopardised since the ‘putting-into-question’ as a solipsistic exercise with the possibility of getting at the very core of what is ‘further divulge-able’ by intrinsic-reality/ontological-veridicality, is largely compromised by a subjectivity and intersubjectivity

<amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-
’nondescript/ignoreable–void ’-with-regards-to-prospective-apriorising-implications>}

mental-disposition. This distinction between subjectivity and intersubjectivity as referencing human condition of construal of intrinsic-reality/ontological-veridicality from solipsism and intersolipsism as referencing human effective/ineffective construal of intrinsic-reality/ontological-veridicality as to ontological-performance ~<including-virtue-as-ontology>, is actually important because (while less critical to elucidate this in the natural sciences given the immediacy of constraint from intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity hence implicited), the implications for its comprehensive and conscious understanding in the social world (for conceptualising knowledge while superseding human temporality”/shortness as ignorances/desublimation, so-construed as ‘knowledge-notionalisation’) is decisive as it requires both an understanding of ‘the human condition in its construal/relation to intrinsic-reality/ontological-veridicality’ and ‘understanding of inherent intrinsic-reality/ontological-veridicality’; and so, as a prerequisite for the organic-knowledge necessary for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-
and-teleology as of prospective notional-deprocrypticism registry-worldview institutionalisation. For instance, the concepts of apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—constitutedness, first-level presencing—absolutising-identitive-constitutedness, second-level presencing—absolutising-identitive-constitutedness, third-level presencing—absolutising-identitive-constitutedness and apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—conflatedness of temporal-to-intemporal individuations as of 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> to threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation.<as-to—‘attendant-intradimensional’-prospectively-disontologising—preconverging/dementing—apriorising-psychologism> so-articulated previously as of ‘notional—conflatedness/to—conflatedness perspectivation of ontologically-veridical dynamic-cumulative-aftereffect/aftereffect’ in enabling a storied-construct/ontologically-valid-narration aetiolgisation/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 transcendent-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-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity but then with a high risk of inducing virtualities thus explaining the continually reshaping/re-categorisation/re-optimising of experimental content when the virtualities come to be seen as unreal or deficient or suboptimal, and so more critically with the practitioner’s experience tend to be driven heuristically actually as of presencing—absolutising-identitive-constitutedness or apriorising/axiomatising/referencing-of-existential-contextualising-contiguity 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 (whereby successive generations take a shot at the superseding–oneness-of-ontology that is existence like Ancient Civilisations like Greece establishing that matter is made up of water, fire, air, earth and ether critically establishing the psyche of matter as composed of basic elements and successive recomposurings right up to our modern-day quantum-mechanics recomposuring as of historiality/ontological-eventfulness/ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism‘>, rather than it erroneously being construed as an incremental exercise; as it is only incremental in the literal sense but in the ‘operant sense’ it is an exercise of maximalising-recomposuring-for-relative-ontological-
completeness—unenframed-conceptualisation as of transversality—<for-sublimating-existential-eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—‘motif—and-apriorising/axiomatising/referencing’ overall reconstruing/reconceptualising rather than just incrementing. This insight is important for critical thought and analysis as oftentimes it is naively assumed that prospective knowledge is to be simply obtained by ‘additioning’ or ‘cumulating’ to prior works rather than the more pertinent insight of <amplituding/formative—epistemicity>—totalising—renewing—realisation/re-perception/re-thought as of a same superseding—oneness-of-ontology that is existence. On the same token, this tautological insight about the precedingness of existence can be extended to the notion of nothingness with nothingness rather existing in existence as there is no nothingness or for that matter anything out of existence which is ‘conceptually’ emanation-as-to-the-all-defining-ontological-primemovers-totalitative-framework—intercession, with nothingness rather the ‘conceptual devising of the metaphysics-of-absence—{implicated-epistemic-veracity-of—nonpresencing—<perspective—ontological-normalcy/postconvergence>} of existence’ with existence conceptually construed in metaphysics-of-presence—{implicated—‘nondescript/ignorable—void ’—as-to—presencing—absolutising-identitive-constitutedness }; but then with existence being its very own metaphysics-of-presence—{implicated—‘nondescript/ignorable—void ’—as-to—presencing—absolutising-identitive-constitutedness }, the mutual equivalence of both 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>} 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\textsuperscript{8} of reference-of-thought\textsuperscript{8} devolving-as-of-instantiative-context as to existence-potency\textsuperscript{8} sublimating-nascence, disclosed-from-prospective-epistemic-digression \( \text{rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality} \) which is necessarily ‘the absolute a priori’ (as existential-contextualising-contiguity’s reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{8} of reference-of-thought\textsuperscript{8} devolving-as-of-instantiative-context as to existence-potency\textsuperscript{8} sublimating-nascence, disclosed-from-prospective-epistemic-digression \( \text{rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality} \) construed as of increasing human limited-mentation-capacity-deepening\textsuperscript{8} in the apriorising/axiomatising/referencing of meaningfulness-and-teleology\textsuperscript{100} construal’) of superseding–oneness-of-ontology/oneness-of-meaningfulness and just as well the notion of nothingness can’t ‘conceptually’ exist out of the notion of meaningfulness which references existence and all that is in existence as ontological. Actually nothingness is rather a ‘constructive tautological device’ as is actually the case with all human knowledge (mental-devising-representation of teleological reorientation), as it doesn’t speak of any inherent change in intrinsic-reality but rather of change of human \(<\text{amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholer-setup-ontological-rescheduling}\{\text{by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-teleology}\}, just as the many conceptualisation herein like the registry-worldviews/dimensions and ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{68} are actually speaking of human rescheduling of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} in grasping a superseding–oneness-of-ontology/intrinsic-reality that has been so all the time; and so critically talk of transcending from shallow to deeper superseding–oneness-of-ontology is no
\\(de-mentation-or-dialectical–de-mentation\)–stranding-or-attributive-dialectics\}\rangle\) in compensation of human limited-mentation-capacity-deepening\(^5\) as ‘shallow limited-mentation-capacity\{as of relative apriorising/axiomatising/referencing–(of-existential-contextualising-contiguity)—constitutedness\} to deeper limited-mentation-capacity\{as of relative apriorising/axiomatising/referencing–(of-existential-contextualising-contiguity)—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\(^6\). The idea is that ‘intrinsic-reality/ontology is not changed’ but rather it is ‘human \(<amplituding/formative–epistemicity>totalising–renewing–realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling\{(by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-teleology}\) that is changed’. Technically, the implication is that existence/being cannot be thought outside of human thought/limited-mentation-capacity); as a conclusion driven by the insight that human thought/limited-mentation-capacity in construing existence/being implies human \(^6\)meaningfulness-and-teleology\(^6\) is necessarily of ontological-prime-movers-totalitative-framework\(^2\) or attendant. However the disavowal rather
than renewal/deconstruction/ontological-reconstituting–as-to-conflatedness\(^2\) of human thought/limited-mentation-capacity will imply its dissolving into a ‘nihilism of meaningfulness-and-teleology\(^{10}\)’ 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 \(^3\) ‘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\(^7\)—of-the-human-institutionalisation-process\(^5\) as of difference-conflatedness—as-to-totalitative-reification\(^7\)-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\(^7\)/attendant reconstruals/reconceptualisations of existence/being as of human deepening thought/limited-mentation-capacity so enabled by our capacity for \(^{14}\) de-mentation-
de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) behind the successive institutional-cumulation/institutional-recomposurer-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-preservation-as-pseudointemporality-preservation) of the sort: she deserves to be rape because she was scantily clad as well dressed women will not be raped; his goods deserve to be stolen as he didn’t look after them properly; those people/group/ethnicity deserved what happened to them because they are so and so; etc. The intemporal reasoning maximalist approach (non-incremental, non-‘disjointedness-as-of- reference-of-thought’ and striving for the ontologically-utter) that permeates many a formalised construct does not entertain meaningfulness within the sphere of temporal-and-social-trading and is rather transcendental inherently, as it simply supersedes and skews (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) meaningfulness-and-teleology towards the universal/intemporal as of implication. In other words, maximalising-recomposuring-for-relative-ontological-completeness—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
meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩ mental-disposition going by their different existential preconverging/postconverging–de-mentating/structuring/paradigming; as the ordinariness ∧amplituding/formative⟩ wooden-language⟨imbued—averaging-of-thought⟨as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩⟩ mental-disposition will emphasise a registry-worldview/dimension ∧amplituding/formative⟩ wooden-language⟨imbued—averaging-of-thought⟨as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩⟩ in a temporal extricatory preconverging–de-mentating/structuring/paradigming as of ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ as if such ∧amplituding/formative⟩ wooden-language⟨imbued—averaging-of-thought⟨as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩⟩ arose all by itself whereas a \textsuperscript{55} maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation mental-disposition emphasises the human existential tale as of the succession of opened-structures of \textsuperscript{56} meaningfulness-and-teleology \textsuperscript{00} that account for the possibility of our present and prospectively opened-construct-of—meaningfulness-and-teleology \textsuperscript{00} for enabling future possibilities. Even when it comes to the social integration of \textsuperscript{55} maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming, it is often the case that such \textsuperscript{56} meaningfulness-and-teleology \textsuperscript{00} is bound to the denaturing \textsuperscript{5} 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-
temporal extricatory preconverging–de-mentating/structuring/paradigming concatenation to it, if the requisite institutionalisation and formalisation constructs are not priorly attended to. Even such that notions like exceptional, genius, prophesying, etc. associated with maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation mental-dispositions, as recognised by the Niezschean imagination are more often than not construed beyond-the-consciousness-awareness-teleology as ‘derogation to the fact that such maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming can hypothetically be incumbent of all humans as to their choice of intellectual-and-moral orientation and their specific focus’, and thus paradoxically implying as of the blurriness of the social domain that such so-called exceptional, genius, prophesying, etc. are ‘abnormal’ with the paradox that their implied ontological-veridicality is ‘abnormal’, thus by that same token falsely upholding the ontological-pertinence of ordinariness as a non-decenterable wooden-language-{imbued—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 a non-decenterable wooden-language-{imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}!

Actually the paradox is that, no transcendentally implied construct is effectively a ‘grounded knowledge-construct commitment’ inherently as it inevitably and fundamentally puts into question the underlying intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supernatural–de-mentativity ontological-primes-totalitative-
framework notion, which is the prior amplituating/formative
epipistemictotalising/circumscribing/delineating referencethought–formative
instantiative-context–meaningfulness-and-teleology as of its (given consciousness’s
neuterising-induced)referencethought–teleological-de-
mentating/structuring/paradigming–of-meaningfulness. Such transcendental implications arise
as a transitional construct that is in effect as of a psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring articulation by its crossgenerational transcendental
implications. By the mere fact of implied prospective relative-ontological-completeness
reference-of-thought over prior relative-ontological-incompleteness reference-of-
thought a prospective transcendece-and-sublimity/sublimation/supererogatory–
de-mentativity involves the prospective reference-of-thought rather ‘registering-and-reflecting a beyond-the-
consciousness-awareness-teleology = <in-existential-extrication-as-of-existential-unthought>
meaningfulness-and-teleology as of organic-knowledge Being correction’ of the prior
reference-of-thought, such that the prior reference-of-thought logical-dueness doesn’t even
arise as the prospective reference-of-thought is the relatively complete ‘ontological-resetting’
meaningfulness-
and-teleology’ over the prior ‘reference-of-thought ‘effecting-parsimony-as-of-shoddiness-
and-incompleteness-to–meaningfulness-and-teleology’; just as the introduction of
chemistry science carries an organic effecting-wholeness-as-of-profoundness-and-
completeness-to–meaningfulness-and-teleology over a non-positivism/medievalism
alchemic material construal. Basically, maximalising-recomposuring-for-relative-ontological-
completeness—unenframed-conceptualisation summoning a depth of ‘ontological-
reconstituting–as-to-conflatedness/deconstruction as of ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality enables humankind to
supersede the circularity of intradimensional hollow-constituting misappropriation-of-meaningfulness-and-failing-intemperal-preservation (which temporal-preservation-as-pseudointemperality-preservation actually speaks of relative-ontological-incompleteness-induced, ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to ‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing apriorising-psychologism’, thus ‘in-wait’-for-perversion-of-reference-of-thought as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, and defines successive institutional-collapse/institutional-recumulation-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism} uninstitutionalised-threshold explaining why institutionalisation becomes stuck at that level until the corresponding threshold is superseded for a prospective/transcending/superseding institutionalisation) for prospective transcendental possibilities. On the basis of such hollow-constituting misappropriation-of-meaningfulness-and-failing-intemperal-preservation circularity, one may perfectly argue that any of the institutionalisations are just as good so long as people are relatively satisfied but such an argument is never made of lower/prior institutionalisations with the implications that its elicitation within a registry-worldview as present is nothing more but an act of ‘ontological-bad-faith/inauthenticity’, but then a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation approach is one that doesn’t reason in temporal-accommodation but provides the opportunity for prospective institutional possibilities. maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation was what was in the minds of the Copernicus, 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 extension (but for the complexes arising from our metaphysics-of-presence-{implicit-'nondescript/ignorable-void’-as-to-presencing—absolutising-identitive-constitutedness}) all humans in our procrypticism—or–disjointedness-as-of-reference-of-thought are procryptic and it is no use turning around to our fellow mortals to do social-aggregation-enabling; with the more critical issue being what is the ontological-contiguity—of-the-human-institutionalisation-process implication as from the prospective epistemic-projection perspective! Such temporal-dispositions are characteristically draggy across all registry-worldviews/dimensions explaining why all transcendence-and-sublimity/sublimation/supererogatory—de-mentativity meet with temporal resistance going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor which take the form of subontologisation/subpotentiation (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect). - As the ‘incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation <amplituding/formative> wooden-language-{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—}
disposition tends to wrongly define the reference-of-thought of a given prior/transcended/superseded registry-worldview as the absolute framework of ‘postconverging-or-dialectical-thinking’–apriorising-psychologism, and so by reflex, as if the successive prior institutional-cumulation/institutional-recomposure–(as-to-

wrongly ignores the ontological-normalcy/postconvergence (prospective-transcendence-inperpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) nature of intrinsic-reality/ontological-veridicality, such that when there is a need to achieve ontologically-veridical meaningfulness by prospective reference-of-thought with new reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, the ‘incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation wooden-language—{imbued—averaging-of-thought—leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—nonexistent/ignoreable–void—with-regards-to-prospective-apriorising-implications}’ simply engages in ‘totalising—self-referencing-syncretising’ to its prior/transcended/superseded reference-of-thought with its prior/old reference-of-thought–categorical-imperatives/axioms/registry-teleology that are failing/not-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation due to their temporal-preservational nature with respect to their own perversion-of-reference-of-thought—not-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation threshold. It is only the ontological-primemovers-totalitative-framework and positive-opportunism of the prospective/transcending/superseding reference-of-thought in the middle to long run construed as of de-mentation—{suppererogatory—ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics} that will induce its untenability/internal-contradiction/internal-incoherence/institutional-constraining and the collapsing/overriding of the prior/transcended/superseded (as ‘postconverging-or-dialectical-thinking—psychology or
psychology-of-mentation-dynamics or natural-psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring), and so going by their ‘relative ontological-effectivity’. This explains why a recurrent-utter-uninstitutionalised, an ununiversalised, a non-positivism/medievalism, or prospectively a procrypticism mindset, by

\[\text{<amplituding/formative–epistemicity>totalising–self-referencing-}
\text{syncretising/circularity/interiorising/akrasiatic-drag}\]

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 ‘moulding’ of human limited-mentation-capacity-deepening of notional–firstnatures—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence to allow for successive transcendence-and-sublimity/sublimation/supererogatory-de-mentativity; and as a social conceptualisation operates as ‘a relation of intersolipsistic mindsets in transversality—for-sublimating–existential-eventuating/denouement—of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ led by the preceding/superseding intercession of intrinsic-reality/ontological-veridicality as validated by ontological-primemovers-totalitative-framework. (Noting that beyond this point of solipsistic contemplation is the end of ontology, as of ontological-primemovers-totalitative-framework/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-existential thus explaining the blurring that often arises between metaphysics and ontology as there is hardly any metaphysical construct
that doesn’t strive to be existentially relevant as of the present, thus carrying ontological implications of conceptualisation whether it is demonstrably ontologically-veridical or not; and this latter point answers the fundamental philosophical quest to escape metaphysics for ontology as of the very ontological-contiguity —of-the-human-institutionalisation-process which is rather about ‘successions of metaphysics-of-absence insights as the successive transcendental-enabling/sublimating/supercratory-de-mentativity rules in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process yielding in-lockstep the successively more ontologically profound metaphysics-of-presence—construed as the successive institutionalisations as implied by ontological-normalcy/postconvergence’ towards the notional—deprocrypticism registry-worldview/dimension which is what then achieves ontology as ‘attained ontological-normalcy/postconvergence’. Likewise, since in effect there is hardly any ‘present pure-ontology’ as one that is beyond existential implications contentions about the purity/absoluteness/unassailability of its veracity, this rather validates a novel and positive construal of metaphysics as that which is subject to present existential implications contentions such that all supposed present ontologies are metaphysical constructs as of their non-elucidations. Hence even science itself despite its positive perspective is a metaphysical construct.) Hence, from a maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation insight, the <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of ‘incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation <amplituding/formative> wooden-language—<imbued—averaging-of-thought—<as-to—leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—
disposition is rather the prior/transcended/superseded reference-of-thought to be construed as
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > (reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{106} of\textsuperscript{106} 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\textsuperscript{101} 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\textsuperscript{103}), and this fundamentally undermines the ‘ontological validity and veracity’ of such a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} as supposedly of 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\textsuperscript{97} reflex (or ‘conviction-as-to-profound-supererogation\textsuperscript{97}-reflex’ or intemporal-disposition-reflex-admittance-reflex/in-phase-reflex).

Beyond our illusion-of-the-present/present-consciousness/mirage\textsuperscript{1} amplituding/formative-epistemicity\textsuperscript{13} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{13} positivistic registry-worldview perspective, we can grasp that the lower registry-worldviews ‘mentally projected 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\textsuperscript{97} reflex (or ‘conviction-as-to-profound-supererogation\textsuperscript{97}-reflex’ or intemporal-disposition-reflex-admittance-reflex/in-phase-reflex’) are flawed at their uninstitutionalised-threshold\textsuperscript{111}, and the same applies to us in ontological-normalcy/postconvergence. The nature of this ‘conviction-as-to-profound-supererogation\textsuperscript{97}-
reconstituting—as-to-conflicatedness\textsuperscript{12}/deconstruction compensating-alteration or realteration of meaningfulness’ of the intemporal-disposition), as the basis of the institutionalisation/intemperalisation processes at registry-worldview/dimension or intradimensional level, and ultimately explaining the transcendental/transdimensional/interdimensional/ maximalising-recomposing-for-relative-ontological-completeness\textsuperscript{8}—unenframed-conceptualisation level successiveness of institutionalisations (as recurrent-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation, universalisation/non-positivism-or-medievalism, positivism/procrysticism, 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\textsuperscript{9}, and such iterability/iteration (of ontologically-veridical-meaningfulness-and-ontological-reference) being driven by intemporal-preservation-in circularity/recurrence/repetition/repeatability\textsuperscript{9} (as longness-of-register-of—meaningfulness-and-teleology\textsuperscript{10}) with the latter ‘distracted/circumvented’ by temporal-preservation-as-pseudointemporality\textsuperscript{13}-preservation alterity/alteration-in circularity/recurrence/repetition/repeatability\textsuperscript{9} as shortness-of-register-of—meaningfulness-and-teleology\textsuperscript{10}, requiring the further realterity/realteration-of-such temporal-preservation-alterity/alteration-in circularity/recurrence/repetition/repeatability\textsuperscript{9} as ‘ontological-reconstituting—as-to-conflicatedness\textsuperscript{12}/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-conflicatedness’). 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-conflicatedness’/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-conflicatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ exercise but rather institutionalisation/intemporalisation or seconndnaturung, which is about ‘skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–dementativity)/constraining towards’ the intemporal-disposition for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation to enable the given prospective institutionalisation. Thus the fact is that this iterability (of meaningfulness and ontological-reference) is not a property of ‘intrinsic-reality as existence-emanance’ but actually the result/effect of human limited-mentation-capacity-deepening coming-into-grips with intrinsic-reality as existence-emanance, and so in the succession of institutionalisations. The implication
of this iterability (due to temporality\textsuperscript{-preservational-ality/alterations in
distraction/circumvention of intemporal\textsuperscript{-preservation-iteration for construct of
temporal/ontologically-veridical meaningfulness) is that all issues of perversion-of-
reference-of-thought\textsuperscript{-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation} (as opposed to issues of logical-processing-or-logical-
implication\textsuperscript{-supposedly-apriorising-in-conviction-as-to-profound-supererogation}), can only
be construed as implying ‘a perpetual construct for upholding intemporal\textsuperscript{-in-preservational-
compensation-ality/alteration over temporality\textsuperscript{-in-preservational-distorting-
ality/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\textsuperscript{-firstnaturedness—temporal-to-intemporal-dispositions\textsuperscript{-so-construed-as-from-
perspective—ontological-normalcy/postconvergence}’ is wrong, as this simply allows for
temporality\textsuperscript{-in-preservational-ality/alterations to ‘hollow-constitute’ at that supposed
‘intemporal/ontological-definitive-construct-as-a-common-ontological-reference-of-the-
meaningfulness-of-the-various-notional\textsuperscript{-firstnaturedness—temporal-to-intemporal-
dispositions\textsuperscript{-so-construed-as-from-perspective—ontological-normalcy/postconvergence}’. And
just as we grasp this notion of ‘the-upholding-of-intemporal/ontologically-veridical-
meaningfulness’ at the-interdimension level where the registry-worldviews/dimensions are
intemporally ‘ontologically-reconstituted’/deconstructed, only to be temporally ‘hollow-
constituted’ requiring prospective intemporal ‘ontological-reconstituting\textsuperscript{-as-to-
conflatedness\textsuperscript{-deconstruction explaining the successive institutional-cumulation/institutional-
recomposure\textsuperscript{-as-to-historiality/ontological-eventfulness\textsuperscript{/ontological-aesthetic-tracing-
<perspective—ontological-normalcy/postconvergence-reflected\textsuperscript{-epistemicity-relativism}>}}."

3209

drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect). Ultimately the philosophical pessimism of many a philosopher stems from this confusion about the achievement of human emancipation and virtue, in naively construing that such an achievement is a definitiveness-construct-of-meaningfulness rather than an ‘iterability-construct-of-meaningfulness for the upholding of the intemporal construct of ontologically-veridical-meaningfulness’ as implied by the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-normalcy/postconvergence. Strangely enough, this idea can be derived from the contrastive implications of metaphysics-of-presence-{implicit-'nondescript/ignoreable–void ’-as-to-presencing—absolutising-identitive-constitutedness } (with its illusion-of-the-present/present-consciousness/mirage/epistemic-totalising~self-referencing-syncretising) and metaphysics-of-absence-{implicit-ed-epistemic-veracity-of- nonpresencing—perspective—ontological-normalcy/postconvergence} as postdication (suprastructuring transcendental-insight-projection-capacities). Ontologically speaking, the institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflect—epistemicity-relativism}> in their evolving de-metation-(supererogatory—ontological de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) registry/registry-worldview/ontological-reference dialecticisms as at one moment ‘postconverging-or-dialectical-thinking—apriorising-psychologism’ and at another preconverging-or-dementing —apriorising-psychologism are effectively a reflection of the reality of a dynamic dialectics of ‘metaphysics-of-presence-{implicit-'nondescript/ignoreable–void ’-as-to-presencing—absolutising-identitive-constitutedness ’}" and ‘metaphysics-of-absence-{implicit-ed-epistemic-veracity-of- nonpresencing—perspective—ontological-normalcy/postconvergence}>’ retracing of ontologically-veridical placeholder-
existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity\textsuperscript{39} -reification\textsuperscript{40}/superseding–oneness-of-ontology\textsuperscript{41} of ontologically-veridical-meaningfulness that is not actually spoken-of by non-positivism/medievalism mindset/\textsuperscript{8} reference-of-thought wrongly contending\textsuperscript{8}; with the Derridean (existential)-trace being the suprastructuring positivistic \textsuperscript{39} 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 \textsuperscript{1} perversion-of-\textsuperscript{8} 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−
onontological-normalcy/postconvergence \}’ as postdication. Paradoxically, postdication (as
metaphysics-of-absence−\{implicated-epistemic-veracity-of− nonpresencing−<perspective−
onontological-normalcy/postconvergence \}) highlights that ontological-
normalcy/postconvergence is rather conceptualised more effectively with the present-
considered-as-being-in-epistemic-abnormalcy/preconvergence\textsuperscript{10} -perspective-(preconverging-or-
dementing\textsuperscript{11} –apriorising-psychologism–\textsuperscript{8} reference-of-thought)-and-hence-suprastructurable by
‘metaphysics-of-absence−\{implicated-epistemic-veracity-of− nonpresencing−<perspective−
onontological-normalcy/postconvergence \}’-perspective-(‘postconverging-or-dialectical-
thinking –apriorising-psychologism’– reference-of-thought) which is then actually
prospective (to-resolve-the epistemic-abnormalcy/preconvergence\textsuperscript{10}); 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 \(<\text{amplituding-formative-epistemicity}>\text{totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drug}\>\). This posture is validated by the decreasing epistemic-abnormalcy/preconvergence nature of the successive institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>\} from retrospective to present to prospective, whereby there is decreasing epistemic-abnormalcy/preconvergence as the institutionalisation/intemporalisation process veers towards ontological-normalcy/postconvergence (from recurrent-utter-uninstitutionalisation to base-institutionalisation to 10 universalisation to positivism and prospectively to deprocrypticism).

circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity\textsuperscript{29}-reification\textsuperscript{37}/superseding-oneness-of-ontology\textsuperscript{41}, with the fundamental faulty-mentation-procedure-deception-or-urge\textsuperscript{2} being the wrongful validation as supplanting-conviction-as-to-profound-suprerogation\textsuperscript{9}—of—‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism of its\textsuperscript{34} reference-of-thought in the very first place as in reality the\textsuperscript{34} reference-of-thought reflected from futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{100} as of prospective notional–deprocrypticism registry-worldview will be suprastructural to it (or beyond-the-consciousness-awareness-teleology\textsuperscript{100}—<in-existential-extrication-as-of-existential-unthought> of the procrypticism\textsuperscript{24} perversion-of\textsuperscript{24} reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation> as reflected/perspectivated as preconverging-or-dementing\textsuperscript{19}—apriorising-psychologism). The idea equally is that as a perversion-of\textsuperscript{24} reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation> there isn’t any ‘definitiveness-intemporal/ontological-construal-of-meaningfulness-as-there-is-no-common-reference-of-thought-relative-to-the-notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’ but rather ‘iterability-(of-ontological-veridicality)-by-(ontologically-reconstituting/deconstructing)-alteration/altery-for-intemporal/ontological-construal-as-the-basis-for-suprastructurally-disambiguating—reference-of-thought-of-the-various-notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’ in grasping and preempting postlogism\textsuperscript{78} and temporal-dispositions-conjugated-postlogism\textsuperscript{8} in temporal-preservation-as-pseudointemporality\textsuperscript{92}-preservation. As by implying rather a ‘definitiveness-intemporal/ontological-construal-of-
meaningfulness-on-the-basis-of-a-common-reference-of-thought-relative-to-the
secondnaturing. It is this understanding of postlogism\textsuperscript{77} and conjugated-postlogism\textsuperscript{78} in preconverging-or-dementing\textsuperscript{19} integration-of-temporal-dispositions as a ‘dynamic-cumulative-aftereffect of subontologisation’ as ‘perverting, by alterity/alteration, the ‘reference-of-thought of ontologically-veridical meaningfulness’ in iteration/succession’, wherein new sets of denaturing slanted-and-formulaic-postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>\textsuperscript{77} (absolving/fleeting/escaping-reflex–logic) involving their conjoining as ‘conjoining-looping-set-of-narratives of flawed-existential-elevation-of-reference-of-thought\textsuperscript{11} by temporal-dispositions-conjugated-postlogism\textsuperscript{78}, as well as extrinsic-attribution with different sets of interlocutors in succession underlies the psychopathic and social psychopathy phenomenon, ‘with emphasis being rather on examining this alterity/alteration as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existent-contextualising-contiguity\textsuperscript{39} reification\textsuperscript{87}/superseding–oneness-of-ontology\textsuperscript{40} as ‘successive slanted-and-formulaic-postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>\textsuperscript{77} with their corresponding ‘conjoining-looping-set-of-narratives’ perverted-meaningfulness and extrinsic-attribution with successive sets of interlocutors and as conjugated-postlogism\textsuperscript{78} mental-dispositions equally assume a purposefulness of their own (that must be factored-in when analysing psychopathic/postlogic and social-psychopathic situations), in grasping the true nature of the fundamental psychopathic-postlogism\textsuperscript{77} and other-temporal-conjugated-postlogism\textsuperscript{78} mental-dispositions in ‘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 so, as of aetiologisation/ontological-escalation in grasping the importance of social and formal institutionalisation percolation-channelling-<in-deferential-formalisation-transference> in the construing of institutionalised

3218
oneness-of-ontology\textsuperscript{1}. This is the abstract foundation that defines registry-worldviews/dimensions uninstitutionalised-threshold\textsuperscript{10}, and so, as fundamentally imbued in human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued ‘notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence’—existentialism-form-factor which is de-mentatively/structurally/paradigmatically susceptible to relative-ontological-incompleteness\textsuperscript{19}—induced, ‘threshold-of—nonconviction/madeupness/bottomlining—in-shallow-supererogation’\textsuperscript{19}—as-to—‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing apriorising-psychologism’, up to notional–deprocrypticism which when effectively achieves escapes uninstitutionalised-threshold\textsuperscript{10} by the mere fact that notional–deprocrypticism psychologism is one that factors in in its (recomposured)-consciousness-awareness-teleology\textsuperscript{100} 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\textsuperscript{75} including postlogism\textsuperscript{78} 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
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 \(<\text{amplituding/formative}>\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness}/\text{transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation}\rangle\), 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-undeterminacy/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/suberogatory-de-mentativity as deferential-formalisation-transference to the intemporal for its transcendence-and-sublimity/sublimation/suberogatory-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 psychology-of-mentation-dynamics or natural–psychological-dynamics’ (as an ontology-driven
ontological-normalcy/postconvergence perspective 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 (‘postconverging-or-dialectical-thinking\(^{20}\)–apriorising-psychologism’ \(^{9}\) reference-of-thought). With ontology-driven implying that our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{100}\) is just a ‘placeholder-setup’ that doesn’t has any inherent ontological validity, but is rather as valid as its representation/schedule of ontology/ontologically-veridical-meaningfulness/intemporality\(^{1}\), such that with the insight of more profound ontology/ontologically-veridical-meaningfulness/intemporality\(^{1}\), the ‘placeholder-setup’ as placehoder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{100}\) 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/mentala-devising-representation/mentation/consciousness-awareness-teleology\(^{100}\) has been developing all along from the mindset/\(^{1}\) reference-of-thought of an recurrent-utter-institutionalised, base-institutionalised,\(^{104}\) universalised and positivised, with the implication that the latter’s mindset/\(^{1}\) reference-of-thought is not beyond prospective transcendence-and-sublimity/sublimation/superrrogatory–de-mentativity where such prospectively more profound ontology is demonstrated to imply a renewal of human \(^{1}\) reference-of-thought of meaningfulness (as deprocrypticism), and with the further implication that all along it is essentially about a same species of a same underlying human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnatedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor induced
dynamism of shallow limited-mentation-capacity—\(\text{as of relative apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)}\)—constitutedness to deeper limited-mentation-capacity—\(\text{as of relative apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)}\)—conflatedness. In fact, psychoanalysis is actually a natural existential human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology process with the difference that such comprehensively conceptually-directed constructs as is implied with notional–deprocrypticism with respect to the present positivism/procrypticism are relatively more focussed and thus potent where ‘ontologically-pertinent and so-demonstrated to be ontologically-pertinent’; and by and large form part and parcel of the human psychoanalytic experience with regards to passive to conceptually-directed constructs of human teleological projection. Transcendence-and-sublimity/sublimation/supererogatory–de-mentativity (prospective) as a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology effectuation, is not technically achieved as may naively/counterintuitively be implied by construing directly of a prospective placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology (from the present) but rather, on the basis of ‘prospective reference-of-thought transcendental insights’, it correspondingly implies ‘construing the present as metaphysics-of-present as the transcended/superseded/prior placeholder-setup/mental-devising-representation/mentation’ to be represented as ‘preconverging-or-dementing–apriorising-psychologism reference-of-thought’, and so implied by the ‘prospective reference-of-thought transcendental insights’, such that the prospective (transcending/superseding) placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology defect as ‘postconverging-or-dialectical-thinking–apriorising-psychologism reference-of-thought’ is naturally implied as being the new and prospective suprastructuring, (beyond-the-consciousness-awareness-
teleology\(^{(0)}\) of the ‘old present’/retrospective as prior. That is it is critical to grasp that \(\text{de-mentation}\) 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 \(~\)–apriorising-psychologism’), but such \(\text{de-mentation}\) 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 \(~\)–apriorising-psychologism’. This is actually about \(\text{maximalising-recomposuring-for-relative-ontological-completeness}\)—unenframed-conceptualisation of the implied prospective meaningful-reference/anchoring-of-meaning/ontological-reference/contending-reference, rather than attempting its elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity\(^{39}\) which will ‘wrongly make reference to and wrongly elevate’, and so by mix-up, the prior\(^{8}\) reference-of-thought as veridical. \(\text{maximalising-recomposuring-for-relative-ontological-completeness}\)—unenframed-conceptualisation being about optimally rescheduling the ‘placeholder-setup’ (as placeholder-setup/mental-devising-representation/mentation) with regards to ontologically-veridical-meaningfulness, on the ontological backdrop of a more profound superseding–oneness-of-ontology construal/conceptualisation of existential-contextualising-contiguity\(^{39}\)’s-reifying/elucidating-of-
prospective-relative-ontological-completeness—of-reference-of-thought—devolving-as-of-instantiative-context. This involves a pointedness-of-prospective—reference-of-thought which
whereas it is an issue of "perversion-of-reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation", and thus not
upholding intemporality/longness in the contiguity as of the
circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-
trace-of-narratives-as-dots/existential-contextualising-contiguity -reification/superseding-
oneness-of-ontology and reflected/perspectivated as preconverging–dementating/structuring/paradigming
registry-worldview’s/dimension’s-uninstitutionalised-threshold defect—defect—as-Being-or-ontological-or-existential–defect or intradimensional
defect’. Basically, maximalising-recomposuring-for-relative-ontological-completeness unenframed-conceptualisation creatively puts into perspective temporality/shortness in non-
construal/conceptualisation’, and longness-of-register-of meaningfulness-and-teleology in
existentialist/ontologically-reconstituting terms as ‘deeper superseding–oneness-of-ontology
construal/conceptualisation’ veering towards transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. That is, by transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is meant dispose to construe the
ontological resolution of registry-worldview’s/dimension’s-uninstitutionalised-threshold defect—defect—as-Being-or-ontological-or-existential–defect

transcendently/transdimensionally/interdimensionally, as needing a prospective registry-
worldview/dimension; for instance, capable of putting in question medieval intradimensional
superstition in the first place supersedingly/transcendently by implying the need for
positivising rather than a usual temporalities-drives reciprocity of superstitious contentions or
capable of putting into question positivism–procrypticism postlogism-and-conjugated-
postlogism in the first place supersedingly/transcendently 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-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation, can be demonstrated as follows: supposed A has the (existentially veridical) mental projection with respect to say a housing project and undertook the initiative of bringing together and obtaining advanced payments from prospective buyers for the project, and B was to by non-veridical/vacuous hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation mental-disposition spread stories of the scheme being a scam (not to the buyers who have all the documentations validating the genuineness of A’s housing project) but rather other interlocutors mainly to undermine A’s business credibility, and so whether B is pathological/psychopathic or postlogically-enculturated, and supposed some other interlocutors, not only by ignorance but affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation further engaged in such vilifying (as social universal-transparency—{(transparency-of-totalising-entailing,-as-to-entailing—<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness}) of their mental denaturing disposition is socially opaque); engaging meaningfulness at a same reference-of-thought will wrongly imply that there is an issue of ‘logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation’ at hand rather than in veridicality one of perversion-of-reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, requiring instead a maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation that is ‘postconverging-or-dialectical-thinking–apriorising-psychologism’ from the ‘deeper superseding–oneness-of-
conjugated-postlogism)/preconverging-or-dementing -integration mental-dispositions as purely non-veridical/vacuous hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>_. Effectively, reality/existence/being as becoming is actually an ‘unwinding elucidation’ model construct. However, since meaningfulness involves an interceding placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{(10)} as reference-of-thought in relation to intrinsic-reality/ontology and given our limited-mentation-capacity-deepening\textsuperscript{(5)}, there thus tend to develop a mix-up of our representation (with unsound/vacuous/denaturing\textsuperscript{(10)} hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{(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\textsuperscript{(17)}-reification\textsuperscript{(17)}/superseding–oneness-of-ontology\textsuperscript{(17)} defined by the uninstitutionalised-threshold\textsuperscript{(10)} which arises dementatively/structurally/paradigmatically and accounts for vices-and-impediments\textsuperscript{(106)}. This is more than just a question of acts-execution/logical-processing defects but registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{(10)}–defect<as-Being-or-ontological-or-existential–defect>\textsuperscript{(56)}, that speaks of the registry-worldview’s/dimension’s inherent relative-ontological-incompleteness -induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to–’attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>’, as-it-is-thus–‘in-wait’–for-‘perversion-of-‘reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation -,or-temporal-preservation-as-pseudointemporality\textsuperscript{(12)}-preservation. That is at the basis of the \textsuperscript{(11)}<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag nature of a registry-worldview/dimension vices-and-impediment. This is equally why epistemologically-speaking categorisation schemes tend to be incomplete and requiring further re-categorisations and readjustments as rather construed/conceptualised on an \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\) basis of organisation that isn’t in the full potency for grasping intrinsic reality and requiring further adjustments all along (the whole exercise actually being ‘ad-hoc referentialism’), and why referentialism as previously articulated, though ‘relatively abstract as a notion of representation’ is a conceptualisation basis needing constant insights, it is actually a better conceptualisation scheme of prospective being/becoming notions particularly of an ephemeral nature. Just as we will represent the non-positivism/medievalism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{10}\) allusions to superstition in its \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\) as utterly preconverging-or-dementing\(^{19}\)–apriorising-psychologism and unintelligible/existentially-suprastructural and being as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity with it will wrongly imply the ontological-veridicality of its meaningfulness, a notional–deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{10}\) of a procrypticism mindset/\(^{8}\) 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-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity\(^{19}\) recognition of the soundness of our \(^{8}\) procrypticisms–and–disjointedness-as-of– reference-of-thought at the (deprocrypticism)
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation...of-procrastinationism. A ‘postconverging-or-dialectical-thinking—psychology or psychology-mentation-dynamics or natural—psychological-dynamics’ will actually be about a novel construal of the social as ‘metaphysics-of-absence—implicited-epistemic-veracity-of—nonpresencing—perspective—ontological-normalcy/postconvergence’/postdication of the individual as ‘metaphysics-of-presence—implicited—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 qualifications and qualification schemes’ are actually and effectively construed by the ‘postconverging-or-dialectical-thinking—psychology or psychology-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—implicited-epistemic-veracity-of—nonpresencing—perspective—ontological-normalcy/postconvergence/postdication (as the existential social) articulation. Insightfully, a ‘postconverging-or-dialectical-thinking—psychology or psychology-mentation-dynamics or natural—psychological-dynamics’ rather mobilises maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation as is necessarily the case with all metaphysics-of-absence—implicited-epistemic-veracity-of—nonpresencing—perspective—ontological-normalcy/postconvergence/postdication conceptualisations (which must avert the mix-up induced by the illusion-of-the-present/present-consciousness/mirageas—amplituding/formative—epistemicitytotalising—self-referencing.
syncretising/circularity/interiorising/akrasiatic-drag as metaphysics-of-presence{(implicated-
'nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness )}
in ontologising/ontological-conceptualising. This thus validates and operates on the
fundamental assumption that the individual-as-of-its-temporal-to-intemporal-individuation-
potency is an abstract-atomic-social-construct capable-of-and-as-the-basis-for-both-social-
effectuation-and-institutionalisation/intemporalisation. What is then qualified as social
phenomenon is determined and effectively deconstructible/ontologically-reconstitutable from
the inherent dynamism of human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-’notional–firstnaturedness—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>’–existentialism-form-factor; and in construing/conceptualising the
‘transcendence and skewing (‘intemporality’-asymmetric-subsumption-of-temporality’”, for
relative intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supererogatory–de-mentativity)/deferential-formalisation-transference’ of
meaningfulness-(and-value) towards the intemporal-disposition (ontologisation/ontological-
veracity/aestheticisation-towards-ontology –tautologically construed as ontology-in-the-
advancement-of-intemporality’ or institutionalisation or intemporalisation) of that abstract-
atomic-social-construct or individual-as-of-its-temporal-to-intemporal-individuation-potency.
At all registry-worldview/dimension-levels, for there to be transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity prospectively as the ‘postconverging–de-
mentating/structuring/paradigming resolution of the vices-and-impediments” of the
prior/transcended/superseded registry-worldview/dimension’, human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor implies that
the ‘determination of the ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ of the human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology 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-conflatedness’ realterations over hollow-constituting—as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation alterations in upholding ontology over subontologisation/subpotentiation and so beyond-intradimensional-institutionalisation-limits/transcendentally/transdimensionally/interdimensionally, is what effectively allows for the ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that sustains the possibility for human-crossgenerational prospective institutionalisation transcendence-and-sUBLImity/sublimation/supererogatory-de-mentativity towards ontological-normalcy. As previously indicated, a registry-worldview/dimension ontological/being-construal-defect (as its subontologisation) is ‘not caused’ by compulsing—nonconviction/madeupness/bottomlining,

{"<decontextualising/de-existentialising—of-attendant-intradimensional—apriorising/axiomatising/referencing>—induced-disontologising—of-the—attendant—

intradimensional—ontologising—imbued—<contextualising/existentialising—attendant—

ontological-contiguity—for-shallow-supererogation—<disontologising-perverted-outcome—

sought-precedes-existentially-veridical—attendant—intradimensional—

apriorising/axiomatising/referencing—logical-dueness> } or postlogism”, whether pathological/psychopathic or enculturated, (as this is priorly due to the inherent registry-worldview’s/dimension’s uninstitutionalised-threshold ‘in wait’ for such compulsing—
temporal-preservation-as-pseudointemporality\(^2\)-preservation of a registry-worldview’s/dimension’s subontologisation/subpotentiation is largely due to the perpetuating recurrence, as an intradimensional dynamic-cumulative-aftereffect, of such pathological/psychopathic-and-enculturated\(^{10}\) compelling

nonconviction/madeupness/bottomlining-\(\langle\text{decontextualising/de-existentialising-of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-attended-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>-in-shallow-supererogation -<disontologising-perverted-outcome-sought-precedes-existentially-veridical–“attended-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>\rangle\) or postlogism\(^{78}\) and conjugated-postlogism\(^{78}/\) preconverging-or-dementing\(^{19}\)-integration that undermine and blur recurrently intemporal-disposition supplanting–conviction-as-to-profound-supererogation of ‘attended-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism to induce social\(^{104}\) universal-transparency \(\langle\text{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness }\rangle\) of the registry-worldview’s/dimension’s ontological/being-construal-defect as unsound reference-of-thought of meaningfulness and the positive-opportunism\(^{76}\) thereof for prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory-dementativity and leading to the registry-worldview’s/dimension’s uninstitutionalised-threshold\(^{103}\) endemised/enculturated temporal-preservation-as-pseudointemporality\(^2\)-preservation. This aspect of postlogism\(^{78}\) and conjugated-postlogism /preconverging-or-dementing -integration temporal-preservation-as-pseudointemporality\(^2\)-preservation endemisation/enculturation is thus the more salient construal for the de-endemisation/de-enculturation of ontological/being-construal-defect as unsound reference-of-thought of meaningfulness, as defined by recurrence and ‘non-transient transcendability’ at the uninstitutionalised-threshold\(^{103}\); (in contrast with
postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism as implied from a renewed human mentation transcendental insights (in reflexivity) about intrinsic-reality/ontological-veridicality.

Threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97}\textsuperscript{-as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing \textsuperscript{19}–apriorising-psychologism}\textsuperscript{2} implies that at registry-worldview’s/dimension’s uninstitutionalised-threshold\textsuperscript{13} at which they are prospectively reflected/perspectivated as being in epistemic-abnormalcy/preconvergence\textsuperscript{9} (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\textsuperscript{<so-construed-as-from-perspective–ontological-normalcy/postconvergence>} disambiguation of \textsuperscript{84}reference-of-thought (rather than naively, an assumption of \textsuperscript{104}universal human intemporal-disposition as reflected/perspectivated within a functional institutionalised registry-worldview \textsuperscript{<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\textsuperscript{<so-construed-as-from-perspective–ontological-normalcy/postconvergence>} \textsuperscript{8}reference-of-thought and meaningfulness. This broadly sums up the importance of elucidating the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97}\textsuperscript{-as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing \textsuperscript{19}–apriorising-psychologism}\textsuperscript{2} 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—
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 de-
mentatively/structurally/paradigmatically the result of intemporalisation-as-institutionalisation
secondnaturing, for instance, we can broadly argue that the positivistic registry-
worldview/dimension implies more or less a ‘universal positivistic intemporality’ as a
functional pseudo-conceptualisation of intemporality/longness ‘as people do not act medieval
by and large’ but at our uninstitutionalised-threshold wherein procrypticism–or–
disjointedness-as-of- ‘reference-of-thought arises our positivistic registry-worldview/dimension
can only be qualified as of notional–firstnaturedness—temporal-to-intemporal-dispositions-
<so-construed-as-from-perspective–ontological-normalcy/postconvergence> since the requisite
intemporalisation-as-institutionalisation as deprocrypticism–or–preempting—disjointedness-as-of–reference-of-thought secondnaturing is wanting), but virtue should rather be construed
as the superseding/transcendental institutionalisation/intemporalisation

3246
design/conceptualisation that by inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining and positive-opportunism in the short run and secondnaturing in the long run enables the prospective registry-worldview/dimension institutionalisation; it is this focus on institutionalisation/intemporalisation that is effectively institutionalisation-as-virtue given that in the succession of human institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>, no institutionalisation effectively transforms human notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> nature into an absolutely intemporal-disposition nature, but rather reduces human epistemic-abnormalcy/preconvergence towards ontological-normalcy/postconvergence as deeper and deeper superseding–oneness-of-ontology construal/conceptualisations. The bigger point being that it is by effectively grasping that any human intemporal-disposition individuations that can ‘spontaneously’ arise in whatever concern there is should be directed/skewed (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) (as deferential-formalisation-transference of meaningfulness) for institutionalisation/intemporalisation-as-virtue for secondnaturing, and not a wrong implication of functionally grounding virtue on human ‘temporal disposition’ which will inevitably bring about temporal-and-social-trading with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’. The fact is that our institutional and organisational constructs at their very core, unspokenly do imply this notion of institutionalisation-as-virtue (in tacit recognition of our notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>), however, the notion of ‘consciously-
spoken’ as herein highlighted is that it enables the necessary uninhibitedness/decomplexification that allows the requisite ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring required in fully assuming the ‘reference-of-thought of any prospective registry-worldview/dimension. Actually, it could be argued that the more critical element of medieval emancipators/enlighteners had to do often not with their specific discoveries, which were more or less debated issues as well in their societies, but critically the idea that they were ready to imply ‘a new psychological orientation as positivistic’ that in itself structured the possibilities of a new worldview and many other positivistic discoveries once it became mainstream. Insistence of making mainstream such ideas as a heliocentric solar system by Galileo a century after Copernicus based on observations, the evolution of living things by Darwin based on research analysis, ‘amplituding/formative–epistemicity’–totalising rationalism’ by Descartes based on methodical thinking, ‘universal human rights by Rousseau based on thorough analysis of the human condition, principles explaining physical phenomena by Newton and Leibniz based on physical observation, etc. all speak of a new mindset/‘reference-of-thought as a postconverging–de-mentating/structuring/paradigming shift that has no complexes and is uninhibited with respect to notions of the old notions of dogmas, alchemies, essences and myths. The fact is that (unlike we may naively reason by reflex from our relatively vantage position at the backend of the institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’}> process) this is not spontaneously given, when we consider that many of such emancipators were equally relatively enmeshed with the old psychology like Newton’s involvement with alchemy, for instance. This point to the critical importance of the psychological state of the mind for the very possibility of
prospective ontologically-veridical transcendence-and-sublimity/sublination/supererogaty-de-mentativity to occur; as ontology is already given as a oneness and it is up to the human psyche to ‘moult itself’ (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) towards a more profound construal/conceptualisation as of that superseding–oneness-of-ontology, however strongly we might naively believe in our ideas in any given epoch as of its metaphysics-of-presence {implicated-'nondescript/ignorable–void '-as-to- presencing—absolutising-identitive-constitutedness }.

of reference-of-thought—<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —of-positivism
relevance-of-thought—categorical-imperatives/axioms/registry-teleology. An ‘existential-
decontextualised-transposition (threshold-of—nonconviction/madeupness/bottomlining-in-
shallow-supererogation —<as-to—‘attendant-intradimensional’—prospectively-
disontologising—preconverging/dementing —apriorising-psychologism> defect) of
ontology/ontologically-veridical-meaningfulness/intemporality conceptualisation’ is equally
critical, along with the implied psychological uninhibitedness/décomplexing for a prospective
registry-worldview/dimension as deprocrypticism, with respect to the central concept of
‘knowledge-notionalisation’ wherein understanding is much more than about grasping the
ideals but equally preemptively construing the possibilities of ‘the
ignorances/desublimation’/temporal-dispositions as part and parcel of knowledge construct, not
for an idle temporal motive, but to better skew (‘intemporality—a-symmetric-subsumption-of-
temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity) for institutionalisation/intemporalisation-as-virtue, as a specific necessity for a notional—deprocrypticism registry-worldview/dimension
preempting—disjointedness-as-of reference-of-thought,—as-to—amplituding/formative—
the purpose of maximalising-recomposuring-for-relative-ontological-completeness —
enunframed-conceptualisation as an intemporal conceptualisation of transcendental implication
should be of presencing—absolutising-identitive-constitutedness consummated/forfeiting
posture’ and is not for the sake of ‘immediate intelligibility’ within a given uninstitutionalised
registry-worldview/dimension in want for a prospective corresponding institutionalisation registry-worldview/dimension, as such a purpose will wrongly and paradoxically imply that the logical-dueness/logical-pertinence of the uninstitutionalised-threshold is sound as its reference-of-thought is prospectively defective (for instance a positivistic implied transcendence-and-sublimity/sublimation/supererogatory-de-mentativity cannot be logically intelligible to a medieval setup that harkens back to medieval reference-of-thought–categorical-imperatives/axioms/registry-teleology for its logic, i.e. ‘Issue of articulating chemistry rules and principles for the evaluation of an alchemist not logically cognisant of chemistry rules and principles, in the very first place’), but rather it is a middle to long run construed as of de-mentation/(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) instigation of prospective registry-worldview/dimension institutionalisation reference-of-thought as of a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (though we can mostly grasp such an insight not from instances of ‘natural intra-society transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’ since this takes a longer time to occur and is relatively obscure, but transcendence-and-sublimity/sublimation/supererogatory-de-mentativity by cultural diffusion associated with conquests where the dominant is at a more advanced stage of institutionalisation or in the rare cases where it is the reverse like Ancient Egypt or Ancient Greece, with the dominated actually relatively dominating or in parity with the dominant culturally as of divergent aspects). The implication here is that transcendental maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation is rather grounded on a relatively intemporal-and-deeper existential-reference-of-meaningfulness with the positive-opportunism of the prospective institutionalisation ontological-prime movers-totalitative-framework over its
corresponding uninstitutionalised-threshold to put in question the latter’s reference-of-thought–categorical-imperatives/axioms/registry-teleology for the ones of the prospective institutionalisation, and it is only after that that the notion of mutual logical intelligibility arises (it is only after the alchemist ‘psychoanalytically-unshackle’ into a positivistic-inclined mindset/reference-of-thought with respect to appreciating notion of natural cause-and-effect and experimentation as well that the notion of mutual intelligibility of chemistry rules and principles makes sense, until then there cannot be much of intelligibility without such a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise from the perspective of the prospective chemist). That explain why maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation construct are meant to be detached and totalisingly-entailing so as to act as a backdrop for prospective institutionalisation, and not to necessarily make sense in terms–as-of-axiomatic-construct of ‘the now temporal mental-disposition reference-of-though’ which, it is contended, is in want of prospective institutionalisation with its corresponding psychologism. In the bigger scheme of things, it is inevitable that suprastructuring (the conceptualisation that renders de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) relative-mutual-construal of the prospective/superseding/transcending registry-worldview/dimension as deeper superseding–oneness-of-ontology construal/conceptualisation over the prior/superseded/transcended registry-worldview/dimension as shallow superseding–oneness-of-ontology construal/conceptualisation by (suprastructurally) reflecting/perspectivating, beyond-the-consciousness-awareness-teleology,<in-existential-extrication-as-of-existential-unthought> of the prior/superseded/transcended, respectively the ‘postconverging-or-dialectical-thinking–apriorising-psychologism as dialectically-in-phase’ and the ‘preconverging-or-dementing–
induced subontologisation/subpotentiation (in-a-social-dynamism-of-meaningfulness-misappropriation) so-construed as metaphysics-of-presence〈implicated-'nondescript/ignorable-void 'as-to-presencing—absolutising-identitive-constitutedness 〉. So both notions are conceptually the same but implying different approaches with respect to the temporal undermining of ontological-veridicality; with subontologisation/subpotentiation referencing/biased within the contextual perspective of institutionalised registry-worldview/dimension, with existential-decontextualised-transposition referencing/biased within the contextual perspective of uninstitutionalised registry-worldview/dimension, thus the latter enabling an appropriate disambiguation of notional–firstnatures —temporal-to-intemporal-dispositions-〈so-construed-as-from-perspective–ontological-normalcy/postconvergence〉 with respect to ontologically-veridical ‹reference-of-thought, and by extension it is the concept of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation ‹as-to-attendant-intradimensional’-prospectively-disontologising–preconverging/dementing ‹apriorising-psychologism that is appropriate in all instances of implied uninstitutionalised registry-worldviews/dimensions as metaphysics-of-absence〈implicated-epistemic-veracity-of-nonpresencing-〈perspective–ontological-normalcy/postconvergence〉〉 perspective since it avoids the ‹amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage that is inevitable when reasoning by a metaphysics-of-presence-〈implicated-'nondescript/ignorable–void 'as-to-presencing—absolutising-identitive-constitutedness 〉 induced subontologisation. Besides even within the intradimension contextual perspective of institutionalised registry-worldview/dimension, it is equally the best approach with respect to the construal/conceptualisation of the instigating of postlogism -as-of- compelling–nonconviction/madeupness/bottomlining-〈‘decontextualising/de-existentialising-of-attendant-intradimensional–apriorising/axiomatising/referencing–induced-disontologising’-of-the-
"attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-
onological-contiguity> ,-in-shallow-supererogation -<disontologising-perverted-outcome-
sought-precedes-existentially-verical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>⟩ hollow-constituting<as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> mental-disposition
that will induce temporal-preservation-as-pseudointemporality fleeing—preservation in temporal-
dispositions as conjugated-postlogism / preconverging-or-dementing integration (by hollow-
constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation> on the reference-of-thought—categorical-imperatives/axioms/registry-
teleology of the priorly institutionalised registry-worldview/dimension) and by so doing
reflecting the uninstitutionalised registry-worldview/dimension. That is an
construal/conceptualisation approach that construes the ontological-contiguity —of-the-
human-institutionalisation-process as of diminishing–human-epistemic-abnormalcy-or-
preconvergence . Effectively, such a highlight of how human secondnaturing within
institutionalised construct implies a pseudo-conceptual universal human intemporal-
disposition as metaphysics-of-presence-{implicit—‘nondescript/ignorable—void ’—as-to-
presencing—absolutising-identitive-constitutedness } in contrast to a human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional—firstnatured—temporal-to-intemporal-dispositions—<so-construed-as-from-
perspective—ontological-normalcy/postconvergence’—existentialism-form-factor mental-
dispositions highlight at uninstitutionalised construct as metaphysics-of-absence-{implicit—
epistemic-veracity-of—nonpresencing—<perspective—ontological-normalcy/postconvergence>}
is effectively the unspoken psychoanalytic conceptualisation which needs to ‘be
referenced/registered/decisioned—as-consciously-recognised’ as the backdrop for superseding
into deprocrypticism. Such a psychoanalytic insight about the ‘dynamic-cumulative-aftereffect

distinctive~potential —on the reference-of-thought—categorical-imperatives/axioms/registry-
teleology of the priorly institutionalised registry-worldview/dimension).
of subontologisation’ grasps how postlogism\textsuperscript{78} instigates the temporal-preservation-as-pseudointemporality\textsuperscript{52}-preservation inclination of temporal-dispositions that enculturates/endemises the various uninstitutionalised-threshold\textsuperscript{83} 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\textsuperscript{84}<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>_–or-temporal-preservation-as-pseudointemporality\textsuperscript{52}-preservation, with respect to ontological-normalcy’ by ‘undermining social\textsuperscript{104}universal-transparency\textsuperscript{⟨transparency-of-totalising-entailing,-as-to-entailing-⟨amplituding/formative–epistemicity⟩totalising–in-relative-ontological-completeness⟩} for ontological-veridicality’; wherein the postlogic mental-disposition is recursive in eliciting temporal-preservation, the conjugated exacerbatory/opportunistic mental-dispositions are progressive in upholding temporal-preservation-as-pseudointemporality\textsuperscript{52}-preservation and the conjugated ignorance/affordable mental-dispositions as largely summative of the dynamic-cumulative-aftereffect, are geared towards upholding or undermining temporal-preservation-as-pseudointemporality\textsuperscript{52}-preservation by supplanting–conviction-as-to-profound-supererogation\textsuperscript{97}—of–‘attendant-intradimensional’-postconverging/dialectical-thinking\textsuperscript{20}—apriorising-psychologism inclination whether naively conjugating to postlogism\textsuperscript{8} as misconstrual or good supplanting–conviction-as-to-profound-supererogation\textsuperscript{97}—of–‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism when the untenability/internal-contradiction/internal-incoherence/institutional-constraining and positive-opportunism\textsuperscript{76} of ontological-veridicality is established from an intemporal-disposition, in which latter case as being largely summative of the dynamic-cumulative-aftereffect it leads to the collapsing of postlogism\textsuperscript{78} mental-disposition recursiveness and exacerbatory/opportunistic
mental-dispositions progressiveness with respect to temporal-preservation, and thus orienting towards intemporal-preservation/intemoralisation and the possibility for prospective institutionalisation, itself subjectable to temporal-preservation-as-pseudointemporality\textsuperscript{52}-preservation at its uninstitutionalised-threshold\textsuperscript{103}. Thus this is the underlying dimensionality-of-sublimating \{\langle\text{amplituding/formative}\text{-}\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness}\text{/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\} in the psychoanalytic dynamism of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor across all the institutional-cumulation/institutional-recomposure-{as-to historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>} as of human shallow-to-deepening–limited-mentation-capacity,~as-limited-mentation-capacity-deepening\textsuperscript{53} explaining the alternation of prospective institutionalisation (as ontologically-reconstituting) and uninstitutionalised-threshold \textsuperscript{03} (in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> with regards to the ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} of the prior institutionalisation) which need to be brought to the collective consciousness appraisal for the necessary psychological uninhibitedness/décomplexing enabling prospective deprocrypticism. *

Ultimately, an ‘ontological-reconstituting–as-to-conflatedness\textsuperscript{12}/deconstruction articulation’ (beyond just conceptualisations as in this paper) for more thorough insights reflective of a ‘suprastructural construal of any given state of uninstitutionalised-threshold \textsuperscript{103} from prospective institutionalisation point-of-reference, such as can be retrospectively implied of non-positivism/medievalism from positivism or prospectively implied of procrypticism from
respect to reference-of-thought and meaningfulness; ‘Déférance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology’ implies preempting—disjointedness-as-of-reference-of-thought—as-to-<amplituding/formative-epistemicity-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism as deprocretism. Insightfully, ontological-normalcy/postconvergence establishes beyond human limited-mentation-capacity-deepening that there is a potent and overall oneness/contiguity of ontologically-veridical meaningfulness which transverses and supersedes all other conceptualisations of reference-of-thought and meaningfulness (which are therefore approximates) by mere ‘ontological-consistency’ whether with regards to virtue conceptualisation (as highlighted with the intemporal-preservation-entropy-or-contiguity—or–ontological-preservation) or second-level ontological constructs as is the case with subject matters conceptualisations. Ultimately, the capacity for philosophy to further clarify such an ‘ontological-consistency’ will be a further critical foundation for broadening the efficacy of all second-level ontologies (as the veritable job of philosophy). Inherently, ‘ontological-consistency’ as superseding–oneness-of-ontology is by itself the complete rationale for explaining human possibilities with regards to knowledge and virtue as so reflected/perspectivated by the very potency of ontological-normalcy/postconvergence, as the latter is ‘the potency for all the text-of-ontologically-veridical-meaningfulness that can exist’. Ontological-consistency in the inherent intemporalisation/institutionalisation orientation of ontological-normalcy/postconvergence validates virtue conceptualisation not as a discreet notion of choice, but rather a necessary disposition as ‘intemporal projection’ (or longness-of-register-of–meaningfulness-and-teleology) for human-mastery-of-reality or knowledge, as
inherently implied by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). The reason is simple. It is impossible, for instance, for an utter-ununiversalisation setup ‘to access’ the emancipatory ontological possibilities available to a prospective base-institutionalisation setup without the ‘requisite solipsistic insight’ of intemporal-disposition individuation within the recurrent-utter-uninstitutionalisation registry-worldview that ‘projects’ that rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism—\(\text{as ‘first-level presencing—absolutising-identitive-constitutedness of } \text{reference-of-thought’}\) apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) as a postconverging—de-mentating/structuring/paradigming for superseding the vices-and-impediments\(\text{ inherent to recurrent-utter-uninstitutionalisation is a necessity-for-its-own-and-by-extension-the-registry-worldview’s/dimension’s ‘moulding’ in the middle to long run construed as of } \text{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—\(\text{as of relative apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity \{constitutedness \} to deeper limited-mentation-capacity—\{as of relative apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity \{conflicatedness \}). This analysis is very much in line with the notion of virtue as a } \text{<amplituding/formative—epistemicity>totalising—ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in—‘protensive-consciousness’—enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-}
operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness’s-reference-of-thought-devolving-as-of-instantiative-context construal, representing virtue ‘contiguously’ in terms–as-of-axiomatic-construct of human limited-mentation-capacity-deepening of shortness-to-longness-of-register-of meaningfulness-and-teleology in the intransience of ontological-normalcy/postconvergence (from shallow superseding–oneness-of-ontology to deeper superseding–oneness-of-ontology). This ontology-driving nature of virtue characteristic of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint–imbued–notional–firstnaturedness–temporal-to-intemporal-dispositions–so-construed-as-from-perspective–ontological-normalcy/postconvergence–existentialism-form-factor points out that it is rather such intemporality /longness solipsistic ‘transcendental virtue projection’ that enables the superseding of the uninstitutionalised-threshold of the various registry-worldviews/dimensions as institutional-cumulation/institutional-recomposure–historiality/ontological-eventfulness /ontological-aesthetic-tracing–perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism}. In other words, it is the necessary ‘transcendental virtue projection’ for a prospective registry-worldview superseding the vices-and-impediments of the prior registry-worldview that enables the ontological possibilities for such prospective registry-worldview to even arise existentially; as the temporally-inclined recurrent-utter-institutionalised individuation is non-cognisant of any such thing as base-institutionalisation and the ontological possibilities availing to it, likewise with the temporally-inclined ununiversalised individuation with respect to universalisation and its ontological possibilities, the temporally-inclined non-positivism/medievalism individuation with respect to the positivistic and its ontological possibilities, and prospectively the temporally-inclined procrypticism individuation with respect to notional–deprocrypticism and
its ontological possibilities, and all such possibilities as allowed by ontological-normalcy/postconvergence. A question that arises will be how can a society deliver an Einstein or a Bohr respectively that will articulate the theory-of-relativity or quantum-mechanics without it having the necessary institutional-recomposure (orientation and capacities) and memetic-reordering (of the individual mindset/reference-of-thought and associated other contributing mindsets) that allows for the possibility of such discoveries? In other words what was the possibility for the theory-of-relativity or quantum-mechanics to be delivered in the Middle Ages, for instance? Rather improbable. As a side note, such an insight equally attends to such a debate we currently entertain with respect to coming into contact with an advanced alien civilisation. A transcendental virtue conceptualisation will hold that in the very first place such a civilisation won’t be able to exist without the necessary virtue construct (as successions of metaphysics-of-absence-⟨implicated-epistemic-veracity-of- nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩⟩ insights yielding in-lockstep the successively more ontologically profound metaphysics-of-presence-⟨implicated-‘nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness ⟩ as implied by ontological-normalcy/postconvergence) that enables it to come into being; as necessarily they will be base-institutionalising, universalising, positivising and probably deprocrypticising, such that it will be untenable and inconsistent to have cosmic travellers that are savage-inclined or of a medieval age, for instance, going by the mere human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions-⟨so-construed-as-from-perspective–ontological-normalcy/postconvergence⟩’–existentialism-form-factor. Insightfully thus, while ontological-normalcy/postconvergence expands human ontological possibilities (comprehensively), it also leads to a growth in human institutionalised virtue disposition in equivalence which sustains such ontological development. However wary we should be with
the possibility of nuclear annihilation, we equally can recognise that the ‘better’ registry-worldview/dimension-level, in terms–as-of-axiomatic-construct of its relative transcendental virtue conceptualisation, to handle such weapons is the present one (positivistic) with regards to the possibility of averting a global annihilation compared to say feuding tribal or medieval setups (that is, if by some imaginary circumstances they could have access to and utilise such weapons). This points out that virtue is rather an inherent and necessary construct of ontology, existentially speaking; as the transcendental construct that enables the expanding of the ontological possibilities of an animal of shallow limited-mentation-capacity—of relative apriorising/axiomatising/referencing—of existential-contextualising-contiguity—constitutedness—to deeper limited-mentation-capacity—of relative apriorising/axiomatising/referencing—of existential-contextualising-contiguity—conflatedness—by enabling ‘solipsistic moulting’ (as ‘intemporal-disposition individuation as 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—firstnaturesdness—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–firstnatures—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\textsuperscript{9}–reification\textsuperscript{87}/superseding–oneness-of-ontology\textsuperscript{9} with the implication that ‘the reflected/perspectivated notional–firstnatures—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence’ disambiguation’ (at the uninstitutionalised-threshold\textsuperscript{10} as ontological-primemovers-totalitative-framework\textsuperscript{73}, underlines the iterability/iteration nature of ontologically-veridical-meaningfulness, grasped from the perpetuating intemporal-disposition ‘ontological-reconstituting–as-to-conflicatedness\textsuperscript{11}’/deconstruction realteration over the perpetuating hollow-constituting-as-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\textsuperscript{10} where temporal-dispositions become temporally-preservational-as-pseudointemporality\textsuperscript{62}–preservation whether by recurrence registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{10}–defect–as-Being-or-ontological-or-existential–defect\textsuperscript{86} (whether beyond-the-consciousness-awareness-teleology\textsuperscript{10}–in-existential-extrication-as-of-existential-unthought), as may arise with postlogism -and-conjugated-postlogism\textsuperscript{78}, with the effective consequence of ‘temporal-to-intemporal-disambiguated-mental-dispositions’ wherein the hollow-constituting-as-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation of temporal-dispositions are reflected/perspectivated as rather in temporal-preservation-as-
notional-firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuations, and so not only at an instant or act or specific circumstance or context (which is rather an act construal and not a being/ontological construal) but projectively in their retrospective-to-present-to-prospective existentialism-deambulation/meandering which provides the full insight of notional-firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuations mental-dispositions/meaningful-references/ontological-references/contending-references as ontological-entrapment. Such a being/ontological-basis, as described above, of a ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’ is in line with and further elucidates the ‘Différance-existential-transitory-articulation-of-the-protration-of-perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>,—of-meaningfulness’ technique. 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-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation basis of meaningfulness that is grounded on grasping that reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation are deterministic by virtue of reflecting/perspectivating/highlighting their recurrent context of reality and thus subjects them to ‘ontological-reconstituting—as-to-confinedness’/deconstruction in upholding intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, and (ii) an elaboration-as-to-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/superseding—oneness-of-ontology by maximalising-recomposuring-for-relative-
ontological-completeness[^1]—unenframed-conceptualisation basis of meaningfulness on the
ground that successive-instances-of-existential-transitioning-or-iterability-trace-of-narratives-
maximalising-recomposing-for-relative-ontological-completeness[^8]—unenframed-conceptualisation requires their subjection to ‘ontological-reconstituting–as-to-conflatedness[^1]’/deconstruction to establish the existential context of reality thus establishing ontologically-veridical-meaningfulness. On the other hand, the postlogic/psychopathic
disposition (and by extension temporal-dispositions conjugated-postlogism/preconverging-or-
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 \textsuperscript{84} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} ) 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\textsuperscript{39} ’s-reifying/elucidating-of-prospective-relative-ontological-completeness’-of-reference-of-thought-‘devolving-as-of-instantiatio-context’) as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{100} 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-suprerogation of ‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism) which is always inclined to ensure that the succession-of-narratives it propounds are tied to successive-instances as of the circularity/recurrence/repetition/repeatability\textsuperscript{9} delineating existential-
transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity\textsuperscript{39}-reification\textsuperscript{37}/superseding–oneness-of-ontology\textsuperscript{39} by \textsuperscript{37}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{7}—unenframed-conceptualisation. Thus, the reason why the ontological construal (ontological-entrapment) of the postlogic/psychopathic individuation characters and conjugated-postlogism /preconverging-or-dementing -integration individuation characters is rather as an intemporal/ontological suprastructuring (implying \textsuperscript{14}de-mentation\textsuperscript{7}(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)) of their hollow-constituting\textsuperscript{8}<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of ontologically-veridical-meaningfulness, as this fail intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Going by the example of a medieval setup again as effectively in\textsuperscript{14}<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{39}'s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{39} of \textsuperscript{2}reference-of-thought–devolving-as-of-instantiative-context and not analogy (epistemic-totalising ~ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in–‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{39}'s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{39} of \textsuperscript{2}reference-of-thought–devolving-as-of-instantiative-context insightfully implying all institutionalisations/registry-worldviews/dimensions are about ‘construing the same underlying ontology’, though yield different but more and more accurate representations of ontology, due
to different but improving human limited-mentation-capacity—as from apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—constitutedness towards apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—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-locale/aetiologically/ontological-escalation as a fundamental ontological/being-construal-defect of such a medieval reference-of-thought; noting as well that there is no need
ontologically/intemporally for such a target to adjust to such accusation but rather a dismissive disposition with respect to such \(^{7}\)perversion-of-\(^{7}\)reference-of-thought-\(<\)as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(>\) as to preconverging-or-dementing \(^{9}\)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 \(^{8}\)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 \(^{7}\)perversion-of-\(^{7}\)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 \(^{7}\)perversion-of-\(^{7}\)reference-of-thought-\(<\)as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(>\) as unsoundness-or-ontological-bad-faith/inauthenticity\(^{4}\)of-\(^{4}\)reference-of-thought/preconverging-or-dementing —apriorising-psychologism and actually implying a suprastructuring (beyond its consciousness-awareness-teleology\(^{10}\)) at the said (non-positivism/medievalism) uninstitutionalised-threshold \(^{1}\) requiring positivism registry-worldview \(^{8}\)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–\(^{11}\)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-for-sublimating-existential-eventuating/denouement-of-affirmative-and-unaffirmative-disambiguated-motif-and-apriorising/axiomatising/referencing wherein the superseding (and ontologically-veridical) reference-of-thought can only construe of the superseded (and ontologically unsound) as preconverging-or-dementing-apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought/oblongated requiring psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to transcend into the superseding reference-of-thought in the very first instance, before any ontologically-veridical pretence to mutual contention. Certainly this same reaction is what is warranted in the example highlighted before (if an adult psychopath were to meet a stranger and spoke to him about another stranger whom it knows nothing about, ...). In the bigger perspective with regards to the institutionalisation of notional-deprocrypticism for instance, it is such an existentialism construal from a transcendental intemporal reference-of-thought over temporal perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation that allows for the superseding of vices-and-impediments as prospective registry-worldview/dimension structural-resolution of positivism–procrypticism preconverging-or-dementing-apriorising-psychologism. It should be noted that as earlier articulated, intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging-de-mentating/structuring/paradigming (in contrast to a temporal extricatory
preconverging–de-mentating/structuring/paradigming) can only be transcendental as superseding (by implying an altogether different reference-of-thought as ‘postconverging-or-dialectical-thinking’–apriorising-psychologism’), and not incremental/‘disjointedness-as-of-reference-of-thought’ (wrongly operating on the same temporal registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect<as-Being-or-ontological-or-existential–defect>reference-of-thought which is actually preconverging-or-dementing–apriorising-psychologism/oblongated and dialectically/contendingly-out-of-phase). Taking the previously articulated case of sorcery in a non-positivism/medievalism setup, it has no ontological structural-resolution by reciprocity of sorcery accusations on the same reference-of-thought terms but rather by the transcendental undermining of such non-positivism/medievalism mindset/reference-of-thought with an altogether superseding positivistic reference-of-thought that is in transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ with a non-positivism/medievalism ontological-reference (registry-worldview). Even though, inevitably (and as in the ‘present-as-present-consciousness’ of all registry-worldviews with regards to their own corresponding perversion-of-reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > phenomena), there is bound to be more or less a dumb-and-dumb effect of summative social acquiescence to a superstitious mindset/reference-of-thought in a non-positivism/medievalism setup, that will in the short term temporal perspective be a drawback to such a transcendental projection of positivistic mental-disposition, and likewise there will inevitably be more or less be a dumb-and-dumb effect of summative social discontentment where a transcendental notional–deprocrypticism mental-disposition is implied in a procrypticism setup. This shows that going by human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnatures—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—indeferral-formalisation-transference> for the necessary ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposing accompanying such prospective transcendental institutionalisation. That is, by transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is meant dispose to construe the ontological resolution of an intradimensional ontological/being-construal-defect transcendentally/transdimensionally/interdimensionally; for instance, capable of putting in question non-positivism/medievalism intradimensional superstition as of the registry-worldview defect in the first place supersedingly/transcendentally rather than a usual attendant/incidental reciprocity of superstitious contentions or capable of putting into question procrypticism/perversion-of-positivistic-meaningfulness with its corresponding postlogism and-conjugated-postlogism of psychopathy and social psychopathy as of the registry-worldview in the very first place supersedingly/transcendentally rather than a temporally reciprocal equivalence. Basically, such an intemporal-disposition/ontologically-veridical transcendental disposition storied-construct/ontologically-valid-narration will be of imbricatedness/threadedness/recomposing as existential-tracing of ontologically-veridical-meaningfulness reflecting temporal-dispositions rather in ‘virtuality-or-Being-construal-as-
abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’. The fact being that, in the short term, the temporally-minded recurrent-utter-institutionalised individuation has no place for the ‘transcendental rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism—(as‘first-level
presencing—absolutising—identitive-constitutedness
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, miscuing towards sub-par/formulaic-association/temporal/alibi conventioning-rationalising in all the different registry-worldviews/dimensions, ‘for intradimensional functionality sake a transcendental articulation is beyond the intradimensional summative mental-disposition of value-referencing’, as the summative mental projection of individuals is more of an earthly life-span conceptualisation rather than transcendental or poorly appreciative of the transcendentalism that is de-mentatively/structurally/paradigmatically responsible for present reference-of-thought to project to the postconverging–de-mentating/structuring/paradigming need of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. This further points out that with regards to ‘metaphysics-of-absence—(implicated-epistemic-veracity-of nonpresencing—<perspective–ontological-normalcy/postconvergence>)’ projection (in overcoming the illusion-of-the-present/present-consciousness/mirage/epistemic-
totalising ~self-referencing-syncretising), across all registry-worldviews from prior to prospective there are basically two ways by which the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{(1)}\) works with respect to the same intrinsic-reality/ontologically-veridical-meaningfulness; for the ‘intradimensional reflex’ sake of having a coherent functioning by sharing a common/same reference-of-thought as it is obvious that if one was to drop in a thoroughly non-positivism/medievalism setup and insisted absolutely to articulate meaningfulness in positivistic terms, there will be no mutual understanding, at least at the (positivistic) uninstitutionalised-threshold\(^{(1)}\) 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\(^{(1)}\)–defect<as-Being-or-ontological-or-existential–defect>\(^{(1)}\) is non-transcendable/unsupersedable by its amplituding/formative–epistemicity totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as ‘metaphysics-of-presence-{implicited~nondescript/ignorable~void ~as-to~ presencing—absolutising-identitive-constitutedness }’ thus upholding its soundness-or-ontological-good-faith/authenticity -of- reference-of-thought by ignoring the registry-worldview’s/dimension’s-uninstitutionalised-threshold\(^{(1)}\)–defect<as-Being-or-ontological-or-existential–defect>\(^{(1)}\) while the prospective registry-worldview/dimension implying a new reference-of-thought that de-mentatively/structurally/paradigmatically resolves the prior’s registry-worldview’s/dimension’s-uninstitutionalised-threshold\(^{(1)}\)–defect<as-Being-or-ontological-or-existential–defect>\(^{(1)}\) represents the prior as prior/transcended/superseded and hence unsoundness-or-ontological-bad-faith/inauthenticity\(^{(1)}\)-of-\(^{(1)}\) reference-of-thought/preconverging-or-dementing –apriorising-psychologism/suprastructurable (at that uninstitutionalised-threshold \(^{(1)}\)). The bigger point here is that just as we will represent the non-
allusions to superstition in its supererogatory/ontological–de-mentation—or-dialectical–de-mentation—stranding-or-attributive-dialectics as-uninstitutionalised-threshold 03-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\textsuperscript{32}–defect\textsuperscript{32}–as-Being-or-ontological-or-existential–defect\textsuperscript{32} is central to superseding it, and so the idea of implying preconverging-or-dementing\textsuperscript{32}–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-recomposing from our shallow limited-mentation-capacity\textsuperscript{32}(as of relative apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—constitutedness) to deeper limited-mentation-capacity\textsuperscript{32}(as of relative apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)—confoundedness). Thus psychoanalysis is actually in effect an existentialism process of human skewing towards intemporal-disposition as we construe meaningfulness and value-referencing, and so beyond the Foucauldian referenced critique of a relatively ‘economic/traded/exchange/battered’ conceptualisation of psychology we know of when we talk of psychoanalysis in the subject matter of psychology, but rather construed as a natural ontologically-driven ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ behind human secondnaturing across the successive institutional-cumulation/institutional-recompose\textsuperscript{32}(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing–perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’) in reflecting holographically\textsuperscript{32}<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process\textsuperscript{32}. As a side note though, it is important to grasp that the registry-worldviews as the institutional-cumulation/institutional-recompose\textsuperscript{32}(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing–perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’) are actually broad
categorisations and that actually human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{(101)} of intrinsic-reality/ontologically-veridical-meaningfulness varies (though not varying in terms–as-of-axiomatic-construct of the central defining conceptualisation of each registry-worldview/dimension) within each registry-worldview/dimension from its early to later spectrum, given human more or less passive continuous psychoanalytic readjustment to ‘ontological experience’. For instance, there is certainly a marked difference in scope and depth between the positivistic construct in the th century with its nature in the late 20\textsuperscript{th} and early 21\textsuperscript{st} century. Further to the two elucidations made of postlogism\textsuperscript{(78)}/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 ‘Différence-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology\textsuperscript{(100)}’ and its ‘Différence-existential-transitory-articulation-of-the-protraction-of-perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation–as-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\textsuperscript{(64)} 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\textsuperscript{(64)} 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, and supplanting–conviction-as-to-profound-supererogation —of–‘attendant-

intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism

individuation characters. Basically the ontological-veridicality of meaningfulness is construed in ‘non-veridical/vacuous’ terms of reference-of-thought–categorical-imperatives/axioms/registry-teleology ‘supposedly’ in intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and this ‘supposedly-ness’ is only validated if ‘existentially real’ as ontologically-veridical. However there is an ‘existentialist-shortfall’ of the human mind with respect to assuring the ‘existential-reality’ in the face of ‘non-veridical/vacuous terms of reference-of-thought–categorical-imperatives/axioms/registry-teleology’. This ‘existentialist-shortfall’ has to do with the fact that it will be ‘a waste of too much mental energy’ to be verifying in detail the ‘apriorising–reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness–of–reference-of-thought–devolving-as-of-instantiative-context)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology —of every interlocutor, and so mentally the human mind has developed ‘a referencing scheme of trusting that involves closeness, familiarity, reputation and appearance’; but such a scheme is strictly speaking ontologically incomplete and can be undermined and usurped, but it is standard as it ‘saves mental energy and time’. This ‘existentialist-shortfall’ is relatively inconsequential
apriorising/axiomatising/referencing’-logical-dueness is the underlying principle as vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹; this ‘existentialist-shortfall’ is highly consequential as it is the basis of the induced registry-worldview’s/dimension’s-uninstitutionalised-threshold⁹—defect<as-Being-or-ontological-or-existential–defect>⁹; by wrongly and so comprehensively implying the ‘existential-reality’ of ‘non-veridical/vacuous amplituding/formative> wooden-language{imbued—temporal–mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing –narratives—of-the- reference-of-thought categorial-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 teleology⁸ 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-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation that establishes ontologically-veridical-meaningfulness. The human ‘existentialist-shortfall’ with respect to ontologically-veridical meaningfulness and reference-of-thought thus allows for an overall existential/being
framework/cadre of ‘non-veridical/vacuous distortion/perversion’ of meaningfulness in hollow-
constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation> induced from postlogism /psychopathic and temporal-dispositions-conjugated-
postlogism which is wrongly projected as of the recurrence in existential-transitioning-or-
iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity -
reification/superseding–oneness-of-ontology by maximalising-recomposuring-for-relative-
ontological-completeness —unenframed-conceptualisation as ontologically-veridical-
meaningfulness, and particularly so as the postlogism /psychopathic disposition is basically
recursive (recursive denaturing alteration of the essence-of-meaningfulness and so
‘pathologically iterative’, in the form of hollow-constituting-<as-disjointed-misappropriation-
of-meaningfulness-and-failing-intemporal-preservation> ‘denaturing postlogic-backtracking-
<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’> -with-‘successive-shifting-
of-the-narratives-and-acts-foci’-construed-as-‘deception-of-successively-shifting-or-
oncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-
mentativity’ as non-veridical and dialectically/contendingly out-of-phase, based on
absolving/fleeting/escaping-reflex–logic and extrinsic-attribution with respect to successive
sets of interlocutors, and as conjugated-postlogism mental-dispositions equally assume a
purposefulness of their own (that must be factored-in when analysing psychopathic/postlogic
and social-psychopathic situations), and conjugated-postlogism /preconverging-or-
dementing-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 conjoining-looping-set-of-narratives as-of-cohering-
logic-reflex to the psychopath’s ‘denaturing postlogic-backtracking-<iterative-looping-‘set-of-


postlogism and conjugated-postlogism /preconverging-or-dementing–integration in psychopathic and social psychopathic situations. Thus unlike in the instance of defect–of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s–reference-of-thought-for-
social-functioning-and-accordance the idea of falling-back to the same exercise to correctly do the exercise (logical-processing-or-logical-implication—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—<for-sublimating—existential-eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ wherein the superseding (and sound) reference-of-thought can only construe of the superseded (and non-veridical) as preconverging-or-dementing—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity—of-reference-of-thought/oblongated requiring psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to transcend into the superseding reference-of-thought in the very first instance before any ontologically-veridical pretence to mutual contention. The nature of how ‘concurrently-false-premising-of-meaning thread/tracing’ arises can equally conspicuously be understood at childhood psychopathy situation wherein the childhood psychopathy blatantly attempts to initiate a dereifying narrative like in the case of spilling water on a chair highlighted before to which if concurred to by the interlocutor will be the basis for the child to assume apparently normal logical contentions but fundamentally based on this distorted deceptive high-point of concurrently-false-premising as of reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology.

It is basically the same process with an adult psychopath but for the fact of the highly opaque nature of adult psychopath mental-disposition unlike a child psychopath, and as previously
explained is ‘maturated’ in its theme on issues that are rather of serious import, ‘spatialising’ (to confound by not acting postlogicly/disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness within the same spatialisation of relevant social interlocutors, which may raise the hollow nature of its narratives from cross-examination), being ‘indirect’ (by increasingly appearing neutral and unmotivated unlike at childhood), increasingly ‘credulous’ (by effective eliciting of social threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—a-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-of-reference-of-thought-devolving-as-of-instantiative-context)’ as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology—are all false) and ‘crafty’ (with increasingly greater staging and performance: as the psychopath perceives instances of rebuttal of its postlogism not essentially in terms–as-of-axiomatic-construct of the rightness or wrongness of the postlogic acts in its personality development into adulthood, as a prelogic supplanting–conviction-as-to-profound-supererogation—of–‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism mental-disposition will, but rather in terms–as-of-axiomatic-construct of its failure in performing the postlogic acts well with the idea of how to further confound/muddle hence the reason it is recursive as absolving/fleeting/escaping-reflex–logic to the point of faking remorsefulness or acting as a victim as long as fundamentally its ‘interlocutor is in a prelogism—as-of-conviction,-in-profound-supererogation—a-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-of-reference-of-thought-devolving-as-of-instantiative-context)’ as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology—are all false) and ‘crafty’ (with increasingly greater staging and performance: as the psychopath perceives instances of rebuttal of its postlogism not essentially in terms–as-of-axiomatic-construct of the rightness or wrongness of the postlogic acts in its personality development into adulthood, as a prelogic supplanting–conviction-as-to-profound-supererogation—of–‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism mental-disposition will, but rather in terms–as-of-axiomatic-construct of its failure in performing the postlogic acts well with the idea of how to further confound/muddle hence the reason it is recursive as absolving/fleeting/escaping-reflex–logic to the point of faking remorsefulness or acting as a victim as long as fundamentally its ‘interlocutor is in a prelogism—as-of-conviction,-in-profound-supererogation—a-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-of-reference-of-thought-devolving-as-of-instantiative-context)’ as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology—are all false) and ‘crafty’ (with increasingly greater staging and performance: as the psychopath perceives instances of rebuttal of its postlogism not essentially in terms–as-of-axiomatic-construct of the rightness or wrongness of the postlogic acts in its personality development into adulthood, as a prelogic supplanting–conviction-as-to-profound-supererogation—of–‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism mental-disposition will, but rather in terms–as-of-axiomatic-construct of its failure in performing the postlogic acts well with the idea of how to further confound/muddle hence the reason it is recursive as absolving/fleeting/escaping-reflex–logic to the point of faking remorsefulness or acting as a victim as long as fundamentally its ‘interlocutor is in a prelogism—as-of-conviction,-in-profound-supererogation—a-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-of-reference-of-thought-devolving-as-of-instantiative-context)’ as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology—are all false) and ‘crafty’ (with increasingly greater staging and performance: as the psychopath perceives instances of rebuttal of its postlogism not essentially in terms–as-of-axiomatic-construct of the rightness or wrongness of the postlogic acts in its personality development into adulthood, as a prelogic supplanting–conviction-as-to-profound-supererogation—of–‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism mental-disposition will, but rather in terms–as-of-axiomatic-construct of its failure in performing the postlogic acts well with the idea of how to further confound/muddle hence the reason it is recursive as absolving/fleeting/escaping-reflex–logic to the point of faking remorsefulness or acting as a victim as long as fundamentally its ‘interlocutor is in a prelogism—as-of-conviction,-in-profound-supererogation—a-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-of-reference-of-thought-
apriorising/axiomatising/referencing’-logical-dueness> mental-disposition for its deceptive high-point of concurrently-false-preamising for producing ontologically non-veridical narratives (in terms— as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\(^{19}\)). This ‘concurrently-false-premising-of-meaning thread/tracing’ can be construed as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity -reification\(^7\)/superseding–oneness-of-ontology\(^{10}\) by maximalising-recomposuring-for-relative-ontological-completeness\(^8\)—unenframed-conceptualisation wherein ontologically-veridical-meaningfulness is established by reflecting soundness-or-ontological-good-faith/authenticity\(^9\)-of\(^{—}\)reference-of-thought/postconverging-or-dialectical-thinking\(^9\)—apriorising-psychologism (as-in-intemporally-preservational) narratives over unsoundness-or-ontological-bad-faith/inauthenticity\(^{14}\)-of\(^{—}\)reference-of-thought/preconverging-or-dementing\(^9\)—apriorising-psychologism narratives. Critically, this ‘concurrently-false-premising-of-meaning thread/tracing’ explains how temporal-preservation-as-pseuintemporality\(^{52}\)-preservation occurs operantly and how by intradimensional cumulative-dynamic-aftereffect it instigates the endemising/enculturating of uninstitutionalised-threshold\(^{10}\) in the transcendental/transdimensional/interdimensional\(^{13}\) maximalising-recomposuring-for-relative-ontological-completeness\(^8\)—unenframed-conceptualisation dynamism, as it further extends to explain how and why ‘ontological-reconstituting–as-to-conflatedness\(^{11}\)/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\(^{10}\) respectively; as postlogic/psychopathic-individuations hollow postlogic-backtracking<iterative-looping–set-of-dereifying-hollow-narratives-and-acts’>\(^{77}\) and conjugated-postlogic\(^{79}\)/preconverging-or-
dementing\textsuperscript{1}\-integration individuations \textsuperscript{1} conjoining-looping-set-of-narratives to the hollow postlogic-backtracking-\textsuperscript{	extasciitilde{}} iterative-looping\textasciitilde{} set-of-dereifying-hollow-narratives-and-acts\textsuperscript{17}, in hollow-constituting\textasciitilde{} as-disjointed-misappropriation-of-meaningfulness-and-failing-\textsuperscript{14}\textsuperscript{16}\textsuperscript{17} intemporal-preservation\textsuperscript{14} to reference-of-thought\textsuperscript{2} categorical-imperatives/axioms/registry-teleology\textsuperscript{10} (but then failing/not-upholding-\textsuperscript{17} as-of-apriorising/axiomatising/referencing\textsuperscript{13}\textsuperscript{15}\textsuperscript{16}\textsuperscript{17} intemporal-preservation-entropy-or-contiguity-or-ontological-preservation and undermining transcendence-and-sublimity/sublimation/supercratory\textsuperscript{17} de-mentativity) of \textsuperscript{1} ontologically-reconstituted/\textsuperscript{1} deconstructed institutionalised registry-worldview/dimension\textsuperscript{19} inducing prospective \textsuperscript{1} uninstitutionalised registry-worldview/dimension\textsuperscript{19} (as prospective diminishing\textsuperscript{19} human-epistemic-abnormalcy-or-preconvergence\textsuperscript{1} ), eliciting the intemporal-disposition to \textsuperscript{1} ontologically-reconstitute/\textsuperscript{1} deconstruct the new \textsuperscript{1} uninstitutionalised registry-worldview/dimension\textsuperscript{19}… and so on, circularly up to futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-\textsuperscript{1} meaningfulness-and-teleology\textsuperscript{10} as of prospective notional\textsuperscript{17} deprocrypticism institutionalised registry-worldview as utterly-ontological (ontological-normalcy) as \textsuperscript{1} it can’t be hollow-constituted\textsuperscript{16} by its mere ontological-completeness or ontological-utterness or as-ontological-normalcy. This further highlights the reality of human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-\textsuperscript{1} notional\textsuperscript{18} firstnatures—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence\textsuperscript{16}—existentialism-form-factor as validating the requisite \textsuperscript{1} postconverging-or-dialectical-thinking\textsuperscript{18} psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring decomplexifying/uninhibiting postconverging–dementating/structuring/paradigming for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textsuperscript{1} meaningfulness-
and-teleology as of prospective deprocrypticism, in contrast to a ‘wrongly misconstrued universal human intemporal-disposition nature’ (which is rather a ‘functional construal/conceptualisation’ arising from intemporalisation/institutionalisation within an institutionalised registry-worldview/dimension as secondnatured but not beyond its uninstitutionalised-threshold) as it will fail to account and register for the ontological/being-construal-defect of the present as procrypticism which should enable superseding for the prospective transcendent institutionalisation 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-normalecy/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-normalecy/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-supерerogation—as-to—attendant—<as-to—attendant—<as-to—attendant—intraphorical—perspectively—disontologising–preconverging/dementing—aspriorising—
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–firstnatures—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-implication—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-implication—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-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation) in a same or different circumstance, is invalidated when dealing with perversions-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–for-sublimating–existential-eventuating/denouement–of-affirmative-and-unaffirmative–disambiguated–motif–and-apriorising/axiomatising/referencing wherein the superseding (and sound) ‘reference-
of-thought can only construe of the superseded (and unsound) as preconverging-or-dementing—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity—reference-of-thought/oblengated requiring psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to transcend into the superseding reference-of-thought in the very first instance before any ontologically-veridical pretence to mutual contention). It is based on perpetuating the precedingness/supersedingness/ascendency over reference-of-thought and meaningfulness of the intemporal-disposition as ontological over the temporal-dispositions; as the latter, going by human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—notional—firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence—existentialism-form-factor are inclined to incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation  

narratives-as-dots/existential-contextualising-contiguity\textsuperscript{30} -reification \textsuperscript{31} /superseding–oneness-of-ontology\textsuperscript{58} in contrast to defect–of- logical-processing-or-logical-implicitation—supposedly- apriorising-in-conviction-as-to-profound-supерerogation of the registry-worldview’s/dimension’s\textsuperscript{84} reference-of-thought-for-social-functioning-and-accordance, and rather implying a ‘preconverging–de-mentating/structuring/paradigming registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{33}–defect–<as-Being-or-ontological-or-existential–defect>\textsuperscript{96} that defines a registry-worldview/dimension as preconverging-or-dementing\textsuperscript{19}–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\textsuperscript{84} reference-of-thought–<as-effectively-apriorising-in nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation when such defect–of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to- profound-supерerogation of the registry-worldview’s/dimension’s\textsuperscript{84} reference-of-thought-for-social-functioning-and-accordance dispositions are conjugated to postlogism’ (which directly perverts \textsuperscript{84} reference-of-thought), temporal-dispositions are rather then construed as in registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{3}–defect–<as-Being-or-ontological-or-existential–defect>\textsuperscript{96} 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 ‘\textsuperscript{97}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–
cumulation/institutional-recomposure-{as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing<-perspective–ontological-
normalcy/postconvergence-reflected–epistemicity-relativism’} as it dialectically leaves by the
wayside human temporality/shortness and temporal/reference-of-thought and
meaningfulness. Critically, the placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology/ implications are utterly
different between such a familiar/logical-processing-or-logical-implicitation—supposedly-
apriorising-in-conviction-as-to-profound-supererogation and a ‘Différance-disambiguation-of-
ontologically-veridical–meaningfulness-and-teleology’ as the latter calls upon/de-
dentation-(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

3299
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 unaaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring<as-to-preconverging-or-dementing–apriorising-psychologism>‘ so-underlining existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation<as-to-perspective—ontological-normalcy/postconvergence-implied—prospective-aporeticism-overcoming/unovercoming>. This is the only basis for establishing the relative ascendency of divergent reference-of-thought (not to be confused with logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation convincing’ as this by definition will instead make circular references to a prior reference-of-thought that is already established and uncontested in the very first place; thus highlighting the notion that it is the veridicality of the prospective reference-of-thought that precedes and defines the pertinence of an exercise of ‘logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation convincing’ whereby interlocutors already share this common reference-of-thought, and not the other way around). Such a postconverging-or-dialectical-thinking–apriorising-psychologism over preconverging-or-dementing–apriorising-psychologism habituation (at their respective uninstitutionalised-threshold or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation or threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to—attendant—intradimensional’—prospectively-disontologising—preconverging/dementing–apriorising—
psychologism) with regards to the postconverging-or-dialectical-thinking—anteriorising-psychologism and preconverging-or-dementing—anteriorising-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—anteriorising-psychologism (from its own present placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of itself as postconverging-or-dialectical-thinking—anteriorising-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—anteriorising-psychologism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of our present positivistic registry-worldview as rather preconverging-or-dementing—anteriorising-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—anteriorising-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-
‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology’
equally takes cognisance of the fact that a reference-of-thought construal is simply as of a
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> but also at notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuations level of hollow-constituting,<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, which then allows for disambiguated ontological-prime movers-totalitative-framework with respect to individuals teleologies as being of any of the various notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuations (for instance, psychopath postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'> as-reflex-fleeting-logic, psychopath’s or postlogic interlocutor as-conjoining-looping-set-of-narratives as-reflex-cohering-logic, etc.). This effectively allows for ‘diffèreance conceptualisation’ of hollow-constituting,<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and ontological-reconstituting–as-to-confaltedness /deconstruction analysis’ of intradimensional phenomena, and rather construed as of the conflation of the corresponding registry-worldview reference-of-thought transcendental dialectics. Such a ‘Diffèreance-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


3307
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—
‘notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor, and in registry-worldview terms ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’ is the mechanism of transcending the registry-worldview reference-of-thought as ‘ontological-reconstituting—as-to-conflatedness/deconstruction’ articulates better and better reference-of-thought—categorical-imperatives/axioms/registry-teleology—<for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation and is geared exclusively for prospective intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, and thus recomposuring-in-a-snowballing-effect base-institutionalisation, universalisation, positivism, and prospectively deprocrypticism. It also points out that the exercise of institutionalisation/intemporalisation is not an exercise of human emanance transformation from temporal-dispositions to intemporal-disposition (as we wrongly imply by intuition) but a registry-worldview’s/dimension’s institutionalisation or 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–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor will now rather conjugate temporarily as shortness-of-register—meaningfulness-and-teleology or perversion-of reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation > (conjugated: postlogism—slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social—
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought-devolving ontological-performance-including-virtue-as-ontology) to the new reference-of-thought-categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation at the new institutionalisation’s uninstitutionalised-threshold, and thus eliciting the need for prospective intemporalisation/institutionalisation. The need for successive institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective–ontological-normalcy/postconvergence-reflected-epistemicity-relativism thus leads to notional–deprocrypticism which specificity going by the increasing ‘rational-realism’ of the institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective–ontological-normalcy/postconvergence-reflected-epistemicity-relativism process is to recognise the veridicality of this human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturesdness—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
case as that is not our firstnatureness since we are effectively of notional–firstnaturedness—
temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-
normalcy/postconvergence> given our human-subpotency ever limited-mentation-capacity
relative to the full-potency of existence as existence-potency—sublimating—nascence—,
disclosed-from-prospective-epistemic-digression) and avoid articulating knowledge as if the
human mentation is by reflex only intemporal of emanance—reference-of-thought when in
reality it is of notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-
as-from-perspective–ontological-normalcy/postconvergence>, and so by way of percolation-
channelling—<in-deferential-formalisation-transference>. Effectively given that going by
human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—‘notional–firstnaturedness—temporal-
to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>’—existentialism-form-factor, the determinant nature of
intemporal/ontological constructs induced by institutionalisation with respect to social-stake-
contention-or-confliction is always bound to elicit two classes of human mental-dispositions
with respect to it whether as a temporal extricatory preconverging—de-
mentating/structuring/paradigming or as an
intemporal/ontological/social/species/’universal/transcendental/’maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging—de-mentating/structuring/paradigming, and knowledge-notionalisation is
grounded on addressing meaningfulness insightfully in these two respects. The veridical insight

3310
to the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-’notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence’–existentialism-form-factor lies in the fact that the cross-section of humankind at any institutionalisation is institutionalised at its socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or uninstitutionalised-threshold or threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing apriorising-psychologism—; as basically intemporality /longness is a pathway from base-institutionalisation to 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 ‘‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology’) is untenable as the same could be implied at base-institutionalisation and universalisation, which obviously we won’t recognise and acquiesce to, implying the temporal-difficulty of dealing with the transcendental implications in reflecting holographically–<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process often lead to ontological-bad-faith/inauthenticity as human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-’notional–firstnaturedness—temporal-to-intemporal-dispositions–so-construed-as-from-perspective–ontological-normalcy/postconvergence’–existentialism-form-factor! The grander insight being that ‘institutionalisation devising and devices’ already speaks a lot about human potential and capacity (and are basically our virtue with no need for ‘false idealisation’ that just induces
‘vain-temporality’ passing for intemporality’), and just as previous institutionalisations prospered, due to increasing realism, because they did away with deities and spirits in recognising that human potential lies in what humans can do themselves, and strived even more by doing away with essences in recognising that understanding effectively what happens in the world is what gives power and effectiveness over nature, a further extension of rational-realism is to do away with the ‘false feel good’ naivety of construing man by reflex in intemporal terms (not recognising or rather taking full cognisance of the implications that we have notional-firstnatures—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence> as shortness-to-longness-of-register-of—meaningfulness-and-teleology or perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-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 > of-base-institutionalisation-as-ununiversalisation for its superseding, no pathway for prospective positivism without a recognition of perversion-of-reference-of-thought<as-effectively-
‘supposed pretence of a contending posture or ‘reference-of-thought’ of the successive corresponding uninstitutionalised-threshold as actually the ontological reflection of their mental-disposition is ‘of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>’ (beyond-the-consciousness-awareness-teleology –<in-existential-extrication-as-of-existential-unthought>\(^6\) manifestation intradimensionally) as temporal-dispositions are actually involved in pseudointemporality\(^3\) inducing temporal-preservation-as-pseudointemporality\(^2\)-preservation defining the corresponding uninstitutionalised-threshold\(^1\), beyond-the-consciousness-awareness-teleology\(^1\)-<in-existential-extrication-as-of-existential-unthought>\(^5\) manifestation, thus represented as ‘preconverging-or-dementing\(^1\)–apriorising-psychologism and dialectically-out-of-phase/unsoundness-or-ontological-bad-faith/inauthenticity\(^1\)-of- ‘reference-of-thought’, and thus the ‘point of engagement’ with all established uninstitutionalised-threshold\(^3\) is rather a ‘reflection of postlogism\(^7\)-formulaic–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^7\)-or–threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^7\)-<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>’ reflex disposition or preconverging-or-dementing\(^1\)–apriorising-psychologism’ and not the ‘natural institutionalisations inclination to reflect a prelogic supplanting–conviction-as-to-profound-supererogation\(^7\)-of–‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism re-engaging reflex or thinking reflex’, for instance ‘we don’t think’ with a non-positivism/medievalism uninstitutionalisation-mindset\(^1\) ‘reference-of-thought as the point-of-meaningful-engagement’ with it from our positivistic perspective is its out-of-phase decentering and preconverging-or-dementing\(^1\)–apriorising-psychologism, likewise the point-of-meaningful-engagement from futural Being-development/ontological-framework-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) social

universal-transparency ⟨transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ⟩ as positivism/rational-empiricism, and which temporal hollow-constituting as-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-‘ <amplituding/formative–epistemicity>growth-or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism social universal-transparency ⟨transparency-of-totalising-entailing,-as-to-
entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness ⟩ as deprocrypticism. The conceptualisation of ‘knowledge-notionalisation’ is
rather based on the fundamental notion of a superseding–oneness-of-ontology with respect to
knowledge-and-virtue conceptualisation such that so-construed it is rather a ‘referential-as-
natural’ conceptualisation of knowledge that consciously tautologically subsumes temporal-
dispositions and intemporal-disposition (as opposed to our present ‘categories-as-artificial’
conceptualisation of knowledge often predisposed to overlook the temporal, and critically so,
with respect to understanding the social as of the human condition together with inherent
ontological-veridicality in naively assuming the intemporal/longness-of-register-of–
meaningfulness-and-teleology by reflex focussed mostly on inherent ontological-
veridicality, and whose artificially-demarcated subject-matters and hierarchical relationship
with the first-order-ontology/notional–philosophy<as-to-the-veridical-conception-of-
philosophy-as-englobing-all-human-knowledge-beyond-a-convenient-division-of-labour-
conception-of-knowledge is by itself a preconverging–de-mentating/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~, 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>.
epistemicity>totalising-renewing-realisation/re-perception/re-thought of human mindset/ reference-of-thought/consciousness-awareness-teleology¹⁰⁰, together with the naïve predisposition for categorisation of knowledge in artificial human categories undermining the ‘natural referentialism ontological-normalcy/postconvergence nature of knowledge’ that is at the basis of misapprehending the complementing as criticisms, as in fact these will actually be better construed as Extended Rationalism –rationalism, empiricism, subjectivism, realism, idealism, phenomenology, as the fact is none of the latter claims to be ‘irrational’) or less-explicit with Copernicus, Galileo, Darwin, etc. scientific endeavours/postures that ‘invented-and-upheld’ the positivistic psyche/psychical-orientation for our present-day positivistic knowledge form, as the fact is Descartes ‘utterly-thinking-proposition psyche’ is not a given as of its epistemological and ontological implications as to projective dimensionality-of-sublimating ⟨<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷, 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 teleology¹⁰⁰ 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-teleology¹⁰⁰ associated with notional–deprocrypticism as ontological-normalcy/postconvergence dimensionality-of-sublimating ⟨<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷; as ‘different institutional-cumulation/institutional-recomposure-(as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-'epistemicity-relativism'>). Have their knowledg
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/ succes
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-
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness ) the
insight of a lockstep relationship of the-postconverging-or-dialectical-thinking—narrative—
by—the-preconverging-or-dementing ‘-narrative’ in grasping ontology/ontologically-veridical-
meaningfulness/intrinsic-reality across all human retrospective, present and prospective
institutionalisations, as implied by de-mentation (supererogatory—ontological—de-mentation—
or-dialectical—de-mentation—stranding-or-attributive-dialectics) with a corresponding
comprehensive grasp of the implications of human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-
perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor with respect
to institutionalisation possibilities and more precisely and prospectively, preempting—
disjointedness-as-of—reference-of-thought—as-to—<amplituding/formative—
epistemicity>growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism as deprocrypticism-and-its-potential-for-prevailing-over-or-superseding-human-rokes-and-impediments—as-arising-from-disjointedness-as-of-reference-of-thought as well as knowledge-notionalisation undermining the prospective denaturing of institutionalisation possibilities as subknowledging. Going by our mirage/illusion-of-the-present/present-consciousness we will possibly think otherwise, but this rather points to how our forerunners felt psychologically when their worlds built of deities and later essences were being put into question by ‘an increasing realism insight’ of an intrinsic-reality that is ontologically given and in ontological-normalcy/postconvergence with respect to us, with the implication that it is our psyche that ‘gives-in’ to intrinsic-reality and not the other way around. - As central to an overall Suprastructuralism conceptualisation that subsumes all the transcendental concepts highlighted with regards to grasping ontology/ontologically-veridical-meaningfulness/intrinsic-reality, and corresponding perversion-of-reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation with respect to ushering in the requisite preempting—disjointedness-as-of-reference-of-thought—as-to-amplituding/formative—epistemicity>growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism that should define and conceptualise the notional-deprocrypticism registry-worldview/dimension (as the effective attainment of ontological-normalcy), is the idea of a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’
tautological/existential-reference representation of existence/intrinsic-reality/ontology as of inherent ontological-normalcy/postconvergence teleology\(^{10}\). Thus, such a ‘postconverging-or-dialectical-thinking\(^{20}\)–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ ‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme’ involves, mobilising an ‘ontological-tautologisation/existential-reference conceptual-scheme’ (like a hermeneutics-derived psycho-ontological, bio-ontological, econo-ontological, mathematically-ontological, etc.) construed as of ontological-normalcy/postconvergence teleology\(^{10}\) thus postdicatory (as metaphysics-of-absence\(\langle\)implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>\rangle\) 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\(^{38}\)–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 naïvely 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\textsuperscript{73} 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-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-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/
thought/psychologism for the construal/conceptualisation of all human knowledge. It should be noted that this articulation about the role of notional philosophy speaks of the ontologically philosophical beyond just conventioning/classical sense of conceptual philosophy. That is, a scientist that develops insights about issues of philosophical import is ontologically contributing to philosophy even though qualified as a scientist by conventioning (as the natural ontological construct of knowledge as intrinsic-reality/ontological-veridicality doesn’t recognise our artificial delimitations of knowledge organisation), just as the reverse equally holds true as well. Consider that Aristotle set out as a philosopher but in many ways has turned out to be the true father of science. Notional philosophy in the bigger framework construed of organic-knowledge itself as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as the superseding drive behind the ‘inventing/creating’ of all human technicalities/mechanical-knowledge refers to the mental-disposition to break from ‘ordinary apathy and constraining framework of secondnatured institutionalisation’ to rearticulate dimensionality-of-sublimating \{<amplituding/formative>supererogatory–de-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 meaningfulness-and-teleology a closed-structure (as merely-exploiting-Being-as-of-its-presence-state-with-poor-regards-for-Being-underdevelopment-and-development-potential-construed-as-nihilism as of 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>) as of its temporal <amplituding/formative–epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag by adopting a ‘presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’ as ‘looking down upon the value-reference constructs of all successive presences construed as conventioned-aberrations of pure-ontology’ in order to ‘keep agape’ an opened-structure (as developing-Being-potential-over-mere-exploiting-of-presence-state-of-Being-construed-as-antinihilism-or-opened-construct-of—meaningfulness-and-teleology) 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 projection even though the latter does ensue in any case as of notional philosophy. Such ‘dimensionality-of-sublimating—supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}
projection notional philosophical dispositions’ upholding an opened-construct-of~‘meaningfulness-and-teleology’ to enable prospective institutionalisation as assumed by the Socrates, Aristotles, Avicennas, Mansa-Mudas, Zheng-Hes, Buddhas, Copernicus, Galileos, Rousseaux, Diderots, Darwins, etc. as-‘inventing’-or-‘creating’-or-‘upholding’-new-intellection—de-mentating/structuring/paradigming–of-societies, are the ‘most social of human acts’ as keeping up by renewing–apriorising/axiomatising/referencing of prospective apriorising/axiomatising/referencing–(of-existential-contextualising-contiguity)—conflatedness as of ontological-normalcy/postconvergence behind the possibility of prolonging the human existential tale for prospective civilisation, and so not on the same pedestal with ‘nombrilistic presences of registry-worldviews/dimensions in their <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag temporal-dispositions’ as <amplituding/formative> wooden-language{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology}-as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications> blithe to such retrospective-and-thus-prospective insight by their temporal extricatory preconverging–de-mentating/structuring/paradigming in distractive-alignment-to<of-apriorising/axiomatising/referencing> as of epistemic-abnormalcy/preconvergence. This is enabled by the tautological/referential/existential-reference nature of intrinsic-reality/ontology/existence allowing for ‘predication or predictive-insight’ and ‘postdication or projective-insights’, the latter very much attached with the arts and aesthetic forms but hardly hitherto associated with the predicting of the former like in scientific constructions, though such postdication-as-predictive can possibly be enabled as ‘metaphysics-of-absence’{implicated-epistemic-veracity-of- nonpresencing<perspective–ontological-normalcy/postconvergence>
conceptualisations’ in domains concerned with predication as introduced (besides the ‘projective intemporal-preservation-contiguity/referential analysis’ of this author in this paper taking cognisance of metaphysics-of-absence-{implicated-epistemic-veracity-of-nonpresencing-<perspective-ontological-normaley/postconvergence>} as the need to supersede our illusion-of-the-present/present-consciousness/epistemic-totalising—self-referencing-syncretising/mirage) in the form of conceptualisations based on ‘creative-spaces-of-metaphors’ (or for that matter the jargon as can reasonably be expected of the thoroughness of all inherently analytical subject matter especially in this case by the highly exploratory nature of such analysis, as such writing are not ‘story writings’ nor should the artificial excuse in the case of core post-structural writings like quoting Einstein in saying that good science is associated with beautiful equation as obviously just as \( E=MC^2 \) is beautiful but the underlying physics is a head-scratcher one can equally say ‘there is nothing outside the text’ is a beautiful statement but don’t expect the underlying Derridean deconstruction and implications to be child’s play, nor should the fact that the meaningfulness of the social ‘being closer to us emotionally’ compared to the natural sciences that this should preclude its analysis if and when we are temporally uncomfortable with it, as that is part and parcel of our human development as our forerunners had taken their responsibilities about that to usher in our positivistic registry-worldview/dimension and we can’t exclude ourselves from prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity), which ultimate knowledge-credential is not in the ‘metaphors themselves’, as misunderstood by naïve critics, since these are just a ‘conceptualisation detour’ with respect to apprehending a fleeting-perception of reality but rather ‘as-of-the-implied-or-derived-elucidation’ which is the actual ‘product of ontological import’, by such thinkers as Deleuze, Guattari, Lacan, Rory, Derrida and others, and so, as pertinent and as so-validated by ontological-prime movers-totalitative-framework and insight. Central to such ‘ontological-tautologisation/existential-reference conceptual-scheme’ is the idea
meaningfulness-and-teleology in arrogation are twofold. Firstly, with respect to the nature of human knowledge development as a constant deepening (with augmenting ontological-priemovers-totalitative-framework with respect to intrinsic-reality/ontology/ontologically-veridical-meaningfulness) from a ‘shallow coherent superseding–oneness-of-ontology’ towards a ‘deeper coherent superseding–oneness-of-ontology’ by the institutionalisation dynamism of de-mentation\textsuperscript{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics)} inducing ‘placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{(rescheduling)} wherein a given present registry-worldview of relative-ontological-incompleteness\textsuperscript{-induced,'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{-as-to–attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{\textsuperscript{\textsuperscript{-as-it-is-thus–‘in-wait’-for- pversion-of- reference-of-thought-\textsuperscript{<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{-or-temporal-preservation-as-pseudointemporality -preservation,}} is transcended/superseded as preconverging-or-dementing\textsuperscript{-apriorising-psychologism ushering in a new present registry-worldview of less relative-ontological-incompleteness\textsuperscript{-induced,'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{-as-to–attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{\textsuperscript{\textsuperscript{-as-it-is-thus–‘in-wait’-for- pversion-of- reference-of-thought-\textsuperscript{<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{-or-temporal-preservation-as-pseudointemporality -preservation, which is transcending/superseding as ‘postconverging-or-dialectical-thinking\textsuperscript{-apriorising-psychologism’, and at the ‘individuation-level of conceptualisation of knowledge’ construed as predisposed to either hollow-constituting\textsuperscript{-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\textsuperscript{}} and ‘ontologically-reconstituting (upholding-intemporal-}}}}}
preservation’ as of the circularity/recurrence/repetition/repeatability’ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity\textsuperscript{39}–reification\textsuperscript{87}/superseding–oneness-of-ontology\textsuperscript{10} by ‘maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{89}—unenframed-conceptualisation of ontology/ontologically-veridical-meaningfulness/intrinsic-reality. Secondly, with respect to the psychological/psychoanalytical basis of meaningfulness representation (placeholder-setup/mentation/mental-devising-representation/consciousness-awareness-teleology\textsuperscript{100}), with regards to the fact that the ‘reflex supplanting–conviction-as-to-profound-supерerogation\textsuperscript{97}—of–‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism

mental-disposition’ is a ‘purely abstract construct’ of ‘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{104} reference-of-thought where intemporality\textsuperscript{72}/longness-of-register-of–meaningfulness-and-teleology\textsuperscript{100} has been more or less secondnatured, at its uninstitutionalised-threshold\textsuperscript{103}) 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{39}–
with the apriorising–registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology as non-existent and bogus). With respect to social-and-confliction-stakes ‘the same-terms-of-expressions/seemingly-same-implied-meaningfulness’ have different implications with respect to whether the interlocutor is an supplanting–conviction-as-to-profound-supererogation —of-‘attendant-intradimensional’-postconverging/dialectical-thinking —apriorising-psychologism interlocutor or postlogic/psychopathic/postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’> interlocutor or conjugated-postlogic/ 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-contiguity/reification/superseding–oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation. We can’t be certain about the ontological-veridicality of ‘separate dots as separate narratives’ themselves as the 3 different interlocutors can all express ‘the same-terms-of-expressions/seemingly-same-implied-meaningfulness’ going by their mental-dispositions with the latter two, postlogic/psychopathic/postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’> interlocutor or conjugated-postlogic/ conjoining-looping-set-of-narratives interlocutor, being deceptive by their mental-dispositions (recursively with postlogic/psychopathic, progressively with exacerbation/opportunism and regressively with ignorance/affordability). However, we can ascertain the true motive and ontological-veridicality of the 3 types of interlocutors by the ‘trace of their dots as separate narratives’ in revealing their true mental-dispositions and motives, as of the circularity/recurrence/repetition/repeatability as of existential-transitioning-or-iterability-trace-
of-narratives-as-dots/existential-contextualising-contiguity\textsuperscript{5} -reification\textsuperscript{7} /superseding–oneness-of-ontology\textsuperscript{8} quickly reveals that however coherent and sound each separate narrative of the postlogic/psychopathic/postlogic-backtracking\textsuperscript{9} iterative-looping\textsuperscript{9} set-of-dereifying-hollow-narratives-and-acts\textsuperscript{10} interlocutor or conjugated-postlogic\textsuperscript{11} conjoining-looping-set-of-narratives interlocutor (particularly as recursive and progressive), the ‘perception-together-in-succession or as-a-trace’ of their ‘expressed dots as separate narratives’ reveals ‘disjointedness-as-of-reference-of-thought’ misappropriated meaningfulness-and-teleology\textsuperscript{10} in arrogation that shines the light on the fundamental driver/ontological-primemovers-totalitative-framework\textsuperscript{13} of the postlogism\textsuperscript{14} /psychopathic and conjugated-postlogism\textsuperscript{14} interlocutors as well as the reality of the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{15} as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing apriorising-psychologism\textsuperscript{16} 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\textsuperscript{17} -slantedness inducing ‘faulty-mentation-procedure-deception-or-urge’ about the latter, that trace-of-dots-as-narratives from the supplanting–conviction-as-to-profound-supererogation of–‘attendant-intradimensional’-postconverging/dialectical-thinking apriorising-psychologism and the postlogic/psychopathic and/or conjugated-postlogic interlocutors will reveal the ontological nature of the ‘faulty-mentation-procedure-deception-or-urge’. The reason why ‘separate dots as separate narratives’ lead to postlogic and conjugated-postlogic faulty-mentation-procedure-deception-or-urge\textsuperscript{18} is that their extrapolation is actually an extrapolation of perversion-of-reference-of-thought-as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation\(^\geq\) of ‘same-terms-of-expressions/seemingly-same-implied-meaningfulness as if

supplanting—conviction-as-to-profound-supererogation\(^\subseteq\) of ‘attendant-intradimensional’-

postconverging/dialectical-thinking \(\sim\) apriorising-psychologism\(^\#\) whereas retracing of the

mental-disposition foregoes elaboration-as-to-mere-

extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-

contextualising-contiguity\(^{19}\) 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\(^{56}\) meaningfulness-and-teleology\(^{100}\) in arrogation in the trace-of-

successive-dots-as-(hollow)-narratives that shines the light on the fundamental

driver/ontological-primemovers-totalitative-framework\(^{73}\) of the postlogic and/or conjugated-

postlogic interlocutor as well as the threshold-of—nonconviction/madeupness/bottomlining-in-

shallow-supererogation \(\sim\) as-to—’attendant-intradimensional’—prospectively-

disontologising—preconverging/dementing \(\sim\) apriorising-psychologism\(^\#\) as vague-rhyming-or-

copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-

vocalisation-or-subknowledging\(^\#\) of its narratives. That’s why spatialisation, indirectness and

craftiness are critical to postlogic and conjugated-postlogic mental-dispositions so as to evade

their prospective interlocutors ‘putting one and one together’ as will arise in an existentially

veridical context and so that their interlocutors should rather undertake elaboration-as-to-mere-

extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-

contextualising-contiguity\(^{19}\) of the purely abstract meaning as seemingly sound separate dots as

separate narratives but which are non-existentially real, rather than existentially trace the

successive dots as separate narratives. This is what enables the establishment, as of the

circularity/recurrence/repetition/repeatability as of existential-transitioning-or-iterability-trace-

of-narratives-as-dots/existential-contextualising-contiguity\(^{19}\)-reification\(^{17}\)/superseding–oneness–
of-ontology\textsuperscript{(0)}, at the relative-ontological-incompleteness\textsuperscript{(0)}-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing –apriorising-psychologism>’-threshold (as-it-is-thus-‘in-wait’-for-\textsuperscript{75}perversion-of-‘reference-of-thought\textsuperscript{<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >–or-temporal-preservation-as-pseudointemporality\textsuperscript{75}-preservation)}, defining the typical threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing –apriorising-psychologism> psyche of successive uninstitutionalised-threshold\textsuperscript{(0)} (beyond-the-consciousness-awareness-teleology\textsuperscript{(0)}-<in-existential-extrication-as-of-existential-unthought>\textsuperscript{5}) manifestation intradimensionally, and so-construed from the perspective of their corresponding superseding/transcending/prospective institutionalisations) as recurrent-utter-uninstitutionalisation preconverging-or-dementing\textsuperscript{(0)}-psyche, ununiversalisation preconverging-or-dementing -psyche, non-positivism/medievalism preconverging-or-dementing\textsuperscript{(0)}-psyche and our uninstitutionalised-threshold\textsuperscript{(0)} as \textsuperscript{(0)}procrypticism–or–disjointedness-as-of-\textsuperscript{(0)}reference-of-thought preconverging-or-dementing\textsuperscript{(0)}-psyche. This equally reflect how the childhood psychopathy psyche is preconverging-or-dementing –apriorising-psychologismly perceived though at childhood temporal-dispositions-conjugated-postlogism\textsuperscript{(0)}/preconverging-or-dementing’-integration to psychopathy is not significant as its \textsuperscript{(75)}perversion-of-‘reference-of-thought\textsuperscript{<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > is still \textsuperscript{(10)}universally transparent as delirious and thus it doesn’t elicit temporal-preservation by conjugated-postlogism\textsuperscript{(0)}/preconverging-or-dementing\textsuperscript{(1)}-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\textsuperscript{(0)}-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 pervasive

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/infering to derive essence-of-meaningfulness is not a credible

notion with respect to a human animal of notional–firstnaturedness—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 secondnaturi

ng, 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/infering 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\textsuperscript{10}\textsuperscript{-}{transparency-of-totalising-entailing,-as-to-entailing-\textsuperscript{\langle}amplituding/formative–epistemicity\textsuperscript{\textsuperscript{-totalising–in-relative-ontological-completeness}}\textsuperscript{\textsuperscript{\rangle}}\textsuperscript{\textsuperscript{}}\textsuperscript{}} resulting in other temporal
characters, beyond-the-consciousness-awareness-teleology\textsuperscript{10}\textsuperscript{-}{in-existential-extrication-as-of-
existential-unthought}\textsuperscript{\textsuperscript{\rangle}}, 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-verityicity 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\textsuperscript{10}\textsuperscript{-}{shortness-of-register-
of–meaningfulness-and-teleology\textsuperscript{10}}\textsuperscript{}} and intemporality \textsuperscript{10}\textsuperscript{-}{longness-of-register-of–meaningfulness-and-teleology\textsuperscript{10}}\textsuperscript{}} are both basically the same notion of intemporality\textsuperscript{10}, but
with temporal-dispositions (\textsuperscript{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 \textsuperscript{10}\textsuperscript{-}{longness-of-register-of–meaningfulness-and-teleology\textsuperscript{10}}\textsuperscript{}} but that
in so doing such temporal-dispositions of individuation ‘falsely retaining their
teleology\textsuperscript{10}/purposefulness’ as if of intemporal-disposition leading to their
‘pseudointemporality\textsuperscript{10}’ (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\textsuperscript{10}), inducing preconverging–de-
mentating/structuring/paradigming registry-worldview’s/dimension’s-uninstitutionalised-
threshold \textsuperscript{10}–defect–<as-Being-or-ontological-or-existential–defect\textsuperscript{\textsuperscript{\rangle}}\textsuperscript{\textsuperscript{}} where such false-
retention construed as temporal-preservation-as-pseudointemporality\textsuperscript{10}-preservation is rather in
reference conceptual-scheme’. The notion of temporality/shortness as actually ‘pseudointemporality’ provides a deeper insight to such traditional notions as bad, evil, wicked, etc. that we attach to temporal-dispositions (specifically, in the moral sense as temporality/shortness is much more than morality as derived from intemporality/longness which is about ‘full potency of ontological-and-virtue effectiveness’) by de-emphasising the naïve but wrong intuition that these notions have their own ‘mental-dispositional drives-as-teleology’ (to be bad, to be evil, to be wicked, etc.) by rather highlighting that ‘mental-dispositional incapacity for intemporality’ of such individuations induces ‘notional-disjointedness-as-of-reference-of-thought’ misappropriated ‘meaningfulness-and-teleology’ in arrogation (at individuation-level as relative-ontological-incompleteness-induced,-threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <-as-to-
supererogation >,–or-temporal-preservation-as-pseudointemporality -preservation, which when taken into preservation, as temporal-preservation, is rather in pseudointemporality, while with respect to a traditional conceptualisation it is wrongly ‘vaguely imbued with a dispositional-drive-as-teleology’ as bad, as evil, as wicked… etc. Now, the consequences of pseudointemporality individuations (postlogism-slantedness, postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of <reference-of-thought-‘devolving ontological-performance’-<including-virtue-as-ontology>) are reflected developmentally in the social fabric which is a ‘framework of social-stake-contention-or-confliction’ as the transference, in dynamic-cumulative-aftereffect, of such pseudointemporality individuations into ‘individual
personalities dispositions and social dispositions’ induces correspondingly
subontologisation/subpotentiation in ‘disjointedness-as-of-’ reference-of-thought’
misappropriated meaningfulness-and-teleology in arrogation (at individuation-level
relative-ontological-incompleteness-induced,-’threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-‘attendant-
intradimensional’-prospectively-disontologising-preconverging/dementing apriorising-
psychologism’, as-it-is-thus-‘in-wait’-for perversion-of- reference-of-thought<as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation ≥,–or-temporal-preservation-as-pseudointemporality-preservation, on ‘social
ontologically-veridical-meaningfulness’ and is the basis, in dynamic-cumulative-aftereffect, of
given registry-worldviews/dimensions vices-and-impediments, and how these can be
superseded/transcended, because the reality is that humans have transcended retrospectively to
the present and there is no particular reason to think that there can’t be prospective
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity going by human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—notional–firstnaturedness—temporal-
to-intemporal-dispositions<so-construed-as-from-perspective–ontological-
normalcy/postconvergence’–existentialism-form-factor. Such a ‘postconverging-or-
dialectical-thinking–psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’ ‘psycho-ontological-tautologisation/psycho-existential-
reference conceptual-scheme’ will further highlight in contrast to the present ‘psychology of
qualification/qualification-schemes’ that human psychology is actually much more of a
becoming dynamic construct, rather than static, which wholly readjusts to human deepening
grasp of ontologically-veridical-meaningfulness/intrinsic-reality/existence as a retrospective,
present and prospective development; that collectively-and-inclusively-individuals-and-their-
social-constructs do have latitude for the choices they make in existence more than and beyond the limits of personality traits and social character, and further that the human mind is ‘not irresponsible’ with respect to given personalities dispositions (whether with respect to abnormal psychology or functional psychology) with the idea that such stances taken by a ‘psychology of qualifications/qualification-schemes’ induces a confounding-effect with respect to individual personalities themselves in assuming their self-emancipation possibilities and what they can aspire for together with their interveners/relators, whether social or clinical. Such insight do arise when we factor in that all along in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity—of-the-human-institutionalisation-process, human secondnaturing is actually the very central ontologically-led developmental element as the critical tool of human psychological renewal that enabled ‘an animal in many ways’ to emancipate itself developmentally across epochs such that the ‘insightful depth’ of such a developmental understanding of human psychology is necessarily much more than ‘a cultural universe of several decades of modernity’, as it conceives that human psychology is an ongoing active construct such that a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ rather captures the ontological undercurrents that constantly redefine human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology as it recognises that (and explains why) the mental-disposition/consciousness-awareness-teleology of a recurrent-utter-institutionalised mindset/reference-of-thought varies from that of a based-institutionalised/ununiversalised mindset, the latter from that of a universalised/non-positivistic-or-medieval mindset, the latter from that of a positivistic/procrypticism mindset/reference-of-thought (our own mental-disposition), and the latter from that of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective
notional-deprocriptism mindset, while not ignoring as well the intradimensional spectrum of variation within each mindset; and wherein de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics) is the central concept for such a succession of human ‘postconverging-or-dialectical-thinking-psychology or psychology-of-mentation-dynamics or natural-psychological-dynamics’ renewal retrospectively, presently and prospectively, with ontological-normalcy/postconvergence teleology being the central determinant driving and defining human psychology construed by its metaphysics-of-absence-(implicated-epistemic-veracity-of-nonpresencing<-perspective-ontological-normalcy/postconvergence>) as diminishing-human-epistemic-abnormalcy-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-(of-existential-contextualising-contiguity)}—constitutedness—to deeper limited-mentation-capacity{as of relative apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity)}—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/placement Setup-of-existential-reference for prospective ontological-normalcy/postconvergence superseding the human body, as entailing human existence’. This points out that the potency for
ontological-normalcy/postconvergence is tautologically inherent in our being construct, and that abstract tautologisation/existential-reference as human teleology\textsuperscript{100} is the mind as ‘human

\textless amplituding/formative–epistemicity\textgreater totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling\{by-a-renewing-of-
apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-
prospective–meaningfulness-and-teleology\} as subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency\textsuperscript{101}–sublimating–nascence,-disclosed-from-prospective-
apriortising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-
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’\textless as-to–‘attendant–intradimensional’–prospectively-disontologising–preconverging/dementing

\textless apriorising–psychologism\textgreater\textsuperscript{\textgreater}), wherein tautologically/by-existential-reference ‘being-in-existence’/existing implies there can’t be any elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity\textsuperscript{19} (induced by our ‘limited-mentation-capacity as of our relative-ontological-incompleteness\textsuperscript{89}-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’\textless as-to–‘attendant–intradimensional’–prospectively-
disontologising–preconverging/dementing

\textless apriorising–psychologism\textgreater\textsuperscript{\textgreater}’) ‘outside of
existential-contextualising-contiguity, thus validating philosophically such approaches in physics as string-theory concepts lending support to the string phenomenology approach. This conceptually implies that the ‘all-in-one/oneness’ (of ontology) implied of existence supersedes our elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity conceptualisations, and while these are ‘mental tools of analysis’ we have in grasping knowledge, as elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity these are rather ‘sub-par to the full grasp of existential reality’ (given that our limited-mentation-capacity-deepening as of our relative-ontological-incompleteness-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>, will often fail to reference the underlying being-construal/existential-reference/existential-tautologisation ‘for a contextualising-contiguity of existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality that syncs with existential reality’. For instance say in the case of the BODMAS characters highlighted before, where the other characters ignore the given pathological condition in simply operating arithmetic rules, however, the inherence of existential reality will not be superseded simply by such elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity of arithmetic rules in protraction as ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’, as such arithmetic rules of extrapolating/constituting/abstracting/deducing/inferring will have to be adjusted-in-a–‘threadedness/imbricatedness/recomposuring’ like subtracting 1 to A’s results to sync with the
existential reality implications of A’s pathological condition of wrongly adding 1 to the correct
result of arithmetic operations), and as metaphysics-of-presence\{implicated-
‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness \}
(i.e. ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-
veridical-existential-reference’) metaphysics-of-absence\{implicated-epistemic-veracity-of-
nonpresencing-<perspective–ontological-normaley/postconvergence>\} is rather the
ontological-normalcy/postconvergence correction-tool of postdication, as-of projective-insights
for predication, which is equally construed as ontological-reconstituting–as-to-
conflatedness /deconstruction (i.e. implying ‘projective-insights of
imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity /’s-
reifying/elucidating-of-prospective-relative-ontological-completeness /’of-\’reference-of-
thought- devolving-as-of-instantiative-context as to existence-potency ~sublimating–
nascence.-disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’). This is more
of a simplistic though conceptually correct demonstration, and the implications to
meaningfulness can be much more elaborate and as explained further below, with the notion of
elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside—existential-contextualising-contiguity / as ontologically-veridical only as abstract-
construal (such as the abstract arithmetic operations) but its wrong ontological derivation in lieu
of being-construal/existential-reference/existential-tautologisation is ontologically wrong/non-
veridical as it leads to ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-
shallow-and-non-veridical-existential-reference’ (wherein the elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-
contextualising-contiguity / in protraction of the abstract arithmetic operations wrongly
overlooks existential-reality as of being-construal/existential-reference/existential-tautologisation given by the existential pathological condition), instead of ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness’s-of-reference-of-thought–devolving-as-of-instantiative-context as to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’ as the ontological-veridicality of being-construal/existential-reference/existential-tautologisation (which in the face of the ‘existential pathological condition’ as being-construal/existential-reference/existential-tautologisation upholds existential-reality by way of imbricatedness/threadedness/recomposuring by subtracting 1 from A’s result to existentially account for its pathological condition). It is thus not a coincidence that a Deleuzian approach and string phenomenology approaches intuitively develop the same insight about the need for ‘creative-spaces-of-expression/metaphors’ to be able to conceptualise by projective-insights on topics that critically highlight this more fundamental nature of existential reality as a contextualising-contiguity of existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality so-construed from the perspective of our limited-mentation-capacity-deepening as of our relative-ontological-incompleteness’s-induced,—‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’s-as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing—apriorising-psychologism’, in order to avoid elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity inducing ‘virtuality-or-Being-construal-as-
abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’. It is important to grasp here that elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—existential-contextualising-contiguity are not ontologically wrong concepts in themselves as of abstract-construal but are ontologically wrong when implied in lieu of being-construal/existential-reference/existential-tautologisation as this leads to ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’. Philosophically, this critically brings up the reality of how the ontological-veridicality of an ‘abstract-construal’ and a ‘being-construal’ can be established; going by human limited-mentation-capacity-deepening as of our relative-ontological-incompleteness-induced, ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’—<as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/menting—aspriorising-psychologism’. An abstract-construal is of vague-reference/vague-tautologisation, and is of existential import only as of a being-construal, and is effectively conceptualised by elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—existential-contextualising-contiguity and this is ontologically-veridical by abstract-construal/abstractly. Being-construal on the other hand is of existential-reference/existential-tautologisation as of becoming/being (as practically qualified by our consciousness-awareness-teleology). If by mere derivation of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—existential-contextualising-contiguity (given human 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/menting—aspriorising-psychologism’) is implied as being-construal, this will lead to ‘virtuality-or-Being-construal-
non-veridical-existential-reference’ as metaphysics-of-presence-{implicated-
‘nondescript/ignoreable–void ’-as-to- presencing—absolutising-identitive-constitutedness } has as metaphysics-of-absence-{implicated-epistemic-veracity-of- nonpresencing-
<perspective–ontological-normalcy/postconvergence> } ‘projective-insights of
imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness’-of-‘reference-of-
thought—devolving-as-of-instantiative-context as to existence-potency~sublimating–
nascence.-disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’), which is
ontologically-veridical with regards to being-construal/existential-reference/existential-
tautologisation. More precisely, ‘projective-insights of
imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness’-of-‘reference-of-
thought—devolving-as-of-instantiative-context as to existence-potency~sublimating–
nascence.-disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’ as with all
metaphysics-of-absence-{implicated-epistemic-veracity-of- nonpresencing-
<perspective–ontological-normalcy/postconvergence>} can be ontologically-reconstituted/deconstructed from
the corresponding metaphysics-of-presence-{implicated-‘nondescript/ignoreable–void ’-as-to-
presencing—absolutising-identitive-constitutedness } as ‘virtuality-or-Being-construal-as-
though the latter is ontologically wrong/non-veridical (not to be confused with elaboration-as-
to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existent-reality/dynamic-cumulative-aftereffect/aftersight), however
mild or elaborate the ontological-reconstituting—as-to-confabulatedness/deconstruction. Equally,
‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-
veridical-existent-reference’ is metaphysics-of-presence that is the ‘honing
exercise’/recomposure backdrop for metaphysics-of-absence as ‘projective-insights
of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness’s-reference-of-
thought—devolving-as-of-instantiative-context as to existence-potency—sublimating—
nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existent-reality/dynamic-cumulative-aftereffect/aftersight’ to generate
the art-forms/aesthetics as being-construal/existent-reference/existent-tautologisation, by
way of ‘strategic-insight of perspectives’ for artistic expression. (Idyllically, superseding—
oneness-of-ontology attainable by notional-deprocriptism existential-contextualising-
contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness’s-reference-of-
thought—devolving-as-of-instantiative-context as to existence-potency—sublimating—nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existent-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’ should imply ontologically subsuming ‘projective-insights of imbricatenedness/threadedness/recomposuring as of existential-contextualising-contiguity’

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

-devolving-as-of-instantiative-context as to existence-potency

~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’ as of the ontologically deepest being-construal/existential-reference/existential-tautologisation, and thus will be the universal nested-congruence of the comprehension of intrinsic-reality, aesthetics/art-forms and virtue.) In the bigger scheme, we can equally grasp that the uninstitutionalised-threshold arise from ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ of the reference-of-thought–categorical-imperatives/axioms/registry-teleology of corresponding prior institutionalisations and thus failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation

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-to-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-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-unconcealed-the-very-ontologically-same-existential-reality/dynamic-cumulative-afereffect/aftereffect’ nature and it is about implying a prospective reference-of-thought, rather than just a différance (differentiation) as within the same prior/given reference-of-thought as of a basic abstract-construal. This is one of the reasons for its misapprehension as it implies an overall change in the reference-of-thought of appreciation which ends up putting everything ‘of old/of prior’ into question, contrary to the traditional analytical expectation of selective-or-limited critique/contestation usually of a non-transcendental nature. Insightfully, the overall relation of
deconstruction as ontological-reconstituting–as-to-conflatedness\textsuperscript{12} to the existential framework of ontological-veridicality should further allay the confusion. Deconstruction is actually tautological with respect to intrinsic reality/ontological-veridicality because it is always about the same existential reality being dealt with by improving human limited-mentation-capacity-deepening\textsuperscript{13} as shallow-limited-mentation-capacity to deeper-limited-mentation-capacity ontological-reconstituting–as-to-conflatedness\textsuperscript{12}; generating differing consciousness-awareness-teleology\textsuperscript{100} outcomes of the same existential reality whether talking of deconstruction at the registry-worldview/dimension or intradimensional level or individuation-level. Since it is always about the same existential reality, in effect the readjustment for intrinsic-reality/ontological-veridicality is actually a human ‘changing-of-the-psyche’/psychical-readjustment (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) with its increasing-ontological-completeness or diminishing–human-epistemic-abnormalcy-or-preconvergence\textsuperscript{10} as implied by an ontology-driven ‘postconverging-or-dialectical-thinking\textsuperscript{20}—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’, wherein placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} scheduling ‘is not inherently sanctimonious’ (the naïve way every registry-worldview tends to relate to its mental-disposition) but is determined and shaped (by way of ‘\textsuperscript{14}de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of ‘reference-of-thought’) by construed ontological-veridicality. Since it is always about the same existential reality but improving-rather-as-accumulating/recomposuring human limited-mentation-capacity-deepening in ‘engaging the same existential reality and drawing implications thereof’ as human \textsuperscript{amplituding/formative–epistemicity–totalising–renewing–realisation/re-perception/re-thought-as-utter–placeholder–setup–ontological–rescheduling\textsuperscript{by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new–referencing–basis–of–prospective–meaningfulness–and–teleology }
potency\textsuperscript{3}~sublimating–nascence, disclosed from prospective epistemic digression already given as ontological-normalcy/postconvergence oneness, and prospectively transcendentally ‘a psychoanalytic rescheduling from procrypticism–or–disjointedness-as-of–reference-of-thought to deprocrypticism–or–preempting–disjointedness-as-of–reference-of-thought existential-contextualising-contiguity’s reifying/elucidating of prospective relative-ontological-completeness\textsuperscript{2} of reference-of-thought\textsuperscript{3} devolving as of instantiative-context involving existence-potency\textsuperscript{4}~sublimating–nascence, disclosed from prospective epistemic digression—rules of apriorising/axiomatising/referencing that further epistemically unconceal the very ontologically same existential reality ‘preempting the threshold of nonconviction/madeupness/bottomlining in shallow supererogation’ as to ‘attendant intradimensional’–prospectively disontologising–preconverging/dementing apriorising psychologism\textsuperscript{2} of rational empiricism/positivising rules’ while intradimensionally it is about an analytical rescheduling (‘maximalising recomposing for relative ontological completeness”—unenframed conceptualisation that ‘decenters the prior reference-of-thought’ for ‘the centering of the prospective reference-of-thought’). Noting that the ‘increasing relative realism’ over the corresponding successive prior uninstitutionalisations registry-worldviews (utter uninstitutionalisation, ununiversalisation, non positivism-medievalism and procrypticism) of the corresponding successive prospective institutionalisations registry-worldviews (of protracted imbricatedness/threadedness recomposing as of existential-contextualising-contiguity’s reifying/elucidating of prospective relative ontological completeness of reference-of-thought devolving as of instantiative-context as to existence-potency~sublimating–nascence, disclosed from prospective epistemic digression—rules of apriorising/axiomatising/referencing that further epistemically unconceal the very ontologically same existential reality as: Base institutionalisation as rule making, universalisation as universalisation of rules making, Positivism as rational
empiricism/positivising-of-universalisation-of-rules-making and deprocrypticism-as-utter-
ontologising-of-rational-empiricism/positivising-of-universalisation-of-rules-making)
establishes the corresponding-successive-prior-uninstitutionalisations-registry-worldviews at
the uninstitutionalised-threshold of the corresponding-successive-prospective-
institutionalisations-registry-worldviews, ‘as of threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to-‘attendant-
intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-
psychologism’ which are ‘ontologically filled-up’ by the corresponding-successive-
prospective-institutionalisations-registry-worldviews; implying a dialecticism of ‘ontological-
superseding of prospective ‘reference-of-thought over the prior one’ (even where the prior as
the-present is locked-in-its-ways/complexed-about-its-own-transcendability)! The distinction in
grasping intrinsic-reality/ontological-veridicality with respect to whether it is of abstract-
construal or being-construal/existential-reference/existential-tautologisation in order to avoid
the ontologically non-veridical ‘virtuality-or-Being-construal-as-abstract-construal-as-of-
flawed-and-shallow-and-non-veridical-existent-reference’ (by elaboration-as-to-mere-
eextrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-
contextualising-contiguity of ‘reference-of-thought—categorical-imperatives/axioms/registry-
teleology of the prior positivism institutionalisation leading to procrypticism—or-
disjointedness-as-of- reference-of-thought, and failing-intemporal-preservation-entropy-or-
contiguity—or—ontological-preservation) has bearing when it comes to the veracity/ontological-
pertinence of a psycho-ontological-tautologisation/psycho-existential-reference conceptual-
scheme meant to be the ontologically-veridical basis, as of aetiologisation/ontological-
escalation, for construing an insightful storied-construct/ontologically-valid-narration
articulating on an intuitive level the conceptualisations introduced in this paper. The
aetiologisation/ontological-escalation implied by such a storied-construct/ontologically-valid-
uninstitutionalisation/recurrent-perversion-in-upholding-utter-uninstitutionalisation as
Transcendentally/transdimensionally/interdimensionally, it is
the ontological-contiguity implied by ‘projective-insights of
imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity’
reifying/elucidating-of-prospective-relative-ontological-completeness of reference-of-thought-
devolving-as-of-instantiative-context as to existence-potency ~sublimating–nascence,
disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’ as of deepest
being-construal/existential-reference/existential-tautologisation that underlies the ontological-contiguity—of-the-human-institutionalisation-process behind base-institutionalisation/universalisation/positivism/prospective-deprocrypticism, and likewise it is
the notional-discontiguity(epistemic-discontiguity ~shallow-supererogation -of-mentally-
meaningfulness-and-teleology in arrogation (beyond-the-consciousness-awareness-teleology <in-existential-extrication-as-of-existential-unthought> manifestation), that induces the uninstitutionalised-threshold process behind recurrent-utter-uninstitutionalisation/ununiversalisation/non-positivism-or-medicinalism/procrypticism. The
implications at the individuation-level is that our limited-mention-capacity, as of our
temporal-to-intemporal mental-dispositions, in the construal of intrinsic-reality/ontological-
veridicality tends towards temporality /shortness as of apriorising/axiomatising/referencing
(of-existential-contextualising-contiguity —constitutedness that ultimately fails hence
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

meaningfulness-and-teleology

<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–foresight-as-of-embodied-consciousness’
(so-enabled by underlying supposedly coherent ontological-commitment—self–
assuredness-of-ontological-good-faith/authenticity—postconverging—de-
mentating/structuring/paradigming—as-being-as-of-existential-reality> as of ontological–
primemovers-totalitative-framework and not any notion of vague innateness besides existentially inherent
human-subpotency potential to manifest as human) which as of derivation ‘intuitively-assigns
projected-and-then-ensuing-predicated coherence/contiguity as meaningfulness’ as of the
‘coherence/contiguity of the actual insight-giving relevant-and-implied knowledge-
construct/intersolipsistic-intercessory-notion/notional–referential-notion/articulation for the
as-intrinsic-reality/ontological-veridicality articulation’), in much the same way that
‘instantaneity’ as knowledge-construct/intersolipsistic-intercessory-notion/notional–referential–
notion/articulation is just incidentally-associated-and-not-the-actual-basis for logic or

3371
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~implied—self-assuredness-of-ontological-good-
faith/authenticity~postconverging–de-mentating/structuring/paradigming—as-being-as-of-
existential-reality> 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). 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~implied—self-assuredness-of-ontological-good-
faith/authenticity~postconverging–de-mentating/structuring/paradigming—as-being-as-of-
existential-reality> 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), likewise, mathematics is about mathematical axiomatic-construct-incidenting

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/unthreaded/unrecomposured is of the inherently valid scope of existence itself as of its superseding–oneness-of-ontology and precedence, thus meaningful.) Logic and
notions/articulations/virtue) can then contribute in furthering its elaboration (as of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency\textsuperscript{38}–sublimating–
nascence,-disclosed-from-prospective-epistemic-digression), but it wouldn’t work out the other
way round on the basis of simple methodological mimicry starting out from the mimicked
construal/conceptualisation of logic and mathematics (and any such knowledge-
constructs/theories/intersolipsistic-intercessory-notions/notional–referential-
notions/articulations/virtue) on the naïve goal of then grasping a \textsuperscript{84}reference-of-thought–
categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-
aposteriorising/logicising/deriving/intelligising/measuring–\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100}
of a given \textsuperscript{8}reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-
aposteriorising/logicising/deriving/intelligising/measuring–\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100}
of the specific biology \textsuperscript{4}reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-
aposteriorising/logicising/deriving/intelligising/measuring–\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100}
as DNA-based genetics that explains genes and genetic principles is ontologically preceding and defining of how the
knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-
notions/articulations/virtue of mathematics, logic, information processing, etc. can further
contribute in elaborating DNA-based genetics but it is rather naïve to think mathematics, logic,
information processing or for that matter any other knowledge-
constructs/theories/intersolipsistic-intercessory-notions/notional–referential-
notions/articulations/virtue like ‘mere research methodologies lacking critically the requisite
ontological cogency’ can by themselves develop a \textsuperscript{84}reference-of-thought–\textsuperscript{5}categorical-
imperatives/axioms/registry-teleology\textsuperscript{100},-for-
aposteriorising/logicising/deriving/intelligising/measuring–\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100}

The latter at best induces a vague and blurred ‘conceptual patterning’ particularly in such domains-of-study where the positive or negative sanctioning by ontological-primemovers–totalitative-framework of intrinsic-reality/ontological-veridicality transcendent-enabling/sublimating/supernovatory–de-mentativity is not immediately perceptible but rather remote like in the human sciences and to some extent as well with some studies in the natural sciences (where for instance the overall cogency of the whole experimental framework relative to the conclusions advanced of many a research study is dubious as not pertinently unconfounded). Supposedly a mathematical and/or statistical methodological analysis was to be introduced with regards to the underlying articulation herein and based say on an ‘arbitrary historiality/ontological-eventfulness /ontological-aesthetic-tracing\textlangle perspective–ontological-normalcy/postconvergence–reflected–epistemicity–relativism\textrangle 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\textlangle logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textrangle (as implied by this author herein, as of ‘human limited-mentation-capacity construed as of ontological-normalcy/postconvergence metaphysics–of–absence\textlangle implicit–epistemic–veracity–
and research that do not develop their conceptual formulations validly and succinctly as the underlying framework of the amplituding/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-(of-existential-contextualising-contiguity)—constitutedness. This insight is critical with respect to the validity of interpretations and conclusions in many experimental and study frameworks in the social sciences often ‘under-elaborating the ontological reference-of-thought or axiomatic-construct of their study’ to which the implications of statistical and mathematical methodologies and analyses are naively brought to bear. This further speaks in the bigger scheme of things, of the need for the articulation of what will be a ‘fully intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity constraining social science’ as futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional—deprocrypticism registry-worldview psychologism should fully enable (rather as an overall grounding of meaningfulness-and-teleology that overcomes disjointedness-as-of-reference-of-thought-as-misappropriated-meaningfulness) just as the positivism registry-worldview psychologism relatively enabled an intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity natural sciences including an emerging and upcoming social science. Insightfully, this analysis equally underlines that there is a ‘human sense-of-ontology/intersolipsistic-intercession as of underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-
commitment</span> -<span>&lt;implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-
existential-reality&gt; as of ontological-primemovers-totalitative-framework

-<span>&lt;amplituding/formative–epistemicity&gt;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) anchoring the human in the becoming of existence’ allowing for human subpoten-
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 wherein we pivot/decenter (psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring) in defining-and-redefining
meaningfulness-and-teleology;</span> with this sense-of-ontology/solipsistic-intercession as of
underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-
existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-
foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent
ontological-commitment</span> -<span>&lt;implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-
existential-reality&gt; as of ontological-primemovers-totalitative-framework

-<span>&lt;amplituding/formative–epistemicity&gt;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) acting as the fundamental human drive for its being and conceptualisations of any
meaningfulness-and-teleology in existence. Basically, the induced social universal-
transparency ~(transparency-of-totalising-entailing,-as-to-entailing-<span>&lt;amplituding/formative–
epistemicity&gt;totalising–in-relative-ontological-completeness )’ of meaningfulness from
normalcy/postconvergence>’–existentialism-form-factor, and so across all uninstitutionalised-threshold
Thus, basically ontological-reconstituting–as-to-conflatedness/deconstruction as
rules-of-apriorising/axiomatising/referencing that further epistemically unconceal the very-ontologically-same-existential-reality/dynamic-cumulative-aftereffect
ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’, of ‘relevant
eaetiologisation/ontological-escalation storied-construct/ontologically-valid-narration’, is
necessarily of ‘notional-deprocrypticism imbricatedness/threadedness/recomposuring
referential-depth-or-existential-reference-or-tautologisation’,
reflecting/perspectivating/highlighting (the corresponding postlogism-and-conjugated-postlogism
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 (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 aetiologisation/ontological-escalation storied-construct/ontologically-valid-narration at a ‘notional–deprocrypticism imbricatedness/threadedness/recomposuring as against procrypticism-virtuality’ as well as ‘positivism imbricatedness/threadedness/recomposuring as against non-positivism-or-medieval-virtuality’ wherein from our vantage positivistic position we’ll recognise the suprastructurally implied preconverging-or-dementing—apriorising-psychologism and dialectically-out-of-phase state of non-positivism/medievalvirtuality-or-ontologically-flawed-construal putting us in a paradox with respect to recognising the same
from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism about the suprastructurally implied preconverging-or-dementing–apriorising-psychologism and dialectically-out-of-phase state of our procrypticism–virtuality; and so, introducing the grounds for our prospective ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring wherein notional–deprocrypticism is the structural-resolution for the perversion-of-reference-of-thought as effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation > as the preconverging–de-mentating/structuring/paradigming vices-and-impediments of our positivistic meaningfulness. The fact is all constructs as transcending or implying transcendence-and-sublimity/sublimation/supererogatory–de-mentativity are always by definition in confliction with the constructs being transcended. The reason is rather straightforward as there is a ‘mental/psychoanalytic investment’ behind the construal of meaningfulness in a given way within a registry-worldview’s/dimension’s reference-of-thought defining its ontological-capacity with respect to inherent intrinsic-reality/superseding–oneness-of-ontology. Where its ontological-capacity is limited is known as its relative-ontological-incompleteness–induced,–threshold-of–nonconviction/madeupness/bottomlining-in-shallow-suprerogation <as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism>’, and includes the following registry-worldviews/dimensions recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism and positivism–procrypticism. At the point of relative-ontological-incompleteness–induced,-

‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-suprerogation <as-to–
sought-precedes-existentially-veridical-’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>\}

as conjugated-postlogism /preconverging-or-dementing -integration by temporal-dispositions at that point, as it is frowned upon and the childhood-psychopath is socially dysfunctional with its postlogism ), (ii) and creatively protracting this fundamental phased storied articulation in ‘successive phased phases of integration with the social construction’ (wherein the ‘increasing shrewdness and selectivity’ of the growing-and-developing childhood-psychopath postlogism lessens the social dysfunctioning of its postlogism as it learns from past experience and is now select and targeted as per social circumstances and interlocutors), and obviously at this point the social integration as conjugated-postlogism /preconverging-or-dementing -integration threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to- ‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing apriorising-psychologism> is rather ‘storied-construed/conceptualised from a broader society-at-large/humanity-at-large angle-of-perception as of a creative dynamic-cumulative-aftereffect/contextualising-contiguity of existence-potency –sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality aetiologisation/ontological-escalation of notional–firstnaturedness—temporal-to-intemporal-dispositions<-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>{implicated-epistemic-veracity-of- nonpresencing<-perspective-ontological-normalcy/postconvergence>\} of the social as metaphysics-of-presence>{implicated- ‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness }’ (arising because of the decreasing social universal-transparency-{transparency-of-
totalising-entailing,-as-to-entailing-\textlt<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness⟩ of the cingle’s postlogism\textsuperscript{75}-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 -and-its-conjugated-postlogism /preconverging-or-dementing -integration is upheld by temporal-preservation-as-pseudointemporality\textsuperscript{72}-preservation threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation ⟩<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism⟩ of the procrypticism uninstitutionalisation, and thus is temporally integrated by conjugated-ignorance/conjugated-affordability/conjugated-opportunism/conjugated-exacerbation/conjugated-social-chainism/conjugated-temporal-enculturation, of course, with the broader point and purpose for aetiolisation/ontological-escalation here being that ‘our virtue is not inherent’ but rather our ‘understanding/knowledge/ontological-primemovers-totalitative-framework\textsuperscript{73}\textlt construction’ is what creates our virtue in superseding our vices-and-impediments\textsuperscript{106}, just as for instance, ‘medieval vices-and-impediments\textsuperscript{106}’ 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\textsuperscript{71} and its corresponding ‘institutional-designing by percolation-channelling-\textlt<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
illusion-of-the-present/present-consciousness/epistemic-totalising~self-referencing-
syncretising/mirage) of the afore deprocrypticism-procrypticism articulated prospective storied-
construct/ontologically-valid-narration aetiologisation/ontological-escalation construed from
the perspective of ontological-normalcy/postconvergence, wherein we are then in a position to
appreciate the ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation—as-to–‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism’ representation of the
present positivism–procrypticism uninstitutionalisation as procrypticism–or–disjointedness-
as-of–reference-of-thought-and-teleology reference-of-thought–categorical-
implications/axioms/registry-teleology with respect to futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology as of prospective deprocrypticism, even
though such an appreciation is rather counterintuitive. * The underlying technique for
perpetually upholding ontological-veridicality as ‘imbricatedness/threadedness/recomposuring
as of existential-contextualising-contiguity’–s-reifying/elucidating-of-prospective-relative-
ontological-completeness reference-of-thought–devolving-as-of-instantiative-context as
to existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-
digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-
the-very-ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-
or-dialectical-thinking–reference-of-thought in relative-ontological-completeness as depth-
of-thought’) and preempting virtuality-or-ontologically-flawed-construal (being-construal-as-
abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference), is by not
allowing for the ‘breaking of the threadedness/thread of ontologically-veridical meaningfulness
(as such a breaking induces virtuality-or-ontologically-flawed-construal leading correspondingly to the false uptake as ontologically-veridical of the wrongly implied
completeness -of- reference-of-thought-devolving-as-of-instantiative-context) and wrongly implied soundness/non-perverted-reference-of-thought, whereas in reality it is just an

worldview’s/dimension’s-uninstitutionalised-threshold 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 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 totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of a medieval worldview will grasp that that unique demonstration of medieval-postlogism/perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation (as accusation of witchcraft) is not to be construed naively as an adequate basis for a new logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation as ‘prelogic supplanting—conviction-as-to-profound-supererogation—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
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 of reference-of-thought. Hence contrary to what we may think from our <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag perspective the mere fact of relative-ontological-incompleteness of reference-of-thought is de-mentatively/structurally/paradigmatically associated with a perversion-or-derived-perversion-of reference-of-thought<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> by the very inherent nature of ontology/intrinsic-reality as preceding superseding our reference-of-thought conceptualisation as of its shallow limited-mentation-capacity such that where our reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance <including-virtue-as-ontology> of reference-of-thought conceptualisation ‘is deficient we are in perversion-or-derived-perversion at that threshold,
wherein the threshold defect \textsuperscript{8} reference-of-thought-as-to-preconverging/postconverging—dementating/structuring/paradigming—ontological-performance\textsuperscript{7}\textsuperscript{9} \textsuperscript{10} <including-virtue-as-ontology> 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 \textsuperscript{7}~sublimating–nascence, disclosed-from-prospective-epistemic-digression. Thus intrinsic-reality/ontological-veridicality is derived ‘wholly by apriorising/axiomatising/referencing-(of-existential-contextualising-contiguity) conflatedness ’ or in other words ensuring the prospective relative-ontological-completeness\textsuperscript{8}\textsuperscript{10} \textsuperscript{11} of reference-of-thought with respect to problematic prior relative-ontological-incompleteness \textsuperscript{7}–of– reference-of-thought reflected by perversion-and-derived- perversion-of reference-of-thought\textsuperscript{8}\textsuperscript{12} \textsuperscript{13} <as-effectively-apriorising-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, with no \textsuperscript{8} \textsuperscript{14} <amplituding/formative–epistemicity>totalising–self-referencing- syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{5}\textsuperscript{6} \textsuperscript{7}\textsuperscript{9}\textsuperscript{10}\textsuperscript{15}\textsuperscript{16} allowed by intrinsic-reality/ontological-veridicality. In other words as of metaphysics-of-absence\{implicated-epistemic-veracity-of- nonpresencing-\textsuperscript{7} \textsuperscript{17} perspective–ontological-normalcy/postconvergence\}, the ordinariness \textsuperscript{7}\textsuperscript{9}\textsuperscript{10}\textsuperscript{15}\textsuperscript{16} \textsuperscript{18} <amplituding/formative> wooden-language\{-imbued—averaging-of-thought\textsuperscript{7} \textsuperscript{19} 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{7} reference-of-thought is inclined to relate to perversion-and- derived- perversion-of– reference-of-thought\textsuperscript{8}\textsuperscript{9}\textsuperscript{10}\textsuperscript{16} <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 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 reference-of-thought but then a
‘conflatedness’ of conceptualisation’ will convert such perversion-and-derived-
reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > in terms of the
‘Being defect as uninstitutionised-threshold of the so-called great living of non-
positivism/medievalism reference-of-thought’ to arrive at the prospective relative-ontological-
completeness reference-of-thought of positivism opened-construct-of—meaningfulness-
and-teleology which de-mentatively/structurally/paradigmatically resolves the vices-and-
impediments 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-
reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > will elicit an
ordinariness <amplituding/formative> wooden-language-{imbued—averaging-of-thought}<as-
to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>

procrypticism—or—disjointedness-as-of—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 reference-of-thought but then a
‘conflatedness’ of conceptualisation’ will convert such perversion-and-derived—
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 amplituding/formative-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-sublimity/sublimation/supererogatory-de-mentativity as of a crossgenerational exercise and why such implied transcendental meaningfulness-and-teleology might seem arbitrary when meaningfulness-and-teleology is rather interpreted in terms of the prior reference-of-thought. This further explains ‘the socially conflicted nature of all implied transcendental constructs’ whether with prophesying metaphysico-theological constructs of early times reflected in non-universal and universal creeds up to our metaphysico-ontological worldviews implied transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, and so as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—'notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor; but then humankind has always been called upon to show itself capable of superseding/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-
incompleteness\textsuperscript{80} of reference-of-thought. As a further elucidation, across all registry-worldviews/dimensions prospective relative-ontological-completeness\textsuperscript{81} of reference-of-thought, construed as its institutionalisation, is as of ‘conflatedness\textsuperscript{115}’ which itself involves the universally-transparent constraining mechanical-knowledge as of the bare \textsuperscript{84} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{00} as axiomatic-construct’ and ‘the 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 as the creating-and-essence-attributing drive for knowledge-and-virtue’. Perversion-and-derived-\textsuperscript{75} perversion-of

reference-of-thought\textsuperscript{<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>} is induced by ‘denaturing\textsuperscript{15}’ of the form of meaningfulness-and-teleology\textsuperscript{00} on the ‘\textsuperscript{104} universally-transparent constraining mechanical-knowledge as of the bare \textsuperscript{84} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{00} as axiomatic-construct’ and obviating ‘the social-\textsuperscript{104} universally-non-transparent-thus-non-constraining-element of ontological-faith


meaningfulness-and-teleology\textsuperscript{104} as if it was of ‘conflatedness ’ in amplituding/formative-

epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \textsuperscript{33} implying an uninstitutionalised-threshold\textsuperscript{103} of perversion-and-derived-\textsuperscript{75} perversion-of

reference-of-thought\textsuperscript{<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>} reconceptualised as prior relative-ontological-

incompleteness \textsuperscript{80} of reference-of-thought. Across all registry-worldviews/dimensions, the specific association of postlogism\textsuperscript{8} to ‘denaturing\textsuperscript{15}’ of the form of meaningfulness-and-
teleology \textsuperscript{100} arises as of its \textsuperscript{10} compulsing–nonconviction/madeupness/bottomlining\textsuperscript{100}.

\{\textless decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing\textgreater -induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-\textless contextualising/existentialising–attendant-ontological-contiguity-\textgreater ,-in-shallow-supererogation-\textless disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness\textgreater \} physiological condition in relation to ‘prelogism -as-of-conviction,-in-profound-supererogation -\textless existentially-veridical– ‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at\} meaningfulness-and-teleology\textsuperscript{100}, which at childhood postlogism\textsuperscript{78} is more or less\textsuperscript{104} universally-transparent but with adulthood given maturation/indirectness/spatialisation/credulity/craftiness is associated with bringing about social lack of social\textsuperscript{104} universal-transparency\textsuperscript{105} -\{transparency-of-totalising-entailing,-as-to-transparency-of-totalising-entailing,-as-to-totalising–in-relative-ontological-completeness \} inducing the conjugated-postlogism\textsuperscript{8} of temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation as a grounding for the social extension of ‘denaturing\textsuperscript{15} of the form of ‘meaningfulness-and-teleology\textsuperscript{100}’. Thus at that uninstitutionalised-threshold\textsuperscript{103} which highlight ‘denaturing\textsuperscript{15} of the form of meaningfulness-and-teleology\textsuperscript{100} as temporality\textsuperscript{99}/shortness in concatenation with ‘conflatedness\textsuperscript{12} as intemporality\textsuperscript{52}, it is only a renewed ‘conflatedness\textsuperscript{12} as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality that induces a prospective ‘\textsuperscript{104} universally-transparent constraining mechanical-knowledge as new bare reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} as axiomatic-

3406
veridicality/intrinsic-reality construed of such acts as of the paradox of their universally implied prior relative-ontological-incompleteness of reference-of-thought’ with the latter by itself becoming the grander problematic, more like the relative non-positivism/medievalism relative-ontological-incompleteness of reference-of-thought itself is the grander problematic with respect to the endemisation/enculturation of notions-and-accusations-of-sorcery acts/occurrences, and so more than just an act or acts of notions-and-accusations-of-sorcery construed as perversion-and-derived: perversion-of reference-of-thought.—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, as revealing of the grander framework of vices-and-impediments inherent to the relative non-positivism/medievalism relative-ontological-incompleteness of reference-of-thought. Rather it is about articulating the ontological-completeness-of reference-of-thought as ‘Being correction’ as of base-institutionalisation institutionalisation over recurrent-utter-uninstitutionalisation uninstitutionalisation, universalisation institutionalisation over ununiversalisation uninstitutionalisation, positivism institutionalisation over non-positivism/medievalism uninstitutionalisation, and prospectively notional—deprocrypticism institutionalisation over our procrypticism uninstitutionalisation. Obviously a traditional approach of analysis of psychopathy (as so construed from this papers totalising—entailing/nested-congruence insight including psychopathy and social psychopathy) will tend to be just as palliative as a non-positivism/medievalism world’s postlogism associated with their social cognisance-and-integration of say notions-and-accusations-of-sorcery were individuals will equally be wary of non-positivism/medievalism perversion-of reference-of-thought——<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and will equally be inclined to palliation regarding notions-and-accusations-of-sorcery depending on circumstances; though obviously the ontologically de-mentative/structural/paradigmatic resolution in both instances is with respect to the necessary
the-transcendental-enabling/sublimating/supererogatory-de-mentativity-that-is-intrinsic-reality-or-ontological-veridicality as against ‘social-aggregation-enablers undermining of prospective intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ with perverted use of such notions as differentness, infamy, status, significant-others basis of logic, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity, implying an equivalence between universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation or so-called principle that is not articulated as a universal construct but targeted, avowing its reality as fake and thus of temporal-disposition, etc.), while the ‘induced pri-individuation reference-of-thought’ of psychopathic postlogism and conjugated-postlogism in its virtuality-or-ontologically-flawed-construal (being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference) of narratives is construed as SUBTRANSVERSALITY<IN-DESUBLIMATING–EXISTENTIAL-EVENTUATING/DENOUEMENT>~OF-MOTIF-AND-APRIORISING/AXIOMATISING/REFERENCING (in perverted-or-derived-perverted-reference-of-thought.procrypticism–or–disjointedness-as-of-reference-of-thought.extricatory-and-temporal incidental construals of meaningfulness-and-teleology wrongly striving to equivocate its extrication/temporality by using ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ in undermining the transcendental-enabling/sublimating/supererogatory-de-mentativity-that-is-of-intrinsic-reality-or-ontological-veridicality upheld by the notional–deprocrypticism supratransversality<in-sublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing preempting—disjointedness-as-of-reference-of-thought<amplituding/formative>
epistemicity->causality~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity
). The disambiguation of transversality~<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-
unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ into a ‘supratransversality~<in-sublimating–existential-eventuating/denouement>~of-motif-and-
apriorising/axiomatising/referencing reference-of-thought of meaningfulness-and-
teleology’ over a ‘subtransversality~<in-desublimating–existential-
eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing reference-of-
thought of meaningfulness-and-teleology’ can equally be understood by comparison with the notion of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as reference-of-thought of meaningfulness-and-teleology, as there can’t be common reference-of-thought of contention (mutually intelligible aposteriorising/logicising/deriving/intelligising/measuring as mutually intelligible meaningfulness-and-teleology), between a flawed apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (subtransversality~<in-desublimating–existential-eventuating/denouement>~of-motif-and-
apriorising/axiomatising/referencing reference-of-thought of meaningfulness-and-
teleology, as preconverging-or-dementing–apriorising-psychologism from ontological-normalcy/postconvergence epistemic/notional–projective-perspective) and a correctly functioning apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (supratransversality~<in-sublimating–existential-eventuating/denouement>~of-motif-and-
apriorising/axiomatising/referencing reference-of-thought of meaningfulness-and-
teleology, as ‘postconverging-or-dialectical-thinking–apriorising-psychologism’ from ontological-normalcy/postconvergence epistemic/notional–projective-perspective). It is the idea of the ontological-primemovers-totalitative-framework of the latter over the former that will
existentially/ontologically impose the latter, and not common/mutual logical-processing as logic is then ‘a lower, inappropriate and inherently defective level of "meaningfulness-and-teleology" processing’ in relation to ‘appropriateness-of-reference-of-thought-as-of-conflatedness processing’ (just as there can’t be logical intelligibility between a non-positivist/medieval mindset/ reference-of-thought of ‘meaningfulness-and-teleology’ with a positivistic one); by its ontologically inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining as the correct apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument functioning (the appropriateness-of-reference-of-thought-as-of-conflatedness) in the middle to long run construed as of de-mentation-(supererogatory-ontological-de-mentativity-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 secondnaturing of institutionalisation, without transforming the underlying reality of a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturered—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence’—existentialism-form-factor
and intempolity/longness-of-meaningfulness, such that knowledge is not constructed as a ‘human mutual agreement exercise for its construal/conceptualisation/discovery/invention/development’ since solipsistically/emanantly/becomingly we are of temporal/shortness to intemporal/longness mental-dispositions and this cannot be averaged to get transcendental knowledge which is rather the outcome of an enabling process as to ‘intrinsic-reality/ontological-veridicality transcendental enabling’ that allows what is intemporal as of mental-disposition to be effective by ontological-primemovers-totalitative-framework as of ontological and virtue constructs, and be imposed as knowledge. Thus it is critical to understand that the exercise of reconstituting ontological veridicality is a wholly maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation in grasping ‘existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness—of-reference-of-thought—devolving-as-of-instantiative-context as to existence-potency—sublimating–nascence,—disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologicallysameexistential-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—<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-postologism 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 –apriorising-psychologism and dialectically-out-of-phase’ with respect to ontologically-veridical existential-reality as construed from ontological-normalcy/postconvergence, and further it state of ignorance speaks of its relative-ontological-incompleteness -induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <-as-to-’attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>’ as procrypticism–or–disjointedness-as-of- reference-of-thought which can’t be overlooked for aetiologisation/ontological-escalation conceptualisation by the fact that the visiting stranger or more precisely an individuation of the type expressed by the visiting stranger (as-of-pseudointemporality by ignorance) might act the same way he acted in ‘metaphorically-a-million-and-one-instances-and-locales’ as aetiologisation/ontological-escalation, and this particular example symbolises why virtue is a ‘The-Good/understanding/knowledge-reification /ontological-primemovers-totalitative-framework construct’ and not ‘impression-driven/good-naturedness/wishfulness construct’ as reality is above all ‘effectivity’ by its manifestation. But then given the relative social universal-transparency (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 effect in the attendant social space. The fact is at this childhood stage conjugated-postlogism will tend to be incidental and mostly arise as ignorance-conjugated-postlogism.
(Such a construal can further be articulated not only in the case of ignorance as ignorance-conjugated-postlogism but equally as the child-psychopath develops into adulthood and is less and less socially-dysfuntional and social universal-transparency (transparency-of-totalising-entailing,-as-to-entailing- \langle \text{amplituding/formative-epistemicity} \rangle \text{totalising-in-relative-ontological-complete}\text{ness}) of the postlogism is lost socially with its maturation/spatialisation/indirectness/credulity/craftiness, giving rise to the conjugated-postlogism cases of conjugated-affordability, conjugated-opportunism, conjugated-exacerbation, conjugated-social-chainism and conjugated-temporal-enculturation by temporal-dispositions where the effect is ‘more than just benign and incidental/on-occasional with dramatic social consequences and as there is further eliciting of enculturated postlogism as social psychopathy, however ad-hoc and opportunistic’. At the grander transcendental/transdimensional/interdimensional/ maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation level as dynamic-cumulative-aftereffect maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation 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’ reflects/perspectivates/highlights this comprehensively as the registry-worldview/dimension institutionalised-threshold threshold highlighting the perversion-of- reference-of-thought- as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of the registry-worldview’s/dimension’s institutionalised meaningfulness-and-teleology reference-of-thought—categorical-imperatives/axioms/registry-teleology as temporal-preservation-in-
pseudointemporality\textsuperscript{52}—preservation as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{97}—as-to-‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing \textsuperscript{19}—apriorising-\textsuperscript{19}psychologism\textsuperscript{52}, going by the 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). 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 \textsuperscript{104} universal-transparency \textsuperscript{105}—(transparency-of-totalising-entailing,—as-to-entailing\textsuperscript{45}<amplituding/formative—epistemicty>totalising—in-relative-ontological-completeness \textsuperscript{88} of the underlying 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{67}) 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<-so-construed-as-from-perspective—ontological-normalcy/postconvergence> individuations teleologies/teleological-differentiations (as postlogism \textsuperscript{78} and conjugated-postlogism \textsuperscript{78} in pseudointemporality \textsuperscript{77}/preconverging-ordementing\textsuperscript{77}—apriorising-psychologism, and supplanting—conviction-as-to-profound-supererogation\textsuperscript{77}—of—‘attendant-intradimensional’—postconverging/dialectical-thinking —
apriorising-psychologism as to intemporal/ontological in non-pseudointemporality\(^2\)/thinking) ensue. It exclusively requires on an ontological postconverging–de-
mentating/structuring/paradigming involving \(^6\)maximalising-recomposuring-for-relative-
ontological-completeness\(^6\)—unenframed-conceptualisation, as the explanation given to the
visiting stranger about its error and the childhood-psychopath mental state as
‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity\(^8\)’s-
reifying/elucidating-of-prospective-relative-ontological-completeness\(^8\)—reference-of-
thought\(^8\) developing-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\(^8\) as depth-of-
thought’) (child-psychopath of unsound-mental-disposition in a ‘dereifying act’ poured water
on chair, you mistakenly sat down on the chair, he told you his brother did it on purpose, by
supplanting–conviction-as-to-profound-supererogation —attendant-intradimensional’—
postconverging/dialectical-thinking —apriorising-psychologism reflex you acted in belief —and
so, as an ‘unwinding-as-unfolding/dépliage-as-détendre of elucidation’), and no elaboration-as-
to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
existential-contextualising-contiguity as the visiting stranger (as-of-pseudointemporality\(^2\))
wrongly did (as the latter only arises where ‘apriorising—reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity\(^8\)’s-
reifying/elucidating-of-prospective-relative-ontological-completeness\(^8\)—reference-of-
thought—‘devolving-as-of-instantiative-context’) are ontologically-veridical as implied—
logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions,
value-reference and teleology\(^9\), even though the natural reflex 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> 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’s—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 logarithically/elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity wherein we end up hollow-constituting—as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation inducing the virtuality—or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference, and that’s why psychopathy as a outlying mental-disposition we are not often used to, will tend to be deceptive and so fundamentally not because of the psychopath but the supplanting—conviction-as-to-profound-supererogation of—'attendant-intradimensional’-postconverging/dialectical-thinking —apriorising—psychologism mind’s own reflex mental-disposition to be of supplanting—conviction-as-to-
nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality as existential-reality or deprocrypticism, speaking of a
mental-disposition thriving in all instances for intemporal-preservation but with-or-without
necessarily subsequent perfect logical-processing-or-logical-implicitation—supposedly-
apriorising-in-conviction-as-to-profound-supererogation, hence postconverging-or-dialectical-
thinking—apriorising-psychologism and dialectically-in-phase, i.e. sound-registry—(reflected-
as-soundness-or-ontological-good-faith/authenticity—of-reference-of-thought)—
ontologically-hegemonising-narrative—(as-the-deprocrypticism-
imbricatedness/threadedness/recomposuring-as-of-existential-reality-and-as-the-
suprastructuring-meaningful-reference-for-maximalising-unwinding-as-unfolding/dépliage-as-
détendre-of-elucidation). From an ontological-normalcy/postconvergence
epistemic/notional—projective-perspective, the distinction between the subtransversality—\langle in-
desublimating—existential-eventuating/denouement—of-motif-and-
apriorising/axiomatising/referencing (as-of-pseudointemporalities) as of threshold-of—
nonconviction/madeupness/bottomlining-in-shallow-supererogation—\langle as-to—‘attendant-
intradimensional’—prospectively-disontologising–preconverging/dementing—apriorising-
psychologism—\rangle and the supratransversality—\langle in-sublimating—existential-
eventuating/denouement—of-motif-and-apriorising/axiomatising/referencing (as-of-non-
pseudointemporality) as ‘conviction-as-to-profound-supererogation’, transcendental and
maximalising’ implies that the assertive pretences of ‘supposed intellectual-and-moral
equivalence’ of the subtransversality—\langle in-desublimating—existential-
eventuating/denouement—of-motif-and-apriorising/axiomatising/referencing (as-of-
pseudointemporalities) are of threshold-of—nonconviction/madeupness/bottomlining-in-
shallow-supererogation—\langle as-to—‘attendant-intradimensional’—prospectively—

3428
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-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—disclosed—prospective-epistemological—rules-of-apriorising/axiomatising/referencing—that-further—epistemically—unconceal—the—very—ontologically—same—existential-reality’—will rather think as irrational the projective disposition of a Socrates that doesn’t rather advance a temporal interest in the city-state polity but is rather bent on spreading new ideas as a natural philosopher while prioritising as of nonextricatory-existential-preempting-of-existential-unthought in his asceticism the prospective intemporal over the temporal status quo, and likewise with a Rousseau who isn’t advancing a temporal interest that his aristocratic stature should warrant like actively pursuing for landed properties and currying favours with kings but is rather bent principally on a prospective commitment on grasping and spreading notions of a renewal of the human condition as universal rights and enlightened despotism. This is certainly because emanantly/becomingly/solipsistically temporal-dispositions do not appreciate that there is a more ‘profound level of living in the realm of human thoughtfulness’ based on eudaemonic-contemplation of ‘intemporal-prioritisation-of-reference-of-thought’—as-conflatedness—or-ontological-reprojecting that then ‘invents/creates’ the de-mentative/structural/paradigmatic possibility for prospective institutionalised-being-and-craft as there isn’t any inherent
unenframed-conceptualisation, and such conceptualisations from only a secondnaturedness of thought as rather contextually temporal is not ‘intemporal as of-universal-and-abstractive originariness-parrhesia,–as–spontaneity-of-aestheticisation nature’ but is rather in ‘amplituding/formative–epistemicity totalising–self-referencing–syncretising’ illusion of the-present/present-consciousness/mirage as metaphysics of presence implicated-nondescript/ignorable–void as-to presencing—absolutising-identitive-constitutedness.

thought—devolving-as-of-instantiative-context as to existence-potency—sublimating-nascence,—disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality as existential-reality, for the ultimate crossgenerational purpose of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. The transcendental first-order-ontology/ontological-construal work derived by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation (as intemporal-projection/longness-of-register-of-meaningfulness-and-teleology) in recurrent-utter-uninstitutionalisation inducing transcendental/intemporal-preserving base-institutionalisation, maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation in base-institutionalisation—ununiversalisation inducing transcendental/intemporal-preserving universalisation, maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation (as intemporal-projection/longness-of-register-of-meaningfulness-and-teleology) in universalisation—non-positivism/medievalism inducing transcendental/intemporal-preserving positivism, and prospectively maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation (as intemporal-projection/longness-of-register-of-meaningfulness-and-teleology) in positivism—procrypticism inducing transcendental/intemporal-preserving deprocrypticism, are the most important effort available at every corresponding registry-worldview as defining the institutionalisation possibilities and psyches that secondnatured as institutionalisation as their corresponding institutionalised-being-and-craft setups even though paradoxically the ordinariness within such institutionalised-being-and-craft setups may be impervious to what is behind this very creation/invention in the first place as it fails philosophically to appreciate the need for transcendental first-order-ontology/ontological-construal in the elucidation (as institutionalisation and psychical-
reorientation) of meaningful-and-teleological pertinence within its own registry-worldview/dimension but equally in ‘inventing/creating’ the institutionalisation possibilities and psyche for the prospective institutionalised-being-and-craft setup. Thus it is generally not surprising that the transcendental first-order-ontology/ontological-construal by an ascetic intemporal-prioritising/ maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation Socrates will be passed by the ordinariness/earthliness of thought in that institutionalised-being-and-craft setup as vague while upholding its shallow notion of value with the true worth and value of such implied transcendence-and-sublimity/sublimation/supererogatory-de-mentativity grasped, at least expediently, mostly in the prospective institutionalised-being-and-craft setup it ushers, the same could be said of a an intemporal-prioritising/ maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation Copernicus, an intemporal-prioritising/ maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation Rousseau, an intemporal-prioritising/ maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation Galilei or an intemporal-prioritising/ maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation Darwin, and so as a fact of human-subpotency—aporia/undecidability/dilemma/ought-ndeterminacy/deficiency/limitation/constraint—imbued—’notional—firstnatures—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor. But then mental-dispositions that come to intemporal notions by expediency cannot truly have the pretence of engaging such on the basis of shallow temporal extricatory preconverging—de-mentating/structuring/paradigming as of institutionalised-being-and-craft setup whose temporal-dispositions terms are alien to the intemporal disposition required for transcendental/ maximalising-recomposuring-for-relative-ontological-completeness —
unenframed-conceptualisation first-order-ontology/ontological-construal required for ‘creating/inventing’ the prospective institutionalised-being-and-craft setup! That failed test of understanding the transcendental/ maximalising-recomposuring-for-relative-ontological-completeness—and-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 secondnatures institutionalised-construct rather than an intemporal-disposition construal, and therefore assertive pretences that naively imply the latter should necessarily be suspect of their threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing apriorising-psychologism—without the corresponding demonstration of the requisite salient philosophical insight of intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming (that goes beyond subontologisation/subpotentiation as slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect); and the fundamental issue that will then arise in that instance is one of ‘irrealism and corresponding virtualities’ that will undermine analytical pertinence, as man has to be understood exactly for what man is in effective reality, to then articulate effective knowledge constructs that are actually most efficient because of their realism, and that is paradoxically our virtue, not a wrong or false idealism (which metaphorically ends up hiding things under the table beyond the 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-or-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 antnihilism of thought, postures and teleology above anything else (not even the value of institutional recognition as Socrates, Rousseau, Sartre and others intuitively understood, necessarily so, since it is what is of a priori definition and can’t be compromised in institutional-constructs-and-setups)! The blunt fact here is that, with respect to social-stake-contention-or-confliction within a given registry-worldview, the everyday wooden-language (imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-’nondescript/ignorable–void’—with-regards-to-prospective-apriorising-implications) or banality-of-thought doesn’t necessarily as of solipsistic intemporal projection appreciate ‘the need for prospective transcendental/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/transcendent/maximising-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-

We would possibly appreciate this argument from a retrospective insight of how the retrospective institutionalisations came about to the present, but it will certainly be alienating to think the same of our present in those transcended terms from a prospective transcending reference, even though the ontological insight points in that direction. This ‘subtransversality<in-desublimating–existential-eventuating/denouement>-by-supratransversality<in-sublimating–existential-eventuating/denouement> technique of transversality<for
to-profound-supererogation —of-‘attendant-intradimensional’-postconverging/dialectical-thinking —apriorising-psychologism as of transcendental-projection/intemporal-preserving/ maximalising-recomposuring-for-relative-ontological-completeness —
relative-ontological-completeness
—unenframed-conceptualisation disposition of reference-of-thought which ‘bounces off and decenters’ (by maximalising-recomposuring-for-relative-ontological-completeness)—unenframed-conceptualisation)
the-recursive/progressive/regressive-preconverging-or-dementing
-distractive-looping-narratives-of-arrogation/impostoring/disjointedness-non-contending-meaningful-reference of temporal-dispositions (postlogism and conjugated-postlogism) as the subtransversality-desublimating—existential-eventuating/denouement—of-motif-and-
apriorising/axiomatising/referencing (as-of-pseudointemporalities), to their collapsing (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). Thematically (with regards to ‘associated-themes-and-social-contexts’/thematic) psychopathy as postlogism
interlocks with temporal-dispositions (instigating social psychopathy in 'socially-perceived-value as of social-stake-contention-or-confliction situations') as temporal-dispositions are already preset/in-wait as of prior relative-ontological-incompleteness-of-reference-of-thought defective reference-of-thought—categorical-imperatives/axioms/registry-teleology
apriorising-psychologism>’ (notional–procrypticism, i.e. the corresponding uninstitutionalised-threshold), such that the postlogism dynamism in its social protraction reflects a threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to–‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising-psychologism—of temporality/non–transcendence-and-sublimity/sublimation/supererogatory—de-mentativity/‘incrementalism-in-relative-ontological-incompleteness”—enframed-conceptualisation in corresponding conjugated-postlogism of temporal-dispositions with the protracting effect of ‘significant others basis of logic’, as
moment or the other, and this mental-disposition is naively (where ignorant-conjugated-postlogism) or consciously adopted by conjugated-postlogism mental-dispositions particularly when exacerbatory or opportunistic. This ‘contrastive intellectual-and-moral tone-as-temperament and thematic teleological constructs of subtransversality<in-desublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporalities) in relation to supratransversality<in-sublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporality)’ is central in articulating a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation that further elucidates the conceptualisations herein. The conceptual background for this tone-as-temperament and thematic teleological conceptualisation (for the storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation) lies in the notion that human construal of meaningfulness/memetism defines and structures its teleology/teleological-differentiation with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’ situations whether in ‘notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuation terms’ and as this in dynamic-cumulative-aftereffect defines individuals actions intradimensionally or transcendentally/transdimensionally/interdimensionally/maximalisingly. For instance, in the latter case a meaningfulness/memetism fundamentally based on spirits as causes-and-effects will fundamentally be predisposed to a defining teleology/teleological-differentiation of animism practices, and the corresponding ways of thoughts and live patterns; likewise a meaningfulness/memetism fundamentally based on a grand religion will fundamentally be structured on the basis of such religious practices, and the corresponding ways of thoughts and live pattern (depending on the degree of religious absolutism) as its defining teleology/teleological-differentiation, and likewise a meaningfulness/memetism that is
mostly secular-inclined will be predisposed to the defining teleology\(^3\)/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\(^6\)—of-the-human-institutionalisation-process\(^8\) across all the registry-worldviews/dimensions, giving rise to prospective institutionalisations and uninstitutionalised-threshold\(^1\)), this establishes that there is a deterministic existential-tautologisation/existential-reference 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 mental-dispositions with respect to 'socially-perceived-value as of social-stake-contention-or-confliction’ highlighting a teleology\(^10\)/teleological-differentiation at the individuation-level in a continuum from pseudointemporality\(^5\) (involving the ‘faulty-mentation-procedure-deception-or-urge\(^4\)' of postlogism\(^7\)-slantedness and the derived-by-conjoining temporal-accommodation-of-this- perversion-of- reference-of-thought<as-effectively-apriorising-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as conjugated-postlogism /preconverging-or-dementing -integration, grounded on ‘extrinsic-attribute involving inducing sociologically significant others basis of meaning and logic’) as it induces the uninstitutionalised-threshold\(^1\)—to—non-pseudointemporality\(^2\) (of intemporal mental-disposition inclined to account for pseudointemporality\(^2\) as intemporal-preservation/aetiology/ontological-escalation operating on a teleology\(^10\)/teleological-differentiation of ‘intrinsic-attribute based on solely eliciting intersolipsistic understanding of intemporally/\(^10\)‘universally valid meaning and logic’, inducing the institutionalisations; with the
preconverging/dementing apriorising-psychologism mental-devising-representation in a state of mentarchy/mental-anarchy logical-undueness as reflected by postlogism and conjugated-postlogism ) but from whence/which-point the teleology/teleological-differentiation attached to that as of mental-disposition orientation made, whether as of various temporal-dispositions as postlogism(slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought-devolving ontological-performance including-virtue-as-ontology> or intemparal-disposition, is wholly deterministic-as-predictable/projectable enabling ontological-primemovers-totalitative-framework construal/conceptualisation). Existence/existential-reality is thus a teleological-contiguity/ oneness-of-teleology with teleological-discretion being defined only by epistemic choice/differentiation’, as epistemically-situated chosen/differentiated meaningfulness (as to ontology/ontological-veridicality which is epistemically/notionally a contiguity construed-as ontological-contiguity/superseding–oneness-of-ontology), defines and structures teleology/teleological-differentiation in its derivation as ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness of reference-of-thought-devolving-as-of-instantiative-context as to existence-potency ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-dialectical-thinking reference-of-thought in relative-ontological-completeness as depth-of-thought’). Beyond, the individuation-level and the intradimensional perspectives, at the transcendental/transdimensional/interdimensional/maximalising-recomposuring-for-relative-
ontological-completeness\(^1\)—unenframed-conceptualisation perspective as across all institutional-cumulation/institutional-recomposure\(\langle\text{as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing}<\text{perspective-ontological-normalcy/postconvergence-reflected-}'epistemicity-relativism'>\rangle, this \(^5\) maximalising-recomposuring-for-relative-ontological-completeness\(^4\)—unenframed-conceptualisation decentering drive in a dynamic-cumulative-aftereffect (wherein prior relative-ontological-incompleteness\(^9\)-induced,'threshold-of-nonconviction/madeupness/bottomlining-in-shallow-suplerogation\(^7\)<as-to-'attendant-intradimensional’-prospectively-disontologising-preconverging/dementing–apriorising-psychologism>’

thought’) is what ‘decenters/drives-out’ by ‘de-mentation—\(\text{supererogatory-ontological-de\-men\-ta\-tion-or-dialectical-de\-men\-ta\-tion—stranding-or-attribute\-tive-dialectics}\) of ‘reference-of-thought’ of an uninstitutionalised-threshold\(^{103}\) (like non-positivism/medievalism) to ‘center’ the corresponding and prospective institutionalisation (like positivism)\(^{84}\) ‘reference-of-thought, and ultimately reflects/perspectivates/highlights/decenters the uninstitutionalised-threshold\(^{103}\) as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^{97}\) —<as-to-‘attendant-intradimensional’—prospectively-disontologising–preconverging/dementing —apriorising-psychologism>, from the perspective of the succeeding institutionalisation/centered.

Thus, decentering is what divulges all the uninstitutionalised-threshold\(^{103}\) as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism by \(^{55}\) maximalising-recomposuring-for-relative-ontological-completeness\(^{89}\)—unenframed-conceptualisation, while ‘centering’ divulges all the institutionalisations as base-institutionalisation, \(^{104}\) universalisation, positivism and prospectively deprocrypticism; and so with their ontological possibilities and limits as well as corresponding ‘postconverging-or-dialectical-thinking\(^{20}\)—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), \(^{84}\) ‘reference-of-thought and teleologies/teleogical-differentiations. Insightfully from metaphysics-of-absence—\(\text{implicated-epistemic-veracity-of}\) nonpresencing—<perspective–ontological-normalcy/postconvergence>, we’ll certainly grasp that a non-positivism/medievalism mindset/‘reference-of-thought ‘is not qualified/sound’ by virtue of its relative-ontological-incompleteness\(^{10}\)-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
or–ontological-preservation thus failing/not-upholding–as-of-apriorising/axiomatising/referencing–categorical-imperatives/axioms/registry-teleology
or–ontological-preservation, and that its pretence otherwise is nothing but
<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-induced,–threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{7} <-as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing --apriorising-psychologism> of rational-empiricism/positivising-rules’ based ‘imbricatedness/threadedness/recomposing as of existential-contextualising-contiguity\textsuperscript{8}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{9}—of--reference-of-thought--

devolving-as-of-instantiative-context as to existence-potency\textsuperscript{10}—sublimating—
nascence, disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-

ontologically-same-existential-reality’) and a disposition for our metaphysics-of-presence—

(implicit-'nondescript/ignorable–void ’-as-to—presencing—absolutising-identitive-
constitutedness ) as <amplituding/formative–epistemicity>totalising—self-referencing-
syncretising/illusion-of-the-present/present-consciousness/mirage, and thus the ‘rational need’

for our own psychoanalytic-unshackling/memetic-reordering/institutional-recomposing to

supersede the vices-and-impediments\textsuperscript{10} associated with a positivism–procrypticism mental

frame, even though we’ll possibly carry-complexes/complexé about the blunt fact, as all

registry-worldviews/dimensions prior to ours had equally done. Decentering thus

fundamentally speaks of human shallow-limited-mentation-capacity to deeper-limited-
mentation capacity recomposing from ontological-normalcy/postconvergence point of

reference

\textsuperscript{55} maximalising-recomposing-for-relative-ontological-completeness —

unenframed-conceptualisation across all institutional-cumulation/institutional-recomposure-{as-

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

ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>}. 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\textsuperscript{100}, 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 aporeticism overcoming/unovercoming nature of a Derridean deconstruction text doesn’t speak of the poor writing of Derrida, it speaks of the reader’s ‘complex of understanding’ that fails to recognise its need to psychoanalytically-unshackle, construed in interdimensional transcendence-and-sublimity/sublimation/supererogatory-de-mentativity terms as akin to a positivistic laden text articulated in a non-positivism/medievalism setup implying a necessary psychoanalytic-unshackling as requiring the pivoting/decentering of the reader for its understanding as it is more than an explanation in the terms of the old as non-positivism/medievalism meaningfulness-and-teleology but more critically an invitation into the new as of a positivising/rational-empirical mindset/reference-of-thought meaningfulness-and-teleology; having to do fundamentally with the human mind complex and reflex of failing/not-upholding-as-of-apriorising/axiomatising/referencing> to acquiesce to prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity and so all across the various institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-
institutionalisation-process\textsuperscript{68}, even though it will readily acquiesce from a standpoint of retrospectively implied construal of transcendence-and-sublimity/sublimation/superrogatory-de-mentativity. Such a pivoting/decentering of understanding itself is what is implied by ‘projective-insights’/postdication/metaphysics-of-absence-{implicit-veracity-of-presencing←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\textsuperscript{100} as of prospective deprocrypticism, with the necessary de-mentation\textsuperscript{(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\textsuperscript{100} and the Ancient Egypt pharaonic era frame-of-reference/collective-consciousness-awareness-teleology\textsuperscript{100} (a mix-up that must not occur for history itself to conceptually exist ‘since history wouldn’t deny its object of study its very own frame-of-reference, as being oblivious here to the notion of TB’, for an exercise of understanding the past and projecting to the future); as if it were ‘possible and desired’ that the modern frame-of-reference equally carry modern weapons back in time in Ancient Egypt and
fight pharaoh Ramses II wars (which is obviously ridiculous). Suprastructuralism as such highlights the ‘mental complex of all present mindsets as metaphysics-of-presence’^\{implicated-'nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness \}', and going by ‘projective-insights’/postdication/metaphysics-of-absence-\{implicated-epistemic-veracity-of- nonpresencing-\langle perspective–ontological-normalcy/postconvergence\rangle\} is equally what can enable our own prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity in grasping a more profound intrinsic-reality/ontological-veridicality as notional–deprocrypticism which is deeper than our present positivism–procrypticism registry-worldview ^\{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 (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
fundamental point about a transcendental conceptualisation as implied in a positivism–
procrysticism uninstitutionalisation by the ‘psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring’ into notional–deprocrysticism suprastructuring/transcendental/intemporal-preserving reference-of-thought by way of utter-
ontologising/maximalising-recomposuring-for-relative-ontological-completeness —
unenframed-conceptualisation’, is not about logical nested-congruence but as with the
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity of all prospective
institutionalisations rather the transversality<for-sublimating–existential-
eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’ of the transcendental/suprastructural meaningfulness-
and-teleology/teleological-differentiations known as suprtransversality<in-sublimating-
existential-eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing over
the transcended meaningfulness-and-teleology/teleological-differentiations known as subtransversality<in-desublimating–existential-eventuating/denouement>–of-motif-and-
apriorising/axiomatising/referencing in inducing a middle-to-long-run or trans-generational
‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’ pivoting/decentering/psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring from the transcended/superseded state as procrysticism–or–disjointedness-as-of reference-of-thought meaningfulness-and-
teleology/categorical-imperatives/axioms/registry-teleology to the maximalising-as– ‘deprocrysticism–or–preempting—disjointedness-as-of– reference-of-
thought transcending/superseding meaningfulness-and-teleology/categorical-imperatives/axioms/registry-teleology of futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastucture-of meaningfulness-and-teleology as of prospective deprocrysticism, going
by prospective ontological-primemovers-totalitative-framework and induced untenability/internal-contradiction/internal-incoherence/institutional-constraining bringing about percolation-channelling‐in‐deferential‐formalisation‐transference as futural Being‐development/ontological-framework‐expansion—as‐to‐depth‐of‐ontologising‐development-as‐infrastructure‐of—meaningfulness‐and‐teleology as of prospective notional—deprocripticism institutionalisation; as the very state of a prior/transcended/superseded registry‐worldview relative‐ontological‐incompleteness ‐induced.—′threshold‐of—nonconviction/madeupness/bottomlining‐in‐shallow‐supererogation ‐<as‐to—‘attendant‐intradimensional’‐prospectively‐disontologising‐preconverging/dementing —apriorising‐psychologism>′ implies it is ‘in‐wait as of prior relative‐ontological‐incompleteness ‐of—reference‐of‐thought defective —reference‐of‐thought—categorical‐imperatives/axioms/registry‐teleology for the perversion—reference‐of‐thought—<as—effectively‐apriorising‐in‐nonconviction/madeupness/bottomlining—as‐to‐shallow‐supererogation ‐> to be instigated, upheld and be enculturated and endemised, for the dementative/structural/paradigmatic perpetuation of the vices‐and‐impediments dementatively/structurally/paradigmatically associated ‘with respect to the fundamental relative‐ontological‐incompleteness ‐induced.—′threshold‐of—nonconviction/madeupness/bottomlining‐in‐shallow‐supererogation ‐<as‐to—‘attendant‐intradimensional’‐prospectively‐disontologising‐preconverging/dementing —apriorising‐psychologism>′ and postlogism phenomenon’. The suprastructural (beyond‐the‐consciousness‐awareness‐teleology—in‐existential‐extrication—as‐of‐existential‐unthought> ) <amplituding/formative—epistemicity>‐causality—as‐to‐projective‐totalitative—implications—of—prospective‐nonpresencing—for‐explicating‐ontological‐contiguity at the individuation‐level is that with respect to ‘socially‐perceived‐value as of social‐stake‐contention‐or‐confliction’ situations, there is an underlying meaningfulness‐and‐teleological differentiation of human mental‐
dispositions as of non-pseudointemporality\textsuperscript{52} as of supplanting–conviction-as-to-profound-supererogation–of–‘attendant-intradimensional’-postconverging/dialectical-thinking – apriorising-psychologism and pseudointemporality\textsuperscript{52} as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <=as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing – apriorising-psychologism> (including as derived/conjugated pseudointemporality\textsuperscript{52} as to threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <=as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing – apriorising-psychologism>, and so in contrast to the social/normal reflex of naively-and-wrongly construing and falling back to the idea of meaningfulness-and-teleology\textsuperscript{100} (as of reference-of-thought) rather essentially of non-pseudointemporality\textsuperscript{52} as of supplanting–conviction-as-to-profound-supererogation –of–‘attendant-intradimensional’-postconverging/dialectical-thinking – apriorising-psychologism. For pseudointemporality\textsuperscript{52} as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <=as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing – apriorising-psychologism> and by its derivations (consciously, expediently or unconsciously), the representations of meaningfulness-and-teleology\textsuperscript{100} are set/formulaic and the fundamental essential/intrinsic/inherent attributions behind the representations of meaningfulness-and-teleology\textsuperscript{100} are irrelevant, and a parasitising/co-opting association that is alien to the fundamental essential/intrinsic/inherent/intemporal attributions of meaningfulness-and-teleology\textsuperscript{100} is just as valid; basically due to the fact that our fundamental relative-ontological-incompleteness\textsuperscript{89}-induced,–‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <=as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing – apriorising-psychologism>’ at all prior registry-worldviews/dimensions, whether as recurrent-utter-
uninstitutionalisation/ununiversalisation/non-positivism-or-medievalism/procrypticism, is bound to lead to human integration of the corresponding postlogism\textsuperscript{79/81} perversion-of-reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{82} <- of \textsuperscript{83} categorical-imperatives/axioms/registry-teleology\textsuperscript{100} - for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at the uninstitutionalised-threshold\textsuperscript{85} that speaks of relative-ontological-incompleteness\textsuperscript{89} - induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{<-as-to-attendant-intradimensional’}-prospectively-disontologising–preconverging/dementing \textsuperscript{apriorising-psychologism>‘}. Thus a non-pseudointemporality\textsuperscript{92} mental-disposition reaffirmatory (as maximalising) of the essential/intrinsic/inherent/intemporal attributions behind the representations of \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} will put in question the reflex idea (in instances of perversion-of-reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{>} and the corresponding <amplituding/formative–epistemicity>causality-as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity\textsuperscript{100}) to naively operate logic and its axioms as of a sound human\textsuperscript{101} 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 \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100}, and so as intemporal-preservation/aetiologisation/ontological-escalation enabling prospective \textsuperscript{84} reference-of-thought–\textsuperscript{7} categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that override such ‘parasitism of \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100}’ as temporal...
arrogation/disjointedness/impostoring/extrication/misappropriation whether consciously/by-expediency/unconsciously. This is the intemporal-disposition individuation decentering mechanism with respect to ontology/ontologically-veridical-meaningfulness in a dynamic-cumulative-aftereffect at the registry-worldview/dimension or intradimensional level that brings about prospective institutionalisations by rescheduling the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} with respect to construed prospective ontology/ontological-veridicality (as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) explaining why we are able and do transcend; or else as in all prior registry-worldviews, the pseudointemporality\textsuperscript{52} logic will tend to become one of conscious or unconscious ontological-bad-faith/inauthenticity\textsuperscript{51} that construes of the present (by its reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, 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/\textsuperscript{54} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{53}—unenframed-conceptualisation as longness-of-register-of-meaningfulness/intemporality\textsuperscript{52} 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’s-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 post-structuralism, does it fully make sense in a ‘modern mindset’ of reference or reference-of-thought or rather it is implying priorly a prospective ‘postmodern mindset’ of prospective reference or reference-of-thought as its existential-reference/existential-tautologisation wherein human ‘deeper limited-mentation-capacity’—(as of relative apriorising/axiomatising/referencing–(of-existential-contextualising-contiguity)—conflatedness)’ pivots/deceters to reconstrue/reconceptualise meaningfulness-and-
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 \( ^{14} \text{de-mentation-} \langle \text{supererogatory-ontological-}
de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} \rangle \) of \( ^{2} \text{reference-}
of-thought’ behind the psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring, and no registry-worldview/dimension sees itself as de-mentable prospectively,
as being decentered for a prospective centering, even where it acquiesces to the notion
retrospectively up to its own institutionalisation; pointing that ontological-
normalcy/postconvergence is the genuine perspective for construing the dynamism of
knowledge-and-virtue or \( ^{56} \text{meaningfulness-and-teleology} \). The fundamental point of a
knowledge construct (which is necessarily tautological as intrinsic-reality/ontology is already
given) is rather an exercise of ‘human \( ^{45} \text{amplituding/formative–}
epistemicity>totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-
setup-ontological-rescheduling\{by-a-renewing-of-apriorising/axiomatising/referencing–
psychologism-as-the-new-referencing-basis-of-prospective– meaningfulness-and-teleology } \)
as subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-
mimetic-echoness/existence-in-reverberation/existence-potency \( ^{79} \text{~sublimating–nascence–}
disclosed-from-prospective-epistemic-digression wherein we pivot/decenter (psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring) for redefined \( ^{56} \text{meaningfulness-
and-teleology} \). Thus for a storied-construct/ontologically-valid-narration
aetiologisation/ontological-escalation in ‘grasping the uninstitutionalised-threshold \( ^{03} \) reflecting
procrypticism involving postlogism \( ^{78} \) and conjugated-postlogism \( ^{78} \), the knowledge construct
as subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency\(^{10}\) sublimating–nascence,-disclosed-from-prospective-epistemic-digression. Pivoting/decentering as such for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity at the individuation-level speaks of intemporal-disposition\(^{17}\) maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation value and disposition re-ontologising terms even though for temporal-dispositions value and disposition conventioning terms this may sound unintelligible. Such a transcendental/intemporal pivoting/decentering necessarily construed from the prospective institutionalisation (whether base-institutionalisation,\(^{103}\) universalisation, positivism or deprocrypticism, as ontological-normalcy/postconvergence epistemic/notional–projective-perspective), of temporal-dispositions individuations in uninstitutionalised-threshold\(^{103}\) (recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism) as being of ‘mental anarchy’ (mentarchy) which ‘speaks of a defining state of ontologically-defective meaningfulness-and-teleology\(^{100}\), arising from lack of common (lack of an ordered construct of deferential-formalisation-transference) ontologically-veridical reference-of-thought, wherein both temporal-dispositions in various shades and the intemporal-disposition are socially-perceived as meaningfully-and-teleologically entitled-in-equivalence ‘notwithstanding veridical veracity/ontological-pertinence conveyable by imbricatedness/threadednes/recomposuring of existential-contextualising-contiguity\(^{39}\)’s-reifying/elucidating-of-prospective-relative-ontological-completeness\(^{39}\) of reference-of-thought\(^{54}\) devolving-as-of-instantiative-context as to existence-potency\(^{39}\) sublimating–
nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality’ which ‘breaking’/existential-decontextualised-
transposition by temporal-dispositions (on the wrong basis of a prelogic supplanting-
conviction-as-to-profound-suprerogation —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 -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>) induced unsound/perverted-
reference-of-thought, as the breaking undermines existential-contextualising-contiguity's
reifying/elucidating-of-prospective-relative-ontological-completeness —of—reference-of-
thought—devolving-as-of-instantiative-context as to existence-potency —sublimating—
nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality thus eliciting virtuality-or-ontologically-flawed-
construal) is what induces uninstitutionalised-threshold mental-anarchy/mentarchy at the
individuation-level of conceptualisation, and which in a dynamic-cumulative-aftereffect of
‘threshold-of—nonconviction/madeupness/bottomlining—in-shallow-supererogation —<as-to—
‘attendant-intradimensional”—prospectively-disontologising—preconverging/dementing —
apriorising-psychologism’ accounts for the uninstitutionalised-threshold of recurrent-utter—
enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity by the temporal-dispositions references-of-thought (whether consciously, expediently or unconsciously) in order to undermine the referencing of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity as intemporal reference-of-thought (thus implying a mental-representation-devising/mentation/placeholder-setup of the ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity’ as ontologically preconverging-or-dementing—apriorising-psychologism from the perspective of the transcendental-enabling/sublimating/supererogatory—de-mentativity as ontologically thinking). Insightfully, for a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation, such a ‘dynamic-cumulative-aftereffect of individuation/intradimensional/transcendental-or-transdimensional-or-interdimensional levels of conceptualisation’ ontologically validates ‘a deterministically teleological-differentiated storied-construct/ontologically-valid-narration’ of projectable/predictable-relative-existential-implications of the various ‘incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation temporal-dispositions incremental/shortness-disposition-relative-finitudes’ and ‘maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation intemporal-disposition superseding/longness-disposition-to-finitude’; finitude being the full-depth-of-existential-implications/existentialism arising when acting (as-being/as-existing) with regards to one’s prior relative-ontological-incompleteness/relative-ontological-completeness (sublimating—referencing/registering/decisioning—as-self-becoming/self-conflatedness /formative—supererogating—<projective/reprojective—aestheticising-re-motif— and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normaley/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. 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-prinemovers-totalitative-framework/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’, and finally from a transcendental/ maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation perspective human mental-disposition with regards to the social can be poorly ontological with unconscious, expedient or conscious emphasis on significant others basis of logic as well as wooden-language—(imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable–void’—with-regards-to-prospective-apriorising-implications) mental-dispositions (social-aggregation-enablers) undermining the solipsistic relationship with intrinsic-reality required for veracity/ontological-pertinence (transcendental-enabling/sublimating/supererogatory-de-mentativity). In this regard, it will actually be naïve to assume that an articulation of veracity/ontological-pertinence as with the natural sciences is all
that is necessary in achieving effectiveness. With the weaknesses highlighted above with regards to grasping the social, it is important that such veracity/ontological-pertinence is effectively emphasised within the ‘realistic social contexts of mental-dispositions and actions’ driven by social-aggregation-enabling, wherein for instance the transcendental-enabling/sublimating/supererogatory–de-mentativity that is intrinsic-reality/ontology grounded on intrinsic-attribution can easily take a backseat over social-aggregation-enabler grounded on extrinsic-attribution driven by such ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’ as perverted use of notions of differentness, infamy, status, significant-others basis of logic, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity, implying an equivalence between universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation (so-called principle that is not articulated as a universal construct but targeted, avowing its reality as fake), etc., and so, including intellectual milieus as well. The implications for a truly ontologically effective social science can be construed as follows; say for instance an accused miscreant was to articulate a credibly demonstrable notion in physics or chemistry, the ‘promptness of ontological-primemovers-totalitative-framework/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’ will easily allow for such veracity/ontological-pertinence to establish itself without undermining of the transcendental-enabling/sublimating/supererogatory–de-mentativity that is intrinsic-reality/ontology by any social-aggregation-enabler (perverted use of notions of differentness, infamy, status, significant-others basis of logic, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity, implying an equivalence between universal/intemporal
sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation or so-called principle that is not articulated as a \textsuperscript{10}\ universal construct but targeted, avowing its reality as fake, etc.). The ‘blurriness and distance of ontological-primemovers-totalitative-framework\textsuperscript{73}/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory\textsuperscript{73}/de-mentativity’ makes this altogether a more difficult proposition in the social sciences particularly with issues that are highly emotionally-involved/‘interested’/politically-driven wherein even in intellectual circles arguments of differentness/subtle-infamy-implications/status/significant-others-basis-of-logic/repute are often easily advanced in undermining inherent veracity/ontological-pertinence. One such notorious argument with regards to poststructuralists involved the notion that French poststructuralism was developed by peripheral intellectuals of French society but then failing to equally say that a lot of the good science and social science in many Western countries have generally had the same personalities attributes. Of course, such a narrative will not be countenanceable in the promptness of effectiveness driven natural science of ontological-primemovers-totalitative-framework\textsuperscript{73}, for instance, holding that Einstein’s theory-of-relativity is flawed with the non-substantive argument he was a peripheral intellectual to German or Swiss or American society. The bigger point here with respect to a storied-construct/ontologically-valid-narration aetiologyisation/ontological-escalation, is that veracity/ontological-pertinence by mere articulation of sound ontological conceptualisations as transcendental-enabling/sublimating/supererogatory\textsuperscript{73}/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\textsuperscript{73}/de-mentativity’ with the transcendental-enabling/sublimating/supererogatory\textsuperscript{73}/de-mentativity-of-intrinsic-social-reality ontological-primemovers-totalitative-framework\textsuperscript{73}. This weakness
actually takes a turn for the worst when it comes to the phenomenon of psychopathy and social psychopathy as this phenomenon is actually the quintessence of active extrinsic-attribution ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ as driven by postlogism—construed-as-of-disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness backtracking-
<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’> postlogism and corresponding conjugated-postlogism conjoining-looping-set-of-narratives of such postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>, respectively in recursiveness (psychopathic), progressiveness (opportunistic and exacerbatory) and regressiveness (ignorance and affordability). So a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation will need to demonstrate veracity/ontological-pertinence of the conceptualisations highlighted in this paper not purely by themselves as transcendental-enabling/sublimating/supererogatory-de-mentativity-of-intrinsic-social-reality but rather such conceptualisation in a supratransversality<in-sublimating–existential-eventuating/denouement>--of-motif-and-apriorising/axiomatising/referencing should be over-and-face-off a subtransversality<in-desublimating–existential-eventuating/denouement>--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 that harkens to the intemporal-projection enabling the thoughtfulness as the imbued intemporal-preservation consciousness-awareness-teleology

with corresponding

meaningfulness-and-teleology

(so-reflected as to the succession of registry-worldviews/dimensions of the ontological-contiguity—of-the-human-institutionalisation-process

inducing the

notional-deprocrypticism (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-empricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism) social-setup. The implication being that the Social is much more than aggregativity (social-aggregation) wherein a mental-disposition of ‘overt aggregative social disposition’ that conceives that a social-setup reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation are simply ‘perceptively-and-formulaically deterministic’ for ‘its purpose of temporal extricatory preconverging—dementating/structuring/paradigming relating with the reference-of-thought—categorical-imperatives/axioms/registry-teleology (as perversion-and-derived-perversion-of-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 transcendent construal of our potential for intemporality. Paradoxically and across all
registry-worldviews this has always imply sociologically that uninstitutionalised-threshold are in a transversality of affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing of these two divergent mental-dispositions with respect to meaningfulness-and-teleology whether conceptualisation of the transcendental as defining prospective social ontology in a sense of intellectual solipsistic fulfilment driven by relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity or conceptualisation in aggregativity/social-aggregation as of averaging-of-thought<-as-to-leveling/resentiment/closed-construct-of- meaningfulness-and-teleology _as-of_-nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications›} driven by social-aggregation-enabling, explaining the underlying confliction implied by any prospective institutionalisation as transcendental. This insight can be grasped from ontological-normalcy/postconvergence epistemic/notional–projective-perspective, when we garner that the ‘equability in mutuality of temporally-disposed minds as shortness-of-register-of–meaningfulness-and-teleology in a non-positivism/medievalism social-setup doesn’t supersede the ontological-veridicality of a social ontology insight providing anchoring for prospective positivistic institutionalisation construed ’reference-of-thought. Plausibly most likely the ‘developing consciousness-awareness-teleology’ mindset of such a ‘social ontology insight about prospective positivism’ (as maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) may lead to its very own circumspection with the registry-worldview’s/dimension’s meaningfulness-and-teleology and possibly non-aggregativity. Consider the instance of such characters as Galileo and Newton, at the crossroad of ‘what is to be considered as valued meaningfulness-and-teleology’ with respect to the prospective as the posivistic registry-worldview/dimension and the prior as the non-
positivism/medievalism world, as consciously-or-unconsciously they register that the prior needs to be ‘decentered’ and the prospective ‘centered’, even though by reflex the prior will construe of itself as undecenterable center of meaningfulness-and-teleology. This may go a long way in explaining such biographic accounts about Isaac Newton as unsocial wherein a naïve conceptualisation of impression-driven/good-naturedness/wishfulness construal as virtue (in lieu of the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework in its amplituding/formative–epistemicity totalising–ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidententing-predicative-insights-of-existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context of intemporality) will not factor in the inherent deficiency in value judgment of a non-positivism/medievalism inclined ordinary mindset/ reference-of-thought from which such accounts are coming from (given such a society’s state of paradox of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity 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-confaluatedness or-ontological-reprojecting as partaking in the ‘inventing/creating’ of the de-mentative/structural/paradigmatic possibility (and the corresponding psychologism) for prospective positivism institutionalised-being-and-craft, more like biting a hand that intemporal-solipsistically as of ontological-faith-notion-or-ontological-fideism–imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existential-reality provides the opportunity for prospective de-mentative/structural/paradigmatic human flourishing, with the underlying fact being that inherently such a personality type rather as of a solipsistic-intemporality individuation disposition, by its contemplative reappraisal, is exactly what can provide the opportunity for such transcendental possibilities (when we come to grasp that the true profoundness of knowledge is more than just ‘mechanical as something construed soullessly’ without a more complete appreciation of knowledge as ‘organic as something construed with a profound sense of intemporal projection philosophy as to profound-supererogation’ with the idea that the type of knowledge construed as of first order transcendental-enabling/sublimating/supererogatory de-mentativity is not based on an ordinary notion of ‘intelligence as we’ll normally think of as simply technical’ but rather on such a sense of intemporal philosophical projection and more than just a ‘product’ for a materiality purpose but a driven sense of human emancipation). In fact, this equally points to a major flaw of the inherently implied value judgement in a lot of what passes for social sciences today explaining the vagueness, platitude and emptiness of little or no relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory de-mentativity implication as an <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag circular exercise, wherein the unabated recourse to naïve feel good averaging of thought mental-dispositions are equated with ontological-veridicality uncritically, rather than construing that the animal that we are is in want of knowledge as a construct that enable it to supersede/transcend itself rather than a vain exercise of nombrilism, in which case one may argue that each registry-worldview/dimension <amplituding/formative> wooden-language-{imbued—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-teleology¹⁰⁻<in-existential-extrication-as-of-existential-unthought>‘the medieval social’ as in want of its further development (this highlights a contrast between a stigmatic/mented psychology of the present, as of any ‘present registry-worldview/dimension’, with value references related to as absolute without or poorly factoring in that the animal that is the human is rather a becoming animal in constant psychological development of its limited-mentation-capacity with respect to social universal-transparency¹⁰⁻⟨transparency-of-totalising-entailing, as-to-entailing⟩<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness⟩ as of existential-contextualising-contiguity¹⁰⁻’s-reifying/elucidating-of-prospective-relative-ontological-completeness¹⁰⁻of-‘reference-of-thought–devolving-as-of-instantiative-context as of ontological-completeness-of-‘reference-of-thought; as determining its value reference and defining its underlying placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁻, and hardly addressing such a more fundamental question as implied by ‘postconverging-or-dialectical-thinking”–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’). In this respect, this makes many such so-called ‘social science approaches’ ‘poorly grounded on a social relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’ more or less sciences of methodological mimicry, as we know that much of the ‘true sciences’ (including the natural sciences and many a true social science are not grounded on an <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ construal but identify objective reality by its naturally constraining ontological-primemovers-totalitative-framework³³, as differing from sovereign constructs, as the determinant of pertinence (and such profound transcendental-
enabling/sublimating/supererogatory–de-mentativity basis of knowledge are then bound to further redevelop sovereign constructs and conventions, with the sovereign constructs and conventions not becoming intrinsic-reality/ontological-veridicality in of themselves but rather as of social, institutional, cultural, moral or historical reality of the human condition); though much more easier for the natural sciences as hardly any or nobody feels impinged today with scientific discoveries and inventions given that their transcendental-enabling/sublimating/supererogatory–de-mentativity as of a positivism outlook psychologism of the world had taken place both in philosophical and practical scientific terms with the Descartes, Hobbes’s, Kants, Copernicuses, Galileos, Newtons, of the past. Whereas a lot of 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\textsuperscript{10}\textsuperscript{10} 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\textsuperscript{10}\textsuperscript{10} as of prospective notional–deprocrypticism transcendence-and-sublimity/sublimation/supererogatory–de-mentativity set by intrinsic-reality/ontological-veridicality requires us coming to terms with it, no lesser than the test set by positivistic transcendence-and-sublimity/sublimation/supererogatory–de-mentativity in the non-positivism/medievalism epoch intrinsic-reality required them to come to terms with this, however unpalatable to many then, and this underlying vitality across all epochs as of existential-contextualising-contiguity\textsuperscript{10}\textsuperscript{10}’s-reifying/elucidating-of-prospective-relative-
ontological-completeness\textsuperscript{-of-}reference-of-thought\textsuperscript{-of-}devolving-as-of-instantiative-context, induced by prospective relative-ontological-completeness\textsuperscript{-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\textsuperscript{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\textsuperscript{100}) point to the idea that institutionalisation (the ontological-contiguity\textsuperscript{of-the-human-institutionalisation-process\} as intemporalisation is actually ‘a \textsuperscript{maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{—unenframed-conceptualisation recomposured abstract- construction/institutionalisation-designing’ which ‘in its operant effectuation (due to limited-mentation-capacity as of ‘\textsuperscript{presencing—absolutising-identitive-constitutedness\textsuperscript{113}) defines its very own prospective interspersing with uninstitutionalised-threshold \textsuperscript{65}, articulated as ‘socially-functional-and-accordant\textsuperscript{91} temporalisation of \textsuperscript{meaningfulness-and-teleology\textsuperscript{100}} 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-(implicit-‘nondescript/ignorable–void ’-as-to-presencing-absolutising-identitive-constitutedness) ‘based on reasoning in terms–of-axiomatic-construct of cumulating institutionalisations’). Such a construal/conceptualisation of ‘institutionalisation as of uninstitutionalised-threshold’ will explain why with regards to ‘all the successive institutionalisations formal constructs’ as of their respective ‘comprehensive abstract setups of deferential-formalisation-transference institutionalised meaningfulness-and-teleology’, there is a tendency associated with their corresponding extended-informality ⟨susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology⟩ wherein there is ‘parallel construed extended-informality ⟨susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology⟩meaningfulness-and-teleology as-of-a-relatively-poor-institutionalising-inclination’ of a subpar and occasionally of a superseding practical applicative bearing/effectiveness over the supposedly formal construct. By and large, this will often arise within the scope of blurry institutional setups not construed for operant effectiveness. Strangely enough we do actually tend to elicit such extended-informality ⟨susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology⟩ construal as more determinant when the principles of formal constructs are rearticulated operantly in extended-informality ⟨susceptible-to-effecting-parsimony-as-of-shoddiness-and-
incompleteness-to—meaningfulness-and-teleology⟩ 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 ascendancy 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-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions−<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor with respect to all the successive institutionalisations; with the notion of notional~deprocripticism requiring referencing/registering/decisioning the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions−<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor without any complexes and psychically pivoting/decentering (as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) over its deprocripticism–or–preempting—disjointedness-as-of- reference-of-thought (just as the ‘positivistic mindset’ arose from referencing/registering/decisioning the reality of defective essences, alchemic, spirits, etc. universalising-rules and psychically pivoting/decentering for rational-
‘intrinsic-reality/veracity/ontological-pertinence transcendental enabler’. Concretely, the fact is that psychopathic postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>77 and conjugated-postlogism78 as ‘conjoining looping narratives of flawed-existential-elevation-of reference-of-thought41′ of postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>77 are ‘denaturing 5 devoided-of-conviction-as-to-profound-supererogation97-or-prelogism79-basis’ towards the given institutionalisation’s sanctified-conventioning-social-aggregation-enablers in order to override, undermine and escape from the intrinsic-reality/veracity/ontological-pertinence transcendental-enabling/sublimating/supererogatory-de-mentativity. As in the case previously highlighted where a psychopath spoke to an interlocutor that it is a bad thing for a said individual to be molesting children, with its logic being sound from an abstract/virtuality appreciation but with the existential-reality of its ‘apriorising–reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity39’s-reifying/elucidating-of-prospective-relative-ontological-completeness88-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 teleology100 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-supererogation110. Where the interlocutor finds out that the other stranger isn’t really a child molester. The psychopath simply articulates another postlogic/disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness/formulaic non-veridical hollow mimicking narrative (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) over the previous narrative, and so in ‘denaturing 5 postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation97-'
or-prelogism\textsuperscript{79}-basis’. For instance, by saying (in a different social spatial location where the interlocutor cannot verify the underlying contextual reality) it is critical that the stranger should not be taking young children in his house as it suspiciously points to a molester (which is certainly a sound statement but rather being parasitised for a perverse purpose of ‘denaturing\textsuperscript{15}’ postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation \textsuperscript{-or-prelogism\textsuperscript{79}-basis’ towards sanctified-conventioning-social-aggregation-enablers, as the statement, not to take young children into his house, is sanctifying/as-not-requiring-any-further-contemplation to many a supplanting–conviction-as-to-profound-supererogation \textsuperscript{-of- ‘attendant-intradimensional’-postconverging/dialectical-thinking \textsuperscript{-apriorising-psychologism mind). Even if this latter narrative is proven to be false (as it is another \textsuperscript{79}perversion-of-reference-of-thought\textsuperscript{-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation or mental-perversion demonstrable as above with it faulty-mentation-procedure-deception-or-urge\textsuperscript{12} not being the logic itself, but in wrongly implying as existentially real the ‘apriorising–\textsuperscript{-reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity \textsuperscript{-s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{-of- reference-of-thought-devolving-as-of-instantiative-context)}’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{100} such that the mere fact of engaging logically with it validates these fundamental falsehood as a first-order faulty-mentation-procedure-deception-or-urge\textsuperscript{12} paving the way for an infinite possibility of second-order faulty-mentation-procedure-deception-or-urge\textsuperscript{12} operating \textsuperscript{5}logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation on such false axioms. Thus, with respect to postlogism\textsuperscript{78} generally what is critical for the psychopath/postlogic-mindset is to be seen as being of prelogic supplanting–conviction-as-to-profound-supererogation \textsuperscript{-of- ‘attendant-intradimensional’-postconverging/dialectical-thinking \textsuperscript{-apriorising-psychologism
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’ as ‘denaturing postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation-or-prelogism basis’ towards the sanctified-conventioning-social-aggregation-enablers in order to undermine the intrinsic-attribution/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity, - when further undermined claim in ‘denaturing postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation-or-prelogism -basis’, things have moved on, on the basis of sanctified-conventioning-social-aggregation-enablers over and
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 secondnaturing institutionalising construct is a requisite because, at best even the intemporal-disposition individuation individuals, purporting (by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation) prospective emancipation come from and are of the stock of the prior reference-of-thought uninstitutionalised-threshold registry-worldview/dimension, and such prospective emancipation involves such individuals own ‘moulting’, as actually intemporality/longness is a ‘potential construct of orientation’ as implied by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation) and it is only a devised institutionalisation construct that achieves that potential-construct-of-orientation and not any implied inherent emanance intrinsicness (though the meaningfulness as articulated as such, and as the meaningfulness in this entire paper, is rather of an intemporal register validation and not of any temporal register validation, since an authentic psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring is what underlies transcendence-and-sublimity/sublimation/superceratory—de-mentativity as a ‘deeper limited-mentation-capacity—(as of relative apriorising/axiomatising/referencing—(of existential-contextualising-contiguity)—conflatedness’) existential-tautologisation/existential-reference pivot/decenter to reconstrue/reconceptualise meaningfulness-and-teleology; more like a jurisprudential maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation contention for rehabilitation is not of the same meaningful-framework as a temporal mental-disposition of illicitness for shifty expectation of rehabilitation which it should necessarily anticipate and preempt). By that token there is no base-institutionalised individuation in recurrent-utter-uninstitutionalisation, no universalised individuation in
ununiversalisation, no positivistic individuation in non-positivism/medievalism, and prospectively no notional–deprocrypticism individuation in procrypticism; as at best such emancipating intemporal individuation are ‘moulting’ and implying-of-the-same of their registry-worldview in prospective institutionalisation design/conceptualisation, as the effective institutionalisation is what is really and effectively attained. The notion of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^9\) as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising–psychologism\(^9\) as defining the registry-worldviews/dimensions uninstitutionalised-threshold\(^103\) 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\(^9\)–induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’\(^9\) as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising–psychologism\(^9\) as the successively reducing-ontological-abnormalities of recurrent-utter-uninstitutionalisation uninstitutionalisation, ununiversalisation uninstitutionalisation, non-positivism/medievalism uninstitutionalisation and procrypticism uninstitutionalisation effectively speaks of their threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^9\) as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising–psychologism\(^9\) as the respective uninstitutionalised-threshold\(^3\) with respect to the superseding–oneness-of-ontology which as existential-reality isn’t changed but rather the respective cumulating/recomposuring uninstitutionalised-threshold\(^3\) 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\(^9\) as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising–psychologism\(^9\)
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

\[<\text{as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing \text{ –apriorising-psychologism}>}\]

construct and perception about our own registry-worldview uninstitutionalised-threshold \(^0\) as procryptoicism 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

\[<\text{as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing \text{ –apriorising-psychologism}>}\] conceptualisation of ‘the social as at its uninstitutionalised-threshold \(^0\) threshold’ wherein the representation as ‘being in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation

\[<\text{as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing \text{ –apriorising-psychologism}>}\]’ is more real (from an ontological-normalcy/postconvergence epistemic/notional–projective-perspective) than the actual placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology \(^1\) defect of conscious mindsets within the given uninstitutionalised-threshold \(^0\) registry-worldview/dimension (as the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation

\[<\text{as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing \text{ –apriorising-psychologism}>}\] insight is suprastructural to it or beyond-its-consciousness-awareness-teleology \(^1\)); is an ontological validation of Derridean hauntology/hantologie conceptualisation of the social in cinematographic terms of meaningfulness (and will seem very
much akin, from an ontological perspective, to the central notion of ‘intemporal-preservation-entropy-or-contiguity—or–ontological-preservation as the superseding referential conceptualisation of ontology and inherently imbued with ontological-reconstituting—as-to-conflatedness\textsuperscript{13} as a centering/decentering mechanism’ as implied in this paper, though hauntology/hantologie is not quite articulated in such more precise ontological terms but imbricatedness/threadedness/recomposuring notion of existential-reality in there can be grasped), and equally highlights the fundamental ‘paradox of post-structural deconstruction by its transcendental implications’, in that the mental-disposition/psychical-orientation of the present registry-worldview/dimension as positivism–procripticism is not developed enough (in terms–as-of-axiomatic-construct of its reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{14}, 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\textsuperscript{10} as of prospective deprocripticism–or–preempting—disjointedness-as-of–reference-of-thought imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity\textsuperscript{9}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{8} of reference-of-thought–devolving-as-of-instantiative-context as to existence-potency\textsuperscript{3}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{10} for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), just as the core non-positivism/medievalism mindset\textsuperscript{6} reference-of-thought wasn’t developed enough to grasp the implications of created-and-accruing positivistic meaningfulness and redefined mindset/psyche inducted by the Descartes, Copernicuses,
Galileos, Newtons, Kants, Rousseaux and it had to psychoanalytically-unshackle/memetically-reorder/institutionally-recomposure over generations ‘for what were re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-thinking -‘projective-insights’/‘epistemic-projection-in-conflatedness ’-of-
notional–deprocrypticism-prospective-sublimation}’ outlying ideas to become the defining ideas of modernity’. Thus the apparent issues today raised with post-structuralism have as much to do with the psychical orientation (as underdeveloped) of its critiques as well as the requisite effort required to further develop, elucidate and focus it; and in this regard why there have been many serious and constructive criticisms of post-structuralism as required for any subject-matter, most of the ‘popular criticisms’ levied against post-structuralism fail to past the test of intellectual criticism and have mostly been populist and media-driven attacks, gaining traction by social trending than genuine intellectual validity. The most popular being an initiative on an unrecognised social science journal which by that mere token disqualifies the so-called criticism but has turned out to be the most populist ploy by all accounts for condemning post-structuralism. Furthermore and critically, the intellectual exercise as with all institutional processes operate fundamentally on a basis of mutual trust. However the methodologies, theories and concepts, what can be articulated as new knowledge is not necessarily assessed on the basis that any peer review mechanism is absolutely full-proof particularly as the new knowledge is often at the margin of what is understood, and thus much of peer reviewing is not really an approval of the knowledge but rather an admission into the body of institutionally or formally acknowledgeable perspectives for further elucidation. Even then many a study not approved with peer reviewed journals have later on down the years ended up becoming dominant theory. So there isn’t any inherent sanctity in peer reviewing but for its practicality in formal knowledge organisation (and not even so with approval). Technically the majority of all new knowledge down the years will be found wanting in many ways, and the objective of the
overall peer review process is to channel potentially admissible and debatable knowledge
towards further elucidation in the overall scheme of establishing overall human knowledge as
of veracity/ontological-pertinence. Review of new knowledge doesn’t end with a journal’s peer
review though that point tends to be a ‘highly political point nowadays’ as of the increasing
bean-counting institutional reflex of funding implications and sometimes at the detriment of
novel approaches to knowledge. The abstract notion of reviewing goes well beyond journals
approval and extends with the continual critiquing of knowledge whether dominant or outlying.
Ultimately, the more fundamental test in such a negotiated process is a strive for consistency
and validatory clues with no guarantees of effectiveness but for the overall consistency, as of
the very cutting edge of peer reviewed knowledge. Just for the sake of perspective here, it might
equally be argued that peer-reviewing and by extension all epistemological and their
 corresponding methodological activities are not natural knowledge activities as of inherent
pure-ontology in of itself but derived activities as of human norms, practices and policies for
establishing thresholds that then enable articulated qualifications as of pure-ontology; in other
words, any such epistemological and methodological activity is irrelevant if pure-ontology can
be arrived at without it. Consider for instance that mathematicians hardly make use of
experimental designs or that many secret research by corporations and government aren’t peer
reviewed, at least not publicly. Besides at a more fundamental level the question can be asked
what are the metaphysics-of-absence-(implicit-epistemic-veracity-of- nonpresencing-
<perspective-ontological-normalcy/postconvergence>-} implications of knowledge
epistemology, methodologies and peering as to the weightier construal of the successive human
ontological developments involving increasing prospective relative-ontological-completeness\-
of\-reference-of-thought associated with the overall institutional-cumulation/institutional-
recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>} in
reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{57}—of-the-human-institutionalisation-process\textsuperscript{68}, beyond just an intra-positivism registry-worldview/dimension illusion-of-the-present/present-consciousness/epistemic-totalising\textsuperscript{12}~self-referencing-syncretising/mirage conceptualisation of knowledge epistemology, methodologies and peering naively articulated-and-implied-as ‘\textsuperscript{110}universally applicable’, à la Kantian positivism registry-worldview/dimension \textsuperscript{45}~self-referencing-syncretising/mirage conceptualisation of knowledge epistemology, methodologies and peering naively articulated-and-implied-as ‘\textsuperscript{110}universally applicable’, à la Kantian positivism registry-worldview/dimension

however remarkable, to all registry-worldviews/dimensions particularly since such a conceptualisation doesn’t factor in ‘transcendental implications’ as de-mentatively/structurally/paradigmatically overthrowing/fazing-out/collapsing the uninstitutionalised-threshold\textsuperscript{03} of \textsuperscript{56}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–intervalist-as-categorising-phenomenal-abstractiveness-of-presence however remarkable, to all registry-worldviews/dimensions particularly since such a conceptualisation doesn’t factor in ‘transcendental implications’ as de-mentatively/structurally/paradigmatically overthrowing/fazing-out/collapsing the uninstitutionalised-threshold\textsuperscript{03} of \textsuperscript{56}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–intervalist-as-categorising-phenomenal-abstractiveness-of-presence

in institutionalised positivism conceptualisation of \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100}, whether such is truly in a ‘requisite contemplative-and-Being position as of the prospective transcendentally-enabling-level-of-ontological-good-faith-or-authenticity’/objectification/desubjectification-as-objectification-<as-to-ontological-faith
	onotion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism’ of ‘evaluating a construct of prospective transcendence-and-sublimity/sublimation/supercategorical-de-mentativity’ as herein implied about futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology—as of prospective notional–deprocrypticism registry-worldview/dimension meaningfulness-and-teleology which paradoxically dementatively/structurally/paradigmatically entails overthrowing/fazing-out/collapsing the positivism–procrypticism meaningfulness-and-teleology at its uninstitutionalised-threshold as a decentering subsumption; when we factor that such a contemplation-and-Being as from a positivism–procrypticism meaningfulness-and-teleology is being called upon to evaluate as to ‘a world beyond its ordinary contemplation’ with the mental tools for such a prospective projection mostly of abstract projective contemplation for grasping the prospective organic-knowledge implied, and so beyond an ordinary evaluation within an implied same reference-of-thought. It should be noted here that the more pertinent quality for such implied transcendentalism as of its implied organic-knowledge beyond just a mechanical construct is ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality explaining the disparate nature of the development of human knowledge. This author as previously articulated points out that there is a more profound basis for how and why new/prospective knowledge whether outlying or main stream is socially integrated in driving ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity—of-the-human-institutionalisation-process as of difference-conflatedness—as-to-totalitative-reification—in-singularisation—as-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’ across all the institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-
natural–psychological-dynamics’ behind any retrospective or prospective registry-worldview’s/dimension’s reference-of-thought validation-conceptualisation/epistemological relationship to knowledge/ontological-construal. Ultimately, the very transversality→of-affirmative-and-unaffirmative→disambiguated→motif-and-apriorising/axiomatising/referencing→between the prior registry-worldview/dimension as of its prior relative-ontological-incompleteness reference-of-thought and the prospective registry-worldview/dimension as of its prospective relative-ontological-completeness reference-of-thought is ‘the very paradox of ’meaningfulness-and-teleology explaining their discordance, construed as the paradox of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity’. In other words, if the former had a grasp of its state ‘as to its prior relative-ontological-incompleteness reference-of-thought’ with the transcendental de-mentative/structural/paradigmatic 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-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 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 reference-of-thought is of intemporal-or-ontological prioritisation as of its apriorising/axiomatising/referencing→(of-existential-contextualising-contiguity)—conflatedness relative to a less profound axiomatic-construct on that same
meaningfulness-and-teleology as of organic-knowledge Being correction of the prior reference-of-thought, such that the prior reference-of-thought logical-dueness doesn’t even arise as the prospective reference-of-thought is the relatively complete ‘ontological-resetting’ in an ‘organic effecting-wholeness-as-of-profoundness-and-completeness-to–meaningfulness-and-teleology’ over the prior reference-of-thought ‘effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-teleology’; just as the introduction of chemistry science carries an organic effecting-wholeness-as-of-profoundness-and-completeness-to–meaningfulness-and-teleology over a non-positivism/medievalism alchemic material construal. This further explains ‘the socially conflicted nature of all implied transcendental constructs’ whether with prophesying metaphysico-theological constructs of early times reflected in non-universal and universal creeds up to our metaphysico-ontological worldviews implied transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, and so as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness–temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>–existentialism-form-factor; but then humankind has always been called upon to show itself capable of superseding/surpassément for prospective possibilities to avail. A second weakness of many critiques is by naively misrepresenting post-structural meaningfulness, and going on to criticise this. For instance, such arguments about post-structuralism as a theory that has no worldview are not made by poststructuralists who in their transcendentally-enabling-level-of–ontological-good-faith-or-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 prejudicate-effectivity–sublimation–(as-to-underlying,-ontological-commitment<implied—self-assuredness-of-ontological-good-faith/authenticity~postconverging–de-
mentating/structuring/paradigming—as-being-as-of-existential-reality>) as with the natural
domain even though the latter equally faces similar issues but to a lesser extent. When we come
to reflect that the leading poststructuralist of his time had an entire school, rather than focusing
on developing research criticisms of his work and other poststructuralists (which would have
been the more impressive thing to do) instead taking a ‘political stance’ for the denial of his
recognition with an institution of higher learning. Thus it is obviously, naïve for anyone to think
that intellectualism and ideas occur in an absolute neutral environment particularly when of
socially-perceived disturbing implications. While it is generally recognised that knowledge is
determined on its own merits as an interest-free principle, the fact is in the real world of
‘socially-perceived-value as of social-stake-contention-or-confliction’ situations, human
mental-disposition is not that intemporal and principled, whether wittingly or unwittingly, and
extra-intellectual meaningfulness becomes fair game. Fifthly, the argument of unintelligibility
of post-structural meaning is outright ridiculous with respect to the exegetical aims of its
authors, and no less so as expecting advanced chemistry, biology and physics writing to be
popularly intelligible. Jargon is rather a mechanism of deferential-formalisation-transference
permeating all subject-matters and disciplines, which speaks to the idea that the ‘ordinariness of
thought’ is not the sound basis for construing issues raised in terms–as-of-axiomatic-construct
of profoundness of contemplation. The ontological-contiguity—of-the-human-
institutionalisation-process by its deferential-formalisation-transference is an exercise of
shrinking the melee of common sense wherein spheres previously opened for common
opinionatedness are shoved away as ‘deferred to’ specialisms whether institutional or
subject-matters by the mere effectiveness, with ‘informed common and individual opinions’
being the panache for the expression of sovereignty whether about the polity or individual
choices, but not to be confused as a sign of inherent knowledge as of popularity. The idea that there is a common sense social science is a falsehood no more than there is no common sense natural science, and intellectuals are irresponsible when peddling the notion that readers shouldn’t acquire the requisite ‘intellectual elevation’ to grasp the profundity of meaningfulness and rather expect that they should be able to satisfactorily engage at the same intellectual level (‘reference-of-thought’) involving advanced studies and research on the basis of ordinariness of thought. This should not be confused with a popularising exercise meant to stir popular interest like popular science, though in fact there is no truly popular science for that matter but serious/candid science. Such a confusion can hardly arise in the natural sciences because of the ‘promptness of ontological-primemovers-totalitative-framework/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ in constraining veracity/ontological-pertinence of thought by the immediate effectiveness of studies, discoveries and inventions wherein a flaw thought proposition will be proven wrong by its ontological ineffectiveness with relatively little concern for third-party convincing over the transcendental-enabling/sublimating/supererogatory-de-mentativity that is existence/intrinsic-reality/ontological-veridicality, whereas the ‘blurriness’ and distance of ontological-primemovers-totalitative-framework/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ in the social sciences allows for propositions to crop up that are hardly constrained by immediate effectiveness of studies, discoveries and inventions, such that such propositions will often border on popular thinking or the political (technically) or a concern priorly driven with garnering support and agreement, rather than of genuine intellectual strife for ontological-primemovers-totalitative-framework/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity. In this regard, the central tenet of poststructuralists with respect to their pursuit has been transcendentally-enabling-level-
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/supero ergatory–de-mentativity in contrast to a mental-disposition of social-aggregation-enabler where the emphasis is naively about convincing the other mortal or mortals over a validation by intrinsic-reality/ontological-veridicality transcendental enabler thus leading to subontologisation/subpotentiation in-a-social-dynamism-of-meaningfulness-misappropriation, rather than the supersedingness/precedingness of intrinsic-reality/ontological-
veridicality transcendental enabler) but the superseding transcendental-enabling/sublimating/supererogatory~de-mentativity which is intrinsic-reality/existential-reality/ontological-veridicality as reflected by effectiveness of ontological-primemovers-totalitative-framework and projection; with the latter wholly the focus of intellectual contention. The medical researcher involved in seeking a cure by reflex is concerned about what the transcendental-enabling/sublimating/supererogatory~de-mentativity that is intrinsic-reality/ontological-veridicality/existence ‘naturally and best construed/conceptualised’ in the crafted jargon of biomedical sciences will make available as cure as the ‘superior party’ over whatever they themselves or for that matter any other humans no matter their statuses may ‘soverignly’ want to think or imagine. This same notion applies in the construct of knowledge in the social sciences, the pursuit of the social scientist as the study of social reality is ‘not about convincing people or making sense to people’ (that can be accessory) but rather about grasping/conceptualising the intrinsic-reality/ontological-veridicality of the social as the transcendental-enabling/sublimating/supererogatory~de-mentativity whatever the jargon required for that purpose; the social education/enlightening exercise that arise thereafter just as a popular science exercise is an altogether different exercise of education and not first-level scientific engagement, and even then such education exercise will still call for a degree of intellectual elevation of the general public. It is critical that in the natural competition of intellectual ideas, intellectuals do not fall in the pattern of using debased or social feel good basis of non-intellectual logic in eliciting ‘mass thinking’ in order to advance their postures but rather fairly and squarely engage at the transcendental-enabling/sublimating/supererogatory~de-mentativity of intrinsic-reality/ontological-veridicality level in proving or disproving those they agree or disagree with as of ontological-primemovers-totalitative-framework ontological implications of existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective—
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-<in-desublimating–existential-eventuating/denouement>-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-<in-sublimating–existential-eventuating/denouement>-of-motif-and-apriorising/axiomatising/referencing intellectual criticism but raising subtransversality-<in-desublimating–existential-eventuating/denouement>-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-<in-desublimating–existential-eventuating/denouement>-of-motif-and-apriorising/axiomatising/referencing hasn’t got the requisite intemporality\textsuperscript{77}/longness in terms-as-of-axiomatic-construct of \textsuperscript{11} universal projection of reference-of-thought and the logical-dueness/profile/presumption/assumptions/value-reference/teleology\textsuperscript{100} that arises from such a formal reference-of-thought (for instance, as the universal/intemporal proposition underlying this paper’s purported construct for aetiolegisation/ontological-escalation in grasping the phenomenon of postlogism\textsuperscript{8} in general
and the general background human science conceptualisation; together with its exposure for falsifiability/**validation from subsequent critical analyses**. Such that there will tend to be ‘confusion of **reference-of-thought**’ where such subtransversality-in-desublimating-existential-eventuating/denouement-~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-in-sublimating–existential-eventuating/denouement-~of-motif-and-apriorising/axiomatising/referencing with respect to subtransversality-in-desublimating–existential-eventuating/denouement-~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-in-sublimating–existential-eventuating/denouement-~of-motif-and-apriorising/axiomatising/referencing reference-of-thought as intellectually-and-morally institutionalising and not implying its equivalence with subtransversality-in-desublimating–existential-eventuating/denouement-~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-in-sublimating–existential-eventuating/denouement-~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-\(\text{imbued—averaging-of-thought—}\) as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-\(\text{nondescript/ignorable—void}’\)-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\(^{100}\)-<in-existential-extrication-as-of-existential-unthough>, 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 wooden-language-\(\text{imbued—averaging-of-thought—}\) as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-\(\text{nondescript/ignorable—void}’\)-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\(^{67}\) —of-the-human-institutionalisation-process\(^{68}\)
validates and restores the notion of essential meaningfulness (the notion of a center – be it conceptualised as an ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness’-of-`reference-of-thought’s-devolving-as-of-instantiative-context as to existence-potency’s-sublimating-nascence,-dislosed-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 entailment-as-to-totalising-contiguous/coherent–factuality-of-variability’, and so with regards to the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility (imbued-and–hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation)), and specifically with regards to the practical application of post-structural thought as a re-equilibrium exercise derived from the ‘theoretic reshuffling-of-the-cards/putting-into-question’. Thus post-structuralism being so construed as ontologically-driven (having a center as of ontological-normalcy/postconvergence graspable by ‘the dynamics of metaphysics-of-absence (implicit-epistemic-veracity-of- nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩) or postdication insight with respect to metaphysics-of-presence (implicit-‘nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness’), involving diminishing–human-epistemic-abnormalcy-or-preconvergence //increasing-relative-ontological-completeness—is-of-reference-of-thought in construing-ontological-veridicality as determined-by-existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness—is-of-reference-of-thought—devolving-as-of-instantiative-context due to human limited-mentation-capacity-deepening as ‘shallow limited-mentation-capacity to deeper limited-mentation-capacity—(as of relative apriorising/axiomatising/referencing—(of-existential-contextualising-contiguity) 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/ascendency of ontologically-driven analysis over ‘habits’, ‘conventions’ and rights-of-precedence/entitlement fallacies. Post-structuralism as such should posit to remedy and supersede the inherent ‘conceptual hyperbole’ imbued in the often ‘poorly-ontological, non-ontological or metaphysical constructions permeating ideologies’ and
projected as worldviews, to ‘restore existential veracity/ontological-pertinence as the central notion behind worldview construction and representation’, and so beyond just ‘present-driven conceptualisations’ of ideologies, but of an insight derived from a historical and anthropological depth with respect to human mentation, meaningfulness and institutional-development–as-to-social-function-development as implied by a suprastructuralism highlighting of metaphysics-of-absence-{implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>} or postdication. Such a grounding of post-structuralism provides the underlying ontological outlet of analysis with regards to issues and conundrums of veracity/ontological-pertinence faced by earlier poststructuralists like Sartre (not often recognised as a poststructuralist but whose work interpretively does fit the mould, just as the works of many ‘seriously engaged’ critiques of post-structuralism like Gadamer and Habermas have been highly beneficial to post-structuralism), Foucault and Derrida when it came to draw out veracity/ontological-pertinence from such hyperbolic traditional ideologies including Marxism as constructs highly laden with metaphysics/non-ontology, on the one hand, while addressing, on the other hand, the imbued liberal and neoliberal dogmas of their times wrongly upholding that its ‘dogmatic practices and conventions’ are beyond ontological-reconstituting–as-to-conflatedness1/deconstruction, and pertinently so by highlighting their underlying ontological failures with recurrent just about decadal institutional crises and social malaises, speaking of the ontological-wobbliness of a liberal thought that has become highly contradictory as marked by its very own perpetual second-guessing. Eighthly, it is this author’s ‘suprastructural contention’ that human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor and a social world is inherently hampered by a blurriness7 and distance of ontological-primemovers-totalitative-
framework /intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’. Thus approaching a scientific study of the Social on the same operational basis as that of the natural world is necessarily deficient as the latter’s immediacy of concurrent ontological-primemovers-totalitative-framework /intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity as well as the fundamental pivoting/decentering of understanding involving the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that took place starting over 500 years ago in establishing the positivising/rational-empirical mindset/in-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/in-reference-of-thought in construing-ontological-veridicality as determined-by-existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought–devolving-as-of-instantiative-context for the further development today of the study of the Social as of its fleeting nature (on such terms of what predicates should take precedence).

It must be said that the notion of transcendental enabler with regards to the Social today is rather relatively weak such that critically a lot of the basis for the social sciences today is influenced rather by practice, authority, and more or less intellectual-politics driven beyond-the-consciousness-awareness-teleology-in-existential-extrication-as-of-existential-unthought>, rather than truly ontological-primemovers-totalitative-framework deterministic
ontological ‘projected constructs’. Consequently despite the projected candour, the study of the
social is inevitably permeated with ‘intellectual-ontological-bad-faith/inauthenticity’ (unconsciously or consciously), and by this 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^0^<-in-existential-extrication-as-of-existential-unthought> abused as objective bases
of intellectual criticism get discarded easily for highly subjective ones); and this author equally
holds that a ‘fully emancipated social science’ will only prevail with the requisite
pivoting/decentering of understanding as deprocrypticism–or–preempting—disjointedness-as-
of- reference-of-thought psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring, which should enable the attainment of a suprastructural/beyond-the-
consciousness-awareness-teleology^0^<-in-existential-extrication-as-of-existential-unthought>
level of social thought involving notional–deprocrypticism as preempting—disjointedness-as-
of- reference-of-thought. More like in many ways the level of thought in the natural sciences is
wholly divorced from our consciousness-awareness-teleology^0^ and is fully transcendental-
sublimating/supercritical–de-mentativity by confirmatory existence/intrinsic-
reality/ontological-veridicality with little or no social-aggregation-enabling but say for human
organisational issues and wrong preconceptions induced by social-aggregation-enabling. This
arises because it is inevitable to have conscious or unconscious ontological-bad-faith/inauthenticity just going by human temporal-to-intemporal nature without an inherently strong transcendental-enabling/sublimating/supererogatory-de-mentativity. While in the natural and mathematical sciences the subject-matter by itself is highly transcendental-enabling/sublimating/supererogatory-de-mentativity this is not the case with the subject-matter of the social due to its high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising ~self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction requiring rather a further strengthening of ontologising rules as of knowledge-notionalisation and utter-ontologising-recomposuring (notional–deprocrypticism as preempting-procrypticism or preempting—disjointedness-as-of-reference-of-thought) beyond the present just positivistic/rational-empiricism striving social science bringing together profound insight with causal effectiveness. This doesn’t necessarily imply a naïve mimicry of the experimental approach as is often the case it can be argued as prevalent in the psychological sciences, and even in the natural sciences there is need for thorough insight when experimenting like say much of quantum physics is often based on elaborate abstractness of thought that is merely validated by critical confirmatory experiments. In fact, this author will contend that the overall ‘insightful empirical’ conceptualisation of this paper is actually more profound than catches the eye in a naïve empirical sense that cannot see beyond our positivistic registry-worldview to recognise human successive transcendental states like recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, positivism–procrypticism and deprocrypticism; as even empirical conceptualisations requires insight and it is more than just a matter of obtaining results because an experiment has been made which is certainly simplistic as the very existential state of things when disambiguated is actually a more profound notion of experiment. It is interesting to note that this argument on the specific basis of (conscious or
unconscious) ontological-bad-faith/inauthenticity\textsuperscript{54} for the requisite condition of a ‘fully emancipated social science’ is more than just of circumstantial and idle implication but is rather construed as a de-mentative/structural/paradigmatic notion much like saying it is impossible to have a fully emancipated science in a transitory non-positivism/medievalism to positivistic social-setup still emphasising essences and supranatural causations over a transcendental-enabling/sublimating/supererogatory-de-mentativity of rational-empiricism/positivising based knowledge of intrinsic-reality, as transcendental-enabling/sublimating/supererogatory-de-mentativity positivistic contentions will still be undermined with such a discrepancy of notional-discontiguity/epistemic-discontiguity\textsuperscript{75} in the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of \textsuperscript{94}reference-of-thought/axiomatic-construct. Likewise, the positivism–procrypticism meaningful-frame is not sufficiently beyond-the-consciousness-awareness-teleology\textsuperscript{100} 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\textsuperscript{100} as of prospective notional–deprocrypticism intrinsic-reality/ontological-veridical transcendental enabling. Thus, the only credible logic this author can think of is that post-structuralism as one of the major critical theories given its potential ontological vigour has been seen as a threat with a deliberate covert non-intellectual effort to stifle it and limit its influence often having to do with misrepresenting the ideas and implications of the ideas of its main proponents (as in fact, one of the central issue with regards to post-structural thinking with respect to other intellectual postures has had to do with the
unusually high level of accusations of its proponents of misrepresentation of their ideas by many of their critiques whether with respect to such accusations of nihilism or untruth, with a central characteristics of many of such critiques being a failure of recognising exactly the central point of post-structural thinking as rather ‘a putting-into-question/shuffling-of-the-cards for a more profound perspective for ontological analysis’. Consider in this case one media-driven and popularised argument that Karl Rove ‘we make our own reality’ quote during the Bush mandate, is due to post-structuralism. Such arguments are revealing of the ‘non-intellectual spirit’ of many such critics, and in this instance wrongly intimating that Karl Rove considered himself a poststructuralist whereas a sincere take will garner that this is nothing other than a Machiavellian, opportunistic and unprincipled statement than ‘truly post-structural theory inspired’ as with or without post-structuralism it is no less likely that the same statement would have been uttered. And the pseudointellectual exercise of linking the two is revealing not only of such out-of-the-way criticism but equally the ‘wayward mindset’ that is often brought into supposedly rigorous social science on the basis of such anything-goes-rhyming-logic! Post-structuralism generally occupy a relatively sound position when it comes to all the practical applications of post-structural thought which, to say the least, have always highlighted a sense of re-equilibrium rather than the bogus and insincere criticisms of nihilism or untruth which this author construes as ‘in-effect ontological-bad-faith/inauthenticity’ of ‘parodying’ of poststructuralists positions and analysing the ‘parody’ in usurpation as against a genuinely candid critical intellectualism of their true postures in ontological-good-faith/authenticity. Post-structural exposition of the realities of the social are not value judgements in themselves just as natural sciences exposition of natural and physical reality doesn’t carry any value judgements. For instance, discovering that bacteria cause disease is a simple objective truth then giving rise to human animate-existential-referencing/subjectification inducing the teleological meaningfulness to pivot/decenter that knowledge into avoiding disease and finding
cure for diseases. This is no more different with post-structural thought which is not a metaphysical/ideological advocacy but telling the social reality for what it is, with human pivoting/decentering to apply that knowledge for its defined teleological meaningfulness. One of the serious consequence of such a weakened social criticism driven by such a targeted and induced atmosphere of quasi-anti-intellectualism is the result that the domain of the political economy and corresponding economic interests have been spared from the critical analysis of such powerful ontological tools; specifically going by the issues of misallocation and inequality we face today based on axioms of models that remain critically beyond analysis, as effectively an anti-intellectualism with respect to social criticism including post-structuralism is cultivated in favour of a default socially uncritical political economy practice (with the cover-up of an ‘intellectually platitudinal’ media) to protect them. Notwithstanding the impressive theoretical conceptualisations of an ever second-guessing economics science, the ‘underlying liberal political economy axiomatic constructs’ on which it rests are massively arbitrary, flawed and degenerate; and this is one area in which developed social criticism including post-structuralism could do an excellent job in debunking the ‘underlying mysticism’, as the domain of the political economy beyond competition of ideas at such a fundamental level is the very foundation of the uncritical preservation of such axioms. Such issues as political choices for bailouts, reallocations and remuneration practices are strictly speaking not economic science issues but political economy issues that require a criticism with respect to social choice about the political economy, but this has been usurped uncritically as if of a natural economic allocation mechanism (a falsehood). This author makes this latter point on the belief that knowledge is an existential exercise and that the intellectual should sincerely put their ‘hand in fire’ at the risk of being proven wrong, as the intellectual exercise is not one of self-veneration but discovering the truth (even at the risk of sounding/looking ridiculous). If there is one area of speculative thinking allowed to this author in this paper, it is such a proposition together with
the idea that it is incredible to think that a lot of the criticisms directed to post-structuralism since the 80s arises out of such (it is herein contended) ‘intellectual triteness’ by such critics particularly going by the ‘frivolous arguments’ advanced compared to the high intellectual standards they have been able to show elsewhere, together with the notion that these have tended to be unusually media driven in inducing a populist effect. Imagination will point to the idea that something much more ‘cynical and non-intellectual’ must be at work but passing for legitimate intellectualism; or is it, more like the medieval scholasticism erudition establishment more or less grasping the true implications of a non-medieval positivistic thinking on the whole intellectual, belief system and social-construct, and cynically upholding notions they knew better to be wrong but for their overall sense of preservation of their present and their present interests. This impression can be extended as well with respect to the idea of the social implications of postlogism as-of compulsing–nonconviction/madeupness/bottomlining

(<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>) 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–firstnatureness—temporal-
to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-
normalcy/postconvergence’–existentialism-form-factor. As we can grasp that an aetiologisation/ontological-escalation as resolution for non-positivism/medievalism world postlogism which is more than just palliative/incidental-in-its-implication with regards to a
specific instance or specific instances of notions-and-accusations-of-sorcery for instance, but rather construing the whole non-positivism/medievalism registry-worldview/dimension relative-ontological-incompleteness -induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism’ (as of metaphorically-a-million-and-one-instances-and-locales as enabling the possibility of the phenomenon of notions-and-accusations-of-sorcery and other vices-and-impediments of the state of non-positivism/medievalism and thus requiring de-mentatively/structurally/paradigmatically and comprehensively a positivistic ontological-completeness-of-‘reference-of-thought will de-mentatively/structurally/paradigmatically elicit a non-positivism/medievalism world sense of ‘temporal/shortness-of-register-of–meaningfulness-and-teleology’ preservation’ that wouldn’t necessarily construe the social manifestations of notions-and-accusations-of-sorcery with their associated vices-and-impediments as abstractly and ontologically unwarranted universally (which we know was actually the case, with the ‘establishment’ idea being that the masses didn’t need to know about such ‘positivistic stuff’ even if such stuff was ontologically-veridical), to ensure its ‘temporal/shortness-of-register-of–meaningfulness-and-teleology’ preservation’. Likewise an articulation as of aetiologisation/ontological-escalation (ontological-resolution) that is more than just palliative/incidental-in-its-implication with respect to the notion of psychopathy and social psychopathy with regards to a specific instance or specific instances of psychopathy and social psychopathy but by pointing to the bigger picture to the procrypticism registry-worldview’s/dimension’s disjointedness-as-of-‘reference-of-thought relative-ontological-incompleteness –induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism’ (as enabling the
possibility of the phenomenon of psychopathy and social psychopathy as of metaphorically-a-
million-and-one-instances-and-locales as well as other vices-and-impediments of procrypticism de-mentatively/structurally/paradigmatically and comprehensively requiring a notional-deprocrypticism ontological-completeness-of-reference-of-thought will de-

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 ‘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\textsuperscript{79}-induced, ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’ \textsuperscript{-as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing ‘apriorising-psychologism’} with respect to their respective perversion-and-derived- perversion-of-reference-of-thought-\textsuperscript{-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\textsuperscript{2} phenomena. Thus in all registry-worldviews reference-of-thought, postlogism\textsuperscript{78} -as-of- ‘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 \textsuperscript{-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>} once it is ‘as of socially-functional- and-accordant’ \textsuperscript{104} (beyond the case at childhood where it is accompanied by overt delirium and social \textsuperscript{104} universal-transparency \textsuperscript{71} \langle\textsuperscript{transparency-of-totalising-entailing,-as-to-entailing-\langleamplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } \rangle of the defect) as at adulthood, the postlogism\textsuperscript{78} ‘disjointedness-as-of- ‘reference-of-thought’ misappropriated ‘meaningfulness-and-teleology\textsuperscript{100} in arrogation tends to extend as conjugated-postlogism\textsuperscript{78} ‘disjointedness-as-of- ‘reference-of-thought’ misappropriated \textsuperscript{56} meaningfullness-and-teleology\textsuperscript{90} in arrogation involving the temporal elicitation of derived- perversion-of-reference-of-thought-\textsuperscript{-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}', and it is thus naïve to construe postlogism\textsuperscript{78} without such a corresponding differentiation of social analysis in the construing/conceptualisation of ontological-veridicality. Now the criticism of populism-driven critiques of post-structuralism is
not raised idly, as an exercise that purports to articulate such breadth and depth of novel ideas as herein necessarily requires that the authorship effectively assume the profile and presumption that the implied knowledge construct warrants (which obviously every truly intellectual spirit will appreciate for what it is, if not agree with the arguments). Such an articulation is driven by the idea that knowledge as a transcendence-enabling construct is more than just about its craftiness/technique but part and parcel of the intellectual exercise is to articulate meaningfulness by its existentialism/full-depth-of-existential-implications. And just as faced with the evasive nature of quantum theory the physicists never said reality is wrong since it is difficult to understand, likewise it is naïve to imply that the reality reflected by post-structuralism is wrong because it doesn’t quite fit into our ordinary everyday way of thinking (that is exactly the point, our ordinary everyday way of thinking is in want of its further development, just as all prior ordinary everyday ways of thinking had to be psychoanalytically-unshackled)!