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

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

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

Quite possibly everything about this paper whether the authoring, the approach and the substance sparks of novelty bordering on the outlandish. Further, why not take a traditional categorical approach and clearly present scientific ideas the traditional way? It is a personal insight developed more than 20 years ago, and just when the author began his B.Sc. in Sociology and Anthropology; that a study of the social and behavioural should carry the philosophical and insightful at its very core above anything else given the inherent ephemeral nature of its subject matter. When I came across the term hermeneutics (and others like phenomenology), this author felt as a personal persuasion that that was the chart for the future of the social sciences. My vision in this regard is one of a social science that delves directly into the core of things and avoids platitudes. To come back to the point of this abstract, this explains my apparently tattered approach. But tattered really? No, as the central insight of my articulation is that the scientific method is a validation and falsifiability method, and not necessarily the creative method. The creative method as a hermeneutics isn’t supposed to roll down and stifle its very expressiveness, and at the same time it should be articulated in such a way that an exercise of falsifiability, validation and open-ended questioning can be undertaken over it. Such a
hermeneutic science calls for a mutual sense of such a hermeneutics by both the author and would-be critic. I hopefully believe the way I have articulated ideas should be able to allow for such an examination. My hermeneutic inspiration in this regard can be analogised with musical creation and music theory. The latter is there to ensure the appropriate articulation of rules but is not really the drive of musical creation, as musical creation is rather the musician’s hermeneutic/reprojecting/supererogating/zeroing insight of how to go about creating music while adhering to music theory, such that any such music is analysable/critiqued by the way it credibly adheres to music theory, and actually in exceptional cases further develop music theory. A second point that makes this method ideal is that the apparent enunciation of this paper (an outright call for a reinvention of the state of the art regarding our understanding of psychopathy and the underlying psychology science); is that it is doubtful such an articulation can be credibly presented in simple categorical terms, without rather utilising an entropic hermeneutic-referential approach based on an open-endedness for falsifiability and validation in future elaboration and development of ideas. Further, I thought it more critical (wary of platitudinising the occasion) that the purity of ideas expressed herein shouldn’t be overly clouded particularly as the treatment of this paper is largely in substance virgin territory, as of the underlying conceptualisation referential drive (beyond just simplistic rhyming/speculative/interpreted categories of philosophical theories and concepts but rather as ‘a driven distinct comprehensively coherent/contiguous operant-level of insights articulation, and carrying implicative and applicative operant-level possibilities going forward’, more like a song is a coherent referential whole beyond just naïve categories of disjointing/disparateness/disentailing percussions-and-tunes-more-or-less-similar-to-those-of-the-song construed as constituting the song). As a matter of fact, I would rather I wrote another paper talking about influences for such an articulation for this paper going by my hermeneutic design insights. Moreover, going by the very nature of how humans develop new ideas; while
many, if not most, of my arguments may be more or less ‘plainly intelligible’, I equally thought it important to articulate ideas I hold in deep conviction and further as many such ideas come with their requisite precise convoluted qualifications even if such ideas might not be quite intelligible from a plain and simple reading, with the notion that such a requisite insight will be forthcoming in future critique as the very nature of the introduction of new ways of thinking often mean their unintelligibility at first (equally explains my repeating of many terms for ‘habituation’), but then it is not the pertinence of reality that compromises it is the impertinence of human certitudes that does! In the bigger scheme of things, it is herein contended that human social and institutional progress and development is not de-mentatively/structurally/paradigmatically contiguous as to the very inherent nature of any given institutionalised framework as all such frameworks arrive at apathetic threshold as these rather develop into denaturing\textsuperscript{15} \textsuperscript{<amplituding/formative>} wooden-language\textsuperscript{(imbued—temporal—mere-form/virtualities/dereification /akrasiative-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\textsuperscript{(as-to—historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’>) right up to the present, it also recognises at a certain point the ‘prior knowledge-as-of-mechanical-knowledge predisposition and its developed temporal institutional self-serving predisposition’ becomes critically a drawback for the possibility of knowledge-reification\textsuperscript{7} of prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, as dimensionality-of-sublimating \textsuperscript{<amplituding/formative>supererogatory—dementativeness/epistemic-growth-or-conflatedness /transvalutative—}
behind the ‘inventing’/‘creation’ of prior knowledge fades into secondnatured mechanical dispositions requiring the renewal of dimensionality-of-sublimating.‡

(⟨amplituding/formative⟩supererogatory–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/estrange ment with such ‘prior knowledge-as-of-mechanical-knowledge predisposition and its developed temporal institutional self-serving predisposition’, as so-implied across sublimating ⁴⁄₇historiality/ontological-eventfulness⁵/ontological-aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’⟩ between non-universalising sophistry and prospective Socratic-philosophers ¹⁰/universalising-idealisation as well as in the case of medieval-pedantic dogmatism and prospective budding-positivism, and it is herein contended likewise with regards to our modern-day pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation (blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-

disclosed-from-prospective-epistemic-digression). Underlying all such apriorising/axiomatic/referencing intellectual break/schism/estrangement because of teleological-decadence-<-in-dimensionality-of-desublimating-lack-of-

\{<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 –<implied—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
\(<sublimating–referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative–supererogating<-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-
ormaley/postconvergence>\) as to human-and-social—expectations/anticipations—
metaphoricity—as-redem-mentating/restructuring/reparadigming—psychologism90 of dimensionality-of-sublimating—(<amplituding/formative>supererogatory—dementativeness/epistemic-growth-or-conflatedness/transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) as for instance when statistics as the outcome of prior human originariness-parrhesia,—as—spontaneity-of-aestheticisation in resolving prior human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint are turned around to falsely imply progress occurs anyway to then paradoxically imply surreptitiously there shouldn’t be any prospective human originariness-parrhesia,—as—spontaneity-of-aestheticisation in resolving prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint), is the issue of the fundamental lack of dimensionality-of-sublimating—(<amplituding/formative>supererogatory—dementativeness/epistemic-growth-or-conflatedness/transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) as ‘knowledge becomes increasingly mechanical’ and is rather a secondary and derivational tool for temporal self-serving posturing and is poorly perceived as worthy in of itself but for the imprimaturing so projected and the perceived temporal social-value arising with such imprimaturing and as it is increasingly associated with generalised incuriosity in genuine intellectual development and the substituting of mere imprimatur totalisingly-disentailing—discretion/whim-of-thought over genuine knowledge-reification77 as to existence-potency15—sublimating—nascence,—disclosed-from-prospective-epistemic-digression. This has developed in our present age of pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—(blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness) into the absurdity/ridiculousness of pop-intellectualism substituting for genuine
and reifying thought, as to the relentless expansion of our modern merchandising mentality to
which nothing resists; and paradoxically, such a disposition hangs onto the ‘dereified as-

with media-driven imprimaturing increasingly usurping the role of genuine academic standard
production and ultimate validity hanging on the mere imprimatur. As what becomes critical in
such a context is no longer prospective knowledge-reification as the primary and essential
constraining worth but rather obsession with mere sway and influence even to the point of
undermining prospective knowledge-reification as supposed intellection is increasingly
infused with obfuscations, falsehoods and subterfuges (as to the fact that misrepresentations and
pretences to misunderstand are rather conveniently given as of perceived social-stake-
contention-or-confliction and hardly reflecting a discernment about the possibility for
advancing human progress) that apparently render human-subpotency/mortality bigger than
existence-potency ~sublimating—nascence,—disclosed-from-prospective-epistemic-digression as
to immortality. But then human intellection across all ages and times come to an end not
because of inherently right or inherently wrong ideas per se (as the very basic genuine striving
for intellectual progress is what is critically decisive as that exercise ensures that down-the-line
correct and reifying ideas will arise anyway), but critically when deliberate deception-and-
induced-deception-as-of-ontological-bad-faith/inauthenticity becomes more important than an
aspiration for genuine intellection as an open-ended activity providing the possibility for human
knowledge and reflexive empowerment from that knowledge. At which point, it is wrong for ‘genuine intellection’ not to recognise what is going on as to imply that it is veridically in dialogical-equivalence-as-to-psychologismic-apriorising/axiomatising/referencing-(of-existentialising/contextualising/textualising-contiguity)—confalatedness, -in-self-becoming/self-confalatedness /formative–supererogating\textsuperscript{2} with such deception-and-induced-deception-as-of-ontological-bad-faith/inauthenticity\textsuperscript{3} (whether or not, beyond-the-consciousness-awareness-teleology\textsuperscript{4} -<in-existential-extrication-as-of-existential-unthought>) as this only leads to a destructuring-threshold-(uninstitutionalised-threshold\textsuperscript{5}/presublimating-desublimating-decisionality)-of-ontological-performance\textsuperscript{6} -<including-virtue-as-ontology> habituation and enculturation/endemisation of such deception-and-induced-deception-as-of-ontological-bad-faith/inauthenticity\textsuperscript{7} rendering the supposedly empowering activity of knowledge-reification\textsuperscript{8} impotent as in many ways such denatured intellection openly claims as of disparateness-of-conceptualisation-unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity\textsuperscript{9}’ inclinations that poorly appreciate existence-potency\textsuperscript{10} -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\textsuperscript{11} (<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
existence-potency\(^{1}\)~sublimating–nascence,\(-\)disclosed-from-prospective-epistemic-digression or the critical analysis of such knowledge-reification\(^{17}\) 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\(^{17}\) 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\(\langle\)as-to-psychologismic~apriorising/axiomatising/referencing-(of–
existentialising/contextualising/textualising-contiguity \(\rangle\)\) conflation,\(-\in-self-
becoming/self-conflatedness /formative–supererogating\(\rangle\) but a fundamental question of ontological-bad-faith/inauthenticity\(^{64}\) on the naïve mental reflex that anyway dialogical-equivalence\(\langle\)as-to-psychologismic~apriorising/axiomatising/referencing-(of–
existentialising/contextualising/textualising-contiguity \(\rangle\)\) conflation,\(-\in-self-
becoming/self-conflatedness /formative–supererogating\(\rangle\) is ever always assumed to then adopt an apriorising/axiomatising/referencing attitude of abusing the notion of dialogical-equivalence\(\langle\)as-to-psychologismic~apriorising/axiomatising/referencing-(of–
existentialising/contextualising/textualising-contiguity \(\rangle\)\) conflation,\(-\in-self-
becoming/self-conflatedness /formative–supererogating\(\rangle\) 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\(^{69}\)’, but beforehand ‘to equally evaluate the apriorising/axiomatising/referencing in ontological-good-faith/authenticity\(^{69}\) or ontological-bad-faith/inauthenticity\(^{64}\) (beyond-the-consciousness-awareness-teleology\(^{100}\)\(-\langle\)in-existential-extrication-as-of-existential-unthought\(\rangle\)\) as of underlying existentialising/contextualising/textualising-contiguity\(^{39}\) 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-
normality/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–existentialising/contextualising/textualising-contiguity )—conflatedness ,,-in-self-becoming/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-prime-movers-
totalitative-framework rendering the possibility of ontological-bad-faith/inauthenticity*
directly ridiculous as in the natural sciences given its direct universal-transparency subjection to prediction, such that we can hardly contemplate of an interlocutor insisting to imply that gravity on earth is 7 m/s² to ensure that calculations conform to its expectations for one interest or another; but the reality of that universal-transparency as preempting such ontological-bad-faith/inauthenticity inclinations is not so directly obvious in many a social domain-of-study and that blurred possibility effectively elicits circumstances of disparateness-of-conceptualisation unequal to reflect-

‘immanent-ontological-contiguity’ not only as of wrong ontological-conception out of good-naturedness (failing ‘technical’ ontological-good-faith/authenticity as from ontological-normalcy/postconvergence epistemic-projection perspective conceptualisation) but equally as of outright ontological-bad-faith/inauthenticity (in spirit). This idea is essential in the thought of many such postmodern thinkers as Derrida and Foucault given the implications of human limited-mentation-capacity as herein construed as reflecting both human constructiveness-of-ontological-performance and destructuring-threshold—of-ontological-performance—of-ontological-performance. The fact is knowledge-reification is of ‘existential 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
"<amplituding/formative-epistemicity>totalising~conceptualisation"), speaking to the fact that logic is rather the inner working coherence/contiguity of any human apriorising/axiomatising/referencing construct); and thus the ‘a priori or axiomatic conception’ is rather about ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’ as to mere ‘sublimation affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking–apriorising-psychologism>’ over ‘desublimation unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-apriorising-psychologism>’ so-underlining existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation <as-to-perspective–ontological-normalcy/postconvergence-implied–prospective-aporeticism-overcoming/unovercoming>. However, the universal-transparency (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness) generated in domains like mathematics and many a natural sciences is so efficient (as of the underlying positivism/rational-empiricism reference-of-thought achieved ‘universal-transparency’ {transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-}
as of positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism so-reflected as our present positivism/rational-empiricism apriorising/axiomatising/referencing–psychologism’ first induced by budding-positivists like Copernicus, Galileo, Descartes, Newton, Leibniz, etc.) that in many ways mathematicians ‘don’t go on to be thinking about the soundness of axioms once these are construed as of existence’ for instance with the axioms-of-addition, but this doesn’t mean that the idea of unsoundness of ‘a priori or axiomatic conception’ (as to invalidate dialogical-equivalence<-as-to-psychologismic~apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-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 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–existentialising/contextualising/textualising-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
institutionalisation in relative-ontological-completeness\(^3\) 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 \(^{10}\) universalising-idealisation apriorising arguments as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^9\) and budding-positivists equally putting into question the apriorising/axiomatising/referencing of non-positivising/non-rational-empiricists medieval-scholasticism pedants specifically as with Galileo’s implicit dismissal of any such pretence of logical coherence engagement in the face of what he could see positively through the telescope with respect to the ‘imaginary pedantic machinations’ of his scholastic-medievalism interlocutors and so as to the prospective positivism/rational-empiricism apriorising/axiomatising/referencing as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^7\); as in fact the very notion of prospective institutionalisation is one of renewing \(^{8}\) reference-of-thought—and—\(^{9}\) reference-of-thought-devolving—\(^{56}\) meaningfulness-and-teleology\(^{100}\) apriorising/axiomatising/referencing prospectively as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^9\), putting into question the \(<\text{amplituding/formative}>\) wooden-language\(^8\) (imbued—temporal—mere-form/virtualities/dereification /akrasiatie-drag/denatured/preconverging-or-dementing —narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^{10}\) ) of the prior registry-worldview’s/dimension’s \(^{80}\) presencing—absolutising-identitive-constitutedness\(^6\) superseded/transcended). With such teleologically-decadent—as-in-dimensionality-of-desublimating-lack-of—\(<\text{amplituding/formative}>\) supererogatory—de-mentativeness/epistemic—
growth-or-conflatedness /transvaluative-rationalising/transepistemic/anamnestic-residuality/spirit-drivenness–equality)

spirit of intellectualism, it can difficultly be fathomed how such a ground-breaking evental-instigation as the appearance of Einsteinian physics in early 20th century prompting great excitement and curiosity among physicists recasting the contributions of prior physicists, and then eliciting the work of many other physicists and mathematicians in the subsequent decades leading in-between to the superseding of Einsteinian physics with Bohrian physics and then Feynmanian physics, etc. as to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression constraining, can be contemplated as of such a rather impoverished conception of genuine intellection which poorly recognises the pre-eminence of existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression over human-subpotency, notwithstanding the fact that we are at the backend of human institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing,<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’} & so because in many ways it is hardly the case that the priority is obsession with such intellectual emancipation rather than obsession with institutional-being-and-craft muddlement. While the natural sciences are ‘naturally’ constrained by the stronger necessity for prediction, there is nothing that says because the social domain is relatively blurred the possibility for such rigour cannot be achieved in the social as well even as it is highly subject to social-stake-contention-or-confliction meddling; as the possibility of the undercutting of the latter’s <amplituding/formative> wooden-language{imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing — narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology } with asceticism does exist as has existed throughout sublimating
Beyond the seemingly intellectual ebullience ever so portrayed today, the question can be asked to which extent it usually reflect deep curiosity for prospective knowledge-reification rather than a culture of pop-intellectualism today that seem to define our human-subpotency/mortality purposes as superseding existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to immortality purposes, as so-reflected in the supposed intellection values conferred in many a press operation with such vague catchphrases as ‘the-greatest/most-influential thinker of our times’ as of mere influence peddling and poorly advancing the inherent importance of prospective knowledge-reification as addressing the human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of our prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation, notwithstanding the sometimes crude and unsavoury social discomfort implications in this respect. Thus in many ways such an orientation is unsettling to upcoming/future young thinkers as to what can be of profound intellection value with respect to opting for a profound intellectual commitment for prospective knowledge-reification rather than just strategies of socially perceived intellectual success within deified temporal/mortal existential frameworks; especially in the underhanded institutional presence of such avowedly teleologically-decadent–as-in-dimensionality-of-desublimating-lack-of-giving–formative supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) mantras like theories die with the passing of their authors as so-implied with regards to many a postmodern scholar, wherein such highbrowing has been surreptitiously inclined to put-up their temporalities/mortalities (notwithstanding that knowledge is as to existence-
potency, sublimating-nascence, disclosed-from-prospective-epistemic-digression consequences accruing to the entire humankind) to institutionally and socially undermine prospective knowledge-reification with stooges/foils muddying the ontological-veracity of genuine thought as of its true human emancipatory implications, as they ‘sneak-in and sneak-out about knowing and not knowing’ in a distorted conception of intellectualism as a Machiavellian/political exercise rather than the requisite magnanimity of engagement for a genuine knowledge-reification exercise! Actually the projection of values including intellectual values in such <amplituding-formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag are often prospectively deficient, given the fact that notions of value are only as pertinent as of their transvaluation implications in relative-ontological-completeness since the very same conception of value when construed on the basis of relative-ontological-incompleteness may actually be associated with vices-and-impediments, and so beyond-the-consciousness-awareness-teleology <in-existential-extrication-as-of-existential-unthought> (given that virtue is rather as of the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework conceptualisation as to transcendental-enabling/sublimating/supererogatory-de-mentativity and not the vagueness of impression-driven/good-naturedness/wishfulness wooden-language {imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing —narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology } in human-subpotency social-aggregation-enabling). We can grasp in this respect that the value conception as from the non-universalising sophistry perspective had construed as decadent the prospective Socratic-philosophers' universalising-idealisation just as did medieval-pedantic dogmatism of budding-positivists like Galileo and Descartes; as in many ways prospective knowledge-reification requires that we supersede our emotional-
involvement starting with the very intellection striving for such prospective knowledge-reification. (In any case, ultimately the reality of human knowledge-reification involves ‘direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness meaningfulness-and-teleology, and so in transvaluation; as for instance, it can hardly be imagined that the reference-of-thought of the non-positivism/medievalism mindset as of its de-mentative/structural/paradigmatic ontologisation/ontological-veracity/aestheticisation-towards-ontology is apt as of its supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-conceptualisation to grasp our modern-day conception of say physics given its ‘valuation framework as of its <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ’ that needs to be transvaluated into a positivism mindset, and it can fairly be contended that prospective issues of knowledge-reification in modern-day physics having to do with theory-of-everything conception arise because of our inappropriately apt supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-conceptualisation as of an occlusive-consciousness reference-of-thought requiring prospective notional-deprocrypticism reference-of-thought de-mentative/structural/paradigmatic ontologisation/ontological-veracity/aestheticisation-towards-ontology as of a protensive-consciousness (out of a full insight about causality as from the epistemic ‘relative-ontological-completeness <amplituding/formative-epistemicity>causality-as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity in apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity )—conflatedness’ herein implied as ontological-primemovers-totalitative-
framework involving a ‘direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness as implied prospectively in ‘construing of both the right apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset-as-of-prospective-deprocrypticism-dissemination and thus the knowledge for that right mindset-as-of-prospective-deprocrypticism-dissemination’), and we can better understand as such why underlying confliction arises with all registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory-de-mentativity because these involve human-subpotency–aporia/undecidedability/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/reproductively/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/undecidedability/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/undecidedability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of
‘traditional mythological/supernatural conceptualisation of the social-construct as of the
universalising but non-positivism–medievalism preclusive-consciousness’, and the
possibility for the further advancement of such material sciences arises from the effectively
enabling social-values like freedom-of-speech, opened communication, etc. availing as of the
transcending positivism/rational-empiricism occlusive-consciousness. Likewise, it is herein
contended that the future possibility for the natural sciences advancement is inseparable from
the possibility of social and social-organisational as of prospective human aporeticism
transvaluation as to the prospective deprocrypticism–or–preempting—disjointedness-as-of-
reference-of-thought protensive-consciousness induced Being-development/ontological-
meaningfulness-and-teleology and so over our present procrypticism–or–disjointedness-
as-of–reference-of-thought occlusive-consciousness, and in effect this conjoint-epistemic-
relationship-and-fate in the conceptualisation of the material and social world is even confirmed
today as with the social and social-organisational framework that underlied and was necessary
for most of the scientific and technological advances after the second-world war). Basically,
dimensionality-of-sublimating ⟨amplituding/formative⟩ supererogatory decententativeness/epistemic-growth-or-conflatedness /transvalutative-
rationalisng/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as such
reflects the successively induced originariness-parrhesia,—as—spontaneity-of-aestheticisation
specific ‘constructiveness-by-destructuring cut-offs/thresholds of ontological-performance’—
<including-virtue-as-ontology>’ so-construed as of notional–protensive-consciousness
(trepidatious-consciousness/warped-consciousness/preclusive-consciousness/occlusive-
consciousness/protensive-consciousness) implications; and as eliciting any such specific
construction-of-the-Self and its given registry-worldview/dimension reference-of-thought–
and—reference-of-thought–devolving—meaningfulness-and-teleology overall de-
and-teleology is associated with a renewed framework of ontologisation/ontological-veracity/aestheticisation-towards-ontology which is in ‘affirmation/projection by its underlying supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of- apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument –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–dem- mentativeness/epistemic–growth-or–conflatedness /transvaluative– rationalising/transepistemicity/anamnestic–residuality/spirit–drivenness–equalisation} prospectively, disentangled from ‘prior knowledge-as-of-mechanical–knowledge predisposition and its developed temporal institutional self-serving predisposition’. And finally, after many years of formative contemplation this author is rather dedicated to writing henceforth even if read/skimmed just by a handful or fortuitously or never-but-potentially, whatever cometh, hopefully over the next half a century, and thinks any human who genuinely feels strongly about the need for profound human thought should be able to do likewise, as ultimate responsibility and choice notionally lies with the individual.
what a psychopath is philosophically-speaking..........................433

BEGINNING OF DIGRESSION (ON OVERALL CONCEPTION OF THE FULL POTENTIAL OF HUMAN ontological-performance-<INCLUDING-VIRTUE-AS-ONTOLOGY>)..............437

END OF DIGRESSION (ON OVERALL CONCEPTION OF THE FULL POTENTIAL OF HUMAN ontological-performance-<INCLUDING-VIRTUE-AS-ONTOLOGY>)..........................1819


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 ................................................1826

relative-ontological-completeness-of-reference-of-thought as of diminishing–human-epistemic-abnormalcy-or-preconvergence ..............................................................................................................1830

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’ ..................................................1842

The notion of ‘beyond-the-consciousness-awareness-teleology-<in-existential-extrication-as-of-existential-unthought>’ ..........................................................................................................................1845


‘existential perpetuation in circularity/recurrence/repetition/repeatability’ ..........................................................1882

upholding of prospective transcendental-enabling/sublimating/supererogatory-de-mentativity over any temporal extricatory preconverging–de-mentating/structuring/paradigming ..........................................................1951

emanantly/becomingly/solipsistically temporal-dispositions do not appreciate that there is a more ‘profound level of living in the realm of human thoughtfulness’ ..............................................................................................................1954

acting as-of-a-‘secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as—reproducbility-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......................................................................................................................1955

The psychopath is in a state of compulsing–nonconviction/madeupness/bottomlining-

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>-arrived-at>..........................................................................................................................1992

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-epistemic-veracity-of-nonpresencing–perspective–
ontological-normalcy/postconvergence
⟩) representations ...........................................................2003

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’).................................2011

disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness
..............................2605

‘mental roaming/drifting-cycle disposition known as postlogism-retreating’ ...............................2610

epistemicity>totalising–renewing-realisation/re-perception/re-thought’ for the requisite prospective
maximalising-recomposuring-for-relative-ontological-completeness—unenframed-
conceptualisation......................................................................................................................1955

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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>-arrived-at>..........................................................................................................................1992

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threshold of all registry-worldviews/dimensions; as of metaphysics-of-presence--(<implicit-
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psychology-of-mentation-dynamics or natural~psychological-dynamics’).................................2011

disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness
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‘mere-formulaic constrained/unconstrained perception and relation to meaningfulness-and-
teleology’......................................................................................................................................2611

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psychological growth disposition (‘postconverging-or-dialectical-thinking–psychology or
psychology-of-mentation-dynamics or natural~psychological-dynamics’).................................2011

wrongly elevate psychopathic meaningfulness-and-teleology as of veridical
‘existentialising/contextualising/textualising-contiguity’ rather than reflect the reality of its
‘formulaic meaningfulness-and-teleology’......................................................................................2590

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
......................................................................................................................................................2595

‘social protraction of psychopathy across individuals and society’...........................................2604

The suspected psychosomatic basis for the psychopath to be slanted/’cinglé’ is a ‘faulty-mentation-
procedure-deception-or-urge (entitlement folie/folie raisonante)’ as opposed to a logical
motivation of a supplanting–conviction-as-to-profound-supererogation—of–‘attendant-
intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism or prelogic
mental-disposition........................................................................................................................2605

‘mental roaming/drifting-cycle disposition known as postlogism-retreating’ ...............................2610

‘mere-formulaic constrained/unconstrained perception and relation to meaningfulness-and-
teleology’......................................................................................................................................2611
social-discomfiture is in reality not a veridical logical ‘contention’ but in veridicality/ontologically a ‘protracted manifestation’ of notional–procrypticism/notional-disjointedness-as-of-reference-of-thought


the psychopath overemphasises in a consciously active manner the empty forms of prosody in-of-themselves first and over the intrinsic attributive essence of meaning like overemphasising the toning form (toning triggering) and the supposition form (presumptuousness) in their expressed deductive reasoning, as it mimicks the fact that the forms of prosody tend to be overemphasised spontaneously when naturally expressing profound/deep conviction


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


‘institutionalisation intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ is what creates ‘a sounder scientific foundation’ for ‘a hermeneutic/reprojecting/supererogating/zeroing psychological science’ termed ‘anthropopsychology’ or the ‘anthropological continuity’

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

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–firstnaturized—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence’–existentialism-form-factor...

Knowledge-notionalisation as such carries a transcendent-existentialism/in-full-existential-depth-of-notional–firstnaturized—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...


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’...

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.


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/maximising-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-syncretising/self-centered/present-consciousness/illusion-of-the-present/mirage mental projection within just a given registry-worldview/dimension.

Referentialism involves a reference-of-thought (so-characteristic of the prospective deprocrypticism registry-worldview/dimension) construing existence and existential-conceptualisation/construal as about the ‘precedingness of becoming’ as of apriorising/axiomatising/referencing–⟨of–existentialising/contextualising/textualising-contiguity⟩–conflectedness rather than apriorising/axiomatising/referencing–⟨of–existentialising/contextualising/textualising-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–
existentialising/contextualising/textualising-contiguity)—constitutedness/conflation psychological complex reflex mechanism' wherein its limits in the construal/conceptualisation of intrinsic-reality/ontological-veridicality are defined..............................................................................................2721

‘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)..................................................................................2724

transcending/superseding of human uninstitutionalised-threshold ..................................................2765

an incidental study like psychopathy and social psychopathy with respect to the grander notion~deprocrypticism institutionalisation level within the treatment of the institutional-cumulation/institutional-recomposure-{as-to-history/ontological-eventfulness/ontological-aesthetic-tracing,<perspective~ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>} meta-conceptual frame ...........................................................................................2773

Institutionalisation/intemporalisation entropy (intemporal-preservation-entropy-or-contiguity—or-ontological-preservation) involves .......................................................................................................................................................................................2774

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 .................................................................................................................................2778

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 ................2781

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 ........................................................................................................................................................................2786

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-history/ontological-eventfulness/ontological-aesthetic-tracing,<perspective~ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>} for intemporal-preservation-entropy-or-contiguity—or-ontological-preservation...2789

intemporal-disposition is rather about emphasising institutionalisation/intemporalisation percolation-channelling-{in-deferential-formalisation-transference} as the means and basis for prospective institutionalisation/intemporalisation ..................................................................................................................................................................................................................2792

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)...............................................................................................................................2798

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 .................................................................................................................................2806
uninhibited/decomplexified and forward-looking perspective imbued in a notional–deprocrypticism institutionalisation/intemporalisation with respect to procrypticism


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


‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting disposition (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-or-notional–projective-perspective)


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)

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-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> as-of-unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought thus requiring de-mentation<supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics> of all such temporal-dispositions

why the different registry-worldviews/dimensions are seemingly preconverging-or-dementing–apriorising-psychologism with respect to one another (from the prospective perspectives)
human ontological transcendental possibilities arise from human individuations that correspond to the appropriate ‘intemporal-projecting existential becoming’ allowing for such ontological possibilities, and the latter is made possible by the ‘so-renewed apriorising/axiomatising/referencing/intelligibility setup/measuring instrument as to renewed logical-basis/ <as-to—transversality<for-sublimating—existential—eventuating/denouement> of-affirmative-and-unaffirmative—disambiguated—motif—apriorising/axiomatising/referencing’ pedestals of meaningfulness

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

3 transversality<for-sublimating—existential—eventuating/denouement> of-affirmative-and-unaffirmative—disambiguated—motif—apriorising/axiomatising/referencing’ pedestals of meaningfulness


when it comes to deciding between ontological-veridicality/ontological-contiguity of reference-of-thought (as from ontological-normalcy/postconvergence epistemic-or-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)

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


peculiarity for achieving all the institutional-cumulation/institutional-recomposure—(as—to—historiality/ontological—eventfulness/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence—reflected—'epistemicity—relativism'>) is about bringing the prior registry-worldview/dimension perversion-of-reference-of-thought—as-preconvergingly apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow supererogation> to its placeholder-setup/mental-devising—
representation/mentation/(recomposured)-consciousness-awareness-teleology awareness for the collective-mind to psychoanalytically-unshackle/memetically-reorder/institutionally-recomposure

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

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

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


intemporal/ontological/social/species/universal/transcendental/maximising-recomposing-forrelative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming resolution as against an extricatory/temporal/non-ontological preconverging–de-mentating/structuring/paradigming resolution fundamentally implies putting into question a registry-worldview’s/dimension’s reference-of-thought

reality is as of ontological-normalcy/postconvergence and suprastructural and is not constraint to and have nothing to do inherently with human mental-devising-representation incrementalism-inrelative-ontological-incompleteness—enframed-conceptualisation and notional~disjointedness knowledge-notionalisation is about ‘a deterministic and operant construct preserving intemporal/longness as ontology’

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


preconverging-or-dementing–apriorising-psychologism as thus implied can be defined as reflecting/perspectivating/highlighting of the deficient mental-devising-representation (as so-referenced from ontological-normalcy/postconvergence so-construed as in prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as to suprastructural proxying of intrinsic-reality), beyond the deficient
mental-devising-representation intradimensional representation of meaningfulness-and-teleology

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

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

‘ontological-prime-movers-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’

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

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

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

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

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

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

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

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


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

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

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


two dilemma with respect to the conceptualisation of virtue
intemporal-preservation is a memetically/psychoanalytically evasive construct at uninstitutionalised-threshold, the pursuit of which is veridically the human species eudaemonic contemplation."3027

‘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...”3028

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)...3029

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...3030

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

notional~firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-pedestals-disambiguation before logical processing/operation...3032

‘ontology is about working with what is/knowledge-driven, and not wishful-thinking/impression-driven’ to accede to intrinsic-reality transcendental-enabling/sublimating/supererogatory—dementativity as this highlights ontological-primemovers-totalitative-framework...3042

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...3044

the concepts of intemporality/longness and temporality/shortness is more scientific than the impression notions of good and bad...3044

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...3049

By pedestal is meant the ‘temporal-to-intemporal individuations dispositions of meaningfulness whether the intemporal-disposition individuation-pedestal or the temporal-dispositions individuations-pedestals...3049

‘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)...3052

at ‘uninstitutionalised-threshold’ human learned behaviour is primarily geared towards what is ‘perceived as succeeding as of positive-opportunism’...3054
‘unconscionability-drag’ carries the resolution for disambiguating reference-of-thought in the ontological social construction of meaning

Unconscionability-drag (enabling ontological reference), by which the perversion-of-reference-of-thought-as-preconverging-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation/mental-perversions teleologies of meaning is accounted for

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

the transcendental requirement for a ‘habitation’ 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

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

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

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

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

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

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

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

Pedestalled disambiguation explains the dynamism of human institutional-cumulation/institutional-recomposure\textsuperscript{\textbullet},\textsuperscript{\textbullet} as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{\textbullet},\textsuperscript{\textbullet}\textsuperscript{\textbullet},\textsuperscript{\textbullet},\textsuperscript{\textbullet} 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\textsuperscript{\textbullet} as-Being-or-ontological-or-existential–defect\textsuperscript{\textbullet}\textsuperscript{\textbullet}.

Technically, it can be said that the underlying psychopathic phenomenon known as postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining\textsuperscript{\textbullet} or-decontextualising/de-existentialising-of-attendant-intradimensional–apriorising/axiomatising/referencing\textsuperscript{\textbullet} induced-disontologising’of-the ‘attendant-intradimensional–ontologising’\textsuperscript{\textbullet} or-imbued-contextualising/ existentialising–attendant-ontological-contiguity\textsuperscript{\textbullet} \textsuperscript{\textbullet} \textsuperscript{\textbullet} \textsuperscript{\textbullet} or—in-shallow-supenergregation-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness\textsuperscript{\textbullet} is associated with all the institutional-cumulation/institutional-recomposure\textsuperscript{\textbullet},\textsuperscript{\textbullet} as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{\textbullet},\textsuperscript{\textbullet} going by its eliciting of ‘protracted slantedness’ in temporal-dispositions.

distractive-alignment-to-reference-of-thought\textsuperscript{\textbullet} (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

Meme\textsuperscript{\textbullet}tism 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 the <cumulating/recomposuring>-successive registry-worldviews/dimensions can be directly ascribed as corresponding perversion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> of temporal-dispositions at the registry-worldviews/dimensions 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 <cumulating/recomposuring>-succession of registry-worldviews/dimensions as the successive/snowballing institutional-cumulation/institutional-recomposure—(as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism)—
‘dynamic-cumulative-aftereffect of subontologisation’ .......................................................... 3192
‘Différance-existential-transitory-articulation-of-the-protration-of-perversion-of-reference-of-
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technique ...................................................................................................................................... 3208
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-logic-
processing-or-logic-implicitation—supposedly-apriorising-in-conviction-as-to-profound-
supererogation of the registry-worldview’s/dimension’s–reference-of-thought-for-social-
functioning-and-accordance ......................................................................................................... 3211
‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring .............................................................................................................................. 3216
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 ..................... 3218
distortion of ontologically-veridical-meaningfulness from postlism and conjugated-
postlism/preconverging-or-dementing-integration leading to temporal-preservation-as-
pseudointemporality-preservation occurs at the three levels of contextualisation as individuation,
intradimensional and transcendental/transdimensional/interdimensional/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation ............. 3224
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 .................................................................................................. 3229
with or without postlism 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 ........................................................................ 3231
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’ .............. 3237
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 .......................................................................................................................... 3244


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 .......................................................................................................................... 3252

intemporal projection-of-thought in an intersolipsistic relation to intrinsic-reality/ontology/ontological-veridicality .......................................................................................................................... 3258


solipsism enables the requisite ‘moulting’ of human limited-mentation-capacity-deepening of notional—firstnaturness—temporal—to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence> to allow for successive transcendence-and-sublimity/sublimation/supererogatory—de-mentativity .......................................................................................................................... 3286

‘ontological implications’ of the Derridean conceptualisations of Différance, Répétition, Altérité and Iterabilité .......................................................................................................................................................................................... 3289

the exercise of institutionalisation/intemporalisation is not about transforming temporal-dispositions as of an dimensionality-of-sublimating{<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} exercise but rather institutionalisation/intemporalisation or secondnaturing .......................................................................................................................... 3294

the philosophical pessimism of many a philosopher stems from this confusion about the achievement of human emancipation and virtue .......................................................................................................................................................................................... 3297

postdication (as metaphysics-of-absence—{implicit-epistemic-veracity-of-nonpresencing—<perspective—ontological-normalcy/postconvergence—}) highlights that ontological-normalcy/postconvergence is rather conceptualised more effectively with the present-considered—as-being-in-epistemic-abnormalcy/preconvergence-perspective—{preconverging-or-dementing—

postlogism-and-conjugated-postlogism in preconverging-or-dementing-integration-of-temporal-dispositions as a ‘dynamic-cumulative-aftereffect of subontologisation’ .........................................................3304

issues of perversion-of-reference-of-thought—preconverging—apriorising/axiomatising/referencing-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 .................................................................3307

ontological focus should rather be placed on the ‘abstract conceptualisation that enables institutionalisation-as-virtue and not any naïve purported presencing—absolutising-identitive-constitutedness poorly appreciative of dimensionality-of-sublimating—(<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflectedness/transvaluative-rationalising/ transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) ..............................................................................................................3309

need for an operant conceptualisation of psychology in grasping human dynamics ..........3310


de-mentation(<supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding—or-attributive-dialectics) of ‘postconverging-or-dialectical-thinking—apriorising-psychologism’ and preconverging-or-dementing—apriorising-psychologism is never about generating a prospective ‘postconverging-or-dialectical-thinking—apriorising-psychologism’ (with respect to the present as ‘postconverging-or-dialectical-thinking—apriorising-psychologism’), but such de-mentation(<supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding—or-attributive-dialectics) is rather about decentering and preconverging-or-dementing—apriorising-psychologism/oblongating the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of the present as preconverging-or-dementing—apriorising-psychologism which becomes ‘old-present’/retrospective as prior’ ......3314

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 .................................................................3317

deepener superseding—oneeness-of-ontology conceptualisation and shallow superseding—oneeness-of-ontology conceptualisation, central to a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation ........................................................................................................3318

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—firstnatureness—temporal-to-
The condition of ‘recurrence’ and ‘non-transience’ transcendability arising from postlogism and conjugated-postlogism/preconverging-or-dementing-integration that is ontologically relevant for ontological-reconstituting—as-to-conflatedness/deconstruction for prospective transcendability.


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

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

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


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 ..........................................................3354

registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect<as-Being-or-ontological-or-existential–defect> (with regards to both postlogism and conjugated-postlogism) ..................3361

perpetuating the precedingness supersedingness ascendency over reference-of-thought and meaningfulness of the intemporal-disposition as ontological over the temporal-dispositions......3383

‘preconverging–de-mentating/structuring/paradigming registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect<as-Being-or-ontological-or-existential–defect> that defines a registry-worldview/dimension as preconverging–dementing–apriorising–psychologism and dialectically-out-of-phase with respect to intrinsic–reality/ontological-verificationality .............................................3384


a reference-of-thought construal is simply as of a dynamic-cumulative-aftereffect apriorising/axiomatising/referencing–of–existentialising/contextualising/textualising-contiguity—confatedness ..........................................................................................................................3391

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 .................................................................3393


‘knowledge-notionalisation’ or knowledge construct not only based on intemporal idealisation but that also factors in how the temporalities will relate to meaning........................................................................................................3398

‘institutionalisation devising and devices’ already speaks a lot about human potential and capacity (and are basically our virtue with no need for ‘false idealisation’ .................................................................3400


a ‘referential–as–natural’ conceptualisation of knowledge that consciously tautologically subsumes temporal-dispositions and intemporal-disposition ........................................................................................................3406

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—implicited-epistemic-veracity-of-nonpresencing—perspective—ontological-normalcy/postconvergence) conceptualisation) ........................................3412

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.........................3415

the tautological/referential/existential-reference nature of intrinsic-reality/ontology/existence allowing for ‘predication or predictive-insight’ and ‘postdication or projective-insights’ ..........3420

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 .................................................................3422

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 ..........................................................3428

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 .................................................................3431

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 ........3432

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 ....................................................................................................................3435


readjustment for intrinsic-reality/ontological-veridicality is actually a human ‘changing-of-the-pyche’/psychical-readjustment (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) with its increasing-ontological-completeness or diminishing—human-epistemic-abnormalcy-or-preconvergence .................................................................3450

‘increasing relative realism’ over the corresponding-successive-prior-uninstitutionalisations-registry-worldviews...
......................................................................................................................................................3456
‘aetiologisation/ontological-escalation storied-construct/ontologically-valid-narration conceptualisation’.........................................................................................................................3473
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............................................................................................................................3476
not allowing for the ‘breaking of the threadedness/thread of ontologically-veridical meaningfulness (as such a breaking induces virtuality-or-ontologically-flawed-construal leading correspondingly to the false uptake as ontologically-veridical of the wrongly implied soundness/non-perverted-reference-of-thought..........................................................................................................................................................................................3483
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.......................................3497
humans actually come into existence which avows an existentialising/contextualising/textualising-contiguity’s-reifying-or-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.............................................................................3501
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’ ‘.................................................................3509
virtue is a ‘The-Good/understanding/knowledge-reification/ontological-prime movers-totalitative-framework construct’ and not ‘impression-driven/good-naturedness/wishfulness construct’ as reality is above all ‘effectivity’ by its manifestation..........................................................................................................................3512

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..........................................................3528

‘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.............................................3529

‘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..........................................................3529


Existence/existential-reality is thus a teleological-contiguity/oneness-of-teleology ‘with teleological-discretion being defined only by epistemic choice/differentiation’ ..........................................................3543

decentering is what divulges all the uninstitutionalised-threshold as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation........................................................................................................................................3545

the idea of pivoting/decentering extends to the notion of the ‘self’s own pivoting/decentering for understanding’ ......................................................................................................................................................3547

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........................................................................................................................................3561

the Social is much more than aggregativity (social-aggregation)..........................................................3571

fundamental ‘paradox of post-structural deconstruction by its transcendental implications’ ……3592
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)
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- 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

prelogism-as-of-conviction,-in-profound-supererogation-

accreting-
substitutive-
subsumption-as-
futural-différance-
freeplay2

transcendental-futural-différance-freeplay-that-produces-ontological-
aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-
reflected-‘epistemicity-relativism’⟩-of–meaningfulness-and-
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⟩

‘human⟨amplituding/formative-epistemicity⟩totalising-purview-of-
construal refers to the ‘cut-through/deflating effect’ of relative-
ontological-completeness⟩-as-singularisation⟩/as-the-
nondisjointedness/entailment-of-prospective-nonpresencing⟩

conceptualisation

logicising/suitable-measuringinstrument-validating-measuring⟩/as-to-
postconverging-or-dialectical-thinking--apriorising-psychologism⟩ over
relative-ontological-incompleteness⟩/as-dissingularisation⟩/as-the-
unenframed-conceptualisation of ‘the very same physics’ 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 representation runs-through/deflates prior non-positivism/medievalism as preconverging-or-dementing–apriorising-psychologism representation or wherein prospective deprocrypticism—or–preempting—disjointedness-as-of-reference-of-thought as postconverging-or-dialectical-thinking–apriorising-psychologism representation will cut-through/deflate our ‘positivism–procrypticism shiftiness-of-the-Self’ as preconverging-or-dementing–apriorising-psychologism
representation;¶ such that we can fathom that this hermeneutic/reprojecting/supererogating/zeroing elucidation by its ‘mere prompting of what is implied by notional–deprocrypticism <amplituding/formative–epistemicity>totalising~meaningfulness-and-teleology’ is rather ‘sparking to our positivism–procrypticism emotional-involvement for the sake of intellectual engagement’ as it ‘doesn’t directly project the fulsome supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of- apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–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 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—
linining’⟩-(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-

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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–dementating/structuring/paradigming implications of conceptivity/epistemic-reflexivity to ontological-performance’<including-virtue-as-ontology>’. so-reflected as to the

asceticism\(^4\) asceticism speaks of the disposition of value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness\(^8\)


<amplituding/formative> wooden-language—(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—
enters into <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of its prior registry-worldview/dimension supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument–for–conceptualisation to any such prospectively implied meaningfulness-and-teleology and thus all human transcendence-and-sublimity/sublimation/supererogatory–dementativity can only occur as of asceticism induced psychoanalytic–unshackling/memetic-reordering/institutional-recomposuring that is rementating/restructuring/reparadigming (in the face of ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) the possibility of the prior registry-worldview/dimension to ‘perceive value in transvaluation as value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness‘ as of the prospective registry-worldview/dimension perspective ontological-normalcy/postconvergence implications of value-construct, and so practically as of the ascetic capacity to induce recurrent-utter-uninstitutionalisation to perceive base-institutionalisation value-construct as of more pertinent transvaluation of value, base-institutionalisation–ununiversalisation value-construct to perceive universalisation value-construct as of more pertinent transvaluation of value, universalisation–non-positivism/medievalism value-construct to perceive positivism/rational-empiricism value-
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\(^{100}\), and this explains why the asceticism in transvaluation of\(^{101}\) 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

relative-ontological-completeness\(^8\) constructiveness-of-ontological-performance\(^7\) -<including-virtue-as-ontology> are of emancipatory/teleologically-elevated ontological-performance `-<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\(^1\)\((\text{uninstitutionalised-threshold}\/	ext{presublimating–desublimating-decisionality})\)–of-ontological-performance `<including-virtue-as-ontology>` in relative-ontological-incompleteness\(^9\) is bound to teleologically-decadent–as-in-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\) vices-and-impediments\(^10\) and likewise regarding the same context their overlooking/foregoing/dispensing-with-immediacy-for-relative-ontological-completeness\(^8\)-by-reification\(^7\)/contemplative-distension \(\langle\text{as of human self-surpassing—existentialism-form-factor—in}
overcoming–ˈnotionally–collateralising-beholdening-protohumanity’-to-
ˈattain-sublimating-humanity’-as-to-existence-potency –sublimating–
nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality\(^9\)/shortness \(\langle\text{amplituding/formative}\rangle\) wooden-language–imbued—averaging-of-thought
<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of—nondescript/ignorable–void—‘with-regards-to-prospective-apriorising-implications⟩) as of transvaluation for prospective relative-ontological-completeness constructiveness-of-ontological-performance—including-virtue-as-ontology brings about prospective emancipatory/teleologically-elevated ontological-performance—including-virtue-as-ontology⟩, pointing out that all values are as ontologically-pertinent as of the prospective relative-ontological-completeness transvaluation implications as to the fact that for instance ‘supposed friendship/family/social/professional values’ leading to involvement in say a genocide (as of the insight exposed from such an extreme/stark example undermining human predisposition for ‘a nihilistic <amplituding/formative> wooden-language ⟨imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable–void—‘with-regards-to-prospective-apriorising-implications⟩⟩) are effectively associated with vices-and-impediments as to existential-extrication-as-of-existential-unthought, and thus pointing out that there are no true values without the prior conception of their transvaluation as of ‘relative-ontological-incompleteness/relative-ontological-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—metaphoricto 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'
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>}) for profound
knowledge-reification'' as of human limited-mentation-capacity
commitment induced disinterest/indifference/apathy and thus ‘veridical
knowledge-reification'' 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-
immediacy-for-relative-ontological-completeness'' by-
reification '/contemplative-distension''), 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 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\(^3\) of any prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation mere complexification, as so-implied with any given registry-worldview/dimension possibilities for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity)

attitude/mental-disposition/care–and–episteme construed as of \(\text{supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics}\) imbued psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring reconstrual (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\(\text{'}\)’), so-implied as of contrastive ‘postconverging-or-


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/throwness-disposition,–as–reproducibility-of-aestheticisation is rather wrongly construed in presencing—absolutising-identitive-constitutedness as superseding ecstatic-
existence/intrinsic-reality at its prospective destructuring-threshold

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-ricochet/transepistemicity construct’ (so-construed as projective-insights) to then be able to register the entailing implications of prospective knowledge (so-construed as predicative insights), in the sense that for instance without implying the need for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as of prospective positivism construction-of-the-Self/self-consciousness a non-positivism mindset as animistic or as medieval in its non-positivism ‘closed-minded unilateral-conceptualisation-of-knowledge’ (thus lacking the positivistic projective-insights as of apriorising/axiomatising/referencing–psychologism) will only end up ‘complexifying the mechanical outcome of positivism ’meaningfulness-and-teleology’ on the basis of its non-positivism as animism or as medievalism apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument’ as implied in an animistic God of plane type of articulation and this applies likewise with our positivism–procrypticism with respect to prospective deprocrypticism, as this is exactly what explains the disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’> of all registry-worldviews/dimensions as to the fact that <cumulating/recomposuring>-successive registry-worldviews/dimensions involve successive renewing of reproducibility—mathesis/motif/thrownness-disposition—as—
reproducibility-of-aestheticisation as of relative-ontological-completeness in reflection of human limited-mentation-capacity-deepening grasp of existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression at their destructuring-threshold (uninstitutionalised-threshold /presublimating–desublimating-decisionality)–of-ontological-performance <including-virtue-as-ontology>; blurriness at the destructuring-threshold (uninstitutionalised-threshold /presublimating–desublimating-decisionality)–of-ontological-performance <including-virtue-as-ontology> is what brings up the is–ought problem (which had hitherto traditionally been wrongly framed rather in presencing—absolutising-identitive-constitutedness terms as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existentialising/contextualising/textualising-contiguity, because going by ecstatic-existence as it reflects human historiality/ontological-eventfulness /ontological-aesthetic-tracing <perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism > becoming in existentialising/contextualising/textualising-contiguity, human ‘ontological/knowledge uncertainty’ inherently implies human sovereign choices and options are then necessarily of ‘ought indeterminacy’ as of prior relative-ontological-incompleteness but prospective relative-ontological-completeness with respect to prospective knowledge implications provides the ‘ontological/knowledge certainty’ to turn such prior ‘ought indeterminacy’ into ‘is determinacy’ whether this
prospective ‘is determinacy’ transformation carries with it the given prospective knowledge acceptance, rejection or any other qualified attribution associated with the prior ‘ought indeterminacy’) given that the prior registry-worldview/dimension reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation specific elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existentialising/contextualising/textualising-contiguity reaches its ‘is determinacy’ limits of analysis from whence its ‘ought indeterminacy’ arises at its destructuring-threshold (uninstitutionalised-threshold /presublimating–desublimating-decisionality)—of-ontological-performance—<including-virtue-as-ontology>, speaking of an issue of relative-ontological-incompleteness that is only resolvable by the very fact that prospective relative-ontological-completeness changes the prior ‘ought indeterminacy’ as of prior normativities/conventions/practices into the prospective registry-worldview/dimension ontologically-veridical ‘is determinacy’ as reflected in renewed normativities/conventions/practices as to prospective institutionalisation, and in this regard we can appreciate how medieval-scholasticism non-positivism reference-of-thought-level pedantic dogmatism ‘ought indeterminacy’ emphasis gave way to the positivism/rational-empiricism scientific cause-and-effect ‘is determinacy’ emphasis or how Ancient-sophists non-universalising ‘ought indeterminacy’ gave way to the universalising-idealisation ‘is determinacy’ of Socratic-philosophers or how notions like cannibalism,
various practices of slavery and serfdom, etc. in human history as of ‘ought indeterminacy’ of their practices in relative-ontological-incompleteness gave way to the present ‘is determinacy’ of their rejection as of relative-ontological-completeness on the basis of human-subjectemancipatory-relativism-driven-recomposuring-constructivism-towardssingularisation-<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing> ; ¶ blurriness as of disparateness-of-conceptualisation-<unforegrounding-disentailment-failing-to-reflect-‘immanenontological-contiguity’> highlights that the destructuring-threshold-<uninstitutionalised-threshold/presublimating-desublimating-decisionality>-of-ontological-performance-<including-virtue-as-ontology> of all registry-worldviews/dimensions are deadend of meaningfulness-and-teleology with the implication that without originariness-parrhesia–as–spontaneity-of-aestheticisation renewing of reproducibility—mathesis/motif/thrownness-disposition–as–reproducibility-of-aestheticisation there is basically no chance for non-universalising Ancient-sophists ever getting to universalising-idealisation, medieval-scholastics pedantic dogmatism ever getting to positivism/rational-empiricism, and just as well with our positivism–procrypticism ever getting to prospective deprocrypticism, and in all these instances as ‘foregrounding-entailment-(postconverging-narrowing-down–sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-reflecting-‘immanenontological-contiguity ’;–as-operative-notional–deprocrypticism) as of construction-of-the-Self’, as involving
the respectively implied base-institutionalisation, universalisation, positivism/rational-empiricism and prospectively notional-deprocrypticism (‘relative-ontological-completeness’—apriorising/axiomatising/referencing—psychology enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying,—ontological-commitment)

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


blurriness is ultimately associated with lack of dispensing-with-immediacy-for-relative-ontological-completeness—by-reification”/contemplative-distension” (as of human self-surpassing—existentialism-form-factor,—in-overcoming—‘notionally—collateralising—beholdening-protohumanity’—to—‘attain-sublimating-humanity’—as-to-existence-potency —sublimating—nascence,—disclosed-from-prospective—epistemic-digression to supersede human temporality”/shortness <amplituding/formative> wooden-language—(imbued—averaging-of-
thought—<as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology —as-of—’nondescript/ignorable—void’—
with-regards-to-prospective-apriorising-implications>) with regards to
human existential-extrication-as-of-existential-unthought in the perception and relation to the human existential narrative, with contrastive conceptualisation as of ‘an asceticism’ for opened-construct-of—meaningfulness-and-teleology\textsuperscript{[4]} that is reflexive of overall Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{[10]} implications’ (as to the possibility of prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation) and ‘a nihilistic \textless\texttt{amplituding}/formative\textgreater\ wooden-language\textless\texttt{imbued—averaging-of-thought—\textless\texttt{as-to-leveling}/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—\texttt{nondescript}/ignorable—void \textgreater\ \textgreater\ \textless with-regards-to-prospective-apriorising-implications\textgreater\) that is rather reflexive of constraining secondnatured institutionalisation positive-opportunism\textsuperscript{[6]} implications’ (as to a mechanical/mere-form disposition for reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation that do-not/poorly-appreciate dimensionality-of-sublimating \textless\texttt{supererogatory—de-mentativeness}/epistemic-growth-or-conflatedness\textless\texttt{transvalutive—rationalising}/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation\textgreater\); and finally blurriness is associated with sophistic/pedantic induced equivalence of teleologically-elevated knowledge-reifying—meaningfulness-and-teleology\textsuperscript{[5]} (as to maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation) and teleologically-degraded
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 causality—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-supererogatory-<projective/reprojective—aestheticising-re-motif—re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence>),

highlights that there is a ‘human capacity of apriorising/axiomatising/referencing/intelligibility-setup/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 meaningfullness-and-teleology\(^{10}\)/knowledge as to institutional-cumulation/institutional-recomposure\(\langle\text{as-to-} \text{historiality/ontological-eventfulness} /\text{ontological-aesthetic-tracing}\langle \text{perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’}\rangle\rangle \) so-implied in the ontological-contiguity\(^6\)—of-the-human-institutionalisation-process\(^8\), as of an underlying human epistemic-ricochetting/transepistemicity \(\langle\text{foregrouning—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\(\rangle\rangle \) that speaks more of human limited-mentation-capacity-deepening\(^4\) in its becoming ‘historiality/ontological-eventfulness /ontological-aesthetic-tracing\langle \text{perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’}\rangle \) wherein \(\langle\text{foregrouning—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\(\rangle\rangle \) is more than just a question of arbitrary unification but rather is ‘a de-mentative/structural/paradigmatic confiscation/selectiveness of the possibility of prospective relative-ontological-completeness\(^8\) ontological-veracity of \(\langle\text{meaningfulness-and-teleology}\rangle\) that is reflexive of ecstatic-existence’, and \(\langle\text{foregrouning—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\(\rangle\rangle \)
(postconverging–narrowing-down–sublimation–as-to–‘existence–as–
reflecting–‘immanent–ontological–contiguity ‘;–as–operative–
otional–deprocrypticism) as from *base–institutionalisation—
uninstitutionalisation (as of ontological–normalcy/postconvergence
prospective aporeticism–overcoming/unovercoming implications) to
universalisation–directed–rulemaking–over–non–rules—
apriorising/axiomatising/referencing–psychologism (excludes all other
supposed ‘meaningfulness–and–teleology* knowledge ‘based on prior
rulemaking–over–non–rules—apriorising/axiomatising/referencing–
psychologism’) to then induce prospective ‘universalisation
foregrounding—entailment (postconverging–narrowing–
down–sublimation–as–to–‘existence–as–sublimating–withdrawal,–
eliciting–of–prospective–supererogation ‘-in–reflecting–‘immanent–
ontological–contiguity ‘;–as–operative–notional–deprocrypticism ‘;
likewise foregrounding—entailment (postconverging–narrowing–
down–sublimation–as–to–‘existence–as–sublimating–withdrawal,–
eliciting–of–prospective–supererogation ‘-in–reflecting–‘immanent–
ontological–contiguity ‘;–as–operative–notional–deprocrypticism ‘) as
from *universalisation–non–positivism/medievalism (as of ontological–
normalcy/postconvergence prospective aporeticism–
overcoming/unovercoming implications) to positivising/rational–
apriorising/axiomatising/referencing–psychologism (excludes all other
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 preemting—disjointedness-as-of—’reference-of-thought,—as-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); and
in all such cases the idea is ever always to move from a
<amplituding/formative> wooden-language—(imbued—averaging-of—
thought—<as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’:
with-regards-to-prospective-apriorising-implications>) to an opened-
construct-of—(meaningfulness-and-teleology reflexive of ecstatic—
existence in postconverging—narrowing-down—sublimation 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—
‘<amplituding/formative—epistemicity> growth-or—
conflatedness›/transvaluative—
rationalisering/transepistemicity/anamnestic-residuality/spirit—
drivenness’—in-superseding-mere-formulaic-positivising/rational—
empiricism-based-universalisation-directed-rulemaking-over-non-rules
foregrounding—entailment—(postconverging—narrowing—
down—sublimation-as-to—‘existence—as-sublimating-withdrawal—
eliciting-of-prospective-supererogation ’-in-reflecting—‘immanent—
ontological-contiguity ’;–as-operative-notional-deprocrypticism)’ while

(imbued-and–‘hermeneutically/reprojectively/supererogatingly/zeroingly-educ ing ‘–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing–conceptualisation)’, furthermore with regards specifically to say the ‘positivism/rational-empiricism reference-of-thought–devolving level of ‘meaningfulness-and-teleology we can factor in that any ‘supposedly deepening/profound’ conception/theory/idea say about biological hereditary is rather inconceivable as a phenomenality that fails ‘foregrounding—entailment-
(postconverging–narrowing-down–sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-reflecting-‘immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism) (as of ontological-normalcy/postconvergence prospective aporeticism-overcoming/unovercoming implications) rather to a specific-and-coherent conceptualisation of gene regulation and so except it can demonstrate a further ‘foregrounding—entailment-
(postconverging–narrowing-down–sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-reflecting-‘immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism) (epistemic-ricochettiely/transepistemically as of ontological-normalcy/postconvergence prospective aporeticism-overcoming/unovercoming implications) that implies the ‘totalising-entailing complementing-and/or-superseding-and/or-subsuming of gene regulation’ and the life scientist will hardly take seriously any such conceptualisation of biological hereditary that fails to fulfil the above conditions on mere ‘pedantic grounds of intellectual-entitlement to disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity ’ ’ and so as of the life sciences need for existential-reality constraining ‘‘foregrounding—entailment-(postconverging–narrowing-down–sublimation-as-to-
‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-reflecting-‘immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism)
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity epistemic-ricochetting/transepistemicity primacy and on this basis is alldefining/deterministic in the construing of knowledge-reification\textsuperscript{67} as of existentialising/contextualising/textualising-contiguity\textsuperscript{9} in apriorising/axiomatising/referencing–(of–existentialising/contextualising/textualising-contiguity)—conflatedness\textsuperscript{12}, and so as ecstatic-existence is what can ‘validate-and-falsify the ontological-veracity of any supposed ontological-primemovers-totalitative-framework\textsuperscript{27}’ and as it overrides any human secondary epistemic inclination that may wrongly be of ‘presencing—absolutising-identitive-constitutedness\textsuperscript{13}, with the inherent becoming of ecstatic-existence rather reflected in ontologically-veridical ‘knowledge-reification’\textsuperscript{67} gesturing/process entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{88} 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\textsuperscript{67} is not of ‘mere imprimatur totalisingly-disentailing—discretion/whim-of-thought that fails to justify abstractively-and-systematically any such entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{88} 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–firstnatures—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–dem-
mentating/structuring/paradigming ’ and ‘temporalising ontological-
bad-faith/inauthenticity—preconverging–dem-
mentating/structuring/paradigming ’, beyond-the-consciousness-
awareness-teleology—<in-existential-extrication-as-of-existential-
unthought>

(8) Categorical-imperatives/axioms/registry-teleology (as to the epistemic-
totalising operannce of human meaningfulness-and-teleology
(9) Underlying
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,
so-construed-as—categorical-imperatives/axioms/registry-
teleology") underlies human conceptivity/epistemic-reflexivity in
existence as to overall reifying-and-empowering-reflexivity-of-ecstatic-
existence-as-panintelligibility—(imbued-and-
hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–
human-subpotency–epistemic-perspective-of-projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing–conceptualisation) (so-reflected as to ‘human living-
development–as-to-personality-development, institutional-development–
as-to-social-function-development and Being-development/ontological-
framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology[100]), with the
implication that human limited-mentation-capacity undermines the
existential ontological-performance—including-virtue-as-ontology> of
human categorical-imperatives/axioms/registry-teleology[100] so-reflected
as to successive human registry-worldviews/dimensions
uninstitutionalised-threshold—circularity-as-subtransversality—
-desublimating–existential-eventuating/denouement>—
apriorising/axiomatising/referencing rather superseded with human
limited-mentation-capacity-deepening[53] and the further epistemic
consequence (from nonpresencing—perspective–ontological-
normalcy/postconvergence> epistemic-projection) that human limited-
mentation-capacity implies human meaninglessness-and-teleology[100] is
ever always caught up between any given registry-
worldview’s/dimension’s institutionalisation-threshold-
supratransversality—in-sublimating–existential–
eventuating/denouement>—
apriorising/axiomatising/referencing in postconverging/dialectical-
thinking—qualia-schema/psychologism and its prospective
uninstitutionalised-threshold & -circularity-as-subtransversality~<in-
desublimating–existential-eventuating/denouement>~of-motif-and-
apriorising/axiomatising/referencing in preconverging/dementing –
qualia-schema/psychologism (with the latter marked by the registry-
worldview’s/dimension’s ‘<amplituding/formative>wooden-language-
(imbued—temporal–mere-form/virtualities/dereification /akrasiatic-
drag/denatured/preconverging-or-dementing –narratives—of-the-
reference-of-thought–categorical-imperatives/axioms/registry-
teleology ) as reflecting the ‘<amplituding/formative>wooden-
language-(imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of– meaningfulness-and-
teleology -as-of-’nondescript/ignorable–void ‘-with-regards-to-
prospective-apriorising-implications>})
circularity/recurrence with regards to the-very-same-<amplituding/formative–
epistemicity>totalising–purview-of-construal-as-immanent-
ability9 existence/intrinsic-reality/ontological-veridicality
circularity/recurrence/repetition/repeatability-as-reflected-from-
conflation -perspective,-in-de-mentative/structural/paradigmatic-registry-
worldview-‘terms–as-of-axiomatic-construct ‘(of-’perversion-and-
derived- perversion-of- reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >,-as-to-uninstitutionalised-threshold -circularity-as-
subtransversality~<in-desublimating–existential-
eventuating/denouement>~of-motif-and-
apriorising/axiomatising/referencing ‘-and-’corresponding-ontological-
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 eupness/bottomlini

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

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

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

<contextualising/existentialising–attendant-ontological-contiguity> ,,-in-
shallow-supererogation -<disontologising-perverted-outcome-sought-
existentialising~of-
precedes-existentially-veridical–’attendant-intradimensional–
attendant-
apriorising/axiomatising/referencing ’-logical-dueness> )<as-existential-
intradimensional–
decontextualised-transposition, -falsely-projected-
apriorising/axiomatising/referencing–in-caricaturing-hollow-staging-
dering/referencing>-induced-
disontologising’-
of-the-‘attendant-
intradimensional-
ontologising’–
imbued-
processing-engaging

conflatedness\textsuperscript{12} or \textit{apriorising/axiomatising/referencing-(of–

apriorising/axiomatising/referencing—conflatedness

tising/referencing-(of–

\textit{meaningfulness-and-teleology} \textsuperscript{100,111} so-implied by

existentialising/contextualising/textualising-contiguity ~

\textit{epistemicity}~totalising/circumscribing/delineating epistemic conflating of

alising-

\textit{motif-and–apriorising/axiomatising/referencing-(of–

contiguity )—

existentialising/contextualising/textualising-contiguity )—

conflatedness\textsuperscript{13} conceptualisation with-and-as-to-the-precedence-of existence-
potency\textsuperscript{38}~sublimating–nascence,-disclosed-from-prospective-epistemic-
digression in–existentialising/contextualising/textualising-contiguity\textsuperscript{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–ontological-

normalcy/postconvergence-implied–prospective-aporeticism-

overcoming/unovercoming> as it is effectively underscored by

difference-conflatedness-as-to-totalitave-reification -in-
singularisation<as-to-the-nondisjointedness/entailment-of-prospective-

nonpresencing>-as-veridical-epistemic-determinism ~

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

constitutedness

apriorising/axiomatising/referencing—of–
establishing/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–
establishing/constitutedness
conceptualisation as to falsely imply their existence-in-existence (since
establishing/constitutedness—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
<amplituding/formative–epistemicity>–totalising–self-referencing–
syncretising/circularity/interiorising/akrasiatic-drag and logocentrism,
failing to reflect the ecstatic singularity of existence—as-the-absolute-a-
priori-of-conceptualisation-and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation
<as-to-perspective-
ontological-normalcy/postconvergence-implied-'prospective-aporeticism-
overcoming/unovercoming'> as apriorising/axiomatising/referencing-
(of–existentialising/contextualising/textualising-contiguity)—
constitutedness is rather falsely underscored by identitive-
constitutedness-as-'epistemic-totality
<dereification >-in-
dissingularisation-<as-to-the-disjointedness/disentailment-of-
presencing—absolutising-identitive-constitutedness > -as-flawed-
epistemic-determinism ;
apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-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–existentialising/contextualising/textualising-contiguity)—constitutedness
poorly construes of ‘relative-ontological-incompleteness
/relative-ontological-completeness
/sublimating—referencing/registering/decisioning,—as-self-becoming/self-
apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-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—metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming–psychologism⁹⁰ (beyond-the-consciousness-awareness-teleology⁴⁰–⟨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 ⁷ to achieve relative-ontological-completeness⁵⁸ so- reflected as ⁶¹ 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–existentialising/contextualising/textualising-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-potency⁶⁷–sublimating–nascence, disclosed-from-prospective-epistemic-digression, but then the apriorising/axiomatising/referencing–⟨of–existentialising/contextualising/textualising-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-primemovers-totalitative-framework
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–
existentialising/contextualising/textualising-contiguity )—
conflatedness\textsuperscript{12}-conception (and not a
apriorising/axiomatising/referencing-(of–
existentialising/contextualising/textualising-contiguity )—
constitutedness\textsuperscript{13}-conception) as to perspective ontological-
normalcy/postconvergence epistemic conception in conceptualising de-
mentative, de-mentatively, de-mentating, de-mentate, de-mentated, rede-
mentating, rede-mentate, rede-mentated so-reflected counterintuitively as
rather moving towards or recovering what is ‘mentatively normal’ as
towards/recovering ontological-normalcy/postconvergence by human-
‘limited-mentation-capacity-deepening\textsuperscript{14}, as so-underlying ‘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\textsuperscript{57}—as-
rede-mentating/restructuring/reparadigming—psychologism\textsuperscript{90}; as so-
implied with respect to the de-mentation\textsuperscript{53} as so-underlying ‘relative-
ontological–incompleteness\textsuperscript{89}/relative-ontological-completeness\textsuperscript{88}
a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation

perspective–ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'>);¶ and as of human aestheticisation—and–aestheticisation-towards-ontology in inducing 'both meaningfulness-and-teleology' and its existentially incipient metaphoricity’ (as to apriorising/axiomatising/referencing–psychologism of conceptualisation), de-mentation

(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) is metaphoricitically-and-meaningfully reflected as the human mental-aestheticisation—architectonically-consigning—aestheticised-perceptibility-and-disposition that underlies ‘supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing as to postconverging/dialectical-thinking’—qualia-schema—mental-aestheticisation-attribution and preconverging/dementing’—qualia-schema—mental-aestheticisation-attribution and then their mutually-reinfusing-attributive-possibilities,—for ‘amplituding/formative–

meaningfulness-and-teleology of prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued
notional-firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence—existentialism-form-factor

denaturing

denaturing/usurping/arrogating/perverting-in-constitutedness

deneuterising
inducing deneuterising of motif-and-apriorising/axiomatising/referencing over shallow limited-mentation-capacity relative—neuterising of motif-and-apriorising/axiomatising/referencing
deprocrypticism—deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought,-as-to—amplituding/formative—epistemicity>growth-or-conflatedness\(^2\)/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 as of apriorising/axiomatising/referencing—(of—existentialising/contextualising/textualising-contiguity)—conflatedness\(^2\) of the positivism/rational-empiricism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for upholding intemporal-preservation as to perspective ontological-normalcy/postconvergence over the ‘amplituding/formative\(^8\) 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) of such positivism/rational-empiricism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, and across the cumulating/recomposuring—successive registry-worldviews/dimensions as of such upholding of intemporal-preservation as to perspective ontological-normalcy/postconvergence as so-reflecting all the successive transcendence-and-sublimity/sublimation/supererogatory—d-mentativity instigation over their prospective uninstitutionalised-threshold\(^13\) (that is, as successive
notional-deprocripticism–or–notional–preempting—disjointedness-as-of-reference-of-thought and so-construed epistemically/notionally as dimensionality-of-sublimating

(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflicatedness/transvaluative-rationalising/ transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)), so-driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality induced maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation ‘reification’ gesturing for prospective knowledge’ arising as from existentialising/contextualising/textualising-contiguity


preconverging-or-dementing

postconverging-or-dialectical-thinking

ontological-contiguity\textsuperscript{17} 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\textsuperscript{100} as validated with predicative-effectivity-sublimation-(as-to-underlying,-ontological-commitment\textsuperscript{1} \langle \text{implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality} \rangle ) (as to the fact that it is recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism respectively’as reflecting the ‘prior requisite human experiential framework to be challenged-disproved-invalidated’ highlighting the facet of the existentially-withdrawn\textsuperscript{2} (as-‘unaccounted-for’-leftover-orresiduality-or-spirit-of—meaningfulness-and-teleology -so-construed-as-metaphoricity , -informing-prospective-supererogatory—aucity/perspicacity.astuteness/edginess/incisiveness,-so-reflected-and-compensated-with-the-notion-of-dimensionality-of-sublimating -\langle <\text{amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness=equalisation} \rangle ) as limiting or of prospective human-subpotency
aporeticism’ which surpassing as to human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring enables the possibility for human limited-mentation-capacity-deepening as of prospective base-institutionalisation, universalisation, positivism and prospectively notional–deprocrypticism sublimation-over-desublimation of meaningfulness-and-teleology as validated with predicative-effectivity–sublimation–(as-to-underlying,-ontological-commitment |

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

and so with regards to ‘the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation”)

difference-in-kind/difference-in-aposteriorising-or-logicising-
difference-in-kind/difference-in-aposteriorising-or-logicising-
<difference-in-aposteriorising-or-logicising-or-deriving-in-determining-
‘mutually-relative-validity-by-invalidity-as-to-the-veracity-of-any-given-
existential-instantiation’,-though-in-notional-contiguity/epistemic-
contiguity -<profound-supererogation -of-mentally-
aestheticised-postconverging/dialectical-thinking –qualia-schema>-of-
the-very-same-mutually-abstract-apriorising-or-axiomatising-or-
referring-conceptualisation>

difference-in-nature/difference-in-apriorising-or-axiomatising-or-
reconciling–(difference-in-apriorising-or-axiomatising-or-referencing-as-
to-mutually-constrastive- ‘notional-contiguity/epistemic-contiguity”

109
axiomatising-or-referencing

<profound-supererogation-of-mentally>

aestheticised-postconverging/dialectical-thinking–qualia-schema–

and-notional-discontiguity/epistemic-discontiguity

supererogation–of-mentally-aestheticised–

qualia-schema–of-abstract-conceptualisation,–as–

rendering-irrelevant-any-mutual-aposteriorising-or-logicising-or-deriving-

exercise‘–given-that-the-validity-or-invalidity-as-to-the-ontological-

veracity-of-any-given-existential-instantiation-is-aposteriorised-or-

logicised-or-derived-from-the-more-profound-apriorising-or-

axiomatising-or-referencing-conceptualisation,–so-construed-as-the-

supratransversality–

<in-sublimating–existential–

eventuating/denouement>–of-motif-and-

apriorising/axiomatising/referencing-and-rendering-ontologically-

irrelevant/impertinent-the-subtransversality–

<in-desublimating–

existential-eventuating/denouement>–of-motif-and-

apriorising/axiomatising/referencing


dimensionality-of-

sublimating

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

growth-or-conflatedness/transvaluative-

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–

\textsuperscript{1}\textsuperscript{-as-}
dispensing-with-immediacy-for-relative-ontological-completeness

as-to-totalitative-reification

in-singularisation

as-to-the-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation

nondisjointedness/entailment-of-prospective-

nonpresencing> -as-

veridical-epistemic-determinism

dimensionality-of-desublimating-lack-of

dimensionality-of-desublimating-lack-of

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

(<amplituding/formative> supererogatory–de-

mentativeness/epistemic-growth-or-conflatedness

as-to-human-ontological-performance

-as-ontology>, as-so-construed-as-from-prospective-ontological-

normalcy/postconvergence-epistemic-projection-perspective-in-

reflecting-perspective-epistemic-abnormalcy/preconvergence

-distorted-originariness/distorted-origination-as-to-

presencing—absolutising-

identitive-constitutedness

dispensing-with-immediacy-for-relative-ontological-completeness

by-

as the very implication and reason why human existential-thrownness-as-of-human-limited-mentation-capacity-paradoxically-renders-prospective-'nonpresencing—or—withdrawal—or—metaphysics-of-absence—implicitly-epistemic-veracity-of—nonpresencing—perspective—ontological-normalcy/postconvergence>—or—transcendental-reasoning-of-event'}
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation) reasoning-through/messianic-reasoning’ transcendence-
and-sublimity/sublimation/supererogatory—de-mentativity, as it can be
appreciated that de-mentatively/structurally/paradigmatically every
presencing—absolutising-identitive-constitutedness registry-
worldview/dimension as of its <amplituding/formative> wooden-
language—imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-
unreality—as-of-’nondescript/ignorablevoid’—with-regards-to-
prospective-apriorising-implications> and as prodded by its given
pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation<blurring/undermining-of-prospective-
totalising-entailing—<amplituding/formative—
epistemicity> totalising—in-relative-ontological-completeness is
paradoxically disinclined to its prospective reasoning-through/messianic-
reasoning as it is ever always in <amplituding/formative—
epistemicity> totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag as of its
prospectively ontologically-flawed ‘meaningfulness-and-teleology as
it seem to poorly construe of the ‘implications of its apriorising-
teleological-degradation-in-notional-discontiguity/epistemic-
discontiguity’ <shallow-supererogation—of-mentally-
aestheticised—preconverging/dementing—qualia-schema>’ and as it
wrongly substitutes for it a ‘communication—<as-of-dialogical-equivalence—

as to psychologismic-apriorising/axiomatising/referencing-(of-existentialising/contextualising/textualising-contiguity)—

conflatedness,-in-self-becoming/self-conflatedness/formative-supererogating-issue’ like with the sophists accusing Socrates for not communicating well by the terms of their ‘warped/twisted adhoc/makeshift/nonprincipled-as-of-their-non-universalising-syllogising’ faced with his universalising-idealisation or medieval scholastics by the terms of their ‘pedantic dogmatism’ blaming Galileo for not communicating well faced with his ‘budding-positivism/rational-empiricism’, and a modern-day naïve <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiac-drag/meaningfulness-and-teleology communication discourse that is utterly clueless of the \<amplituding/formative-epistemicity>causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity of our positivism-procrypticism ‘procrypticism—or—disjointedness-as-of-reference-of-thought as of an occluded self-consciousness’ requiring prospective deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as of \de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)

dissemination/maximising-recomposuring-for-relative-ontological-completeness
ening unenframed-conceptualisation driven by ontological-faith-notion-or-
onlogical-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality
‘reification’ gesturing for prospective knowledge’ arising as from
existentialising/contextualising/textualising-contiguity
‘<amplituding/formative–epistemicity>causality—as-to-projective-
totalitative–implications-of-prospective–nonpresencing.–for-explicating-
ontological-contiguity of prospective relative-ontological-
completeness
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment—for–conceptualisation so-construed as of reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation amenable thus to existence’s validation as of ontological-
primemovers-totalitative-framework ;¶ wherein for instance the same
budding-positivists reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation dissemination/seeding as reflected in different budding-positivists like Copernicus, Galileo,
Descartes, Newton, Leibniz are variously-and-transversally validated by
existence as of positivism ontological-primemovers-totalitative-
framework

dissingularisation—epistemically-not-immanent’—as-lacking-internal-necessity-and-
<as-to-the-
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
disjointedness/dise
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru
ment—for—conceptualisation; as-of-apriorising—teleological—parsimony/disparateness of conceptualisations, dissingularisation—<as—to-the—disjointedness/disentailment—of—presencing—absolutising—identitive—constitutedness
\[\langle\text{operantly—construed—as—of—}\rangle\]
incrementalism—in—relative—ontological—incompleteness—enframed—conceptualisation/disjointing/disparateness/disentailing/internal—decoherencing); and thus dissingularisation—<as—to-the—disjointedness/disentailment—of—presencing—absolutising—identitive—constitutedness \[\langle\text{as—to—the—disjointedness/disentailment—of—presencing—absolutising—identitive—constitutedness} \rangle\] is construed 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

rather as ‘preconverging—or—dementing—as—apriorising—psychologism representation’, with dissingularisation—<as—to—the—disjointedness/disentailment—of—presencing—absolutising—identitive—constitutedness \[\langle\text{as—to—the—disjointedness/disentailment—of—presencing—absolutising—identitive—constitutedness} \rangle\] so—induced by ‘prospective parrhesiastic—aestheticisation of prior reproducibility—mathesis/motif/thrownness—disposition,—as—reproducibility—of—aestheticisation as preconverging/dementing—qualia-schema’, reflecting the contrastive
apriorising-teleological-thresholding–as-
teleologicalframework/narrative-framework of ‘prior preconverging-or-
dementing’–apriorising-psychologism temporal underpinning–suprasocial-construct,<amplituding-formative>wooden-language</amplituding-formative> (imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-
construct-of—meaningfulness-and-teleology—as-of—'
nondescript/ignorable—void ‘-with-regards-to-prospective-apriorising-
implications>)—and-sophistry reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation as reasoning-from-results/afterthought’ undermined/preconverging-or-dementing—apriorising-psychologism by ‘prospective postconverging-or-dialectical-thinking—apriorising-
psychologism intemporal parrhesiastic-aestheticisation induced reasoning-through/messianic-reasoning reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation’
distractive—‘distractive-alignment-to—reference-of-thought—reference-of-
apriorising/axiomatising/referencing>—as—destructuring-or-of-
constitutedness—over-conflatedness
apriorising/axioma
tising/referencing>
epistemic—epistemic-abnormalcy/preconvergence—preconvergence-as-
abnormalcy/preconvergence\textsuperscript{30} ‘preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism\textit{representation-as-of-preconverging-aestheticisation’,-and-not-postconvergence-as-‘postconverging-or-dialectical-thinking’\textsuperscript{19}–apriorising-psychologism\textit{representation-as-of-postconverging-aestheticisation’}'>

\textsuperscript{31}<amplituding/formative–epistemicity>\textsuperscript{12}/transvaluative-epistemicity\textsuperscript{grow} rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textsuperscript{th-or-conflatedness}/\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\langle\textsuperscript{construed-as-transepistemic-apriorising/axiomatising/referencing-as-to-existence-potency}~\textsuperscript{sublimating–nascence,-disclosed-from-prospective-epistemic-digression}\rangle\textsuperscript{¶}, reflecting intemporal-solipsistic—firstnatureness-of-epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-transepistemicity/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity

\textsuperscript{epistemic-totalising} refers to ‘Being-as-epistemically-all-defining-and-determining-in-effect-as-of-circumscribing/delineating,-and-so-as-of-meaningfulness-and-teleology\textsuperscript{20/}–underlying-re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuring/instrumenting as of ‘relative-ontological-incompleteness\textsuperscript{20/}relative-ontological-complete-ness\textsuperscript{20/}–/sublimating–referencing/registering/decisioning,—as-self-becoming/self-conflatedness\textsuperscript{22}/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-or-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-or-notional—projective-perspective of analysis as to ontological-normalcy/postconvergence in determining ontological-veracity or ontological-impertinence’, such that the notion of <amplituding/formative—epistemicity>totalising/circumscribing/delineating is rather as of the epistemic reflection of ontological-veracity about say a given <amplituding/formative—epistemicity>totalising—thrownness-in-existence registry-worldview/dimension ‘in effect <amplituding/formative—epistemicity>totalising/circumscribing/delineating ‘meaningfulness-and-teleology’ as reflected by the fact that apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru
ment by a positivistic mindset is \textit{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 \textit{meaningfulness-and-teleology} with the inclination to dispense whether extensively or partially with ontological-veracity often on a supposed assumption of grander overall ontological-veracity.

<amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \{as-wrongly-implying-
epistemicity>totalising~self-
sing~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\} \textit{apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins}

\textit{trumenting-as-of-prior-relative-ontological-incompleteness} -of-
\textit{reference-of-thought-that-is-prospectively-as-from-perspective-
ontological-normalcy/postconvergence-rather-of-
preconverging/dementing –apriorising-psychologism)

<amplituding/formative–epistemicity>totalising~thrownness-in-existence
\textit{refers to the fact that human limited-mentation-capacity mindset as of}
\textit{construction-of-the-Self is inherently of a given ‘determinable relative-ontological-completeness’/incompleteness apriorising-teleological-thresholding-as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’ as reflected in its given 
<amplituding/formative–epistemicity>totalising~thrownness-in-existence registry-worldview/dimension
as to existence-potency sublimating-nascence-disclosed-from-prospective-epistemic-digression and so with regards to the conception of all the relevant ‘specific epistemic-totalising ~resubjecting or totalising-entailing–reconstrual of existence’ as cumulatively/recomposuringly reflecting the epistemic-totalitative (and as epistemic-totalitive is articulated herein as the underlying ontological-contiguity of-the-human-institutionalisation-process reflected in the epistemic cumulating/recomposuring-succession of human registry-worldviews/dimensions reference-of-thought ‘specific epistemic-totalising ~resubjecting or totalising-entailing–reconstrual of existence’ as of recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation, positivism/rational-empiricism and prospectively deprocrypticism, so-implied as notional~deprocrypticism), with epistemic-totalitative so-construed as amplituding/formative–epistemicity causality–as-to-projective-totalitative–implications-of: prospective- nonpresencing-for-explicating-ontological-contiguity whereas the ‘specific epistemic-totalising ~resubjecting or totalising-entailing–reconstrual of existence’ is rather about any inherent amplituding/formative–epistemicity totalising/circumscribing/delineating given meaningfulness-and-teleology representation arising as of the specific human limited-mentation-capacity 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/measuring/instrument) in that while the latter refers to any given registry-worldview/dimension (imbuéd—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 epistemicity totalising/circumscribing/delineating and so in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process opened-construct-of—meaningfulness-and-teleology in increasing relative-
ontological-completeness\textsuperscript{58} as of the notional-deprocrypticism ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-
meaningfulness-and-teleology\textsuperscript{100}’ perspective of perception in reflecting human-subpotency potential to converge to existence-potency\textsuperscript{38}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression

supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—for—conceptualisation,\textsuperscript{4} with the implication that the <amplituding/formative—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\textsuperscript{38}~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/formative>\textsuperscript{8} wooden-language—imbued—averaging-of-thought—\textsuperscript{as—to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable—void—with-regards—to—prospective-apriorising-implications}> to reflect-and-contemplate of
ontological-completeness variation as of ‘traditional classical mechanics axiomatic-construct’ to theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs

event (as to event-constructed-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, institutional-development—as-to-social-function-development and living-development—as-to-personality-development transformation of meaningfulness-and-teleology, as of ‘aetiolisation/ontological-escalation implications’ of metaphoricity—
as-event-of-prospective-intemporal-parrhesiastic-aestheticisation induced prospective relative-ontological-completeness-of-reference-of-thought reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation as de-mentatively/structurally/paradigmatically providing the possibility for deflating/superseding the vices-and-impediments of prior relative-ontological-incompleteness-of-reference-of-thought, as so-implied with regards to the events instigating the successive prospective registry-worldviews/dimensions in reflecting holographically-conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process say with ‘Socrates/Plato/Aristotle with their schools existentially-contextualised intemporal-parrhesiastic—
aestheticisation evental-instigation of universalising-idealisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation wherein prospective universalising-idealisation is postconverging-or-dialectical-thinking—apriorising-psychologism and prior base-institutionalisation—ununiversalisation is preconverging-or-dementing—apriorising-psychologism’ or ‘budding-positivists existentially-contextualised intemporal-parrhesiastic-aestheticisation evental-instigation of positivism/rational-empiricism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation wherein prospective positivism/rational-empiricism is postconverging-or-dialectical-thinking—apriorising-psychologism and prior universalisation—non-positivism/medievalism is preconverging-or-dementing—apriorising-psychologism’, with the underlying insight here that ‘existentially-contextualised intemporal-parrhesiastic-aestheticisation evental-instigation(s)’ speaks of the possibility of aetiologisation/ontological-escalation as of ‘infinity/a-million-and-one-instances-and-locales implications’ of deflating/superseding the vices-and-impediments of prior relative-ontological-incompleteness—of reference-of-thought as of a transversality—<for-sublimating—existential-eventuating/denouement—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing’ that de-mentatively/structurally/paradigmatically recognises an issue of
notional-discontiguity/epistemic-discontiguity - <shallow-

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

qualia-schema> with regards to ‘ontologically-flawed
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instru-
ment and the preconverging-or-dementing ‘–apriorising-psychologism
implications’ warranting the superseding/deflating of prior relative-
ontological-completeness\(^8\)-of-‘reference-of-thought rather than the
given prior relative-ontological-incompleteness\(^9\) underpinning–

suprasocial-construct/sophistry <amplituding/formative><wooden-
language-imbued–averaging-of-thought-<as-to-

leveling/ressentiment/closed-construct-of–meaningfulness-and-
teleology –as-of-‘nondescript/ignorable–void ‘-with-regards-to-

prospective-apriorising-implications>\) induced false pretence of an issue
of ‘aposteriorising/logicising/deriving/intelligising/measuring on the
basis of the its prospectively unrecognised ontologically-flawed
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instru-
ment and the preconverging-or-dementing ‘–apriorising-psychologism
implications’, such that the true ‘issue of prosecution’ with regards to
Socrates or Galileo with respect to their asceticism stances was about
the ontological-impertinence of their respective social-setup in failing to
recognise prospective Socratic-philosophers universalising-
idealisation and positivism/rational-empiricism
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instru-
ment which then exposed them to their social-setup sophistry in a
pretence that theirs were just case-issues-and-not-of-event-implications
disjointedness-as-of reference-of-thought

existence-potency
38.-sublimating–existence-potency–sublimating–nascence,—disclosed-from-prospective-
epistemic-digression-as-of{( <amplituding/formative–
epistemicity> totalising–renewing-realisation/re-perception/re-thought,—
in-supererogatory–epistemic-conflatedness —as-to-the-ontological-
prospective-normalcy/postconvergence-projective-perspective,—to-which-latter-
epistemic-human-subpotency-projectively-conflates-to-in-order-to-overcome-our-
digression prospective-epistemic-abnormalcy/preconvergence )

existentialising/co
existentialising/contextualising/textualising-contiguity is ‘the notionally
ntextualising/textu
educed human conceptivity/epistemic-reflexivity as to nonpresencing-
alising-contiguity39
<perspective–ontological-normalcy/postconvergence> epistemic
projective-equalisation of human limited-mentation-capacity-deepening
as so-educated upon the inherent ontological-contiguity that is the-very-
same-immanent-existence/intrinsic-reality/ontological-veridicality’, and
existentialising/contextualising/textualising-contiguity refers to
meaningfulness-and-teleology projective epistemic-veracity and thus
ontological-veracity construed de-
mentatively/structurally/paradigmatically as of
apriorising/axiomatising/referencing-(of–
existentialising/contextualising/textualising-contiguity )—
conflatedness —with-existence or conflatedness —of-construal-alongside-
existential-sublimating-manifestation’, so-implied as
existentialising/contextualising/textualising-contiguity’s-reifying-or-
elucidating-of-prospective-relative-ontological-completeness —of-

existentialising/contextualising/textualising-contiguity as apriorising/axiomatising/referencing-(of-existentialising/contextualising/textualising-contiguity)—conflatedness-with-existence as to existence-potency~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/relative-ontological-completeness


<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing> projected epistemic-immanence/veridical-epistemic-determinism as implied with the ontological-contiguity—of-the-human—
explicating-ontological-contiguity given their

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

meaningfulness-and-teleology of presencing—absolutising-identitive-
constitutedness /identitive-constitutedness ‘as-epistemic-totality’
dereification-in-dissingularisation <as-to-the-
disjointedness/disentailment-of presencing—absolutising-identitive-
constitutedness > ‘as-flawed-epistemic-determinism’ thus
existentialising/contextualising/textualising-contiguity

<amplituding/formative–epistemicity> causality—as-to-projective–
totalitative–implications-of-prospective—nonpresencing—for-explicating-
ontological-contiguity as of its implied epistemic maximalising-
recomposuring-for-relative-ontological-completeness —unenframed-
conceptualisation veridically implies the ‘(<amplituding/formative–
epistemicity> causality—as-to-projective-totalitative–implications-of-
prospective—nonpresencing—for-explicating-ontological-contiguity)

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

meaningfulness-and-teleology ‘as of the existential reflexivity of
epistemic causality with regards to overall reifying-and-empowering-
reflexivity-of-ecstatic-existence-as-panintelligibility (imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’

human-subpotency—epistemic-perspective-of-projective/reprojective—

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aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation

(as existentialising/contextualising/textualising-contiguity is rather about human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–

‘notional–firstnatures—temporal-to-intemporal-dispositions–<so–construed-as-from-perspective–ontological-normalcy/postconvergence’–existentialism-form-factor for human self-surpassing–existentialism-form-factor–in-overcoming–‘notional–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 existentialising/contextualising/textualising-contiguity by way of vague and naïve elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation—outside—existentialising/contextualising/textualising-contiguity as can be wrongly/unwittingly be projected with flawed used of ‘human conceptual-tools’ like language/logic/mathematics/statistics/algorithms/models/etc. that are only as pertinent as of their reflecting of the absolute a priori that is existence and ‘not superseding/overriding existential-reality in

presencing—absolutising-identitive-constitutedness /constitutedness’ / (even as such conceptual-tools of formulation and representation can rather be of valid foregrounding—entailment–(postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating–
withdrawal,-eliciting-of-prospective-supererogation ’-in-reflecting-
"immanent-ontological-contiguity ’;–as-operative-
notional-deprocrypticism) as to their epistemically-construed
phenomenal/manifest-subpotencies-(in-transitive-conflatedness –
reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence) but
not epistemically overriding/superseding inherent existence which is ever
always absolutely the "foregrounding—entailment-(postconverging–
narrowing-down~sublimation-as-to-’existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation ’-in-reflecting-
’immanent-ontological-contiguity ’;–as-operative-
notional-deprocrypticism), and this explains why existential-reality is
priorly affirmative as to the epistemic validity/invalidity of contrastive
apriorising/axiomatising/referencing–conceptualisations such that ‘the
questioning of the apriorising/axiomatising/referencing validity/invalidity
of existence itself doesn’t arise in the very first place’ as it is existence in
its foregrounding—entailment-(postconverging–narrowing-
down~sublimation-as-to-’existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation ’-in-reflecting-’immanent-
ontological-contiguity ’;–as-operative-notional-deprocrypticism) as the
absolute a priori that gives reasons and the ‘human consciousness level
of epistemic-sufficiency-constitutedness’ doesn’t inherently commits
existence/existential-manifestation as to the fact that it is the human
consciousness that recurrently has to readjust itself in its epistemic
reevaluation of existence/existential-manifestation from its prior posture
phenomenal/manifest-subpotencies\textsuperscript{\textsubscript{(in-transitive-conflatedness)} thus reflexivity,-in-the-full-potency-of-existence’s-sublimating–nascence} \textasciitilde

‘enabling the transverse hermeneutic/reprojecting/supererogating/zeroing process that brings-about/yields human knowledge-reification’ as ultimately validated/invalidated by prospective sublimation-over-desublimation ontological implications;¶ and this conception of human knowledge-reification\textsuperscript{\textsubscript{7}} as of existentialising/contextualising/textualising-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—existentialising/contextualising/textualising-contiguity’ without establishing the analogy/mere-analogising coherent ontological-contiguity\textsuperscript{\textsubscript{7}} as of existentialising/contextualising/textualising-contiguity and thus do not speak to ‘an entailing dynamics of existentially reflected ontological-contiguity\textsuperscript{\textsubscript{6}} as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{\textsubscript{97}}, as is the case with ‘thought–experiments of mere common/comparative patterning’ thus inducing blurriness of ‘meaningfulness-and-teleology\textsuperscript{\textsubscript{100}} as to disparateness-of-conceptualisation<unforegrounding-disentailment,-failing-to-reflect–immanentontological-contiguity\textsuperscript{\textsubscript{67}}’ which do not project an entailing dynamics unlike thought–experiments of veridical existentialising/contextualising/textualising-contiguity such as
Einsteinian relativity conceptualisations as to their "foregrounding—entailment—(postconverging—narrowing-down—sublation—as-to—existence—as-sublating-withdrawal,—eliciting-of-prospective-supererogation 'in-reflecting—immanent-ontological-contiguity':—as-operative-notional—deprocrypticism) and so since thought—experiments reflecting existentialising/contextualising/textualising-contiguity because of their awareness of "relative-ontological-incompleteness"/relative-ontological-completeness"

"(sublating—referencing/registering/decisioning,—as-self-becoming/self-conflatedness/formative—supererogating—<projective/reprojective—aestheticising—re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>) as to human-and-social—expectations/anticipations—metaphoricity—as—rede-mentating/restructuring/reparadigming—psychologism don’t fall into the ontological-flaws of equating/levelling-down everything across space and time associated with "presencing—absolutising-identitive-constitutedness when it comes to reflecting ontological-contiguity projection in relative-ontological-completeness as of existence—as-sublating-withdrawal,—eliciting-of-prospective-supererogation given that existence—is-theabsolute—a-priori-of-conceptualisation enabling sublation-overdesublation, and this differentiation between veridical knowledge-reification and analogy/mere-analogising also highlights that actually knowledge is more critically a contiguous whole as to the underlying reference-of-thought—and—reference-of-thought—devolving—meaningfulness-and-teleology (and this should be the
analyses across subject-matters like physics, chemistry, biology, psychology, the-social are not ‘mere conceptualisations of common/comparative patterning’ but speak to an underlying overall reference-of-thought epistemic-veracity for sublimation warranted across all the subject-matters so-reflected as of overall philosophical epistemological conceptualisation (and so specifically as to the positivism/rational-empiricism overall epistemic attitude of reference-of-thought underlying all these subject-matters) but more thoroughly implicated in many a natural science domain (given the natural sciences very strong constraining to predicative-effectivity–sublimation–as-to-underlying,-ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality>) and low emotional-involvement inducing the requisite candidness for prospective knowledge-reification\textsuperscript{7} 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\textsuperscript{7};\textsuperscript{7} such an existentialising/contextualising/textualising-contiguity conception of knowledge-reification\textsuperscript{7} 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\textsuperscript{7} (thus averting vague
elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside—existentialising/contextualising/textualising-contiguity) and
construes of existence—as-the-absolute-a-priori-of-
conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-
of-prospective-supererogation
<as-to-perspective—ontological-
normalcy/postconvergence-implied—prospective-aporeticism-
overcoming/unovercoming> enabling sublimation-over-desublimation,
that is, the existentialising/contextualising/textualising-contiguity of
knowledge-reification projects/construes of transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity and transcendental-
enabling/sublimating/supererogatory—de-mentativity in recognition of ‘an
effective reality basis implying more and more profound
reconstruals/reconceptualisations (and so as to
<amplituding/formative—epistemicity> totalising—renewing—
realisation/re-perception/re-thought arising by human limited-mentation-
capacity—deepening 'thus 'is not mere eclecticism' as can be interpreted
from a naïve presencing—absolutising-identitive-constitutedness epistemic-projection perspective to knowledge-reification as to a
relic/artifactual orientation poorly entertaining ontological-contiguity
projection of ‘relative-ontological-incompleteness’/relative-ontological-
completeness (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—

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normalcy/postconvergence as to human-and-social-expectations/anticipations—metaphoricity as-rede-
mentating/restructuring/reparadigming—psychologism and that then equates/level-down everything across space and time failing to reflect
historiality/ontological-eventfulness /ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence—epistemicity—relativism associated with prospective sublimation, and
so just as say Einsteinian relativity in rearticulating prior physics conception like Lorentz transformation, Maxwell’s equations, etc. do not speak to ‘a soulless eclectic gathering of such conceptions’ but rather priorly a re-originary—as-unenframed/unbeholdening/outlier-
conceptualisation/imbued-postconverging/dialectical-thinking—
projective-insights/epistemic-projection-in-conflatedness—notional—deprocrypticism-prospective-sublimation drivenness as to a prospective ontological-contiguity projection of relative-ontological-
completeness that is what develops the insight about the true prospective sublimating possibilities lying behind such prior physics conceptions as reflected with the Theory of relativity) inducing transformative implications with respect to meaningfulness-and-
teleology as transference-and-
sublimity/sublimation/supererogatory—de-mentativity (and so in contrast to the mere aestheticisation of abstract dialecticism or analogy/mere-
analogising) with existentialising/contextualising/textualising-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{56}, and we can consider in this regards for instance the
veridicality that the convolutedness of say modern-day DNA genetics
knowledge-reification\textsuperscript{7} in existentialising/contextualising/textualising-
contiguity cannot be construed as of mere conceptual-patterning-(as-
devoid-of–existentialising/contextualising/textualising-contiguity ’s-
reifying-or-elucidating-of-’prospective-relative-ontological-
completeness ’,-rather-enabled-<by-a- nonpresencing-divulging-of-
momentous- historiality/ontological-eventfulness /ontological-aesthetic-
tracing-<perspective–ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism’>\} as say in terms of Mendelian hereditary (as
conceptual-patterning can be so-elicited with the mere aestheticisation of
abstract dialecticism or analogy/mere-analogising) since such a
conceptual-patterning conception will be existentially/ontologically
elusive by its poor reflection of relative-ontological-completeness\textsuperscript{88} and
by the relic/artifactual orientation not postconvergingly–dementated/structured/paradigmed in perpetually furthering/inducing the
veracity of existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation\textsuperscript{97} underlying the complex sublimating
conception of genetics in existentialising/contextualising/textualising-
contiguity and in many case such an approach as to blurriness\textsuperscript{7} of
meaningfulness-and-teleology\textsuperscript{700} will rather distract from the more
ontologically-profound issue of deeper and deeper induced sublimation of
genetics science as of ‘existentialising/contextualising/textualising-
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’\(\text{*}\) (and this mistake is often made as of mere academicism in a
flawed knowledge-reification\(\text{*}\) gesturing that construe of the insights of
latter existentialising/contextualising/textualising-contiguity elucidations
as to ontological-contiguity\(\text{*}\) projection of ‘relative-ontological-
incompleteness’/relative-ontological-completeness\(\text{*}\)
(sublimating–referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative–supererogating—<projective/reprojective—
aestheticising-re-motif—–and–re-apriorising/re-axiomatising/re-
referencing,—in-perspective—ontological-normalcy/postconvergence>) as
to human-and-social—expectations/anticipations—metaphoricity—as-
rede-mentating/restructuring/reparadigming—psychologism’\(\text{*}\) rather in
terms of abstract and vague relic/artifactual conceptualisations failing to
establish the entailing dynamics of existentially reflected ontological-
contiguity\(\text{*}\) as to existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation\(\text{*}\) invalidating any
existentialising/contextualising/textualising-contiguity analysis and end
up equating/leveling-down everything across space and time as of naive
absolutising conceptual-patterning-(as-devoid-of-
existentialising/contextualising/textualising-contiguity ’s-reifying-or-
elucidating-of-‘prospective-relative-ontological-completeness ’, rather-

enabled—<by-a—nonpresencing-divulging-of-momentous—

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historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism’> ) and isms–conceptualisations by wrongly implying everything is of the same ontological-contiguity\textsuperscript{67} thus undermining \textit{historiality/ontological-eventfulness }/ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism’> insights along the same lines like absurdly striving to idly rearticulate Mendelian hereditary as from the insight garnered from say modern-day DNA genetics with a poor capacity to discern their respective \textit{historiality/ontological-eventfulness} /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism’> implications as to the overall human prospective knowledge-reification\textsuperscript{56} project of sublimation and human emancipation) and this insight underlies the contention herein to overcome blurriness\textsuperscript{7} of \textit{meaningfulness-and-teleology}\textsuperscript{100} of our positivism–procrypticism uninstitutionalised-threshold \textsuperscript{93} for the prospective relative-ontological-completeness\textsuperscript{88}, and so-reflected as the deprocrypticism—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation—\textit{(as-to-underlying,-ontological-commitment} \textit{implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-
mentating/structuring/paradigming —as-being-as-of-existential-reality>} ) \textit{('preempting—disjointedness-as-of- 'reference-of-thought,-as-to-
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-
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
disparateness-of-conceptualisation-<unforegrounding-disentailment,-
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-
transversedesublimation/sublimation,-as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-
devolved-referencing-imbued-ontological-performance -<including-
virtue-as-ontology> )’ at its given/defined uninstitutionised-threshold
ontologically-deficient epistemic-conception of ‘the very same overall
phenomenality/manifestation of existence—as-sublimating-withdrawal.-
eliciting-of-prospective-supererogation")\textsuperscript{154} critically with regards to the '<amplituding/formative-epistemicity>totalising/circumscribing/delineating existentialising/contextualising/textualising-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>', blurriness as to the very nature of the social will often lead to the naïve ‘epistemic obviating of the inherent existentialising/contextualising/textualising-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
existentialising/contextualising/textualising-contiguity’ thus ‘ignoring the social-domain existentialising/contextualising/textualising-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 existentialising/contextualising/textualising-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-socialexistentialising/contextualising/textualising-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—depocrypticism) social commitments in contributing towards and enabling the overcoming of the corresponding social and emancipatory limitations and social-vestedness/normativity—\textless\textit{discretely-implied-functionalism}\textgreater{} of their societies and epochs is naively being interpreted-and-unforegrounded/disentailed as of our \textsuperscript{80} 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 existentialising/contextualising/textualising-contiguity ontological-veracity in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} 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 existentialising/contextualising/textualising-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 blurriness that unforegrounds/conceptually-disentails existentialising/contextualising/textualising-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-from-prospective-epistemic-digression) and clearly define their human-subpotency–aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint—imbued–

‘notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-

construed-as-from-perspective–ontological-normalcy/postconvergence> ‘–existentialism-form-factor framework/cadre (as to keep tab of the perpetual

<amplituding/formative–

epistemicity>totalising/circumscribing/delineating existentialising/contextualising/textualising-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
80 prezencing—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 1/1 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-
framework23 as reflecting existential-reality/ontological-veracity’, (and
where this fails as with climate change it again has to do with bluriness
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 existentialising/contextualising/textualising-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 existentialising/contextualising/textualising-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’

existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_existentialising/contextualising/textualising-contiguity”/—

iterability-trace-of-reification” или intrinsic-reality—ontological-coherence_or_superseding—

ontological-coherence-or-super-
seding-ness-of-ontology

falsifiability refers to epistemic-veracity ‘determinable as from existencer-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression construal of ontological-primemovers-totalitative-framework 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—of-apriorising/axiomatising/referencing and so over naïve presencing—absolutising-identitive-constitutedness epistemic-conception prospectively in relative-ontological-incompleteness—of-apriorising/axiomatising/referencing that fails to appreciate human self-surpassing ‘relative-ontological-incompleteness’/relative-ontological-completeness~{sublimating-referencing/registering/decisioning—as-
self-becoming/self-conflatedness /formative–supererogating-
<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-
axiomatising/re-referencing.-in-perspective–ontological-
normalcy/postconvergence> as to human-and-social–
expectations/anticipations—metaphoricity’—as-rede-
mentating/restructuring/reparadigming–psychologism” (as to the fact
that ‘falsifiability is constantly redefined as to when relative-ontological-
completeness is-educed–and–avails–and–re-avails with human limited-
mentation-capacity-deepening”’ so- reflected with the ‘effective-and-
relative
theorising
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/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-
prospective nonpresencing—for-explicating-ontological-contiguity’.
with the implication that since existence is the absolute a priori, the ‘becoming of existence as ecstatic-existence’ is the inherent determinative basis of falsifiability as the latter is reflexive of ontological-primemovers-totalitative-framework, and where ecstatic-existence manifestation is rather as of an ‘overall singular/unrepeateable/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.
deception-or-urge narratives-and-acts'—with-succeeding-shifting-of-the-narratives-and-acts-foci-as-deception-of-successively-shifting-or-non-cohering-narratives-and-acts


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

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

(postconverging— eliciting-of-prospective-supererogation—‘in-reflecting—‘immanent-ontological-contiguity ’—as-operative-notional—deprocrypticism)—as-to-

down—sublimation ‘<amplituding/formative—

-as—to—‘existence— epistemicity>totalising/circumscribing/delineating

as-sublimating— existentialising/contextualising/textualising-contiguity’ in elucidating withdrawal.— ontological-contiguity’<as-from-prospective-ontological—eliciting-of—normalcy/postconvergence-epistemic-or-notional—projective—

prospective— perspective’ so-construed as the knowledge-reification exercise of

supererogation’— ‘foregrounding—entailment (postconverging—narrowing—

in-reflecting—down—sublimation-as-to—‘existence—as-sublimating-withdrawal—

‘immanent-eliciting-of-prospective-supererogation—‘in-reflecting—‘immanent-

ontological-ontological-contiguity’—as-operative-notional—deprocrypticism) as to

operative— existentialising/contextualising/textualising-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 <cumulating/recomposuring>-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

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-
normalcy/postconvergence-perspective-scalartising-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\textsuperscript{20}—by–preconverging-or-dementing\textsuperscript{21}-perspectives-of-human—meaningfulness-and-teleology\textsuperscript{10}\rightarrow underlying human ontological-performance\textsuperscript{12}—<including-virtue-as-ontology>’ and so with respect to the perspectival binarity as of human-subpotency epistemic-projection so-construed as temporality\textsuperscript{9} and human-subpotency epistemic-projection towards the full-potency of existence so-construed as intemporality\textsuperscript{1}, 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\textsuperscript{7}/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\textsuperscript{1} critics as to the latter’s truth relativism accusations that speak of their social-vestedness/normativity-<discretely-implied-functionalism> posturing rather than profound critiquing accounting for the ontological-veracity of human sublimation and desublimation in existence underlined by Foucauldian historical-a-priori ontological implications and Derridean quasi-transcendental ontological implications as both directly
undermining *presencing—absolutising-identitive-constitutedness* conceptualisations and indirectly-and-heuristically pointing to human self-surpassing ‘relative-ontological-incompleteness’/‘relative-ontological-completeness’

(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—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’ (‘supererogatory—ontological—de-mentation—or—
dialectical—de-mentation—stranding—or-attributive-dialogics’) of human ‘reference-of-thought—and—reference-of-thought’ devolving—
meaningfulness—and—teleology’ as driving/dynamising the ‘<cumulating/recomposuring>-succession of registry-worldviews/dimensions in institutional-cumulation/institutional—
recomposure—‘as-to—historicality/ontological-eventfulness /ontological—
aesthetic-tracing—‘perspective—ontological-normalcy/postconvergence—
reflected—‘epistemicity-relativism’> as of human limited-mentation—
capacity—deepening’ underlying the ontological-contiguity—of-the—
human-institutionalisation-process as of ‘human living-development—
as-to-personality-development, institutional-development—as-to-social—
axiomatising/re-referencing~conceptualisation) are all in originariness/origination-(so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence); this further undermines naïve physicalism that 'fails to perceive the comprehensive supervening of phenomenal/manifest~subpotencies-(in-transitive-conflatedness – reflexivity, in-the-full-potency-of-existence’s~sublimating–nascence) which is exactly what existentially avails as to the fact that it is the human-subpotency consciousness that epistemically conceptualises reality (as of for-human-studies) as to varied phenomenal/manifest~subpotencies-corresponding-teleological-aporeticism overcoming/unovercoming as from the physical, chemical, biological, psychological, social, etc. as to the ‘ontological-contiguity’ of the comprehensive supervening of phenomenal/manifest~subpotencies-(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 – imbuéd-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-
‘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-scalartising-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 –
inherent subject-matter epistemic-conception with regards to the ontological-contiguity of existence, and just as the same can be said even of inherent mathematics epistemic-conception notwithstanding its rather contemplatable peculiar transverse epistemic-conception phenomenal/manifest-subpotency-(in-transitive-conflatedness - reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence), but then all other subjectmatters are equally epistemic-conceptions as of their very own peculiar transverse epistemic-conception phenomenal/manifest-subpotencies-(in-transitive-conflatedness - reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence) with regards to the ontological-contiguity of existence (as even the social and socio-psychological phenomenal/manifest-subpotencies-(in-transitive-conflatedness -reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence) as of human living/institutional/Being implications do have transversephenomenal/manifest existential consequences as to the human organising-and-institutionalising capacity to elucidate the natural sciences phenomenal/manifest-subpotencies-(in-transitive-conflatedness -reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence) even as the former don’t substitute for the inherent natural sciences phenomenal/manifest-subpotencies-(in-transitive-conflatedness -reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence) in elucidating the natural sciences); rather the valid epistemic-conceptions of phenomenal/manifest-subpotencies-(in-transitive-conflatedness -
reflexivity,-in-the-full-potency-of-existence's-sublimating–nascence)  as to their peculiar transverse epistemic-conception phenomenal/manifest–subpotencies-in-transitive-conflatedness reflexivity,-in-the-full-potency-of-existence's-sublimating–nascence should not lead to naïve reductionist interpretations in apriorising/axiomatising/referencing-(of– existentialising/contextualising/textualising-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 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 sublation (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—in-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—anvolent-as-to-
ontological-normalcy/postconvergence-perspective-scalarising-
construal-of-existence) of the ontological-contiguity of existence’ as to
the possibility of human limited-mentation-capacity-deepening induced
episemic-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—
existentialising/contextualising/textualising-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 \(^{100}\) meaningfulness-and-teleology\(^{100}\), such pretences are often at best unscientific postures riding-the-wave/exploit-without-corresponding sublimation-as-to-existence-potency\(^{70}\)~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)

\(^{45}\) & \(^{amplituding-for}\) & \(^{amplituding-formative—epistemicity}\) & \(^{causality—as-to-projective—}\) & \(^{totalitative—implications-of-prospective—}\) & \(^{nonpresencing,—for—explicating—}\) & \(^{ontological—contiguity}\) & \(^{as—of—}\) & \(^{foregrounding—entailment—}\) & \(^{postconverging—narrowing-down—sublimation—}\) & \(^{as—to—}\) & \(^{’existence—as—}\) & \(^{sublimating—withdrawal,—eliciting—of—prospective—}\) & \(^{supererogation—’in—}\) & \(^{reflecting—’immanent—ontological—}\) & \(^{contiguity—’;—as—operative—}\) & \(^{notional—deprocrypticism—}\) & \(^{meaningfulness—and—teleology—}\) & \(^{in—}\) & \(^{reflecting—}\) & \(^{holographically—}\) & \(^{<—conjugatively—and—transfusively—}\) & \(^{the—}\) & \(^{ontological—}\) & \(^{contiguity—}\) & \(^{—of—the—human—institutionalisation—}\) & \(^{process—}\)
\(^{58}\)
absolute epistemic-projection perspective of profound-supererogation is ‘not of referenced/registered/decisioned presence/constitutedness’ but rather ‘of referencing/registering/decisioning becoming/conflatedness/formative–supererogating’ and by extension the ‘epistemic-abnormalcy/preconvergence’ of phenomenal/manifest–subpotencies-(in-transitive-conflatedness
ontological-normalcy/postconvergence’ (and so construed as to sublimating inline and/or sublimating concepitive/epistemic-reflexive phenomenal/manifest-subpotencies—in-transitive-conflatedness—reflexivity—,in-the-full-potency-of-existence’s—sublimating—nascence))

the-various-temporalities-psychologies-of-incompleteness-in-notional-discontiguity/epistemic-discontiguity -<shallow-supererogation -of- mentally-aestheticised-preconverging/dementing -qualia-schema>,-as-
threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
supererogation -<as-to-`attendant-intradimensional’-prospectively-
disontologising-preconverging/dementing –apriorising-psychologism>-,
and-reflecting-prospectively-desublimation/gimmickiness’, and so as-to-
the-underlying-social-`epistemic-totality’ -of-`meaningfulness-and-
teleology -with-regards-to–social-stake-contention-or-confliction

47 historicity-
tracing—in-
transposition of apriorising/axiomatising/referencing as to 45 reference-of-
presencing—thought—and—44 reference-of-thought—devolving’ (is-so-construed-as-of-
hyperrealisation/hyperreal-transposition of apriorising/axiomatising/referencing as to 45 reference-of-
its-defining-shallow-de-mentative/structural/paradigmatic-`presencing-
conceptualisation-disposition’) as-to-human-psychological-entrapment-
to-the-51 incrementalism-in-relative-ontological-incompleteness —
enframed-conceptualisation-disposition-of-`defining-priorly-
aestheticised-conceptualisations’, as-so-resulting-from-prior-human-
limited-mentation-capacity-ontological-performance —<including-virtue-
as-ontology>-outcomes;¶ historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition constrasts with prospective
46 historiality/ontological-eventfulness /ontological-aesthetic-tracing
<perspective—ontological-normalcy/postconvergence-reflected-
`epistemicity-relativism’> (which-is-construed-as-of-its-defining-
prospective-aestheticised-conceptualisations-more-profound-de-
mentative/structural/paradigmatic-'re-originariness/reorigination-
futural-ontological-performance'¬<including-virtue-as-ontology>-projection,-superseding-presencing-conceptualisation-disposition')-as-to-human-psychological-uninhibitedness/decomplexification-for-
maximalising-recomposuring-for-relative-ontological-completeness'—
enenframed-conceptualisation-disposition-of-'defining-prospectively-
aestheticised-conceptualisations',-and-so-for-renewed-ontological-
performance'¬<including-virtue-as-ontology>-outcome-as-from-the-
ontological-normalcy/postconvergence-projective-perspective;' as
historicity-tracing—in-presencing–hyperrealisation/hyperreal-
transposition is the ‘repetitive presencing—absolutising-identitive-
constitutedness'incrementalism-in-relative-ontological-
incompleteness—enframed-conceptualisation disposition’ of the
<cumulating/recomposuring>-successive registry-worldviews/dimensions
as to their <amplituding/formative>wooden-language¬ambued-
averaging-of-thought¬as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void’
with-regards-to-prospective-apriorising-implications> with respect to
prospective human-sub potency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—ambued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions¬so-
construed-as-from-perspective–ontological-
normalcy/postconvergence’—existentialism-form-factor, and so in
reflecting holographically¬<conjugatively-and-transfusively> the
ontological-contiguity¬of-the-human-institutionalisation-process as
to prior, present and prospective human-subpotency potential of overall aestheticisation–and–aestheticisation-towards-ontology

human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing>

nondisjointedness/entailment-of-prospective-

constructivism-
towards-
singularisation-

<as-to-the-

nondisjointedness/
entailment-of-

prospective-

nonpresencing>

identitive-
constitutedness  
identitive-constitutedness\textsuperscript{12}–as–‘epistemic-totality\textsuperscript{16}–dereification\textsuperscript{37}–
dissingularisation<as-to-the-disjointedness/disentailment-of-
as–‘epistemic-totality\textsuperscript{16}–presencing—absolutising-identitive-constitutedness\textsuperscript{14}>\textsuperscript{28}–as-flawed-
dereification\textsuperscript{37}–in-

as–‘epistemic-totality\textsuperscript{16}–presencing—absolutising-identitive-constitutedness\textsuperscript{14}–
dissingularisation<as-to-the-disjointedness/disentailment-of-

epistemic-determinism,–as-not-immanent-or-lacking-internal-necessity-
or-undifferentiated-as-lacking-ontological-depth-of-reality<as-of–no-
differentiated-or-disambiguated-tracing–thus–neuterising-of–dynamic-
temporal-to-intemporal-ontological-performance <including-virtue-as-
ontology>,–thus-falsely-implying-all-as-rather-dialectical-thinking>
absolutising-
identive-
constitutedness

-as-flawed-
epistemic-
determinism

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

social-discomfiture-or-negative-social-aggregation/temporal-
exacerbation/social enculturation-or-temporal-endemisation-as

'existentialising/contextualising/textualising-contiguity reprisings' of
psychopathic postlogism -slantedness, inducing derived- perversion-of-
reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > as from 'mental-as-prelogism' -as-of-conviction,-in-
profound-supererogation -<existentially-veridical-'attendant-
intradimensional-apriorising/axiomatising/referencing-'logical-dueness-
precedes-disontologising-logical-outcome-arrived-at> investment
followed by muddled- reference-of-thought in cohering-to-postlogism -
set-of-narratives in denaturing -prelogism -as-of-conviction,-in-
profound-supererogation -<existentially-veridical-'attendant-
intradimensional-apriorising/axiomatising/referencing-'logical-dueness-
precedes-disontologising-logical-outcome-arrived-at> arising as a
result of the registry-worldview relative-ontological-incompleteness

incrementalism—akrasiatic—incrementalism-in-relative-ontological-incompleteness —
incompleteness\(^{50}\) drag/interiorising’-of-motif-and-apriorising/axiomatising/referencing>—
enframed-conceptualisation as to dimensionality-of-desublimating-lack-of	


intemporality\(^{52}\) intemporality / longness–of–register–of–meaningfulness–and–teleology


representation/mentation/consciousness-awareness-teleology\(^{100}\), (with regards to the ‘full incipient supererogating breadth of human intelligibility transmutation’ exuding ‘\(<\text{supererogatory-human-subpotency}>\)–effecting imbued epistemic-totalising\(^{12}\) preformulating/preframing/premeaningfulness of notional–originariness-parrhesia,–as–spontaneity-of-aestheticisation’ before the incipience of metaphoricity\(^{1}\) and then \(^{56}\) meaningfulness-and-teleology\(^{100}\) as to existentialising-frame) behind the ‘substantive existentialising/contextualising/textualising-contiguity\(^{39}\) hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-tissue-of–social-emanance’, intemporality ‘in reflecting human profound ontological-performance’ -\(<\text{including-virtue-as-ontology}>\) as of \(^{61}\) nonpresencing-\(<\text{perspective–ontological-normalcy/postconvergence}>\) epistemic-conception of intemporal individuation’ it is herein contended (beyond naivist human intragenerational/intradimensional conception of individual persons punctual existential ontological-performance\(-\<\text{including-virtue-as-ontology}>\)/morality/ethics/etc. so-construed as to the given registry-worldview/s/dimension’s \(<\text{preconverging~'motif-and-apriorising/axiomatising/referencing~'imbuing'>~existentialising—enframing/imprintedness~(as-to~ historicity-tracing~in-presencing~hyperrealisation/hyperreal-transposition)~shallow social-functioning-and-accordance—as-of-social-stake-contention-or-confliction), speaks to ‘the sole veridically scientific conception of human ontological-performance\(^{72}\)\(-\<\text{including-virtue-as-ontology}>\) 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 profoundness/ontologising-depth is of non-disjointedness/contiguity/coherence’ (in its
‘<amplituding/formative>disposedness—(as-to-orientation/value-construct/valuation—and—derived-parameterising) and
nondisjointedness/entailment-of-prospective- nonpresencing> - (as of relative apriorising/axiomatising/referencing- (of- existentialising/contextualising/textualising-contiguity )—

constitutedness towards relative apriorising/axiomatising/referencing- (of–existentialising/contextualising/textualising-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 trepidatious-consciousness, base-institutionalisation–ununiversalisation warped-consciousness, universalisation–non-positivism/medievalism preclusive-consciousness, our present positivism–procrypticism occlusiveconsciousness and prospective notional–deprocrypticism protensive-consciousness), speaking of human teleology\textsuperscript{100} so-construed as ‘human phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological (so-reflecting <amplituding/formative> disposedness (as-to-orientation/value-construct/valuation–and–derived-parameterising) and <amplituding/formative> entailment (as-to-totalising– contiguous/coherent–factuality-of-variability)), underlied as of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility –(imbued-and:

of re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting) of human
meaningfulness-and-teleology with respect to ‘human existential-instantiations of both manifest motif (outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation) and associated/attendant manifest aposteriorising/logicising/deriving/intelligising/measuring
meaningfulness-and-teleology; with human limited-mentation-capacity-deepening (as to aestheticisation–and–aestheticisation-towards-ontology) speaking to an emphasis on both human knowledge ‘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 so-socially-and-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 straddling both aestheticisation (generativity potential) and aestheticisation-towards-ontology (ontological-performance-potential) of human meaningfulness-and-teleology’ speaks to the
‘epistemic successes and failures of human aestheticising’ as to human ontological-performance

leading up to science/ontology as aestheticisation-towards-ontology (ontological-performance

potential) such that the philosophical notionally reflects ‘human solipsistic impulse/intuition for

prospective re-originariness/re-origination of intelligibility-and-knowledge as-looping-with prior social-emanance (society) already developed-and-developing formulaic institutionalisation conception of intelligibility-and-knowledge’ implying that the philosophical thus necessarily permeates all human subject-matter as to their prospective re-originariness/re-origination possibilities (even though as to a practical division-of-labour the philosophical covers the upper ontologies of human meaningfulness-and-teleology including metaphysics, ethics, etc.) whereas science (including the aspiration of the human and social sciences) is thus but the exactifying/precisioning–of-sublimation–as-to-entailing-theoretical,-conceptual-and-operant-implications of the philosophical from which it emerges as of natural philosophy (and ‘human-nature philosophy as to human self-reflexive construal of the human and social’ so-associated with aspiring human and 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 ⟨blurring/undermining-of-prospective-
totalising-entailing,-as-to-entailing- ⟨amplituding/formative–epistemicity⟩ totalising-in-relative-ontological-completeness ⟩ 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 or totalising-entailing–reconstrual to the sublimating-validation/desublimating-invalidation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation that can establish the historiality/ontological-eventfulness /ontological-aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence–reflected-’epistemicity-relativism’⟩ of philosophical knowledge to avoid its degeneracy into a poor and relic/artifactual knowledge-reification pedantic gesturing of mere aestheticisation hardly appreciative of the cogency of ‘relative-ontological-incompleteness’/relative-ontological-completeness ⟨sublimating–referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative–supererogating–
<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence⟩⟩ as to human-and-social–expectations/anticipations—metaphoricity—as-rede-
mentating/restructuring/reparadigming–psychologism” as to a conception of cumulative/recomposuring knowledge allowing for future
knowledge-reification beyond a naïve institutionalised social-vestedness/normativity as to relic/artifactual conception of knowledge weakened to the questioning of how-does-it-knows-that-what-it-says-is-true especially when it adopts disparateness-of-conceptualisation-
<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’ /> over foregrounding—entailment-
(postconverging–narrowing-down–sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
reflecting-‘immanent-ontological-contiguity ’;-as-operative-notional–deprocrypticism) that sublimatingly 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 different-from/completentary-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,-
elucidations’ may be required for science’s very own further development in its prospective aporeticism-overcoming/unovercoming (as increasingly appreciated with a postmodern influence and conception of 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-reflect by the veracity of the metaphoricity\textsuperscript{14} or enframed–unenframed or enframed-overflowing or re-originary-as-unenframed/unbeholdening/oulier-conceptualisation\textsuperscript{imbuend-postconverging/dialectical-thinking} ‘projective-insights’/‘epistemic-projection-in-conflatedness ‘of-notional–deprocrypticism-prospective-sublimation\textsuperscript{1/1} that truly underlies all human ‘meaningfulness-and–teleology\textsuperscript{1/0} 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–scientific accounts); but then human limited-mentation-capacity-deepening as to aestheticisation–and–aestheticisation-towards-ontology necessarily priorly conforms to existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation–as-to-perspective–ontological-normalcy/postconvergence-implied–prospective-aporeticism–overcoming/unovercoming> (and so over any human-subpotency institutionalising conceptions like philosophy and science), and in the bigger picture in this regards the institutionalised conception of philosophy for instance is a distorted Western metaphysics-of-presence–(implicated–nondescript/ignorable–void –as-to– presencing–absolutising-identitive-constitutedness ) notion of the more universal concept of overall human knowledge (pure and simple), with the flaw that speaking of say non-Western philosophy is a misnomer so-construed as ‘a distorted and undue epistemic intercession of supposed Western philosophy as a reference point of conception into any non-Western society aestheticisation–and–aestheticisation-towards-ontology notion of overall human knowledge’ (as to any such non-Western social dynamics very own originariness-parrhesia–as–spontaneity-of-aestheticisation

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inducing of prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation) and furthermore such a misnomer as to its metaphysics-of-presence- (implicit ‘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 diffusional process critically leading to various social setups dynamics of relative-ontological-completeness in renewing of human ‘meaningfulness-and-teleology’;¶ human limited-mention-capacity-deepening thus implies that ultimately the actual knowledge attitude is that of the creative generation, elucidation and exactifying/precisioning—of-sublimation—<as-
to-entailing-theoretical,-conceptual-and-operant-implications of human meaningfulness-and-teleology and so as to the requisite originariness-parrhesia,–as–spontaneity-of-aestheticisation—supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—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-aspects as to specific human perception of artistic sublimation; and in this regards human limited-mentation-capacity-deepening needs to factor in that much of the institutional confusion associated with the artistic, philosophical and scientific speaks more of presencing—absolutising-identitive-constitutedness<preconverging ‘motif-and-apriorising/axiomatising/referencing’–imbuing>existentialising—enframing/imprintedness<as-to historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> conscious and unconscious institutional politics of self-preservation whether from 'institutionalised philosophy' or 'institutionalised science' as to the overall politicisation of knowledge given that human limited-mentation-capacity warrants human
institutional specialisations as subdividing the overall human knowledge aestheticisation—and—aestheticisation-towards-ontology (while factoring that existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation <as-to-perspective—ontological-normalcy/postconvergence-implied—prospective-aporeticism—overcoming/unovercoming> is not beholdening to any such human-subpotency institutionalising) implying that scientific achievements are de facto philosophical achievements as inherent to the practice of science is notionally/epistemically ‘implicated philosophy’ whether the scientist is explicitly conscious or not of this such that faced with scientific dilemma some of the most novel philosophies are implicitly articulated in scientific works in need for their philosophical explicitation (as herein explicated as to the fact that nascent-particular/incipient-and-material/technical-sublimations <blinded-to-their-relative-ontological-completeness — reference-of-thought—devolving> actually point to an overall <reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning sublimation as for instance with Newtonian physics pointing to an overall positivism/rational-empiricism <reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning), and likewise the scientific methods/methodologies/approaches were developed by philosophers involved in natural philosophy knowledge-reification gesturing firstly as thought experiments and thereafter articulating effective practical methodologies not because they gave up on natural philosophy but
because their normal living experience cognition they used was no longer sufficient for a more profound and creative insight into abstruse phenomenality and so they expanded upon their normal living experience cognition associated with thought experiments to ‘exactifying/precisioning–of-sublimation–as-to-entailing-theoretical, conceptual-and-operant-implications’ framework of controlled experiences involving control methods’ as extension of their normal living experience cognition into the existentially atypical manifestation of natural phenomena and this is the very true meaning of scientific approaches and methods as not breaking away from philosophising but rather extension of philosophising into methodologically framed and controlled experiences known as experiments (with the naïve perspectiveless/soulless adoption of methods/methodologies/approaches in many a domain-of-study today by the mere token that this is the practice in the natural sciences losing sight of the underlying and relevant philosophising of such methods/methodologies/approaches as to profound and creative supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of- apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation required for the relevant domain-of-study as to reflecting its given epistemic-conception phenomenal/manifest–subpotency–(in-transitive-conflatedness–reflexivity, in-the-full-potency-of-existence’s–sublimating–nascence) pertinence to which any such scientific methods/methodologies/approaches are rather subjected).
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-
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 that equates/level-down everything across space and time as to wrongly imply everything is of the same ontological-contiguity as to the proliferation of isms–conceptualisations without any ‘relative-ontological-completeness’ 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–existentialising/contextualising/textualising-contiguity ‘s-reifying-or-elucidating-of ‘prospective-relative-ontological-completeness’,-rather-enabled-<by-a- nonpresencing-divulging-of-momentous- historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> with no contiguous knowledge-reification gesturing (as to when for instance such notions as humanism and antihumanism, enlightenment and counter-enlightenment, etc. seem to imply that the latter conceptualisations are against humanity or enlightenment rather than being more profound conceptions of humanity and enlightenment over the former as shallow conceptions thus inducing blurriness of thought) and in a further twisted relic/artifactual approach
the very notion of postmodernism as of ‘postmodern-thought elucidation of ontologically-flawed desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’ is paradoxically construed as postmodern condition as of the modern’s take prospective uninstitutionalised-threshold of procrypticism or disjointedness—as-of-reference-of-thought (as to an academically induced confusion equating postmodern-thought with the analytical criticism of modern society’s metanarratives so-articulated by postmodern-thought more like paradoxically qualifying budding-positivists critiquing of the non-positivising medieval-world/medievalism as the medieval condition) with all this contradictory pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation ⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-⟨amplituding/formative–epistemicity⟩totalising~in-relative-ontological-completeness⟩ arising because of the precedence of institutional self-preservation over existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation as we can easily appreciate that the lack of blurriness in many a natural science as to an untenable constraining of social universal-transparency ⟨transparency-of-totalising-entailing,-as-to-entailing-⟨amplituding/formative–epistemicity⟩totalising~in-relative-ontological-completeness⟩ will avert any such relic/artifactual approach to knowledge (say for instance construing modern genetics as a deeper conception of hereditary as anti-hereditary or say quantum physics as a deeper conception of physics as anti-physics along the lines of equating/leveling-down everything across space and time as of naive
absolutising conceptual-patterning-{as-devoid-of
existentialising/contextualising/textualising-contiguity 's-reifying-or-
elucidating-of ‘prospective-relative-ontological-completeness ',-rather-
enabled-<by-a- nonpresencing-divulging-of-momentous-

historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism’>}) and isms–conceptualisations because of
institutional pre-eminence/imprimaturing 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{101} insight (manifested beyond-the-
consciousness-awareness-teleology\textsuperscript{100}-<in-existential-extrication-as-of-
existential-unthought>) when going about knowledge-reification in
domains-of-study subject to blurriness\textsuperscript{87}, 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{98} has to be epistemically affirmed while
the desublimating relative-ontological-incompleteness\textsuperscript{99} 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
enabled-by-a-nonpresencing-divulging-of-momentous-historiality/ontological-eventfulness/ontological-aesthetic-tracing/<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> 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 bla 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 meaningfullness-and-teleology value-construct and shallow-supererogating methodologising/mutualising/organising/institutionalising <preconverging~'motif-and-apriorising/axiomatising/referencing’—imbuing>-existentialising—enframing/imprintedness (as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) as we can appreciate for instance that such modern developments like nuclear science, general technical progress and even the Internet today require corresponding human referencing/registering/decisioning social and institutional sublimation that cannot simply be assumed by ‘default of institutional status/pre-eminence’ without profound questioning and reflection for corresponding prospective sublimation as to
nonpresencing-<perspective–ontological-normalcy/postconvergence>epistemic-projection), and in this regards as to human limited-mentation-capacity-deepening as being ever always about the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising–purview-of-construal (de-mentating/structuring/paradigming the veracity of knowledge necessarily as being in ontological-contiguity" ), knowledge-reification construed as of interpretation of say a given historical figure’s theory/philosophy/thought is ever always ‘priorly about the interpreter’s relative-ontological-completeness constructive construal as to the starting reference which is the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’ such that in reality ‘the ontological-veracity of interpretation is never truly about a relic/artifactual notion of interpretation of any given historical figure’s theory/philosophy/thought without involving any relative-ontological-completeness conception as to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’ but rather any such a given historical figure articulate their theory/philosophy/thought as of the projected ontological-veracity they make of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–
epistemicity>totalising–purview-of-construal, with existence being exactly the ‘starting/instigative concern (as to relative-ontological-
completeness\textsuperscript{58} construal) of the interpreter’ and thereof deriving the \textsuperscript{46}historiality/ontological-eventfulness\textsuperscript{57}/ontological-aesthetic-tracing\textsuperscript{37} <perspective–ontological-normalcy/postconvergence-reflected-epistemicity-relativism’> implications (as to aestheticisation and aestheticisation-towards-ontology) with respect to the given historical figure’s theory/philosophy/thought as to relative-ontological-completeness\textsuperscript{58} 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\textsuperscript{amplituding-formative–epistemicity}>totalising–purview-of-construal there was no better interpretation of say the prior foregoing physics as to when say Einsteinian physics was introduced as rather providing the more profound epistemic-projection perspective for appreciating the \textsuperscript{46}historiality/ontological-eventfulness \textsuperscript{37}/ontological-aesthetic-tracing\textsuperscript{57} <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{58} 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{57}
gesturings respectively which by their underlying/organising implicated ‘projective-insights’/‘epistemic-projection-in-conflatedness’ of apriorising/axiomatising/referencing as to human limited-mentation-capacity-deepening as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as to ‘human<amplituding/formative–epistemicity>totalising~purview-of-construal, as so-explicated herein, stand-out particularly as to their re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking -‘projective-insights’/‘epistemic-projection-in-conflatedness’-of-notional–deprocrypticism-prospective-sublimation) of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as to ‘human<amplituding/formative–epistemicity>totalising~purview-of-construal and thus de-mentatively/structurally/paradigmatically effectively enabling the construal of sublimating ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’> implications of relative-ontological-completeness just as it is so-implicated in the natural sciences (unlike many a presencing—absolutising-identitive-constitutedness knowledge-reification posturing which are de-mentatively/structurally/paradigmatically bogged down in desublimating ‘historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition as to their relic/artifactual postures equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning-{as-devoid-of–
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 \[\{<\text{amplituding/formative}>\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness} /\text{transvaluative-rationalising/ transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation}\}\] that motivated the given historical thinker in the first place as to succeeding human generations relaying the prospective existentialising sublimation of their thought for human progress and so as we can appreciate that the ‘development of the mind’ that led say Mendel or Pasteur or Einstein or Newton, etc. to develop their theories will not naively construe that their worth lies in hereditary biology or germ theory or physics, etc. remaining at the level they left it as the greatest scientist of their time but rather how this is prospectively historically enabling to the overall human scientific project continuum even if their ideas come to pass as no longer the most up-to-date), with this \[^{4}\text{historiality/ontological-eventfulness} /\text{ontological-aesthetic-tracing}\] \[^{3}\text{perspective–ontological-normalcy/postconvergence-reflected-}\] \[^{6}\text{epistemicity-relativism}^>\] insight explicitly reflected and elaborated herein as to the ontological-contiguity—of-the-human-institutionalisation-process\[^{65}\] imbued \[^{4}\text{historiality/ontological-\}

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

projective-insights of ‘relative-ontological-incompleteness’/relative-ontological-completeness


<amplituding/formative>notional–preempting—disjointedness-as-of-reference-of-thought dimensionality-of-sublimating


projected apriorising/axiomatising/referencing–psychologisms) thusly striving to explain everything as of human-subpotency fatedness-of-sublimation-over-desublimation, to existence-potency sublimating–nascence,-disclosed-from-prospective-epistemic-digression (in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process),¶ with human limited-mentation-capacity-deepening as of the-very-same-immanent-
existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<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-enunframed/unbeholding/outlier-conceptualisation–imbuend-
postconverging/dialectical-thinking –‘projective-insights’/epistemic-
projection-in-conflatedness ‘of-notional~deprocrypticism-prospective-
sublimation’/relative-ontological-incompleteness’/relative-
ontological-completeness
(sublimating–referencing/registering/decisioning.–as-self-becoming/self-
conflatedness /formative–supererogating–‘projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-

to-come-to-terms-with/to-respond-to prospective sublimating meaningfulness-and-teleology\textsuperscript{50} as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{57} as of human underlying ontological-commitment\textsuperscript{65}—<implied—self-assuredness-of-ontological-good-faith/authenticity→postconverging—de-
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\textsuperscript{69} apriorising/axiomatising/referencing construct logical-bases/logics—<as-to—transversality<for-sublimating—
existential-eventuating/denouement>~of-affirmative-and-unaffirmative—
disambiguated-‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{70} 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\textsuperscript{57} as of human underlying ontological-commitment\textsuperscript{65}—<implied—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
animistic change of apriorising/axiomatising/referencing construct as
mentality rather than any engagement as of prior animistic
meaningfulness apriorising/axiomatising/referencing construct logical-
basis/logic—<as-to—transversality<for-sublimating—existential—
development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-
teleology\(^{100}\) as with the respective emphasising of non-universalising
logical-basis/logic–as-to—transversality–for-sublimating–existential-
eventuating/denouement–of-affirmative-and-unaffirmative–
disambiguated–motif-and-apriorising/axiomatising/referencing’
non-positivising/non-rational-empiricism logical-basis/logic–as-to—
transversality–for-sublimating–existential–
eventuating/denouement–of-affirmative-and-unaffirmative–
disambiguated–motif-and-apriorising/axiomatising/referencing’
and
disjointing/disparateness/disentailing logical-basis/logic–as-to—
transversality–for-sublimating–existential–
eventuating/denouement–of-affirmative-and-unaffirmative–
disambiguated–motif-and-apriorising/axiomatising/referencing’
(with regards to the apriorising/axiomatising/referencing construct of
meaningfulness-and-teleology\(^{100}\) by ancient-sophists, medieval-
scholastics and modern-day pedantising/muddling/formulaic-hollowing-
out—in-subontologisation/subpotentiation–blurring/undermining-of-
prospective-totalising-entailing,–as-to-entailing–
<amplituding/formative–epistemicity>totalising—in-relative–
ontological-completeness \(\) (to undermine prospective \(^{100}\) universalising-
idealisation, budding-positivism and postmodern-thought respectively)
and involving ‘their seeding-misprising ontological-bad-
faith/inauthenticity ~preconverging–de-
mentating/structuring/paradigming\(^{55}\) 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 {blurring/undermining-of-prospective-
totalising-entailing,-as-to-entailing-<amplifying/formative-
epistemicity>totalising~in-relative-ontological-completeness} 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-redek-
mentating/restructuring/reparadigming—psychologism’; human
limited-mentation-capacity-deepening as of organic-knowledge more
critically involves ‘the requisite fundamental knowledge-reification’
gesturing point-of-departure’ as referencing/registering/decisioning
nascent-particular/incipient-and-material/technical-sublimations
<blinded-to-their-relative-ontological-completeness—reference-of-
thought-devolving> by ‘their very own sublating prospective/nascent
relative-ontological-completeness’ reference-of-thought/grandest-
axiomatic-construct—as-to-referencing/registering/decisioning’ in order
to fulfil the requisite “maximalising-recomposuring-for-relative-
ontological-completeness”—unenframed-conceptualisation for effective
theoretical–conceptual–operant conceptualisation enabling ‘sublimating
supererogatory—unbeholdening-conflectedness
subontologisation/subpotentiation\textsuperscript{(blurring/undermining-of-prospective-
totalising-entailing,-as-to-entailing- <amplituding/formative–
epistemicity>} totalising~in-relative-ontological-completeness\textsuperscript{as to}
their flawed fundamental knowledge-reification\textsuperscript{7} gesturing point-of-
departure cannot intelligibly conceptualise the effective theoretical–
conceptual–operant implications warranting the ‘prospective/nascent
relative-ontological-completeness\textsuperscript{8} reference-of-thought/grandest-
axiomatic-construct—as-to-referencing/registering/decisioning’
respectively of Socratic-philosophers \textsuperscript{4/11}universalising-idealisation
knowledge-reification\textsuperscript{7} gesturing’, budding-positivists ‘rational-
empiricism/positivism knowledge-reification\textsuperscript{9} gesturing’ and prospective
postmodern-thought ‘ deprocrypticism–or–preempting—disjointedness-
as-of-\textsuperscript{5}reference-of-thought knowledge-reification\textsuperscript{7} gesturing’ (as
reflecting a rather more fundamental apriorising and psychoanalytic
presublimating defect warranting prospective psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring to
supersede such \textsuperscript{8}presencing—absolutising-identitive-constitutedness
mental-flex equating/leveling-down everything across space and time as
of naive absolutising conceptual-patterning-(as-devoid-of–
existentialising/contextualising/textualising-contiguity ’s-reifying-or-
elucidating-of-’prospective-relative-ontological-completeness ’, rather-
enabled-<by-a- nonpresencing-divulging-of-momentous-
historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-
 ‘epistemicity-relativism’>) and isms–conceptualisations and so in lieu of
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/reparadigmimg–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
beholding upon existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation\(^7\) and speaks to \(^5\)<amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\(^9\) 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)\(^7\) (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-teleology\(^8\)
that projects requisite \(^5\)<amplituding/formative>disposedness-\(\text{as-to-~}
orientation/value-construct/valuation–and–derived-parameterising) and
<amplituding/formative>entailment (as-to-totalising-
contiguous/coherent–factuality-of-variability));
ultimately, as to the fact
that human limited-mentation-capacity-deepening is all about ‘genuine
knowledge-reification’ framework involving a detour to existence-
potency/sublimating–nascence,-disclosed-from-prospective-epistemic-
digression in epistemic-totalisingly–resubjecting the collective and
individual mortals that we are (however the emotional-involvement as
succumbing to temporal impulses is exactly what leads to relic/artifactual
conceptions of knowledge bent on institutional self-preservation rather
than attending to prospective aporeticism-overcoming/unovercoming),
there can’t be any pretense as of vague human-subpotency temporal
purposes to compromise knowledge as to the fact that only the
‘affirmation as of sublimating veracity’ or ‘unaffirmation as of
desublimating impertinence’ reflects organic-knowledge as to its
requisite
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation
rather than any social or institutional
extrinsic-attribution decadent crafts perceived as superseding the
requisite intrinsic-attribution for genuine knowledge (even to the extent of
temporal institutional or social non-recognition as the primary purpose
of knowledge, especially as it reflects prospective human destructuring-
threshold–uninstitutionalised-threshold /presublimating–
desublimating-decisionality/of-ontological-performance \[ \langle \text{including-virtue-as-ontology} \rangle, \] is to enable the social and institutional attendance-to/dealing-with its prospective aporeticism-overcoming/unovercoming as to human self-surpassing and by this token rather construing of practices of institutional or social recognition within prior institutionalised framework as dispensable/superfluous with regards to prospective knowledge imbued transcendence-and-sublimity/sublimation/supererogatory-de-mentativity parrhesiastic purposes of prospective knowledge-reification \[ \langle \text{including-virtue-as-ontology} \rangle, \] and so beyond presentencing—absolutising-identitive-constitutedness \[ \langle \text{amplituding/formative–epistemicity} \rangle \text{totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag} \] and blurriness induced pedantic abandonment to desublimating incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation (in lieu of sublimating maximalising-recomposuring-for-relative-ontological-completeness—enframed-conceptualisation with the so-induced universal-transparency \[ \langle \text{transparency-of-totalising–entailing,–as-to-entailing–} \text{amplituding/formative–epistemicity} \rangle \text{totalising–in-relative-ontological-completeness} \] part-and-parcel of the process of human crossgenerational transformation more critical and important than any punctual enframed notions of knowledge acquiescence) and with the appropriate intellectual attitude being one beyond the immediate \[ \langle \text{preconverging–'motif-and-apriorising/axiomatising/referencing–'imbuing–existentialising—} \text{enframing/imprintedness–(as-to– historicity-tracing–in-presencing–} \]
hyperrealisation/hyperreal-transposition) as to ‘fundamentally skewing the dynamism in the play of temporal-and-intemporal-dispositions of social-stake-contention-or-confliction of the social-construct towards sublimating ontological-good-faith/authenticity’\(^{69}\)~postconverging~dementating/structuring/paradigming’ and in this regards knowledge-reification\(^{87}\) can only extend as far as eliciting human ontological-commitment’ \(<\text{implied—self-assuredness-of-ontological-good-faith/authenticity}>\)~postconverging~dementating/structuring/paradigming~as-being-as-of-existential-reality>\> as to existence—as-sublimating-withdrawal and subsequent secondnatured human institutionalisation from the \(^{104}\)universal-transparency\(^{105}\)~(transparency-of-totalising-entailing,~as-to-entailing~\(<\text{amplituding/formative–epistemicity}>\text{totalising~in-relative-ontological-completeness}>\)>), but knowledge-reification’ ends/should-not aspire to any ‘convincing’ of ontological-bad-faith/inauthenticity’~preconverging~dementating/structuring/paradigming’ as the latter is nothing but a circular process that only ends up degrading knowledge into falsehoods as individual supererogatory–shallowness or supererogatory–profundness 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
logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation —<construed-as-to-act-execution-or-logical-implications-of-‘notion-of-agreement-or-disagreement’>
supposedly-apriorising-in-conviction-as-to-profound-supererogation

maximalising-antiakrasiatic–maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation—as-to-
for-relative-historiality/ontological-eventfulness/ontological-aesthetic-tracing
ontological-completeness — ‘epistemicity-relativism’ —
unenframed-conceptualisation exteriorising/deneuterising ‘of-motif-and-
apriorising/axiomatising/referencing>—unenframed-conceptualisation as to dimensionality-of-sublimating

existentialising/contextualising/textualising-contiguity ’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-
reference-of-thought- devolving-as-of-instantiative-context as to existence-potency ~sublimating–nascence,-disclosed-from-prospective-
epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-
further-epistemically-unconceal-the-very-ontologically-same-existential-
reality over wrongly-projected
decontextualising/unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-construal (preconverging-or-
dementing –apriorising-psychologism reference-of-thought in threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
supererogation -<as-to–‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>
as shallowness-of-thought-or-unsophistication-of-understanding))

meaningfulness and-teleology meaningfulness as of its inherent ‘apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’ as apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity )—
confatedness’-with-existence,-as-defining-backdrop-Being-
development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of–meaningfulness-and-teleology’-as-well-as-derived-conventioning-referencing-with-regards-
to-institutional-development–as-to-social-function-development-and-
living-development–as-to-personality-development-possibilities; construed as \(\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating}\) reference-of-thought\(\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating meaningfulness-and-teleology}\) defining any given registry-worldview/dimension in reflection of the fact that there can only be one \(\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating meaningfulness-and-teleology}\) as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to ‘human\(\text{amplituding/formative–epistemicity}>\text{totalising–purview-of-construal’ for inducing intelligibility, such that the reification\(87\) issue/problem with meaningfulness-and-teleology\(100\) is rather derivational as of human relative ontological-performance\(12\)-<including-virtue-as-ontology> as of ‘various relative-ontological-completeness\(82\)-of’ reference-of-thought’ in reflecting meaningfulness-and-teleology\(100\) as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to ‘human\(\text{amplituding/formative–epistemicity}>\text{totalising–purview-of-construal’ as from existence-potency\(38\)-sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-notional–projective-perspective over human-subpotency epistemic-or-notional–projective-perspective (thus inducing successive relative apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology\(100\)) as well as the given \(\text{amplituding/formative–epistemicity}>\text{totalising temporal-to-intemporal ontological-performance}\(22\).
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/throwness-disposition,—as—reproducibility-of-aestheticisation as reasoning-from-results/afterthought (as to elicitable＜amplituding/formative＞ wooden-language-imbued—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–dementating/structuring/paradigmning –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–
existentialising/contextualising/textualising-contiguity )—
confledness ,in-self-becoming/self-confledness/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–
existentialising/contextualising/textualising-contiguity )—
confledness ,in-self-becoming/self-confledness/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–
existentialising/contextualising/textualising-contiguity )—

conflatedness , in-self-becoming/self-conflatedness /formative–

existentialising/contextualising/textualising-contiguity )—

conflatedness , in-self-becoming/self-conflatedness /formative–

supererogating> arises because of prior relative-ontological-incompleteness shiftiness-of-the-Self associated with human sovereignconstructs in <amplituding/formative–

epistemicity> totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag which can
naturally be overcome 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 \(^3\) resources-and-talent focussing for knowledge-reification\(^4\)', but then sophistic/pedantic dispositions as of social-stake-contention-or-confliction in \(^5\) incrementalism-in-relative-ontological-incompleteness\(^6\)—enframed-conceptualisation with regards to such issues like climate change, public policy, etc. can turn around and wrongly reaffirm the 'ontological-veracity of human

<amplituding/formative>\(^8\) wooden-language-\{imbued—averaging-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–

existentialising/contextualising/textualising-contiguity )—

conflatedness\(^7\)-in-self-becoming/self-conflatedness /formative–

supererogating\(^9\) to undermine such 'prospective 'meaningfulness-and-

teleology\(^10\) routing ontologically-hegemonising-narrative\(^11\) as to

psychoanalytic-unshackling/memetic-reordering/institutional-

recomposing' enlightenment from its dispensing-with-immediacy-for-

relative-ontological-completeness\(^12\)-by-reification\(^13\)/contemplative-

distension \(^6\) 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-
existentialising/contextualising/textualising-contiguity )—
conflatedness , in-self-becoming/self-conflatedness /formative-
supererogating>  relation with <amplituding/formative>8wooden-
language-(imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-
teleology -as-of-‘nondescript/ignorablevoid’-with-regards-to-
prospective-apriorising-implications> ) but rather is in an
enlightening/educating deferential-formalisation-transference posture of
‘prospective 56meaningfulness-and-teleology"" routing ontologically-
hegemonising-narrative 4 as to psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring’, and this relation between flawed
sophistic/pedantic social-stake-contention-or-confliction encouraging of
<amplituding/formative>8wooden-language-(imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology -as-of-‘nondescript/ignorablevoid’-
with-regards-to-prospective-apriorising-implications> } propositional-
convincing-of-dialogical-equivalence-<as-to-
psychologismic~apriorising/axiomatising/referencing-(of-
existentialising/contextualising/textualising-contiguity )—
conflatedness , in-self-becoming/self-conflatedness /formative-
supererogating> in 51incrementalism-in-relative-ontological-
incompleteness 99—enframed-conceptualisation and veridical intellectual
‘prospective 56meaningfulness-and-teleology"" routing ontologically-
notional–deprocrypticism) as of its construction-of-the-Self from whence its devolving specialisms/profound knowledge-construct can then be socially engaged in deferential-formalisation-transference undermining sophistry, and so in the sense that it is only because by-and-large every modern human construction-of-the-Self is positivistic/rational-empirical as of reference-of-thought-level that the possibility of devolving specialisms/profound positivistic knowledge-construct can arise (without the possibility of its sophistic/pedantic social-stake-contention-or-confliction undermining with regards to eliciting non-positivism, supernaturalism, etc. <amplituding/formative> wooden-language (imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—’nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>) even when the vast majority of humans never have a thorough grasp of any specifically given specialism/profound positivistic knowledge-construct say modern medicine, physics, social science, etc., and likewise the sophistic/pedantic difficulty facing the prospective possibility of notional–deprocrypticism as it is prospectively reflective of our present positivism–procrypticism uninstitutionalised-threshold lies in the fact that it is highly liable to present social-stake-contention-or-confliction procrypticism–or–disjointedness-as-of—reference-of-thought sophistry ‘flawed encouraging of propositional-convincing-of-dialogical-equivalence-as-to—psychologismic–apriorising/axiomatising/referencing-(of—existentialising/contextualising/textualising-contiguity)—
sophistic/pedantic undermining like the eliciting of various temporal manifestations of disjointedness-as-of-reference-of-thought as of social-stake-contention-or-confliction implications) even if the vast majority of humans don’t have a thorough grasp of notional--deprocrypticism implied profound/specialisms knowledge-construct implications.

neuterising\textsuperscript{58} neuterising—ascriptivity/ascription-hardening/pseudo-referentialism-as-epistemically-flawed— presencing—absolutising-identitive-constitutedness—or—identitive-constitutedness-as-'epistemic-totality\textsuperscript{\textgreek{gamma}}'- dereification -in-dissingularisation-as-to-the-

disjointedness/disentailment-of presencing—absolutising-identitive-constitutedness > -as-flawed-epemic-determinism

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


withdrawing,-eliciting-of-prospective-supererogation-<as-to-
perspective–ontological-normalcy/postconvergence-implied-‘prospective-
aporeticism-overcoming/unovercoming’>, and so as of the relative-
ontological-completeness\(^8\) prospective registry-worldview’s/dimension’s
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment–for–conceptualisation  ‘induced postconverging/dialectical-
thinking’\(^7\)–qualia-schema as from its apriorising-pyschologism/mental-
schema implicated value-ricochetting/transvaluation—as-to-prospective-
relative-ontological-completeness\(^5\) superseding of the relative-
ontological-incompleteness\(^9\) prior registry-worldview’s/dimension’s
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment–for–conceptualisation  ‘implied prior postconverging/dialectical-
thinking’\(^7\)–qualia-schema which becomes prospectively a prior
preconverging/dementing\(^9\)–qualia-schema’ (thus grasping the
‘teleologically-determinative ontological-primemovers-totalitative-
framework’\(^3\) of the prior registry-worldview’s/dimension’s
meaningfulness so-construable as of its preconverging/dementing –
qualia-schema reflection of its destructuring-threshold
(uninstitutionalised-threshold /presublimating–desublimating-
decisionality)–of-ontological-performance ˘<including-virtue-as-
ontology>);\(\|\) as the prior registry-worldview’s/dimension’s
destructuring-threshold {uninstitutionalised-threshold /presublimating-
desublimating-decisionality}–of-ontological-performance ˘<including-

(<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

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manifestation is rather a ‘secondnatured positive-opportunism’ implied mechanical-knowledge’ but then the very possibility for prospective originariness-parrhesia, – as – spontaneity-of-aestheticisation inducing of prospective reproducibility — mathesis/motif/thrownness-disposition, – as – reproducibility-of-aestheticisation (as to when ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency ~ sublimating-nascence, disclosed from prospective-epistemic-digression from such human-subpotency prior reproducibility — mathesis/motif/thrownness-disposition, – as – reproducibility-of-aestheticisation is implied), lies with the organic-knowledge reconstrual of anamnesis as of ‘the ontological-contiguity — of-the-human-institutionalisation-process (ecstatic-existence prospective digression induced epistemic-ricochetting/transepistemicity) dimensionality-of-sublimating

\[
\langle \text{amplituding/formative} \rangle \text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation} \rangle \text{ as to difference-conflatedness-as-to-totalitative-reification -in-singularisation}<\text{as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing}> -as-veridical-epistemic-determinism',

equivalence/correspondence antiakrasiat-aspiration ontological-performance\textsuperscript{72}<including-virtue-as-ontology>\textsuperscript{100} and it is herein that the notion of construction-of-the-Self is central as to the implication that meaningfullness-and-teleology\textsuperscript{100} ontological-performance\textsuperscript{72}<including-virtue-as-ontology> involves ‘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}’ in order for the upholding of anamnesis (as to when ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency\textsuperscript{85}~sublimating–nascence, disclosed from prospective epistemic-digression from such human-subpotency prior reproducibility—mathesis/motif/throwness-disposition, as–reproducibility-of-aestheticisation is implied), as to the fact that with regards to social-stake-contention-or-confliction the prior registry-worldview’s/dimension’s prior reproducibility—mathesis/motif/throwness-disposition, as–reproducibility-of-aestheticisation <amplituding/formative>\textsuperscript{8} wooden-language\textsuperscript{imbued—temporal—mere—}

form/virtualities/dereification /akrasiatdrag/denatured/preconverging-or-dementing –narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology ) at its destructuring-threshold (uninstitutionalised-threshold\textsuperscript{103}/presublimating—desublimating—decisionality)–of-ontological-performance\textsuperscript{72}<including-virtue-as-ontology> cannot uphold/uptake the prospective registry—


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-<perspective–ontological-normalcy/postconvergence>
speaks to the transcendental-signifier/transcendental-enabling/sublimating/supererogatory—youngs—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-de-
mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation’ supersedes the ‘scalality/immanency of existence’s ontological-normalcy/postconvergence’; ¶ this further explains why
(speaking of human-subpotency ontological-performance -<including-
virtue-as-ontology> perspective of the changing transcendence-and-
sublimity of existence reflected as to sublimating notional-
contiguity/epistemic-contiguity and desublimating notional-
discontiguity/epistemic-discontiguity as of human limited-mentation-
capacity-deepening implications) and signified-as-to-immanency
(speaking of ontological-contiguity perspective of the unchanging
immanency of existence as oneness-of-ontology as to the coherence
underlying the very possibility for construing-and-reconstruing of
intelligibility in existence)’ so-construed as reflexivity-in-ecstatic-
existence; the failure to adopt such a nonpresencing-<perspective–
ontological-normalcy/postconvergence>
apriorising/axiomatising/referencing-(of–
esternalising/contextualising/textualising-contiguity — conflatedness

construal (underlined by human limited-mentation-capacity-deepening
as to existentialising/contextualising/textualising-contiguity ‘implied
<amplituding/formative—epistemicity>totalising—renewing-realisation,-
re-perception,-re-thought-in-epistemic-conflatedness’s of ontological-
contiguity’) is critically associated with ‘presencing—absolutising-
identitive-constitutedness academicism proliferation of isms—
conceptualisations mere conceptual-patterning-(as-devoid-of—
esternalising/contextualising/textualising-contiguity’s-reifying-or-
elucidating-of ‘prospective-relative-ontological-completeness’ , rather-
enabled—by-a nonpresencing-divulging-of-momentous-
historiality/ontological-eventfulness /ontological-aesthetic-tracing-
articulated rather as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existentialising/contextualising/textualising-contiguity (wherein the knowledge-reification gesturing is simply construed ‘out of idly/singly abstractable logical possibilities for such ‘isms–conceptualisations mere conceptual-patterning’ and not-or-poorly aspiring to portray the unchanging immanent-backdrop construable-and-reconstruable as of existential contextualising in ontological-contiguity in totalising/circumscribing/delineating conception of meaningfulness-and-teleology) as to disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’> and thus with the ‘ontologically-flawed implication that the absolute a priori is not construed as existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ but instead any of such given isms–conceptualisations and associated reductionisms now substituting for the unchanging immanent-backdrop of existentialising/contextualising/textualising-contiguity as the absolute a priori of conceptualisation, and so as of vague academicism proceduralisms in totalisingly-disentailing—discretion/whim-of-thought, rather than a knowledge-reification gesturing of ‘foregrounding—entailment—postconverging—narrowing—down—sublimation-as-to—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation ’—in-reflecting—‘immanent—
ontological-contiguity ‘–as-operative-notional–deprocrypticism) that
starts-from-and-remains-in/is-of-epistemical-embeddedness-with
existentialising/contextualising/textualising-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–
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–
existentialising/contextualising/textualising-contiguity)—
conflatedness, in reflecting the unchanging immanent-backdrop of
existentialising/contextualising/textualising-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
‘succesive 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–
existentialising/contextualising/textualising-contiguity)—
constitutedness disposition for the mere articulation of idle/single
‘isms–conceptualisations mere conceptual-patterning-(as-devoid-of–
existentialising/contextualising/textualising-contiguity’s-reifying-or-
elucidating-of’prospective-relative-ontological-completeness’, rather-
enabled-by-a nonpresencing-divulging-of-momentous-
historiality/ontological-eventfulness/ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism’>) as of elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside—existentialising/contextualising/textualising-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
existentialising/contextualising/textualising-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-tracings <perspective–ontological-normalcy/postconvergence-reflected-
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence⟩⟩ as
to human-and-social–expectations/anticipations—metaphoricity\textsuperscript{17}--as-rede-mentating/restructuring/reparadigming–psychologism'\textsuperscript{19} across-the-times with respect to physics relative-ontological-completeness\textsuperscript{88} conception as from pre-Newtonian/Leibnizian notion of time, Newtonian/Leibnizian notion of time, Einsteinian notion of time in terms of spacetime up to present-day physics theories notion of time in terms of further developments as from a big-bang-theory insights reflecting the epistemic-veracity that there is no sound concept and conceptualising without the ‘priorly projected ontological-contiguity’\textsuperscript{17} in reflection of existentialising/contextualising/textualising-contiguity\textsuperscript{99} and as of the relative-ontological-completeness\textsuperscript{88} implied profoundness’ within which any such concept and conceptualising is articulated and ‘this effectively contrasts with such apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity') \textsuperscript{39} constitutedness\textsuperscript{13} disposition naïve shallow-minded isms–conceptualisations mere conceptual-patterning-<as-devoid-of–‘existentialising/contextualising/textualising-contiguity’ ’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness\textsuperscript{88}>’ that equates/leveledown everything across space and time as to wrongly imply everything is of the same ontological-contiguity\textsuperscript{17} thus with a poor grasp of ‘knowledge-reification’\textsuperscript{77} gesturing in ontological-contiguity\textsuperscript{77} in reflection of existentialising/contextualising/textualising-contiguity’\textsuperscript{99} as of ‘relative-ontological-incompleteness’/relative-ontological-completeness \textsuperscript{88}(sublating–referencing/registering/decisioning–as-self-becoming/self-conflatedness\textsuperscript{12}/formative–supererogating-
as to human-and-social—expectations/anticipations—metaphoricity as-rede-
mentating/restructuring/reparadigming—psychologism and so ’as to a superficility and ontological-bad-faith/inauthenticity that is patently incapable of construing underlying human relevant human-
subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint to be superseded and rather often directly/indirectly contravene/disregard such re-originary parrhesiastic insights’ (as so-often instigated with such idle/single ’isms—conceptualisations mere conceptual-patterning—as-devoid-of—
existentialising/contextualising/textualising-contiguity ’s-reifying-or-
elucidating-of—’prospective-relative-ontological-completeness ’, rather-
enabled—<by-a—nonpresencing-divulgling-of-momentous—
historiality/ontological-eventfulness /ontological-aesthetic-tracing—
<perspective—ontological-normalcy/postconvergence-reflected—
‘epistemicity-relativism’> } in apriorising/axiomatising/referencing—(of—
existentialising/contextualising/textualising-contiguity)—
constitutedness as of elaboration—merely—
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation—
outside—existentialising/contextualising/textualising-contiguity and which in so doing do not satisfy foregrounding—entailment—
(postconverging—narrowing-down—sublimation—as-to—’existence—as—
sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
reflecting-‘immanent-ontological-contiguity ’;-as-operative-
notional~deprocrypticism) as to ‘<amplituding/formative-
epistemicity>totalising/circumscribing/delineating
existentialising/contextualising/textualising-contiguity’ in elucidating
ontological-contiguity’ <as-from-prospective-ontological-
ormalcy/postconvergence-epistemic-or-notional~projective-
perspective>’ with the consequence of failing/poorly reflecting ‘the
requisite ontologically-pertinent dynamic theoretical–conceptual–operant
depth/profundness for addressing subject-matters as epistemic-
conceptions as to their given/defined human-subpotency–
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint with respect to
originariness-parrhesia,–as–spontaneity-of-aestheticisation—
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstru-
ment –for–conceptualisation’), with ‘foregrounding—entailment-
(postconverging–narrowing-down~sublimation-as-to-‘existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
reflecting-‘immanent-ontological-contiguity ’;-as-operative-
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 existentialising/contextualising/textualising-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 existentialising/contextualising/textualising-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 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 totalising-throwness-in-existence (as to the phenomenological aspiration/possibility for overcoming imbued deficiency construed as metaphysics-of-presence—nondescript/ignorable—void—not—to—presencing—absolutising—identitive-constitutedness), and so as defining/given human-subpotency—aporia/undecidability/dilemma/ought—indeterminacy/deficiency/limitation/constraint originariness-parrhesia—as—spontaneity-of-aestheticisation—supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation) for reflecting ‘relative-ontological-incompleteness’/relative-ontological-completeness


ontological-completeness [289]

(sublimating–referencing/registering/decisioning, as self-becoming/self-conflatedness /formative–supererogating–<projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing, in perspective–ontological-normalcy/postconvergence>) as
to human-and-social–expectations/anticipations—metaphoricity [57] as re-
deed-mentating/restructuring/reparadigming–psychologism [90], ‘as so-
exemplified with naïve truth relativism accusations as to the weirdly and
wrongly implied posture that human limited-mentation-capacity-
deepening [1] doesn’t occur’ [¶] and the specific articulation herein by this
author is rather of a profound ‘knowledge-reification [87] gesturing in
ontological-contiguity [87] in reflection of existentialising/contextualising/textualising-contiguity [89] as of ‘relative-
ontological-incompleteness’ /relative-ontological-completeness [88]
(sublimating–referencing/registering/decisioning, as self-becoming/self-
conflatedness /formative–supererogating–<projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing, in perspective–ontological-normalcy/postconvergence>) as
to human-and-social–expectations/anticipations—metaphoricity [57] as re-
deed-mentating/restructuring/reparadigming–psychologism [90] as reflecting
’amplituding/formative–
epistemicity’ totalising/circumscribing/delineating
existentialising/contextualising/textualising-contiguity [89]
foregrounding—entailment (postconverging–narrowing–
down–sublimation-as-to-‘existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation ’-in-reflecting-‘immanent-
tonological-contiguity ’;—as-operative-notional–deprocrypticism) in
elucidating ontological-contiguity -<as-from-prospective-ontological-
normalcy/postconvergence-epistemic-or-notional–projective-
perspective>’ prompted derivation/delineation/disambiguation of
conceptualisations in apriorising-conflatedness -as-to-difference (over-
and-undermining apriorising/axiomatising/referencing-(of-
existentialising/contextualising/textualising-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 )’ intermediating-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 of notional–deprocrypticism deneuterising—
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 ’-<including-virtue-as-ontology> at
uninstitutionalised-threshold, 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–firstnatures—temporal-to-intemporal-dispositions—so-
construed-as-from-perspective–ontological-
normalcy/postconvergence’—existentialism-form-factor), so-
underscored by human limited-mentation-capacity-deepening as of de-
mentation—supererogatory—ontological—de-mentation-or-dialectical—de-
mentation—stranding-or-attributive-dialectics implied
‘notional—symmetrisation—<as-to-symmetrisation-by-desymmetrisation-
in-reflecting-postconverging-or-dialectical-thinking—by—preconverging-
or-dementing—perspectives-of-human—meaningfulness-and-
teleology of the <cumulating/recomposuring>-successive registry-
worldviews/dimensions reference-of-thought—and—reference-of-
thought—devolving—meaningfulness-and-telology as to their
aestheticisation—and—aestheticisation-towards-ontology of human
ontological-performance—including-virtue-as-ontology
‘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-infrasturcture-of—meaningfulness-and-
teleology in notionally/epistemically construing the ontological-
performance—including-virtue-as-ontology of human limited-
mentation-capacity-deepening implied <cumulating/recomposuring>
successive registry-worldviews/dimensions translated as the various
specifically given de-scalarising of the ‘scalarity/immanency of
existence’s ontological-normalcy/postconvergence’ (as to the specific
neuterising/ascriptivities construed as specifically given ‘human-subpotency nonscalarity/beholdening-as-to-what-has-gone-before-aestheticallystructures/paradigms-distortedly-the-possibility-for-the-laterontologisation’) and so-reflected respectively as recurrent-utter-uninstitutionalisation


universalisation–non-positivism/medievalism ‘amplituding/formative–epistemicity>totalising~ordinal-as-qualifying de-scalarising’ and positivism–procrypticism ‘amplituding/formative–epistemicity>totalising~intervalist-as-categorising de-scalarising’ while paradoxically wrongly assuming (as to their

universalisation–non-positivism/medievalism ‘amplituding/formative–epistemicity>totalising~self-referencing-

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teleology (reflecting the ontological-veracity of 'human notional-firstnaturedness—temporal-to-intemporal-dispositions-construed-as-from-perspective—ontological-normalcy/postconvergence> accordioning—{as-of-varying-individuations-contextually-transverse-desublimation/sublimation,—as-to-the—}
<perspective–ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism’ possibilities'); thus in the bigger scheme of things, the more thoroughly profound/fundamental deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought issue is about the ontological-contiguity (as of ‘<amplituding/formative—
epistemicity>totalising/circumscribing/delineating existentialising/contextualising/textualising-contiguity
foregrounding—entailment—(postconverging—narrowing—
down—sublimation-as-to—existence—as-sublimating-withdrawal,—
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 \}\n
institutional-being-and-craft ladened (beyond-the-consciousness-
awareness-teleology^{10}\<in-existential-extrication-as-of-existential-
unthought> ) with sophistic strategies of empty/vague process 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 \},
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’ \<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

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/paradigmng—(as-being-as-of-existential-reality>)
construed-as ‘preempting—disjointedness-as-of—
reference-of-thought,-
as-to—’<amplituding/formative—epistemicity>growth-or-
confoundedness~/transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-

empiricism-based-universalisation-directed-rulemaking—over—non—rules—

apriorising/axiomatising/referencing—psychologism’ given ‘relative

<amplituding/formative—
epistemicity>totalising/circumscribing/delineating

existentialising/contextualising/textualising-contiguity

<amplituding/formative—

(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
encultured/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-
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
disparateness-of-conceptualisation—<unforegrounding-disentailment,-
falling-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—
transversedesublimation/sublimation,-as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-
devolved-referencing-imbued-ontological-performance

"<including-
virtue-as-ontology>⟩" at its given/defined uninstitutionised-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:
faith/authenticity ~postconverging—de-
mentating/structuring/paradigming —as-being-as-of-existential-reality⟩⟩’ in that notional—deprocrypticism as of its originariness/origination—(so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalartising-construal-of-existence) perspective construes of prospective knowledge-reification " as
ontological-completeness\textsuperscript{35}/by-reification\textsuperscript{37}/contemplative-distension\textsuperscript{39} projected \textit{apriorising/axiomatising/referencing–psychologism)}’ associated with any ‘\textit{deprocrypticism–or–preempting—disjointedness—as-of\textsuperscript{54} reference-of-thought prospective knowledge-reification\textsuperscript{87} as ever always about preserving the ascendancy of organic-knowledge in superseding-andoverriding mechanical-knowledge (with the latter rather associated with <amplituding/formative\textsuperscript{8} wooden-language\textsuperscript{84} imbed\textsuperscript{84} reference-of-thought–categorical-imperatives/axioms/registry-teleology \textsuperscript{100}> thus involving the anticipation of human temporal-to-intemporal ontological-performance\textsuperscript{101} -<including-virtue-as-ontology> of prospective knowledge-reification\textsuperscript{87} imbued \textsuperscript{84}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} and critically so, as to the fact that supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument –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 \	extsuperscript{35}\textsuperscript{37}\textsuperscript{39} \textsuperscript{54}\textsuperscript{87}\textsuperscript{84}\textsuperscript{84}\textsuperscript{100}\textsuperscript{101}\textsuperscript{35}\textsuperscript{37}\textsuperscript{39} <amplituding/formative\textsuperscript{8} wooden-language\textsuperscript{84} imbed\textsuperscript{84} reference-of-thought–categorical-imperatives/axioms/registry-teleology \textsuperscript{100}> thus involving the anticipation of human temporal-to-intemporal ontological-performance\textsuperscript{101} -<including-virtue-as-ontology> of prospective knowledge-reification\textsuperscript{87} imbued \textsuperscript{84}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} and critically so, as to the fact that supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument –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 \	extsuperscript{35}\textsuperscript{37}\textsuperscript{39} \textsuperscript{54}\textsuperscript{87}\textsuperscript{84}\textsuperscript{84}\textsuperscript{100}\textsuperscript{101}\textsuperscript{35}\textsuperscript{37}\textsuperscript{39} \textsuperscript{35}\textsuperscript{37}\textsuperscript{39} <amplituding/formative\textsuperscript{8} wooden-language\textsuperscript{84} imbed\textsuperscript{84} reference-of-thought–categorical-imperatives/axioms/registry-teleology \textsuperscript{100}> thus involving the anticipation of human temporal-to-intemporal ontological-performance\textsuperscript{101} -<including-virtue-as-ontology> of prospective knowledge-reification\textsuperscript{87} imbued \textsuperscript{84}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} and critically so, as to the fact that supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument –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 \	extsuperscript{35}\textsuperscript{37}\textsuperscript{39} \textsuperscript{54}\textsuperscript{87}\textsuperscript{84}\textsuperscript{84}\textsuperscript{100}\textsuperscript{101}\textsuperscript{35}\textsuperscript{37}\textsuperscript{39}}
\textlangle{}amplituding/formative–epistemicity\textrangle{} totalising–in-relative-ontological-completeness ) by mere-formulaic–methodologising/mutualising/organising/institutionalising the human-subpotency <preconverging–`motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
\textlangle{}amplituding/formative\textrangle{} supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\textrangle{} ontological-good-faith/authenticity\textsuperscript{10}–postconverging–de-mentating/structuring/paradigming’’ with regards to the fact that by the
inherently implied institutionalisation-threshold-and-uninstitutionalised-threshold of any given registry-worldview/dimension as reflecting the preconverging-or-dementing–apriorising-psychologism perspective in shallower teleological depth ‘there is no neutrally sound knowledge in relative-ontological-incompleteness as to when prospective insight about the relative-ontological-incompleteness deficient ontological-performance –<including-virtue-as-ontology> existentially avails as reflecting prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’ with prospective knowledge-reification in relative-ontological-completeness necessitatively about overriding relative-ontological-incompleteness apriorising/axiomatising/referencing–conceptualisation as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposing metaphoricity 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 –<including-virtue-as-ontology> and
vices-and-impediments undermining the ontological-good-faith/authenticity\textsuperscript{2}~postconverging–dementating/structuring/paradigming \textsuperscript{3} and so as analysing-and-accounting-for the instigative underlying \textquote{ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–asso-being-as-of-existential-reality human solipsistic necessitatedrivenness’ either as of \textquote{parrhesiastic seeding.promise-of-human-subpotency-ontological-performance}^\textsuperscript{7}~<including-virtue-as-ontology>-correspondence-with-the-full-potency-of-existence’s~sublimating–nascence-as-of-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\textsuperscript{6}~of-the-human-institutionalisation-process\textsuperscript{68} reflects the fact that \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100} is much \textquote{more profoundly than just about projected reproducibility—mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation, which at uninstitutionalised-threshold\textsuperscript{93} actually involves \textsuperscript{4}<amplituding/formative–epistemicity> totalising–self-referringencing-syncretising/circularity/interiorising/akrasiatic-drag \textsuperscript{3}~\textsuperscript{8}<amplituding/formative>\textsuperscript{8} wooden-language–imitued—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—austerity/perspicacity/astuteness/edginess/incisiveness’ as to the fact that knowledge cannot be articulated to imply other human-beings are not warranted to project the requisite dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension arising from ontological-good-faith/authenticity but rather ‘just responding mechanically to the untenable constraining of social universal-transparency
(transparency-of-totalising-entailing—as-to-entailing-
<amplituding/formative–epistemicity> totalising—in-relative-ontological-completeness ) of any prospective knowledge-reification as to positive-opportunism as wrongly and seemingly implying that if such prospective knowledge-reification untenable constraining and positive-opportunism doesn’t avail then the human-being is enabled/entitled for corresponding intellectual-and-moral irresponsibility notwithstanding the fact that the possibility for all prospective knowledge-reification arises as of ontological-good-faith/authenticity reasoning-through/messianicreasoning induced sublimation-over-desublimation), and in many ways human cognitive confliction at uninstitutionalised-threshold doesn’t imply the given—presenting—absolutising-identitive-constitutedness is the ontologically-veridical framing for reconstruing human ontological-performance—<including-virtue-as-ontology> even as it is the apriorising/axiomatising/referencing—
psychologism/mental-schema since it is fundamentally about overcoming the latter’s totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag as of prospective secondnaturing institutionalisation as revealed when it turns away from inherent-and-genuine knowledge-reification into strategies of social-chainism/social-influence and effectively the possibility for all prospective human sublimation-over-desublimation rather implies the possibility for human solipsistic firstnature superseding and overriding of any given presencing—absolutising-identitive-constitutedness with re-originary-as-unenframed/unbeholdening/outlier-conceptualisation (imbued-postconverging/dialectical-thinking ‘projective-insights’/epistemic-projection-in-conflatedness ‘of-notional–deprocrypticism-prospective-sublimation) intemporal-disposition prospective apriorising/axiomatising/referencing–conceptualisation (as to existence-potency ‘sublimating–nascence,-disclosed-from-prospective-epistemic-digression) and the corresponding social secondnaturing, as thus enabling and explaining the cumulating/recomposuring-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
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\’ social implications as associated say with notions-and-accusations-of-sorcery in non-positivistic social-con structs or postlogism\ psychopathy social implications as to our positivism–procrypticism social-construct thus requiring that any such ontologically illegitimate perverted dynamics of social status and influence is necessarily trampled upon to de-mentatively/structurally/paradigmatically preserve the possibility of an ontology/science and so notwithstanding any sophistic disposition to elicit wooden-language−(imbued−averaging−of−
thought-as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology-as-of-'nondescript/ignore
ablevoid’-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 historicality/ontological-eventfulness /ontological-
aesthetic-tracing-reflected–’epistemicity-relativism’> aestheticisation–and–
aestheticisation-towards-ontology’ as to dimensionality-of-sublimating
(<amplituding/formative>supererogatory–de-mentativeness/epistemic-
growth-or-conflatedness /transvalutative-
rationalis/ergetransepistemicity/anamnesic-residuality/spirit-drivenness–
equalisation) is exactly what reflects
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment–for–conceptualisation as ‘one long continuous whole of human
originariness-parrhesia,–as–spontaneity-of-aestheticisation reflecting
holographically-<conjugatively-and-transfusively> the ontological-
contiguity—of-the-human-institutionalisation-process’ (that precedes-
anddefines registry-worldviews/dimensions mere-formulaic–
methodologising/mutualising/organising/institutionalising as to human-
subpotency) as it is so-fundamentally tied down to ontological-good-faith/authenticity
postconverging—de-mentating/structuring/paradigming ’ reflecting the implications of human limited-mentation-capacity-deepening in the face of prospective human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint, as to the fact that the intemporal-projection (driven as of ontological-good-faith/authenticity ) associated with the reference-of-thought—categorical-imperatives/axioms/registry-teleology in respectively superseding prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism addressing/bound-to-address their given prospective human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint are flipped-about mechanically as of mere-formulaic—methodologising/mutualising/organising/institutionalising temporal-projection (driven as of ontological-bad-faith/inauthenticity ) in respectively undermining the attainment of prospective base-institutionalisation, universalisation, positivism and notional~deprocrypticism as to the fact that such temporal-projection associated with sophistic and pedantic tendencies are rather of presencing—absolutising-identitive-constitutedness relation with prior reference-of-thought—categorical-imperatives/axioms/registry-teleology originally meant to address prior human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint (as so-reflect with the
sophists satisfaction with non-universalising sophistry in the face of
Socratic-philosophers universalising-idealisation, medieval scholastics
satisfaction with non-positivising pedantising/muddling/formulaic-
hollowing-out—in-subontologisation/subpotentiation

(blurring/undermining-of-prospective-totalising-entailing,-as-to-
entailing-<amplituding/formative–epistemicity>totalising—in-relative-
ontological-completeness) in the face of budding-positivism as well as
with today’s pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation of poor
knowledge-reification gesturing that fails ‘knowledge-reification’
gesturing in ontological-contiguity in reflection of
existentialising/contextualising/textualising-contiguity as of ‘relative-
ontological-incompleteness’/relative-ontological-completeness

(sublimating–referencing/registering/decisioning,—as-self-becoming/self-
conflatedness/formative–supererogating,<projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing,—in-perspective–ontological-normalcy/postconvergence>) as
to human-and-social–expectations/anticipations—metaphoricity—as-
rede-mentating/restructuring/reparadigming—psychologism and for
instance naively interprets enlightenment thinkers in presencing—
absolutising-identitive-constitutedness terms while lacking the
originariness-parrhesia,—as—spontaneity-of-aestheticisation—
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness for
addressing our \textsuperscript{81} procrypticism—or—disjointedness-as-of—reference-of-
thought prospective human-subpotency—
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint and wrongly and
defectively decontextualising enlightenment thought into the present as of
disparateness-of-conceptualisation-\textless unfoundering-disentailment,-
failing-to-reflect—‘immanent-ontological-contiguity’—⟩ that fail the
notional—deprocrypticism foregrounding—entailment—\textgreater \textlangle postconverging—
narrowing-down—sublimation-as-to—‘existence—as-sublimating-
withdrawal,—eliciting-of-prospective-supererogation —‘in-reflecting—
‘immanent-ontological-contiguity ’—as-operative—
notional—deprocrypticism⟩ operant test of ‘drawing out the full
\textgreater \textlangle amplituding/formative—
epistemicity⟩ totalising/circumscribing/delineating implications of
assertions/claims/conceptualisations as of ontological-contiguity\textgreater\textgreater in
reflection of existentialising/contextualising/textualising-contiguity\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\text greater
(\textit{amplituding/formative}) \textit{supererogatory}–\textit{de-mentativeness/epistemic-growth-or-conflatedness} /\textit{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}, the idea is that as of underlying \textit{maximalising-recomposuring-for-relative-ontological-completeness}—\textit{unenframed-conceptualisation for institutional-cumulation/institutional-recomposure-as-to} \textit{historiality/ontological-eventfulness} /\textit{ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>}, with regards to \textit{reference-of-thought–and–reference-of-thought}–\textit{devolving–meaningfulness-and-teleology} implications had Socrates as typifying \textit{universalising-idealisation Socratic-philosophers} been at the more profound human limited-\textit{mentation-capacity-deepening} aporeticism overcoming/unovercoming possibility for prospective positivism/rational-empiricism as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-\textit{supererogation} he would have supererogatorily (even as there is no \textit{universalising-idealisation logical-basis/logic-<as-to—transversality-<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unafirmative–disambiguated-‘motif-and–apriorising/axiomatising/referencing’>} for advocating any such positivism/rational-empiricism but for Socrates ‘aporeticism–overcoming/unovercoming supererogating ontological-performance’–\textit{<including-virtue-as-ontology>’} which manifested in inducing \textit{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 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 scalarity/immanency of existence’s ontological-normalcy/postconvergence (as the underlying idea of notional–deprocrypticism as to existence—as-sublimating-withdrawal-eliciting-of-prospective-supererogation speaks of ‘the successive supererogatory maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation as scalarisation for institutional-cumulation/institutional-recomposure ⟨as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing–perspective–ontological-normalcy/postconvergence-reflected-
,epistemicity-relativism’⟩) crossgenerational levels of human limited-mentation-capacity-deepening ’ with regards to ‘ reference-of-thought—and–reference-of-thought—devolving—meaningfulness-and-
teleology so-construed as of notional–deprocrypticism/amplituding/formative 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\(^9\) registry-
worldview/dimension validating its prospectively projected relative-
ontological-completeness\(^8\) registry-worldview/dimension but rather an
‘aporeticism–overcoming/unovercoming supererogating ontological-
performance’\(^7\)-<including-virtue-as-ontology>’, as to projective-
insights/epistemic-projection-in-conflatedness\(^{12}\) of
apriorising/axiomatising/referencing with regards to
underlying/organising ‘relative-ontological-incompleteness\(^9\)/relative-
tonological-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—metaphoricity\(^7\)—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—


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—as-postconverging–de-mentating/structuring/paradigming underlying human limited-mentation-capacity-deepening in foregrounding—entailment (postconverging–narrowing-down–sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation '-in-reflecting-'immanent-ontological-contiguity ';--as-operative-notional–deprocrypticism) and so as superseding presencing–absolutising-identitive-constitutedness which poor aporeticism hardly contemplates of such profound prospective human limited-mentation-capacity-deepening implications and rather adopting the framework of prior mere-formulaic–methodologising/mutualising/organising/institutionalising reflecting dimensionality-of-desublimating-lack-of (<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation) ‘as to the fact that dimensionality-of-sublimating
(\langle\text{amplituding/formative}\rangle\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness}/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation}) as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{97} is aporetically the more fundamental incipient/seeding originariness-parrhesia,—as–spontaneity-of-aestheticisation to both Descartes thinking-proposition for budding-positivism and Socrates’s \textsuperscript{10} 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’
(\langle\text{amplituding/formative}\rangle\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness}/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation}) as to existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation and in turn such naïve conception of philosophy as of reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation, by equating/leveling-down everything across space and time and failing to grasp the implications of human institutional-cumulation/institutional-recomposure,(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing,<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>) aporeticism

overcoming/unovercoming as to human limited-mentation-capacity-deepening (<amplituding/formative-epistemicity>totalisingly-as-to-existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation) so-underlied herein as to de-mentation,(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics), is what today underlies the misanalysis/overemphasis of say Humean or Kantian philosophy as if of differently evolved framing to Descartes’s thinking-proposition thus leading to their positivism/rational-empiricism relative presencing—absolutising-identitive-constitutedness,<preconverging~’motif-and-apriorising/axiomatising/referencing’—imbuing>—existentialising—enframing/imprintedness,(as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation poorly contemplative prospectively of the more fundamental incipient/seeding originariness-parrhesia,—as-spontaneity—
of-aestheticisation for prospective philosophical framing as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation as so-implied with advanced postmodern-thought), and their ‘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’>
normalcy/postconvergence-reflected-‘epistemicity-relativism’ (as the ‘veracity of all prior human aporeticism self-surpassing of reference-of-thought–and– reference-of-thought– devolving– meaningfullness-and-teleology\[10\] 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 <cumulating/recomposuring>- 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\[11\], 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 \[^{9}\]meaningfullness-and-teleology\[10\] 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\[12\] pointing out that the veracity of the questioning and answers about what-matter-is-made-up-of by the Democrituses and others is veridically as of the prospective profoundness of such
questioning and answers being wrestled with today as the sublimated modern-day and future developments of physics and so as to the physics epistemic-conception human limited-mentation-capacity-deepening implied ‘originariness/origination-so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence) in overcoming any relative presencing—absolutising-identitive-constitutedness), and our own present ‘originariness-parrhesia—as-spontaneity-of-aestheticisation—supererogatory—acuity/perspicacity(astuteness/edginess/incisiveness as to the ontological-good-faith/authenticity~postconverging—dementating/structuring/paradigming ’ is rather about not construing of their prior mere-formulaic—methodologising/mutualising/organising/institutionalising reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation in ontological-bad-faith/inauthenticity~preconverging—dementating/structuring/paradigming failing to factor in their relative-ontological-incompleteness human limited-mentation-capacity aporeticism overcoming/unovercoming context so as to falsely justify our present procrypticism—or—disjointedness-as-of-reference-of-thought presencing—absolutising-identitive-constitutedness and then fail to address our own prospective aporeticism overcoming/unovercoming context as to existence—as-sublimating-withdrawal,— eliciting-of-prospective-supererogation but rather lies in conceptualising how to reconstrue of their projected ‘originariness-parrhesia,—as—spontaneity-
of-aestheticisation—
supererogatory—aucity/perspicacity/astuteness/edginess/incisiveness as to
the ontological-good-faith/authenticity—postconverging—dementating/structuring/paradigm
in the light of our present human
limited-mentation-capacity-deepening
aporeticism
overcoming/unovercoming context so-reflected as our prospective
procripticism—or—disjointedness-as-of—reference-of-thought human-
subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint and this is what crucially
explains the ontological-normalcy/postconvergence epistemic-projection
perspective of analysis assumed herein as to our prospective
procripticism—or—disjointedness-as-of—reference-of-thought
aporeticism resolvable as of
procripticism—or—preempting—
disjointedness-as-of—reference-of-thought
eventfulness
ontological-aesthetic-tracing
ontological-normalcy/postconvergence-reflected—epistemic-relativism
as a
further human foregrounding—entailment—postconverging—narrowing-
down—sublimation-as-to—existence—as-sublimating-withdrawal—
eliciting-of-prospective-supererogation
—immanent-ontological-contiguity
as-operative-notional—procripticism
with
this insight pointing to 'the unassailability/centrality across all times of
human dimensionality-of-sublimating
<amplituding/formative>supererogatory—dementativeness/epistemic-
growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation) with regards to human knowledge-reification’ (given that later generations don’t need to reinvent from scratch the ontological-performance<including-virtue-as-ontology> level achieved by the successive preceding generations as to institutional-cumulation/institutional-recompose ⟨as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’⟩⟩ and can then redirect more critically their limited-mentation-capacity to further advance human self-surpassing to overcome prospective human aporeticism);¶ and this insight points out that human <amplituding/formative–epistemicity> causality is more fundamentally formative as to human projected ‘originariness-parrhesia,—as–spontaneity-of-aestheticisation—
notional-contiguity/epistemic-contiguity

mentally-aestheticised-postconverging/dialectical-thinking –qualia-schema

notional-contiguity/epistemic-contiguity


supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument -for-conceptualisation',-fundamentally-implying-at-their-


supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
ment –for–conceptualisation’) rather speaks to difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing; and finally, as-of-the-epistemic-veracity-implications-for-knowledge-construal as implied with ‘the-specific-notional-contiguity/epistemic-contiguity’<profound-supererogation -of-mentally-
aestheticised–postconverging/dialectical-thinking –qualia-schema>–of-
ontological-contiguity’, notional-discontiguity/epistemic-discontiguity-
<shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing –qualia-schema>,–speaks-of-
theepistemic-abnormalcy/preconvergence’-perspective

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

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

<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-
psychologismic–apriorising/axiomatising/referencing–(of–existentialising/contextualising/textualising-contiguity )—
conflatedness , -in-self-becoming/self-conflatedness /formative–
supererogating> ’ (beyond-andsuperseding the wrongly-implied ‘prior-apriorising/axiomatising/referencing–superseded-logical-basis-of–dialogical-equivalence:<as-to-
psychologismic–apriorising/axiomatising/referencing–(of–existentialising/contextualising/textualising-contiguity )—
conflatedness , -in-self-becoming/self-conflatedness /formative–
supererogating> ’ in relative-ontological-incompleteness human-and-
social–expectations/anticipations—metaphoricity—as-rede-
mentating/restructuring/reparadigming–psychologism–<as-from-perspective–ontological-normalcy/postconvergence> of extricatory secondnaturness incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation); critically the basis for human sublimating-over-desublimating social-and-institutional-
incumulation/recomposuring as to human-subpotency potential for social formation, modes-of-living, language-as-of-dialogical-equivalence-as-to-psychologismic-apriorising/axiomatising/referencing-(of-existentialising/contextualising/textualising-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-ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality with respect to social-stake-contention-or-confliction') warrant that 'the capacity to fulfil the prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity function/posture' like prospective cure from the doctor, prospective technical transformation from the technician/engineer, prospective scientific breakthrough from the researcher, prospective social transformation from the social scientist/advocate/policymaker, etc. rather supersedes human prior-apriorising/axiomatising/referencing—superseded-logical-basis-of—dialogical-equivalence-as-to—
psychologismic-apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-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-
psychologismic-apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)—
conflatedness , -in-self-becoming/self-conflatedness /formative–
conflatedness , -in-self-becoming/self-conflatedness /formative–
supererogating> as of prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation (especially as prospectively susceptible at the uninstitutionalised-threshold to human temporality /shortness /amplituding/formative>• wooden-language—
(imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-
’nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>) induced
<amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag>

good-faith/authenticity ~postconverging–dementating/structuring/paradigming ~as-being-as-of-existential-reality~


wherein the disseminative—sublating-selectivity-of-ontological-good-faith/authenticity~postconverging–demen
tating/structuring/paradigming ~, ~over–desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–demen
tating/structuring/paradigming~ as of dimensionality-of-sublating ~(<amplituding/formative> supererogatory–de
psychologismic—apriorising/axiomatising/referencing—(of—existentialising/contextualising/textualising-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
mentating/structuring/paradigming —over—desublimating-deselectivity-of-ontological-bad-faith/inauthenticity—preconverging—de-
mentating/structuring/paradigming that could invent/made-possible the prospective-apriorising/axiomatising/referencing—superseding-logical-
basis-of—dialogical-equivalence—psychologismic—apriorising/axiomatising/referencing—sublimity/sublimation/supererogatory—de-
mentativity percolation-channelling—in-deferential-formalisation-transference as-to-
social/institutional/conceptual-constructs formation/establishment—superseding—metaphoricity human ontological-commitment—implied—self-assuredness-of-ontological-good-faith/authenticity —postconverging—de-
mentating/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
presencing—absolutising-identitive-constitutedness prior-apriorising/axiomatising/referencing—superseded-logical-basis-
of—dialogical-equivalence—psychologismic—apriorising/axiomatising/referencing—existentialising/contextualising/textualising-contiguity —conflatedness —in-self-becoming/self-conflatedness —formative—supererogating and so as of their prospective transcendence-and—sublimity—de-
mentativity

<as-to-
formation/establishment/superseding—metaphoricity human ontological-commitment—that implied—self-assuredness-of-ontological-good-faith/authenticity —postconverging—de-
mentating/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
presencing—absolutising-identitive-constitutedness prior-apriorising/axiomatising/referencing—superseded-logical-basis-
sublimity/sublimation/supererogatory de-mentativity percolation-channelling-in-deferential-formalisation-transference as-to-social/institutional/conceptual-constructs

formation/establishment/superseding—metaphoricity as to
historiality/ontological-eventfulness/ontological-aesthetic-tracing
perspective—ontological-normalcy/postconvergence-reflected—
epistemicity-relativism and critically as of prospective-apriorising/axiomatising/referencing—superseding-logical-basis-of—dialogical-equivalence—as-to
psychologismic—apriorising/axiomatising/referencing—of—existentialising/contextualising/textualising-contiguity
—
dementating/structuring/paradigming—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–
existentialising/contextualising/textualising-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–
existentialising/contextualising/textualising-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–
existentialising/contextualising/textualising-contiguity )—
conflatedness­,-in-self-becoming/self-conflatedness /formative–
supererogating beyond-and-superseding any pretence of prior-apriorising/axiomatising/referencing—superseded-logical-basis-of—dialogical-equivalence—as-to-
psychologism—apriorising/axiomatising/referencing—(of—existentialising/contextualising/textualising-contiguity)—
conflatedness—in-self-becoming/self-conflatedness/ forma—
supererogating as to our presencing—absolutising-identititive—constitutedness manifestation of positivism/rational-empiricism manifestation of procrypticism—or—disjointedness-as-of—reference-of-thought and so as of human reference-of-thought prospective relative-ontological-completeness implied existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression

ontological—ontological-contiguity—as-of-the-effectively-operant-implications-of-
prospective-relative-ontological-completeness—as-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

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speaks-of-and-inherently-implies notional-contiguity/epistemic-contiguity
<profound-supererogation of-mentally-aestheticised-postconverging/dialectical-thinking
qualia-schema> as from the perspective of relative-ontological-completeness
in ontological-contiguity, for instance as of 'the very same physics
amplituding-formative-epistemicity totalising-devolved-
purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality', the state of relative-ontological-completeness
of theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs with respect to the state of relative-ontological-incompleteness
of classical-mechanics—axiomatic-constructs implies that the former perspective is of notional-contiguity/epistemic-contiguity
<profound-supererogation of-mentally-aestheticised-postconverging/dialectical-thinking
qualia-schema> since its perspective sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing
provide
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-deprocripticism perspective implying existence-potency\textsuperscript{[3]}\textemdash sublimating–nascent,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism is the notional-contiguity/epistemic-contiguity \textless profound-supererogation of mentally-aestheticised–postconverging/dialectical-thinking \textless qualia-schema \textgreater for articulating and explaining the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{[4]} since it is the most profound human state of relative-ontological-completeness\textsuperscript{[5]} of reference-of-thought affirmation/projection/assertion/dueness-validating-logicising/suitable-measuring-instrument-validating-measuring\textless as-to-postconverging-or-dialectical-thinking \textless apriorising-psychologism\textgreater.\textsuperscript{[6]} 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 \textless shallow-supererogation of mentally-aestheticised–preconverging/dementing \textless qualia-schema \textgreater just as human \textsuperscript{[7]}/reference-of-thought relatively efficient perception/construal ‘supposedly attaining perspective ontological-contiguity’ speaks of notional-contiguity/epistemic-contiguity \textless profound-supererogation \textgreater.
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-mentattiveness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) (given that humankind is ever always of limited-mentation-capacity the ever always present reality of human ‘ontological incoherence’ means that human limited-mentation-capacity-deepening can only elicit a human relative-ontological-completeness perspective ‘attendant ontological-contiguity of existence as surreal reflecting the surrealiszing nature of the <cumulating/recomposuring>-successive registry-worldviews/dimensions’ rather than ‘the absolute ontological-contiguity of existence as the-real’), and going by the very same reasoning while there is ‘ontological-normalcy’ however there is no such thing as ‘ontological-abnormalcy’ but rather human ‘epistemic-abnormalcy/preconvergence’, and further there is no such thing as ontological-causality/metaphysical-causality as ‘existence as of its inherent immanency is tautologically all the causation that there is as to its overall ontological-contiguity’ and all the notion of causality that is relevant thereof is undissociable from human-subpotency epistemic-situation (as to human teleology so-construed as ‘human phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological (so-reflecting <amplituding/formative> disposedness—(as-to—
.orientation/value-construct/valuation–and–derived-parameterising) and
<amplituding-formative>entailment (as-to-totalising-
contiguous/coherent–factuality-of-variability)’, underlied as of overall
reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
panintelligibility –{imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–
human-subpotency–epistemic-perspective-of-projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing–conceptualisation}) speaking of epistemic-causality as to
human relative-ontological-completeness
apriorising/axiomatising/referencing–(of–
existentialising/contextualising/textualising-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

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determination rather speaking of ‘human-subpotency epistemic-causality
imbued underdetermination’ in waiting for the validative/invalidative
manifestation of existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation that as such speaks of human ontological-
faith-notion-or-ontological-fideism—imbued-underdetermination-of-
motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality as to implicated human  
<amplituding/formative–
epistemicity>totalising~thrownness-in-existence, -imbued-projective-
arbitrariness/waywardness (as-to-the-human–projective/reprojective—
aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-
referencing-process-of—<amplituding/formative–
epistemicity>totalising~conceptualisation’) reflecting the
underdetermined potential for attaining ontological-
normalcy/postconvergence as of the ‘immanent-ontological-contiguity
determination that is existence’, with such underdetermined potential
realisable as to existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation); interestingly it is important to grasp that
‘ontology as of ontological-contiguity’ is integrative of both notional-
contiguity/epistemic-contiguity—<profound-supererogation -of-
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-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-
human-subpotency–epistemic-perspective-of-projective/reprojective-
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing–conceptualisation) (as epistemically-deficient and epistemically-efficient phenomenal/manifest-subpotencies.<in-transitive-
conflatedness –reflexivity,-in-the-full-potency-of-
existence’s~sublimating–nascence) ontological-performance”<-<including-virtue-as-ontology> in existence are part-and-parcel of existence ‘with epistemic-deficiency rather speaking to phenomenal/manifest-subpotencies.<in-transitive-conflatedness –
reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence)

perspective of ontological-deficiency construal’), and it should be pointed out as well that ‘existence’s reifying-and-empowering-reflexivity-of-ecstatic-existence-as panintelligibility -<imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-
human-subpotency–epistemic-perspective-of-projective/reprojective—

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aestheticising-re-motif-and–re-apriorising/re-axiomatising/re-referencing–conceptualisation} is conceptually/theoretically exactly what is most profoundly of epistemic-normalcy and ontological-normalcy/postconvergence about existence’ as starkly manifested with such epiphenomenon like quantum entanglement (even as ‘classical interpretations about reality’ superficially as of’ human conscious level of epistemic-sufficiency-constitutedness\(^1\)) seem to overlook-the-reflexivity-or-wrongly-imply-the-non-reflexivity of existential sublimating manifestation reflected with the epistemic-conception of phenomenal/manifest~subpotencies–(in-transitive-conflatedness–reflexivity,–in-the-full-potency-of-existence’s–sublimating–nascence). failing to grasp that the ontological-veracity is one of transitive-conflatedness\(^{12}\)–reflexivity speaking of an ‘imbricated/threaded/recomposuring reflexivity-connection between epistemicity and ontologisation of existential-phenomena-and-epiphenomena-subpotencies–<wherein–‘subpotencies-as-their-conflatedness\(^{12}\)–structuring-out-their-phenomenal-conflation-over-supervened-epiphenomena> as to overall-ecstatic-existence-supervening-conflatedness\(^{12}\)’ basically because there is nothing beyond existence and ‘all phenomenal/manifest~subpotencies–(in-transitive-conflatedness–reflexivity,–in-the-full-potency-of-existence’s–sublimating–nascence) are epistemic situations that speak to the transitive-conflatedness\(^{12}\)–reflexivity that is existence’ as ‘there is no whole that is construable as existence and then beside that whole the epistemic-conception of
phenomenal/manifest-subpotencies-(in-transitive-conflatedness-reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence) of the said whole’ but rather ‘the full-potency of existence is integrative of phenomenal/manifest-subpotencies-(in-transitive-conflatedness-reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence) in transitive-conflatedness-reflexivity as the whole’ such that a full human epistemic construal of existential phenomena/manifestations should necessarily involve insight (as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility-(imbued-and-
‘hermeneutically/reproductively/supererogatingly/zeroingly-educing’-
human-subpotency-epistemic-perspective-of-projective/reprojective-
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing–conceptualisation)) about ‘the specific human-subpotency in transitive-conflatedness-reflexivity in existence (just as of all other phenomenal/manifest-subpotencies-(in-transitive-conflatedness-reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence) of sufficiently relevant epistemic-conception’; and this is exactly what epistemically underlies the the construal of knowledge-reification as the ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-
inherent-existence-coherence/contiguity,-and-so-construed-as-the-
enabler-of-insight-or-intuition-or-foresight-as-of-embodied-
consciousness’; critically, (as from its notional-contiguity/epistemic-
contiguity--<profound-supererogation–of-mentally-
aestheticised–postconverging/dialectical-thinking–qualia-schema>
perspective of construal as human knowledge-reification\(^7\) and
sublimation) ontological-contiguity implied ontological-
normalcy/postconvergence thus reflects that what is central-and-defining
is human notional-discontiguity/epistemic-discontiguity\(^{-}<\text{shallow-}
\)supererogation -of-mentally-aestheticised–preconverging/dementing –
\langle\text{qualia-schema}\rangle as of its formativeness/formative-existential-process
(that is as of epistemic/notional lack of notional-contiguity/epistemic-
contiguity \(-<\text{profound-supererogation} -of-mentally>
\)aestheticised-postconverging/dialectical-thinking \(-qualia-schema\rangle,
so-construable as to the \(45<\text{amplituding/formative–}
\)epistemicity\rangle causality~as-to-projective-totalitative–implications-of-
prospective– nonpresencing,-for-explicating-ontological-contiguity of
overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
panintelligibility \(-\langle\text{imbued-and–}
\)‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’
human-subpotency–epistemic-perspective-of-projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing~conceptualisation) with regards to ‘varying
magnitudes/scales—as-to-successively-profound-rede-
mentating/restructuring/reparadigming–frames-as-from-living,-
institutionalising,-and-Being-ontologising/infrastructure-of–
\(^5\text{meaningfulness-and-teleology}\rangle 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 80 presencing—absolutising-identitive-constitutedness as de-
\[\text{meaningfulness-and-teleology}\] as de-
\[\text{mentatively/structurally/paradigmatically (as to 14 de-
\[\text{mentation–stranding-or-attributive-dialectics) of mental-aestheticisation induced level of human notional-discontiguity/epistemic-discontiguity}^
\] <shallow-supererogation -of-mentally-
\[\text{aestheticised-preconverging/dementing –qualia-schema}>) tied down to underlying relative-ontological-incompleteness of a registry-worldview’s/dimension’s
\[\text{supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
\[\text{apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation}
\] for
\[\text{aposteriorising/logicising/deriving/intelligising/measuring of
\[\text{meaningfulness-and-teleology}^
\] in existence and thereof the social dynamics of the derived temporal manifestations of postlogism 88 and
\[\text{ignorance/affordability/opportunism/exacerbation/social-chainism-or-
\text{social-discomfiture-or-negative-social-aggregation/temporal-
\text{enculturation-or-temporal-endemisation in situations as to social-stake-
\text{contention-or-confliction}
\] ontological–ontological-contiguity}^
\] —of-the-human-institutionalisation-process (as of

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contiguity — of — the-human-institutionalisation-process

profound-explication all hitherto philosophical ideas and insights as well as raising up questions-of-coherence-beyond-the-prism-of-enframed-traditional-thinking’ as from ‘relative-ontological-incompleteness’ to relative-ontological-completeness (renewing supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument—for-conceptualisation, as of apriorising-teleological-thresholding—as-teleologicalframework-or-narrative-framework) induced

operant construal of existence-potency ~sublimating–nascence–
disclosed-from-prospective-epistemic-digression as is sought in the
natural sciences, given that the apriorising/axiomatising/referencing–
(of–existentialising/contextualising/textualising-contiguity )—
conflatedness →-construal-of–existentialising/contextualising/textualising-
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–
existentialising/contextualising/textualising-contiguity )—
constitutedness as elaboration-as-to-mere–
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation–
outside—existentialising/contextualising/textualising-contiguity → ending
up in its very own <amplituding/formative–epistemicity>totalising–self–
referencing-syncretising/circularity/interiorising/akrasiatic-drag →
meaningfulness-and-teleology → that in many ways (as of our present
positivism–procrypticism registry-worldview/dimension) increasingly
amalgates in its practice knowledge-reification with social/media–
driven influence and is poorly discriminating with
<amplituding/formative> wooden-language–(imbued–averaging-of–
thought–<as-to-leveling/ressentiment/closed-construct-of–


desublimation/sublimation, as to the-


implications of ‘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 in eliciting the apriorising/axiomatising/referencing possibility
for prospective constructiveness-of-ontological-performance

<including-virtue-as-ontology> as construction-of-the-Self' and 'human

<amplitudating/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 eliciting the apriorising/axiomatising/referencing
destructuring-threshold-{uninstitutionalised-threshold /presublimating-
desublimating-decisionality}—of-ontological-performance –<including-
virtue-as-ontology> as shiftiness-of-the-Self’ as generating, by the
successive psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring of human reference-of-thought—and—reference-of-
thought—devolving—meaningfulness-and-teleology

(so-construed as
de-mentation ⟨supererogatory—ontological-de-mentation-or-
dialectical—de-mentation—stranding—or-attributive-dialectics⟩), the

<cumulating/recomposuring>-successive registry-worldviews/dimensions

as from recurrent-utter-uninstitutionalisation, base-institutionalisation—
unununiversalisation, universalisation—non-positivism/medievalism, our
positivism/rational-empiricism manifestation of procrypticism—or-
disjointedness-as-of—reference-of-thought and prospectively
deprocrypticism—or—preempting—disjointedness-as-of—reference-of-
thought

ontological-good-
faith/authenticity
ontological-good-faith/authenticity—{as-to-the-
fait/authenticity

nondiscrete/contiguous/coherence-ontological-
<amplituding/formative–epistemicity> growth-or-conflicatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness

ontological-good-faith/authenticity~postconverging–de-
faith/authenticity~postconverging–de-
mentating/structuring/paradigming<-seeding/incipient–profound-
~postconverging–supererogation/–as-mentally-aestheticised–postconverging/dialectical-
de-
mentating/structuring/paradigming arbitraryness/waywardness ‘imbued-psychologism’
ag/or/paradigming apriorising/axiomatising/referencing-(as-postconverging-or-dialectical-
thinking ) prospectively reflecting existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation

ontologically-hegemonising-
hegemonising-narrative/narrativity/notional–deprocrypticism-narrative/totalitative-
narrative/notional–depro crypticism-aspiring-or ‘hegemonising-intemporal-as-ontological-narrative-
metaphoricity–as-of-ontological-aesthetic-tracing–
crypticism-as-
ontological-normalcy/postconvergence-reflected–‘epistemicity-
narrative/totalitative
relativism>–(ontologically-driven construal as of correspondingly
e-aspiring-or–
‘hegemonising-intemporal-as-
ontological-
underlying any society/social-setup conventioning as so reflected by its
narrative-metaphoricity as self-assuredness-of-ontological-good-faith/authenticity ~postconverging-de-mentating/structuring/paradigming ~as-being-as-of-existential-reality

of-ontological-aesthetic-tracing 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-primemovers-totalitative-framework

'postconvergence-reflected-epistemicity-relativism‘‘<amplituding/formative–epistemicity> causality~as-to-projective-totalitative–implications-of-prospective–nonpresencing.–for-explicating-

ontological-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-de-

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

aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>) of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ 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 existentialising/contextualising/textualising-contiguity instantiations of aposteriorising/logicising/deriving/intelligising/measuring temporal-to-intemporal meaningfulness-and-teleology ontological-performance—<including-virtue-as-ontology> is thus about notionalisation/notional-conception/amplituding of knowledge as to the human conceptivity/epistemic-reflexivity purpose of aetiologisation/ontological-escalation (more like medicine is rather about notionally understanding the body for the de-mentative/structural/paradigmatic possibility of curing), as so-reflecting
incompleteness*/relative-ontological-completeness*/

so-reflected as of human ‘referencing/registering/decisioning of shallow-supererogation’—to—profound-supererogation*/ conception of social-stake-contention-or-confliction’, and in this regards just as say medicine in the understanding of the body for re-demantating/restructuring/reparadigming the possibility of curing is way more than just curing (as to the fact that at any given moment in time just a little proportion of the human population is actually/directly in quest for medical attention) with the even grander social implications of modern medicine being the ‘overall sublimation-induced human-and-social–expectations/anticipations—metaphoricity*/–as-rede-mantating/restructuring/reparadigming–psychologism–<as-from-perspective–ontological-normalcy/postconvergence> of healthy behaviour and healthy living <postconverging–‘motif-and-apriorising/axiomatising/referencing ‘–imbuing>–existentialising—framing/imprinting–<as-to-prospective–historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’>’ likewise the articulation of human ontological-performance–<including-virtue-as-ontology> (as to relative-ontological-incompleteness*/relative-ontological-completeness*
is much more than just as of the ‘direct conceptivity/epistemic-reflexivity’ but speaks to the ‘epistemic-totalising’—resubjecting or totalising—entailing—reconstrual for overall sublimation-over-desublimation induced human-and-social—expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism—<as-from-perspective—ontological-normalcy/postconvergence> as of prospective human ontological-performance—<including-virtue-as-ontology—


(sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative—supererogating—<projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>) as to human-and-social—expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism—(as to the fact for instance that say the prevalence of notions-and-accusations-of—
sorcery as inducing vices-and-impediments in a non-positivistic social-setup is much more than just about doing away with the 'direct conceptivity/epistemic-reflexivity' of incidental manifestations of notions-and-accusations-of-sorcery in such a nonpositivistic social-setup but rather the 'overall sublimation-induced human-and-social-expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism<-as-from-perspective—ontological-normalcy/postconvergence> as to human ontological-performance<-including-virtue-as-ontology> in adopting a positivistic <postconverging~'motif-and-apriorising/axiomatising/referencing~'imbuing~'existentialising—framing/imprinting~(as-to-prospective—historiality/ontological-eventfulness/ontological-aesthetic-tracing<-perspective—ontological-normalcy/postconvergence-reflected~'epistemicity-relativism~')> are even much more momentous in myriad of positivistic ways and along the same lines it is herein contended that more than just doing away with the 'direct conceptivity/epistemic-reflexivity' of incidental manifestations of our procrypticism—or—disjointedness-as-of-reference-of-thought the 'overall sublimation-induced human-and-social-expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism<-as-from-perspective—ontological-normalcy/postconvergence> as to human ontological-performance<-including-virtue-as-ontology> in adopting prospective deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought <postconverging~'motif-and-
apriorising/axiomatising/referencing’−imbuing’−existentialising−
framing/imprinting−(as-to-prospective−historiality/ontological-
eventfulness/ontological-aesthetic-tracing−<perspective−ontological-
normalcy/postconvergence−reflected−‘epistemicity−relativism’>)’ are
even much more profoundly significant as to potentially reflecting
‘human-decisionality−<as-to-play−of−valid/invalid-decisionality−imbued−
sublimation/desublimation’ omni-potential commensurability with
inherent immanent-existence’s sublimation-structure’/omnipotentiality,
and in all these instances such an expanded implication for prospective
human ontological-performance−<including-virtue−as−ontology> arise as
to the epistemic-projection perspective of relative profound-
supererogation’’ is ‘not of
desublimating−referenced/registered/decisioned self-presence/self-
constitutedness’−<in-perspective−epistemic−
abnormalcy/preconvergence’’ but rather ‘of
sublimating−referencing/registering/decisioning self-becoming/self-
conflatedness’−<formative−supererogating−<projective/reprojective−
aestheticising-re-motif−and−re-apriorising/re-axiomatising/re-
referencing−<in-perspective−ontological-normalcy/postconvergence’’
involving renewed self-awareness as to prospective construction-of-the-
Self)

ontological-
primemovers-
totalitative-
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-reflecte-as-of-
existentialising/contextualising/textualising-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) 'epistemic-veracity as well as its induced human
empowerment for transcendence-and-sUBLImity/sublimation/supererogatory-de-mentativity/emancipation’ can
only arise de-mentatively/structurally/paradigmatically as of its inherent
supposedly coherent ontological-commitment <implied—self-
assuredness-of-ontological-good-faith/authenticity ~postconverging-de-
mentating/structuring/paradigming –as-being-as-of-existential-reality> as so-reflecte in ontological-primemovers-totalitative-framework—so-
construed-as-from-ontological-normalcy/postconvergence-epistemic-
perspective / notional-projective-perspective-of-conceptualisation/totalitative-accruing–relative-cause-and-effect-
predicative-effectivity–sublimation-(as-to-underlying,-ontological-
commitment' <implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging-de-
mentating/structuring/paradigming –as-being-as-of-existential-reality>
/ operatives-of-ontologically-hegemonising-narrative\(^7\); 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—existentialising/contextualising/textualising-contiguity\(^9\); insightfully, the inherent human epistemic relation to ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency\(^9\)—sublimating—nascence—disclosed-from-prospective-epistemic-digression, implies that human conception of causality inherently ‘is-not-of/notontological’ but rather ‘is-as-of/isepistemic’ 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\(^1\) to epistemic-normalcy as human-subpotency strives to converge-as-construing to ecstatic-existence-as-transcendental-signifier as of the projective—totalitative-implications of ontological-primemovers-totalitative-framework construed as causality; wherein for instance the appraisal of ‘health epiphenomenon of existence’ as of ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence—reflected—epistemicity-relativism’ ranging from perceptivity-as-of-bad-omen, perceptivity-as-of-a-specificplace-or-specific-evil-people-or-
apriorising/axiomatising/referencing-(of–
existentialising/contextualising/textualising-contiguity)—

conflatedness^{1}/projective-conflating

apriorising/axiomatising/referencing in relative-ontological-completeness^{88} in reflecting the ontological-normalcy/postconvergence of ecstatic-existence-as-transcendental-signifier (this ontological-primemovers-totalitative-implications insight about causality as reflected with the health epiphenomenon can be extended to all domains construed as for-human-studies/for-humanconstructs for the simple reason that all such domains are of ‘epistemically manifest’/historiality/ontological-eventfulness^{8}/ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’> in existentialising/contextualising/textualising-contiguity^{9} as of human limited-mentation-capacity-deepening ‘). ¶ and this explains why a registry-worldview/dimension is a <amplituding/formative>^{8} wooden-language-imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-
teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications> with the state of relative-
ontological-incompleteness^{89} just as well aspiring for progress just as the state of relative-ontological-completeness^{8} but the former failing to grasp that progress de-mentatively/structurally/paradigmatically arises rather by a change of supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru
ment –for–conceptualisation

aposteriorising/logicising/deriving/intelligising/measuring of

meaningfulness-and-teleology in existence, such that even such budding-positivists like Newton or Descartes while making breakthroughs as of positivism/rational-empiricism are still caught up in ‘reasoning as of the old’ non-positivism/medievalism

apriorising/axiomatising/referencing respectively with Newton’s interests in alchemy and in the case of Descartes lingering religious sacrality/inviolability influence/grip on his thoughts; causality as herein construed as ontological-primemovers-totalitative-framework can thus be understood as the ‘de-mentative/structural/paradigmatic implications of relative-ontological-completeness in superseding/overcoming/transcending human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness’ as so constructively implied herein, as to the reality that ‘a traditional conception of causality as if human-subpotency is constituting the possibility for causations in existence’ is herein construed as ontologically-flawed as it fails to reflect that existence is already a given and the very exercise of ‘human-subpotency construal of causation is one of apriorising/axiomatising/referencing–(of–existentialising/contextualising/textualising-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 (imbued-and-
hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-
human-subpotency–epistemic-perspective-of-projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing–conceptualisation), speaking to the fact that existence is
rather about ecstatic reflexivity as all phenomena/manifestations in
existence (so-construed as phenomenal/manifest–subpotencies–(in-
transitive-conflatedness –reflexivity,–in-the-full-potency-of-
existence’s–sublimating–nascence)) are as of their specifically/notionally
enabled reifying and empowering;¶ finally it is just as important to grasp
also here that the ‘articulation as human-causative-construction’ of the
notions of ‘temporal individuations or temporal-dispositions’ and
‘intemporal individuation or intemporal disposition’ are rather conceived
epistemically as of their de-mentative/structural/paradigmatic
implications from the perspective of the ontological-
normalcy/postconvergence of ecstatic-existence-as-transcendental-
signifier and thus are construed as of their ‘de-
mentative/structural/paradigmatic implications of relative-ontological-
completeness in superseding/overcoming/transcending human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint of relative-ontological-
incompleteness’, reflecting a human-causative-construction conception in
apriorising/axiomatising/referencing-(of–
existentialising/contextualising/textualising-contiguity )—
conflatedness /projective-conflating
apriorising/axiomatising/referencing about existence as ontologically-veridical (as it is the ‘totalitative epistemic-or-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-
existentialising/contextualising/textualising-contiguity)—

constitutedness\textsuperscript{13} as of \textsuperscript{8} presencing—absolutising-identitive-
constitutedness\textsuperscript{13} apriorising/axiomatising/referencing (wherein for
instance with regards to prospective human-causative-construction, as to
overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
panintelligibility\textsuperscript{7}—\textsuperscript{imbued-and-
‘hermeneutically/reproductively/supererogatingly/zeroingly-educing’—
human-subpotency—epistemic-perspective-of-projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-
referencing—conceptualisation), 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\textsuperscript{10} as deconstructing-threshold
(uninstitutionalised-threshold\textsuperscript{11}/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
<br>deprocrypticism—or—preempting—disjointedness-as-of—reference-of-
thought aetiologisation/ontological-escalation)

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
theoretical—conceptual—operant difference—scientific-construal of
and so as to the inherent absolutising referencing/registering/decisioning ontological-deficiency necessarily arising from human limited-mentation-capacity’ requiring ‘projective-insights’/‘epistemic-projection-in-conflatedness’ as to human limited-mentation-capacity-deepening’) that underlies the notion of human de-mentation (supererogatory ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) as factoring in the implications of human limited-mentation-capacity as to epistemic-abnormalcy/preconvergence and ontological-normalcy/postconvergence epistemic-projection perspectives reflected respectively as of 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 différance conception knowledge-reification gesturing (of more profound epistemicity insight as to its quasi-transcendental epistemicity) towards ‘an integral-difference of epistemic-as-ontological–reflexivity integrality of sublimation-over-desublimation’ knowledge-reification gesturing (panintelligibility as articulated herein rather projects of scientific exactifying/precisioning–of-sublimation–as-to-entailing-theoretical–conceptual-and-operant-implications, as so-underlied by ‘existential phenomenalities/manifestations projected perspective <amplituding/formative>disposedness–as-to-orientation/value-construct/valuation–and–derived-parameterising) and <amplituding/formative>entailment–as-to-totalising–contiguous/coherent–factuality-of-variability); and with this overall scientific conception of panintelligibility ‘differing from a metaphysical projection of a mere pan-conceptualisation of undefined theoretical–conceptual–operant aestheticisation–and–aestheticisation-towards-ontology as may be so-implied with panpsychism conception’ and so as panintelligibility is not about ‘any metaphysical/ideological advocacy’ but is rather asserted as of ontologically-veracity in the reflection of existential-reality in the sense that the conception of say an atom or a cell
or the social inherently speak to their ‘phenomenal/manifest perspective
conceptivity/epistemic-reflexivity in existence as ontological’ (and so-
reflected by their projected perspective
<amplituding-formative>disposedness (as-to-orientation/value-
construct/valuation—and—derived-parameterising) and
<amplituding-formative>entailment (as-to-totalising-
contiguous/coherent—factuality-of-variability) as to the overall
coherence/ontological-contiguity/integrality of their variously implied
intelligibilities/teleologies construed as from ‘existence projected
perspective singularisation—as-to-the-nondsjointedness/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
\[\text{<amplituding/formative–epistemicity>totalising–thrownness-in-
existence}^{\text{conception}}\] (with the underlying nonreduction being of
overall panintelligibility—effusing/ecstatic–inlining of existence) and thus
are supersedingly underlied by ‘superseding nonreductionist
ontologically-contiguous–epistemicity of the underlying overall
panintelligibility—effusing/ecstatic–inlining of existence’ (as the
‘veridical perspective singularisation<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing>
projected epistemic-immanence/veridical-epistemic-determinism
backdrop for sublimation-over-desublimation’ to which
\[\text{<amplituding/formative–epistemicity>totalising–thrownness-in-
existence}^{\text{conceptivity/epistemic-reflexivity}}\] adopts a projective-insights
as of difference–conflatedness\textsuperscript{12} for sublimation-over-desublimation’),
such that panintelligibility also ‘doesn’t actually speak of any
constitutive-emergence conceptualisation (though entertains an overall-
ecstatic-existence-supervening-conflatedness\textsuperscript{12} conceptualisation) as such
a constitutive-emergence conceptualisation will rather imply the idea of
any such \[\text{<amplituding/formative–epistemicity>totalising–thrownness-in-
existence}^{\text{conceptivity/epistemic-reflexivity}}\] of say the
conceptualisation of atomicity, cellularity or social-aggregation as
constitutively superseding the ‘superseding nonreductionist ontologically-
contiguous–epistemicity of the underlying overall panintelligibility—
effusing/ecstatic–inlining of existence’ thus wrongly inducing ‘a
absolutising-identitive-constitutedness epistemicity reductionism as so-construing the full-potency of existence’ (and further failing to epistemically account for relative-ontological-incompleteness of reductionist ‘totalising–thrownness-in-existence conceptivity/epistemic-reflexivity’ as to prospective supererogation for relative-ontological-completeness inherent conceptivity/epistemic-reflexivity imburement of existence) rather than totalising projective-insights as of difference–conflatedness epistemicity nonreductionism of phenomenal/manifest–subpotencies (in-transitive-conflatedness –reflexivity, in-the-full-potency-of-existence’s–sublimating–nascence)’ as to ‘superseding nonreductionist ontologically-contiguous–epistemicity of the underlying overall panintelligibility—effusing/ecstatic–inlining of existence’ (in other words phenomenal/manifest epistemicity reductionist human conceptions are of ‘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–existentialising/contextualising/textualising-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/relative-ontological-completeness’
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence>) as to human-and-social–expectations/anticipations—metaphoricity—
as-rede-mentating/restructuring/reparadigming–psychologism’ the projective-insights about ‘superseding nonreductionist ontologically-
contiguous–epistemicity of the underlying overall panintelligibility—
effusing/ecstatic–inlining of existence’, and in fact existential supererogation\(^7\) as to ‘<amplituding/formative–
epistemicity> totalising–thrownness-in-existence\(^3\) 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 \(^9\)<as-to-perspective–ontological-
normalcy/postconvergence-implied–‘prospective-aporeticism-
overcoming/unovercoming’> and so over-and-beyond grotesquely punctual confusion/misconstrual as of ‘reductionist conceptivity/epistemic-reflexivity constituting-construal of existential phenomenality/manifestation as to human epistemic-
abnormalcy/preconvergence\(^5\) 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\textsuperscript{88}', implicit the reality of the<br>
\textlt<amplituding/formative-epistemicity\textgtr totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity\textsuperscript{67} of the social and socio-psychological epistemic-conception phenomenal/manifest–subpotencies–\textlt in-transitive-conflatedness –reflexivity, in-the-full-potency-of-existence’s–sublimating–nascence\textgt (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\textsuperscript{67}, and so as of vague disparateness-of-conceptualisation–\textlt unforegrounding-disentailment, failing-to-reflect–immanent-ontological-contiguity\textsuperscript{67}>;\¶<br>
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–\textlt in-transitive-conflatedness –reflexivity, in-the-full-potency-of-existence’s–sublimating–nascence\textgt ‘\textlt amplituding/formative-epistemicity\textgtr totalising–thrownness-in-existence\textsuperscript{11} conceptivity/epistemic-reflexivity’ as to epistemic–abnormalcy/preconvergence\textsuperscript{12} epistemicity perspective is what underlies ‘phenomenal/manifest–subpotencies–\textlt in-transitive-conflatedness –
reflexivity, in-the-full-potency-of-existence's-sublimating-nascence


<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence⟩ epistemicity underlying ontological-performance ′-⟨including-virtue-as-ontology⟩′ speaking to the inherent imbuement of existence as of its ‘transcendence-and-sublimity/sublimation/supererogatory-de-mentativity and immanence differential conceptivity/epistemic-reflexivity integral-difference’ (so-construed as the ever requisite need for any ‘amplituding/formative—epistemicity>totalising—thrownness-in-existence/conceptivity/epistemic-reflexivity’ epistemic-conflatedness implied projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing induced ‘projective-insights for predicativeinsight’ so-reflecting dimensionality-of-sublimating

positive-opportunism speaks to the fact that unlike is the case with intemporal/firstnatureness solipsistic constructs, ‘underpinning–suprasocial-construct and as reflected as to human notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence> underlying averaging-of-thought—\(\text{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\ as-of—'nondescript/ignoreable–void'}\) as deterministic validation of ontological-veracity is never a critically relevant element for prospective intemporal/firstnatureness knowledge-reification\(^7\) generation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation\(^7\) ‘ given that the underpinning–suprasocial-construct of ‘meaningfulness-and-teleology\(^9\) as reflected in any social-setup institutionally is rather ‘a secondnatured/habituated institutionalisation construct as from deferential-formalisation-transference as to \(\text{presencing—absolutising-identitive-constitutedness}^{13}\)
social-vestedness/normativity<discretely-implied-functionalism>, rather arising from the 'untenable existentially constraining knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications sublimating-over-desublimating implications of existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression induced metaphoricity as of dimensionality-of-sublimating

and so validated as of ontological-primemovers-totalitative-framework\textsuperscript{23} with respect to ‘adhering to existence-potency\textsuperscript{26}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression implications’ in order for prospective deferential-formalisation-transference suprasocial meaningfulness-and-teleology\textsuperscript{90} 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\textsuperscript{90} as of mere abstraction that induced a social transformation into positivist thinking but rather the ‘accruing constraining effect on existence’ of such budding-positivism instigated positivist and liberal \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{90} 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\textsuperscript{99} framework of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’ in <amplituding/formative>\textsuperscript{6}wooden-language\textsuperscript{89} ⟨imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\textsuperscript{96} as-of-‘nondescript/ignorablevoid’-with-regards-to-prospective-apriorising-implications⟩\rangle 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\textsuperscript{13} framework
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
–for–conceptualisation as opened-construct-of–meaningfulness-
and-teleology\textsuperscript{14} in its crossgenerational transformative effect even as its
initial instigation doesn’t elicit immediate positive-opportunism as of its
dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{15}–by-
reification /contemplative-distension\textsuperscript{16} (as of human self-surpassing—
existentialism-form-factor,\textit{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{17}/shortness
<amplituding/formative>\textsuperscript{8}wooden-language–(imbued–averaging-of-
thought–<as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology \textit{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
ontological-contiguity that any given suprasocial framework is inherently of ‘epistemically underdeterminative contemplation for ontologically and intellectually assessing its prospective transcendence-and-sublimity/sublimation/supernegatory-de-mentativity’ as the suprasocial mathetic/motiffed/throwned state of recurrent-utter-uninstitutionalisation is of epistemically underdeterminative contemplation as of its wooden-language-

⟨imbued—temporal—mere-

form/virtualities/dereification /akrasiaticdrag/denatured/preconverging-
or-dementing —narratives—of-the—reference-of-thought—categorical-

imperatives/axioms/registry-teleology⟩ for intellectually gauging about prospective base-institutionalisation, and likewise base-institutionalisation–ununiversalisation with regards to prospective universalisation, universalisation–non-positivism/medievalism with regards to prospective rational-empiricism/positivism, and prospectively our positivism–procrypticism with regards to notional–deprocrypticism as in all such cases the suprasocial and 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⟩ inclination is in an totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag as of its ‘shiftiness-of-the-Self’ whether as of
trepidious/warped/preclusive identitive-constitutedness\textsuperscript{1}\textasciitilde as-epistemic-totality\textsuperscript{2}\textasciitilde dereification\textsuperscript{7}\textasciitilde in-dissingularisation \textasciitilde as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness \textasciitilde as-flawed-epistemic-determinism, and this is exactly what renders all such transcendence-and-sublimity/sublimation/sublimation/supererogatory de-mentativity rather as of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as of-event reasoning-through/messianic-reasoning’ involving the ‘displacement/decentering-of-the-human-subject induced as of de-mentation\textasciitilde (supererogatory ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)’ as to the fact that it is more critically ‘a matter of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ by ‘projecting of the transcending of the prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation of reference-of-thought as of ‘the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{88} (ecstatic-existence prospective digression induced epistemic-ricochetting/transepistemicity) dimensionality-of-sublimating \textasciitilde (<amplituding/formative>supererogatory de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) as to difference-conflatedness\textsuperscript{1}\textasciitilde as-to-totalitative-reification\textsuperscript{9}\textasciitilde in-singularisation \textasciitilde as-to-the-nondisjointedness/entailment-
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’.

supererogation >;\[ and-so-to-avoid-wrongly-validating-the-
reference-of-thought/registry-elements-(implied—logical-dueness-or-scape, profile-
or-stature, presumptuousness-or-arrogation, assumptions, value-
reference and teleology )-as-veridical-and-then-wrongly-implying-
engaging-within-logical-processing-or-logical-implicitation—supposedly-apriorising-inconviction-as-to-profound-supererogation\)

postlogism78-as-
psychopathy-as-of-
‘attendant-
intradimensional’-
preconverging/dementing — apriorising-psychologism-
⟨‘decontextualising/de-existentialising—of-attendant-intradimensional—
apriorising/axiomatising/referencing>-induced-disontologising’,-as-so-
undermining-the—attendant-intradimensional—ontologising’-<as-to-
etent—
apriorising-
psychologism-
⟨‘decontextualising/de-existentialising—of-attendant-intradimensional–
apriorising/axiomatising/referencing>-induced-disontologising’-as-so-
reflecting-the—‘decontextualising/de-
existentialising—of-attendant-intradimensional—
apriorising/axiomatising/referencing>-induced-disontologising’-as-
intradimensional—apriorising/axiomatising/referencing—
contiguity>-educing—self-referencing-syncretising—forward-
(facing—postconverging/dialectical-thinking –apriorising-
psychologism)-;–as-so—reflecting-the—‘decontextualising/de-
existentialising—of-attendant-intradimensional—
apriorising/axiomatising/referencing>-induced-disontologising’-as-
intradimensional—apriorising/axiomatising/referencing—
completeness’—by-reification’/contemplative-distension’,-with-
slanting-qualia-schema’,-and-so-manifested-overtly-at-childhood-
psychopathy-‘decontextualising/de-existentialising—of-attendant-
intradimensional—apriorising/axiomatising/referencing>-induced-
disontologising’;—but-while-susceptible-to-be-wrongly-construed-as-of-
undermining-the-'intradimensional-postconverging/dialectical-thinking'–qualia-schema'–at-covert-adulthood-psychopathy–'<decontextualising/de-
attendant-
intradimensional–
ontologising'–<as–apriorising/axiomatising/referencing>–induced-disontologising’–(due-to-
to-attendant-
intradimensional–
apriorising/axiomatising/referencing–protrated-individuations-of-conscious-or-unconscious-manifestations-
imbued–
<contextualising/existentialising–attendant-ontological-contiguity>
‘<decontextualising/de-existentialising~of-attendant-
apriorising/axiomatising/referencing>-induced-disontologising’; and so-specifically reflecting overall social
attendant-
ontological-
contiguity> –
'the-'intradimensional'–postconverging/dialectical-
educing—self-
referencing–
'attendant-intradimensional–ontologising'–imbued–
syncretising–
forward–
prelogism79–as-of–
prelogism–(as-of-the-'intradimensional'–postconverging/dialectical-
prelogism

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conviction, in– profound–

supererogation

<existentially–

veridical–‘attendant–

intradimensional– apriorising/axiomatising/referencing–imbued–

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–

‘attendant–

facing–postconverging/dialectical-thinking –apriorising–

Logical-dueness–

(profound-supererogation\(^7\) –as–{existentially-veridical–‘attendant–

tising/referencing–

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

Logical-dueness–

(precedes–

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

disontologising–

postconverging-or-dialectical-thinking –apriorising-psychologism)

Logical-outcome–

precedes-disontologising-logical-outcome-arrived-at–(so-implied, as-to–

arrived-at–

existential-nonveridical-/\(<decontextualising/de-existentialising–of–

attendant-intradimensional–apriorising/axiomatising/referencing–

induced-disontologising,–and-thus-reflecting–‘intradimensional’–

preconverging-or-dementing –apriorising-psychologism))

presencing or

presencing / metaphysics-of-presence–implicated–

\(^80\)presencing—

‘nondescript/ignorable–void–as-to-presencing–absolutising-identitive–

absolutising–

constitutedness } / ordinary-nontranscendental-reasoning /

identitive–

\(^80\)presencing–absolutising-identitive-constitutedness /

presencing–

epistemically-enframed-encumbering-of-ontology-elucidation /

pseudoconflation perspective/framing/reference/horizon/projection of

meaningfulness-and-teleology\(^{100}\) as to identitive-constitutedness\(^1\)–as–
‘epistemic-totality’ - dereification - in-dissingularisation <as-to-the-
disjoinedness/disentailment-of- presencing—absolutising-identitive-
constitutedness > as-flawed-epistemic-determinism.¶ with
presencing—absolutising-identitive-constitutedness fundamentally
arising as to the inadequacy of human-subpotency to fully grasp
existence/ontological-veracity in reflection of human
<amplituding/formative–epistemicity> totalising–thrownness-in-
existence as to the implications of human limited-mentation-capacity
(inducing presencing—absolutising-identitive-constitutedness)
<amplituding/formative–epistemicity> totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag so-reflecting
specifically in the <cumulating/recomposuring>-successive registry-
worldviews/dimensions relative-ontological-incompleteness —
apriorising/axiomatising/referencing–psychologisms) such that without
this issue of human limited-mentation-capacity then the human epistemic-
projection of meaningfulness-and-teleology will fully grasp
existence/ontological-veracity as so implied as from the prospective
deprocrypticism—or–preempting—disjointedness-as-of reference-of-
thought perspective of ontological-normalcy/postconvergence
(metaphoricitically reflected by the prospective deprocrypticism—
apriorising/axiomatising/referencing–psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-
effectivity–sublimation—(as-to-underlying,-ontological-commitment
<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging-de-

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development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology, dementatively/structurally/paradigmatically defines (given the already inculcated ‘presencing—absolutising-identitive-constitutedness as of social-vestedness/normativity<discretely-implied-functionalism>’) the possibility for re-engaging with ontological-veracity for prospective sublimation of human meaningfulness-and-teleology, and so-reflected by the fact that any given registry-worldview/dimension operates on the basis of a presencing—absolutising-identitive-constitutedness ‘supposed human-subpotency abstract self-determinative ontological-performance<including-virtue-as-ontology> capacity as to the full-potency of existence’ whereas in reality ‘human instigated meaningfulness-and-teleology ontological-performance<including-virtue-as-ontology> capacity’ (so-construed as from the ontological-normalcy/postconvergence epistemic projective-perspective) is rather practically ‘a <amplituding/formative-epistemicity>totalising/circumscribing/delineating signposting exercise’ operating on the overall basis of the given registry-worldview’s/dimension’s ‘social-construct <amplituding/formative-epistemicity>totalising/circumscribing/delineating given institutionalisation-threshold-and-uninstitutionalised-threshold imbued secondnaturing’ when it comes to social-stake-contention-or-confliction, and as from the overall human aestheticisation—and—aestheticisation-towards-ontology existentialising-frame of ontological-
‘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 totalising construal is relatively deficient as of its epistemic contitutededness 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 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 disposedness-(as-to-orientation/value-construct/valuation–and–derived-parameterising) and entailment-(as-to-totalising-
contiguous/coherent–factuality-of-variability)’ and ‘is not beholdening to any presencing—absolutising-identitive-constitutedness)’

4. <amplituding/formative–epistemicity>totalising construal given epistemic-abnormalcy/preconvergence implied epistemic-projection perspective’ with the ontological-veracity of teleology projectively arising as herein construed as of ontological-normalcy/postconvergence implications of 4. <amplituding/formative–epistemicity>totalising construal, and this underlying projective ontological-normalcy/postconvergence epistemic-conception is reflected with all the terms/terminologies articulated herein like solipsism, organicalism, akrasiatic-drag, temporality, intemporality, etc., as so-construed 4. <amplituding/formative–epistemicity>totalisingly (as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology underlied totalisingly-entailing by the overall ontological-contiguity—of-the-human-institutionalisation-process and thereof corresponding protracted living-development–as-to-personality-development and institutional-development–as-to-social-function-development implications), with this projective ontological-normalcy/postconvergence epistemic-conception conceptual approach herein including the very notion of ‘presencing—absolutising-identitive-constitutedness’ rather construed herein as from nonpresencing,<perspective–ontological-normalcy/postconvergence>’ to imply the ontological-veracity of presencing—absolutising-identitive-constitutedness ‘is not present to itself’ but rather to its prospective
relative-ontological-completeness \textsuperscript{8} perspective and so in ‘contrast to the epistemic-conception of such a notion like presentism’ (lacking such \textsuperscript{8}\textlangle amplituding/formative–epistemicity\textrangle 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 —of-the-human-institutionalisation-process \textsuperscript{8} 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{11}, thus failing to reflect the overall existential becoming/conflatedness /formative–supererogating (and so ‘epistemic-reflexively as of human limited-mentation-capacity-deepening’ \textsuperscript{12} \textzung \textlangle amplituding/formative–epistemicity\textrangle totalisingly—as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation \textrangle') that de-mentatively/structurally/paradigmatically veridically reflects the \textlangle cumulating/recomposuring\textrangle–successive registry-worldviews/dimensions given \textsuperscript{80} presencing—absolutising-identitive-constitutedness \textsuperscript{13} (with this ‘overall existential becoming/conflatedness /formative–supererogating backdrop for conceptualising \textsuperscript{80} presencing—absolutising-identitive-constitutedness\textsuperscript{11}’, rather construed as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–
meaningfulness-and-teleology underlied totalisingly-entailing by the overall ontological-contiguity—of-the-human-institutionalisation-process implied epistemic-conflatedness as of projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing and 'so-undergirded by human dimensionality-of-sublimating


<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 <cumulating/recomposuring>-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
supererogating> arising-only-after-seconddaturing/education-to-
(prospective-transcendence-and-
existentialising/contextualising/textualising-contiguity
conflatedness ,in-self-
becoming/self-
conflatedness /for
mative-
supererogating>, so-construed as from prospective ontological-
(formative~physical-equivalence<as-to-
psychologismic~apriorising/axiomatising/referencing-(of-
superseded-
logical-basis-
(of~dialogical-
conflatedness ,in-self-becoming/self-conflatedness /formative-
supererogating>, so-construed as from prospective ontological-
equivalence<as-to-
originariness/distorted-origination
psychologismic~apriorising/axiomatising/referencing-(of-
(tising/referencing--
apriorising/axiomatising/referencing--
logical-basis-
(dialogical-
})—
conflatedness ,in-self-becoming/self-conflatedness
supererogating>82
prior-
prior-apriorising/axiomatising/referencing--superseded-logical-basis-
apriorising/axiomatising/referencing--~dialogical-equivalence<as-to-
tising/referencing--
psychologismic~apriorising/axiomatising/referencing-(of-
superseded-
existentialising/contextualising/textualising-contiguity )—
logical-basis-
conflatedness ,in-self-becoming/self-conflatedness
(dialogical-
supererogating>, so-construed as from prospective ontological-
equivalence<as-to-
normalcy/postconvergence epistemic reflection of distorted-
to-
originariness/distorted-origination
psychologismic~apriorising/axiomatising/referencing-(of-
existentialising/contexualising/textualising-contiguity

conflatedness-, in-self-

becoming/self-

conflatedness /for

mative-

supererogating supererogating

84 reference-of-thought reference-of-thought-(registry/anchoring-of-meaning/meaningful-

reference/ontological-reference/contending-reference/registry-worldview

reflected-as-of-soundness-or-ontological-good-faith/authenticity -of-

reference-of-thought reference-of-thought”) construed as projected-or-anticipated-grandest-

existential-axiomatic-construct ‘as underlying psychologically the very

instigation of human apriorising/axiomatising/referencing for the

production of meaningfulness-and-teleology”; the reference-of-thought speaks to ‘referencing of meaningfulness-and-teleology’ and

reference herein is underlined by both reference-of-thought (so-construed as human

<amplituding/formative-epistemicity>totalising/circumscribing/delineating backdrop for

constructively setting-up the prospect of human meaningfulness-and-

teleology as to the projected apriorising/axiomatising/referencing–psychologism) and reference-of-thought devolving (so-construed as to
as-to-totalitative-reification as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing as-veridical-epistemic-determinism and so with regards to 'the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation' so-reflected as from originariness/origination (so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence)

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

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

reification reification is teleologically reflected as of singularisation—

nondisjointedness/entailment-of-prospective-nonpresencing>

projected epistemic-immanence/veridical-epistemic-determinism in
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument–for–conceptualisation resetting of the \[45<\text{amplituding/formative–epistemicity}>\] totalising/circumscribing/delineating \[46\] meaningfulness-and-teleology\[89\] purview to the prospective relative-ontological-completeness\[88\] as of human limited-mentation-capacity-deepening\[42\]

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

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

\[45<\text{amplituding/formative–epistemicity}>\] totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag

\[45<\text{amplituding/formative–epistemicity}>\] totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag

’s-

reference-of-thought-construed-ontological-veridicality-as-so-self-becoming/self-
determined-by–existentialising/contextualising/textualising-contiguity’s–
conflatedness /for reifying-or-elucidating-of-prospective-relative-ontological-completeness\textsuperscript{52}–of\textsuperscript{53} reference-of-thought\textsuperscript{54} devolving-as-of-instantiative-context and speaks to the fundamental

supererogating- superrerogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of

\textsuperscript{amental–} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

aestheticising-re- meaning–for–conceptualisation \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100}

motif–and–re- implications as to human limited-mentation-capacity-deepening\textsuperscript{13} (so

apriorising/re- poorly recognised as from \textsuperscript{8} presencing—absolutising-identitive-

axiomatising/re- constitutedness\textsuperscript{13} perspective that by ‘elaboration-as-to-mere-

referencing,–in- extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-

perspective– outside—existentialising/contextualising/textualising-contiguity\textsuperscript{19} develop

ontological- an ontologically-flawed overall absolutising epistemic-

abnormalcy/preconvergence\textsuperscript{30} perspective of construal of existence’ by

ergence\textsuperscript{> as to so-projecting of ‘an underlying absolute intelligibility framework’ that

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

expectations/antici conceptualisation–and–existence—as-sublimating-withdrawal, eliciting-
pations– of-prospective-supererogation \textsuperscript{<as-to-perspective–ontological-

metaphoricity\textsuperscript{27}– normalcy/postconvergence-implied–prospective-aporeticism–
as-rede– overcoming/unovercoming\textsuperscript{> with the consequence that such an

mentating/restruct ontologically-deficient knowledge-reification’ framework gesturing goes

uring/reparadigm on to analyse sophisticated thought not making the same mistake as

g–psychologism\textsuperscript{90} supposedly ontologically-flawed as of its \textsuperscript{4} presencing—absolutising-

identitive-constitutedness\textsuperscript{13} instigated paradochical 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/intelligibility/setup/measuringinstrument—for—conceptualisation which needs to be validated as to
existence—as-sublimating-withdrawal,—eliciting-of-prospective-
supererogation⁵⁷, and thus the conception of relative-ontological-
completeness⁵⁸ speaking rather of the validative pertinence imparted by
existence and so relatively (with regards to registry-worldviews/dimensions⁵⁴ 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-teleology⁵) as from recurrent-
utter-uninstitutionalisation to prospective notional–deprocrypticism
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument—for—conceptualisation as of the overall ontological-contiguity⁶⁷—
of-the-human-institutionalisation-process⁶⁸ (whereas the presencing—
absolutising-identitive-constitutedness⁶⁹ perspective by equating/leveling-
down everything across space and time as of naive absolutising
conceptual-patterning—(as-devoid-of—
existentialising/contextualising/textualising-contiguity ’s-reifying-or-
elucidating-of—prospective-relative-ontological-completeness ’,—rather-
enabled—by—a—nonpresencing-divulging-of-momentous-
historiality/ontological-eventfulness /ontological-aesthetic-tracing—
<perspective—ontological-normalcy/postconvergence-reflected—


‘epistemicity-relativism’⟩ and isms–conceptualisations as to wrongly imply everything is of the same ontological-contiguity\textsuperscript{67} in absolute terms as to its epistemic lack of projective-insights as to contrasting relative-ontological-incompleteness\textsuperscript{89} and relative-ontological-completeness\textsuperscript{88} apriorising/axiomatising/referencing–psychologisms, ‘will naively equate in absolution as to a relativity-accusation such relative-ontological-completeness\textsuperscript{88} projective-insights about the overall ontological-contiguity’—of-the-human-institutionalisation-process\textsuperscript{8} as to difference-conflatedness\textsuperscript{12}–as-to-totalitative-reification\textsuperscript{97}–in-singularisation<as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing>–as-veridical-epistemic-determinism\textsuperscript{5} as to imply by the relativity-accusation it is along the same lines with Ancient-sophists non-universalising meaningfulness-and-teleology\textsuperscript{100} or it is basically unintelligible’, and so since it wrongly operates on the basis that its presencing—absolutising-identitive-constitutedness\textsuperscript{13} perspective is supposedly of absolutely profound knowledge-reification\textsuperscript{97} gesturing without factoring the implications of human limited-mentation-capacity and human limited-mentation-capacity-deepening\textsuperscript{50});¶ and operantly ‘relative-ontological-incompleteness’/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-normacy/postconvergence>\textsuperscript{9} as to human-and-social–expectations/anticipations—metaphoricity\textsuperscript{17}–as-rede-mentating/restructuring/reparadigming–psychologism’ refers to
epistemic-veracity for knowledge-reification\textsuperscript{17}/ontological-veracity rather construed as of human limited-mentation-capacity-deepening\textsuperscript{13} induced ‘given axiomatic-constructs/’ reference-of-thought existentialising/contextualising/textualising-contiguity\textsuperscript{20}
apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity )—conflatedness\textsuperscript{12}
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for–conceptualisation’, and so over the epistemic-impertinence and flawed approach of ‘atomising/taking-to-pieces apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity )—constitutedness\textsuperscript{13} conception as knowledge-reification\textsuperscript{17}/ontological-veracity’
re-originary–as-unenframed/unbeholdening/outlier-conceptualisation

(imbed-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-

‘projective-growth-or-conflatedness /transvaluable-

epistemic-growth-or-conflatedness

rationalising/ransepistemicity/anamnestic-residuality/spirit-drivenness-

equalisation)-underlying-the-imbed-human-subpotency-‘fatedness-of-

sublimation-over-desublimation ‘as-of ‘notional–deprocrypticism-as-

of-

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

<preconverging–’motif-and-

apriorising/axiomatising/referencing ‘–imbuing>=existentialising—

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

hyperrealisation/hyperreal-transposition) dereifying-gesturing as of the

singularisation–‘epistemically-immanented’–as-of-internal-necessity-and-
<as-to-the-
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
nondisjointedness/ apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument
entailment-of-
ment –for–conceptualisation;¶ as-of-apriorising-teleological-
prospective-wholeness/nested-congruence singularisation–<as-to-the-
nondisjointedness/entailment-of-prospective-\textsuperscript{6}/nonpresencing>

(operantly-construed-as-of-maximalising-recomposuring-for-relative-ontological-completeness/preempting—disjointedness/as-internal-coherencing), and thus singularisation-\textsuperscript{7}<as-to-the-nondisjointedness/entailment-of-prospective-\textsuperscript{6}/nonpresencing> is construed 'as from prospective \textsuperscript{6}/nonpresencing-<perspective-ontological-normalcy/postconvergence> reflection of \textsuperscript{6}/nonpresencing-<amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing—\textsuperscript{7}for-explicating-ontological-contiguity of relative-ontological-incompleteness/relative-ontological-completeness\textsuperscript{8},

(sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflicatedness/formative—supererogating—\textsuperscript{9}/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-\textsuperscript{7}<as-to-the-nondisjointedness/entailment-of-prospective-\textsuperscript{6}/nonpresencing> so-induced by ‘prospective parrhesiastic-aestheticisation reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as postconverging/dialectical-thinking—qualia-schema’, reflecting the contrastive apriorising—teleological-thresholding—as—teleological-framework/narrative-framework of ‘prospective postconverging—or-dialectical-thinking—apriorising—psychologism

intemporal parrhesiastic-aestheticisation induced reasoning—
through/messianic-reasoning reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ and ‘prior preconverging-or-dementing—apriorising-psychologism temporal underpinning—suprasocial-construct as to its
<amplituding/formative>\^\text{wooden-language-imbued—temporal—mere-form/virtualities/dereification } /\text{akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology } > and sophistry reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as reasoning-from-results/afterthought’ (with the implication that such ‘prospectively induced singularisation—<as-to-the-nondisjointedness/entailment-of-prospective—\^\text{nonpresencing}> is not really meaning but rather metaphoricity’—as-event—of-prospective-intemporalparrhesiastic-aestheticisation with regards to the prior preconverging-or-dementing—apriorising-psychologism temporal underpinning—suprasocial-construct as to
ment implications of a God-of-plane type of assertion by a non-positivism social-setup speaking of its deficient prior-temporal-parrhesiastic-aestheticisation so-reflected-in-its-non-positivismmathesis/motif/thrownness-disposition-that-is-not-positivistic/rational-empiristic, as meaning rather requires that such a non-positivism socialsetup operates a positivism/rational-empiricism social-setup specific supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation and thus it is metaphoricity —as-event —of-prospective-intemporalparrhesiastic-aestheticisation because the non-positivism social-setup rather enters into ‘a crossgenerational non-positivism pseudo-edginess/pseudo-incisiveness <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \(^3\) as of its apriorising-teleological-thresholding–as-teleological-framework/narrativeframework’ with the ‘prospective metaphoricity’ as positivism/rational-empiricism \(^{56}\) meaningfulness-and-teleology\(^{100}\); over which its pseudo-edginess/pseudo-incisiveness is crossgenerationally involved-as-of-afooling-about-exercise in ‘an internal parrhesiastic-aestheticisation transitioning accommodation towards positivism/rational-empiricism so-induced by the positive-opportunism\(^{76}\) constraint of prospective positivism/rational-empiricism meaningfulness-and-teleology\(^{100}\) as so empirically verifiable historically with regards to metaphoricity\(^15\)—as-event\(^{17}\)-of-prospective-
intemporal-parrhesiastic-aestheticisation induced transitioning as from relative-ontological-incompleteness\(^{[72]}\)-of-\(^{[73]}\)reference-of-thought towards relative-ontological-completeness \(^{[88]}\)-of-\(^{[91]}\)reference-of-thought, and this reality should equally prospectively be reflected with regards to our \(^{[80]}\)presencing—absolutising-identitive-constitutedness\(^{[13]}\) positivism—procrypticism prospective integration of notional-deprocrypticism meaningfulness-and-teleology\(^{[100]}\) effectively rather implies metaphoricity\(^{[57]}\)—as-event \(^{[37]}\)-of-prospective-intemporal-parrhesiastic-aestheticisation and not meaning to our \(^{[80]}\)presencing—absolutising-identitive-constitutedness\(^{13}\) positivism–procrypticism as we rather enter into a pseudo-edginess/pseudo-incisiveness \(^{[45]}\)<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{[33]}\) as of our apriorising-teleological-thresholding–as-teleological-framework/narrativeframework’ with the prospective metaphoricity\(^{[57]}\)—as-event\(^{[37]}\)-of-prospective-intemporal-parrhesiastic-aestheticisation as notional–deprocrypticism ‘meaningfulness-and-teleology\(^{[100]}\)

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

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

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

sublimation-
sublimation-educing—
educing—
textuality/hermeneutic/reprojecting/supererogating/zeroing~as-to-
textuality/hermene possibilities-of-self-becoming-as-of ‘existential-
atic/reprojecting/s interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-
upererogating/zero existence’-<so-construed-as-the-
ing~as-to- preformulating/preframing/premeaningfulness-underlying-the-
possibilities-of- conceptivity/epistemic-reflexivity-as-from’/nonpresencing-<perspective–
self-becoming-as- ontological-normalcy/postconvergence>, -as-eliciting-relative-
of-‘existential- ontological-completeness of ‘foregrounding—entailment
interpretation/epist (postconverging–narrowing-down–sublimation-as-to ‘existence—as-
emicity-in- sublimating-withdrawal,-eliciting-of-prospective-supererogation ‘-in-
apriorising/axioma reflecting 'immanent-ontological-contiguity ' as-operative-
tising/referencing-notional-deprocrypticism in-so-inducing-prospective-ontological-
of-existence and-thus-as-of-ontology/science as-from-human-
contiguity and-thus-as-of-ontology/science 'as-from-human-
notional-deprocrypticism in-so-inducing-prospective-ontological-
contiguity and-thus-as-of-ontology/science
‘amplituding/formative-epistemicity’ totalising—thrownness-in-
existence ‘imbuing—existentialising/contextualising/textualising-
contiguity for-dialectical-thinking/postconverging-epistemic-projection-
and-reprojection’, and-so-over—merely-analysed-or-dialecticised-or-
any-elaboration-as-to-merely-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside—existentialising/contextualising/textualising-contiguity ‘as-to-
its-given—presencing-perspective-epistemic-
abnormalcy/preconvergence as-preconverging/dementing induced-
disparateness-of-conceptualisation-implied-unforegrounding-
disentailment-failing-to-reflect-ontological-contiguity and-thus-not-as-
of-ontology/science >
supererogation supererogation speaks to the fact that the very possibility for all human
meaningfulness-and-teleology arises by way of individuals solipsistic
self-becoming/self-conflatedness /formative—supererogating—
<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-
axiomatising/re-referencing,—in-perspective—ontological-
normalcy/postconvergence> detour to existence-potency—sublimating—
nascence,—disclosed-from-prospective-epistemic-digression as to
‘underlying individuals ontological-commitment <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—one-ness-of-ontology that is existence in inducing sublimation-over-desublimation’
with ‘existence itself inherently intercessory to the formative possibility for all human meaningfulness-and-teleology⁼⁰⁰’ (and thus with ‘human meaningfulness-and-teleology⁵⁶ 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-teleology⁵⁰
underlied by language, culture, social institutions, technical knowhow, etc. of any presencing—absolutising-identitive-constitutedness
⟨preconverging~’motif-and-apriorising/axiomatising/referencing’—
imbuing>--existentialising—enframing/imprintedness—as-to— historicity-
tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩’ is not
the inherently given possibility for its very manifestation to inceptively arise in individuals but rather ‘individuals are involved in self-becoming/self-conflatedness<formative—supererogating—
<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-
axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence> solipsistic-and-intersolipsistic conceptivity/epistemic-reflexivity as to their self-eliciting/stimulating epistemic-conflatedness as of projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing in existence’ for the possibility for any such ‘supposed reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation of meaningfulness-and-teleology underlied by language, culture, social institutions, technical knowhow, etc. of any presencing—absolutising-identitive-constitutedness


<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 beholding—inchng.-apprehending,—and-taming—drive or aestheticising—\(^{9}\) 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’}>’ goes into grasping, mastering, developing,
construing-of and contemplating-of ‘meaningfulness-and-teleology\(^{10}\) on
the basis of the inherent implications of human

\(\langle\text{amplituding/formative—epistemicity}\rangle\text{totalising—thrownness-in-
existence}\),—imbued-projective-arbitrariness/waywardness—(as-to-the-
human—projective/reprojective—aestheticising-re-motif-and-re-
apriorising/re-axiomatising/re-referencing-process-of-
\(\langle\text{amplituding/formative—epistemicity}\rangle\text{totalising—conceptualisation}\)),

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\(^{11}\)~resubjecting or
totalising-entailing—reconstrual of motif-as-to-aestheticisation<imbued-
projective-arbitrariness/waywardness> to existence—as-sublimating-
withdrawal,—eliciting-of-prospective-supererogation in re-de-
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⟩), with the veridical
implication here that there is truly no ‘supposed reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation of ‘meaningfulness-and-teleology’ underlied by
language, culture, social institutions, technical knowhow, etc.’ but ever
always rather individuals and collective-individuals ‘self-becoming/self-
conflatedness/formsupererogating-projective/reprojective—
aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-
referencing,—in-perspective—ontological-normalcy/postconvergence>
ontological-performance—including-virtue-as-ontology> in
existentially-instantiating such supposed reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation of ‘meaningfulness-and-teleology’ underlied by
language, culture, social institutions, technical knowhow, etc.’ and so-
reflected as of human supererogatory originariness-parrhesia,—as—
spontaneity-of-aestheticisation (in holding-forth as of rede-
mentating/restructuring/reparadigming intelligibility—(as-to-human-
projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-
axiomatising/re-referencing/re-intelligibilitysettingup/re-
measuring/instrumenting-process,-in-<amplituding/formative-
epistemicity>totalising~conceptualisation⟩) for human existential-
instantiations aposteriorising/logicising/deriving/intelligising/measuring
of “meaningfulness-and-teleology”\(^{100}\), and with this self-becoming/self-conflatedness\(^{17}\)/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’\(^{12}\) 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”\(^{100}\)
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
existentialising/contextualising/textualising-contiguity’

hermeneutically/reprojectively/supererogatingly/zeroingly
cumulated/recomposured abstract-tissue-of—social-emancipation’ arising 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—asso-being-as—of—
existential-reality as to the disseminative—sublimating-selectivity—of—
onological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming, over—desublimating—deselectivity—of—ontological-bad-faith/inauthenticity ~preconverging—de-
mentating/structuring/paradigming' critically supererogation thus implies that human 'self-becoming/self-conflatedness/formative—
supererogating<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—
onological-normalcy/postconvergence> ontological-performance'—
<including-virtue-as-ontology>' in existential-instantiations signifying/connoting/indicating/suggesting any 'supposed reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation of meaningfulness-and-teleology underlied by language, culture, social institutions, technical knowhow, etc.' (reflecting human limited-mentation-capacity as to human
<amplituding/formative—epistemity>totalising—thrownness-in-
existence) ever always comes out short with respect to the full-potential for 'inherent immanent-existence overall withdrawn effectively-manifest-
sublimation/sublime or withdrawn sublimation-structure' of meaningfulness-and-teleology, and that conversely the possibility for human limited-mentation-capacity-deepening imparts the ability for human self-becoming/self-conflatedness/formative—supererogating<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-
axiomatising/re-referencing,—in-perspective—ontological-
normalcy/postconvergence> reappraisal of the appropriateness/completeness/superseding of any such signified/connoted/indicated/suggested 'supposed reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation of ‘meaningfulness-and-teleology’ underlied by
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-
onlogising-development-as-infrastructure-of—meaningfulness-and-
teleology) so-construed as human ‘aporeticism—overcoming/unovercoming supererogating ontological-performance’—<including-virtue-as-ontology>’ as to projective-insights/epistemic-projection-in-conflicatedness of apriorising/axiomatising/referencing (but
that while such human ‘aporeticism—overcoming/unovercoming supererogating ontological-performance’—<including-virtue-as-ontology>’ is relatively highly inducible with living-development—as-to-personality-development and institutional-development—as-to-social-function-development within any given registry-worldview/dimension, the
presencing—absolutising-identitive-constitutedness
<preconverging~‘motif-and-apriorising/axiomatising/referencing’—
imbuing>—existentialising—enframing/imprintedness (as-to—historicity-
tracing—in-presencing—hyperrealisation/hyperreal-transposition)
appraisal tends to fail to adopt the requisite and more profound
‘aporeticism—overcoming/unovercoming supererogating ontological-
performance’—<including-virtue-as-ontology>’ with regards to its prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology reflecting prospective destructuring-
threshold (uninstitutionalised-threshold /presublimating-
desublimating-decisionality) of-ontological-performance  as to taxingness-of-originariness), as so-reflected by the ontological-contiguity—of-the-human-institutionalisation-process with all the successive presencing—absolutising-identitive-
constitutedness \( \langle \text{preconverging } \text{motif-and-}
\text{apriorising/axiomatising/referencing } \text{imbuing} \text{-existentialising—}
enframing/imprintedness (as-to historicity-tracing—in-presencing—}
hyperrealisation/hyperreal-transposition) \rangle \text{ underpinning—suprasocial-
construct rather incapable of explaining the possibility for the}
<cumulating/recomposing>-succession of registry-worldviews/dimensions with such an explanation arising only as of ‘human dimensionality-of-sublimating \( \langle \text{amplituding/formative} \text{supererogatory } \text{de-mentativeness/epistemic-}
growth-or-conflatedness } /\text{transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—}
equalisation \rangle \) (as reflected by the ‘aporeticism—
overcoming/unovercoming supererogating ontological-performance ‘-\( \langle \text{including-virtue-as-ontology} \rangle \) ’ respectively of base-institutionalisation, universalisation, positivism/rational-empiricism and prospective deprocrypticism in relative-ontological-completeness so-construed overall as notional—deprocrypticism out of respectively recurrent-utter-
uninstitutionalisation, ununiversalisation, non-positivism/medievalism
and prospective procrypticism in relative-ontological-incompleteness\textsuperscript{89} so-construed overall as notional–procrypticism as to the fact that ‘human

<amplituding/formative–epistemicity> totalising–thrownness-in-
existence\textsuperscript{42} under the logical-basis/logic-<as-to—transversality-<for-
sublimating–existential-eventuating/denouement>-~of-affirmative-and-
unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’ \textsuperscript{102} > of the prior relative-
ontological-incompleteness\textsuperscript{89} implied reproducibility—
mathesis/motif/thrownness-disposition,—as–reproducibility-of-
aestheticisation of \textsuperscript{99} ‘meaningfulness-and-teleology’\textsuperscript{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’ \textsuperscript{105} > enabling human reappraisal as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation in sublimatingly pointing to the ‘more profound relative-
ontological-completeness\textsuperscript{83} 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 \textsuperscript{13} presencing—absolutising-identitive-constitutedness \textsuperscript{8} wooden-language—imbued—temporal—mere-form/virtualities/dereification /akrasiadrag/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—projective-insights'/epistemic-projection-in-conflatedness—of-notional—deprocrypticism-prospective-sublimation) \textsuperscript{14} 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 \textsuperscript{5} meaningfulness-and-teleology underlied by language, culture, social institutions, technical knowhow, etc.’ and so even as to their mere existential instantiations) are rather as of shallow (human living-development—as-to-personality-development and institutional-development—as-to-social-function-development within any given registry-worldview/dimension) to profound (Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{10} ) human ‘aporeticism—overcoming/unovercoming supererogating ontological-performance ‘-<including-virtue-as-ontology>’, such that human ‘aporeticism—
overcoming/unovercoming supererogating ontological-performance’
<including-virtue-as-ontology>’ thus notionally speaks to the ‘absolute-giftingness-backdrop that is existence—as-sublimating-withdrawal-
eliciting-of-prospective-supererogation for human dimensionality-of-
sublimating -(<amplituding/formative supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-
equalisation) bestowed/bequeathed/gifted deflating-ontological-
escalation/aetiologisation’ reflected as to human-subpotency ‘fatedness-
of-sublimation-over-desublimation, to existence-potency ~sublimating-
nascence,-disclosed-from-prospective-epistemic-digression (in reflecting
holographically-<conjagatively-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–asso-being-as-of-existential-reality
as to the disseminative—sublimating-selectivity-of-ontological-good-
faith/authenticity ~postconverging–de-
mentating/structuring/paradigmung ,~over–desublimating-deselectivity-
of-ontological-bad-faith/inauthenticity ~preconverging–de-
mentating/structuring/paradigmung ’, with all the possibility for the
merest human sublimating/desublimating ‘meaningfulness-and-
teleology’ to arise necessarily bound notionally to individuals self-
becoming/self-conflatedness /formative–supererogating-
<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-

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axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence> as to ‘human epistemic-conflatedness’ in projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing breath-of-life/making-alive’ for that meaninglessness-and-teleology however shallow or profound the ‘aporetism–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-conflatedness/formative–supererogating<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence> (with human supererogation as such critically defining-and-distinguishing the human from any humanoid/robot of mere mechanical-potentiality); supererogation is so-reflected in human learning-and-enculturation process underlined on the one hand by the ‘socio-institutional supererogating guiding-and-instructional cultural-predisposition’ and on the other the ‘supererogating precocious-disposition enabling the learning of the learner as to their notional self-becoming/self-conflatedness/formative–supererogating<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>’ and so as specifically associated with childhood personality-development (beyond just the availing opportunity for its learning made possible by the ‘socio-institutional supererogating guiding-and-instructional cultural-
predisposition’) and this reflects the fact that the learner or child is inherently supererogating by its individual solipsistic notional self-becoming/self-conflatedness/formative–supererogating
sublimating

\(<\text{amplituding/formative}>\text{supererogatory-de-}
\text{mentativeness/epistemic-growth-or-conflatedness} \text{/transvalutative-rationalising/}
\text{transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation}\) as of the operative human mental-devising-representation

de-mentation
\(<\text{supererogatory-ontological-de-mentation-or-}
\text{dialectical-de-mentation—stranding-or-attributive-dialectics}\>\)

postconverging/dialectical-thinking –apriorising-psychologism—by—
preconverging/dementing—apriorising-psychologism as to human
meaningfulness-and-teleology ontological-performance
<including-virtue-as-ontology> deepening’ and as so-manifested historically with ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ enabling human institutional reconstrual-and-reconstruction in projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing for ‘perspective ontological-normalcy/postconvergence’ and so-reflected as to human-subpotency fatedness-of-sublimation-over-desublimation, to existence-potency ~sublimating–nascence,-disclosed-from-prospective-
epistemic-digression (in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity —of-the-human-institutionalisation-process )’ and so as to the ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ supererogating instigations of the Socrates, Descartes, Kants, Newtons, Leibniz, Pasteurs, Rousseaux, Diderots, Einsteins, Teslas, etc. (upon whose meaningfulness-and-teleology infrastructure building ‘immediacy supposed absolute sublimating value and ontological-

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


teleology\(^{100}\) comprehensiveness of prospective sublimating–nascence’ and this contrasts with hyperrealisation which speaks notionally and denotatively to human shallow-supererogating epistemic-projection perspective closure/subontologisation/descalarisation (as of any punctual presencing—absolutising-identitive-constitutedness ) in relative-ontological-incompleteness\(^{89}\) as to its given relative-ontological-incompleteness\(^{99}\)–presublimation-construct–of–meaningfulness-and-teleology\(^{100}\)

\[ \text{temporality}^{99} \]

\[ \text{temporality} / \text{shortness-of-register-of–meaningfulness-and-teleology}^{100} / \text{ontologically-perverting-immediacy-behaviour,-as-of-uninstitutionalised-threshold}^{87},\text{-as-to-inherently-determinable-apriorising-teleological-thresholding–as-teleological-framework-or-narrative-framework} / \text{perversion-of-categorical-imperatives-or-axioms-or-registry-teleology}^{100} \]

\[ \text{teleology}^{100} \]

\[ \text{teleology speaks to ‘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)} \text{and} <\text{amplituding-formative}>\text{entailment-(as-to-totalising–contiguous/coherent–factuality-of-variability)}'>, and so as to any given phenomenal/manifest–subpotency<text-(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 <text-(imbued-and)>

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teleology is thus the cognate to coherent intelligibility articulation of phenomena as to existential-reality, given that ‘all phenomenal/manifest–subpotencies–(in-transitive-conflatedness–reflexivity, in-the-full-potency-of-existence’s–sublimating–nascence) are epistemic situations that speak to the transitive-conflatedness–reflexivity that is existence’ as ‘there is no whole that is construable as existence and then beside that whole the epistemic-conception of phenomenal/manifest–subpotencies–(in-transitive-conflatedness–reflexivity, in-the-full-potency-of-existence’s–sublimating–nascence) of the said whole’ but rather ‘the full-potency of existence is epistemically integrative of phenomenal/manifest–subpotencies–(in-transitive-conflatedness–reflexivity, in-the-full-potency-of-existence’s–sublimating–nascence) as the whole’; the ontological-normalcy/postconvergence epistemic projective-perspective of ontological-contiguity (as the implied ‘full epistemic coherence of existence’ as to overall-ecstatic-existence-supervening-conflatedness) inherently explains ‘the specific decoherencing-effect of phenomenal/manifest–subpotencies–(in-transitive-conflatedness–reflexivity, in-the-full-potency-of-existence’s–sublimating–nascence)’, wherein ‘phenomenal/manifest–subpotencies–(in-transitive-conflatedness–
reflexivity, in the full-potency of existence’s sublimating nascence) in relatively shallow \(<\text{amplituding/formative–epistemicity}>\) totalising/circumscribing/delineating matheis/motif/thrownness-disposition in existence’ and ‘phenomenal/manifest–subpotencies\(<\text{(in-transitive-conflatedness – reflexivity, in the full-potency of existence’s sublimating nascence)}\) in relatively deeper \(<\text{amplituding/formative–epistemicity}>\) totalising/circumscribing/delineating matheis/motif/thrownness-disposition in existence’ are of a correspondingly shallow teleological-depth and deeper teleological-depth in the full-potency of existence, thusly reflecting the apriorising/axiomatising/referencing–(of–existentialising/contextualising/textualising-contiguity)–conflatedness\(^{12}\) epistemic-conception of existence as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility \(<\text{imbued-and-hermeneutically/reprojectively/supererogatingly/zeroingly-educing}’\) human-subpotency–epistemic-perspective-of-projective/reprojective-aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation)\(^{3}\) teleology as implied with the ontological-contiguity\(^{67}\) –of-the-human-institutionalisation-process\(^{68}\) ‘as the cognate to coherent intelligibility articulation of human registry-worldviews/dimensions induced meaningfulness-and-teleology so-construed as teleological-inflections\(<\text{(as-to-more-profound-nondisjointing–<amplituding/formative–epistemicity>)}\)
existence) epistemic-conception disambiguation of human meaningfulness as to postconverging-or-dialectical-thinking – apriorising-psychologism perspective deeper teleological-depth or preconverging-or-dementing – apriorising-psychologism perspective shallower teleological-depth, then human meaningfulness will wrongly/uninsightfully be construed as to the inherent presencing—absolutising-identitive-constitutedness

state of recurrent-utter-uninstitutionalisation is 'dementatively/structurally/paradigmatically cognisant-and-integrative-
<as-to-its-notional–disjointedness-imbued-preconverging-or-dementing
-qualia-schema>
 of failing non-rules—apriorising/axiomatising/referencing–psychologism, as-impulsive-or-accidented-or-random-mental-disposition', the teleological-inflection-
(as-to-more-profound-nondisjointing–<amplituding/formative–
epistemicity>totalising/circumscribing/delineating)
state of base-institutionalisation–ununiversalisation while 'adhering to rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism is
dementatively/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–<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
dementatively/structurally/paradigmatically cognisant-and-integrative-
<as-to-its-notional–disjointedness-imbued-preconverging-or-dementing
-qualia-schema>
 of failing positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’, and with the teleological-inflection—as-to-more-profound-nondisjointing—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-

transcendentally-enabling-level-of—ontological-good-faith-or-

enabling-level—authenticity’/objectification/desubjectification-as-objectification—as-to-
of—ontological—ontological-faith-notion-or-ontological-fideism—imbued-
good-faith-or—underdetermination-of-motif-and-apriorising/axiomatising/referencing—
authenticity/obj—as-so-being-as-of-existential-reality as antinihilism>10; construed as
desubjctification/subjectification/epistemic-totalising/12—self-referencing—

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transversality-<for-sublimating–existential-
<for-sublimating–eventuating/denouement–of-affirmative-and-unaffirmative–
existential–disambiguated–‘motif-and-apriorising/axiomatising/referencing’–or–
eventuating/denouement–of-affirmation-of-relative-ontological-completeness*–postconverging-or-
affirmative-and–dialectical-thinking*–meaningfulness-and-teleology*–over–
unaffirmative–unaffirmation-of-relative-ontological-incompleteness*–preconverging-or–
disambiguated–dementing*–meaningfulness-and-teleology*–>:
apriorising/axiomatising/referencing’–unaffirmative–disambiguated–‘motif-and–
tising/referencing’ apriorising/axiomatising/referencing’ involves the epistemic construct of
meaningfulness-and-teleology* as of ‘existence–
potency ~ sublimating – nascence, disclosed from prospective epistemic digression

supererogatory acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing/intelligibility setup/measuring instrument – for – conceptualisation’ construed as knowledge-reification

gesturing, and so over a human ordinary

reasoning-through/messianic-reasoning, such that the notion of prospective human value and aspiration beyond the 'given registry-worldview/dimension reference-of-thought reproducibility—mathesis/motif/thrownness-disposition—as—reproducibility-of-aestheticisation that underlies its underpinning-suprasocial-construct and

<amplitude/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—doesn't exist and as to the consequent susceptibility to sophistic/pedantic manipulation of such presencing—absolutising-identitive-constitutedness human-subpotency epistemic-or—notional—projective-perspective of social-stake-contention-or-confliction and this further explains why prospective reasoning-through/messianic-reasoning has ever always been as of a 'presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’ in this respect in order to then outrightly commit to prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity value-aspiration reflecting the fact that the given human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so—construed-as-from-perspective—ontological—normalcy/postconvergence—existentialism-form-factor potentiation construed as ‘human-subpotency convergence to existence’ is beyond ‘the
averaging of notional-firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’ or any secondnatured institutionalisation underpinning—suprasocial-construct but is rather as of ‘human intemporal individuation solipsistic/intersolipsistic instigation’ that is not fixated on the previous two for such requisite solipsistic/intersolipsistic instigation;¶ transversality—<for-sublimating—existential-eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—’motif-and-apriorising/axiomatising/referencing’ equally reflects as of its implied ‘existence-potency’ —sublimating—nascence,—disclosed-from-prospective-epistemic-digression

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—<for—conceptualisation’ a ‘foregrounding—entailment—
(postconverging—narrowing-down—sublimation—as-to—‘existence—as-
sublimating-withdrawal,—eliciting—of—prospective—supererogation ’—in—
reflecting—immanent-ontological-contiguity ’;—as—operative—
notional—deprocrypticism) epistemic-disposition over a pseudo-edginess/pseudo-incisiveness disparate-ness-of-conceptualisation—
<unforegrounding—disentailment,—failing—to—reflect—
‘immanent-ontological-contiguity’/> epistemic-disposition wherein the appropriate perspective of subject-matters/domains-of-study elucidation/knowledge-reification’ reflects their respective epistemic-conception phenomenal/manifest—subpotencies—in-transitive—
conflatedness—reflexivity,in-the-full-potency-of—
existence's~sublimating–nascence) as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility

imbued-and–‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation); transversality-<for-
sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ further speaks to the fact of existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression

‘affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-
dialectical-thinking–apriorising-psychologism> of ‘meaningfulness-and-teleology as of prospective relative-ontological-completeness, over the ‘unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing–apriorising-psychologism> of ‘meaningfulness-and-teleology as of prior relative-ontological-incompleteness, wherein for instance the underlying misinformation/misanalysis/misrepresentation about postmodern-thought as of its prospective relative-ontological-completeness arises because of
positivist relative-ontological-completeness\textsuperscript{viii} value-reference as walking into the forest to retrieve a plant cure overrides as of the formative–epistemicity causality as to projective-totalitative–implications-of-prospective nonpresencing for explicating-ontological-contiguity of ‘existence-potency’ sublimating nascence disclosed from prospective-epistemic-digression

supererogatory acuity perspicacity astuteness edginess incisiveness of apriorising axiomatising referencing intelligibility setup measuring instrument for conceptualisation the animistic social setup ‘evil forest’ value-reference as of its relative-ontological-incompleteness\textsuperscript{vii} and the same applies prospectively with notional deprocrypticism relative-ontological-completeness preempting disjointedness as of ‘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\textsuperscript{vii} in existential extrication as of existential unthought as the incoherence here will rather be to egotistically and sophistically imply that the very same fundamental ontological-contiguity of the human institutionalisation process as of ‘true ontology as of Being development ontological framework expansion as to depth of ontologising development as infrastructure of meaningfulness and teleology does not 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
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-
dementativity while critically instigated as from ‘human dimensionality-of-
sublimating ⟨<amplituding/formative> supererogatory–de-
dentativeness/epistemic-growth-or-conflatededness /transvalutative-
rationising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation) ontological-faith-notion-or-ontological-fideism—imbued-
derunderdetermination-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-
dentating/structuring/paradigmng —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 secondnatured
institutionalisation and prospective underpinning–suprasocial-construct

uninstitutionalised- uninstitutionalised/unintemporalised/temporal-

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salised/universalising 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’
esturing’ 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/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—in-superseding-mere-formulaic-positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules
totalising-entailing’, and so-construed as of their respective
foregrounding—entailment—(postconverging—narrowing—
down—sublimation-as-to—‘existence—as-sublimating-withdrawal—
eliciting-of-prospective-supererogation—in-reflecting—‘immanent—
ontological-contiguity ’;—as-operative-notional—deprocrypticism’), and
in this regards we can appreciate how the very implications of say
universal human rights supererogatorily becomes more and more
profound as from say the Socratic-philosophers (even as slavery, class-
seclusion and female-seclusion was prevalent as to warped
collateralisation), budding-positivists (even as in many ways the practices
of serfdom/slavery, social-class discrimination and female-discrimination
were equally prevalent as to preclusive collateralisation) and today’s
supposedly universal conception of human rights (even as it is marked by
occlusive collateralisation of other peoples, cultures and nations as well
as gender and age occlusive collateralising biases);¶ actually the specific
sense and general sense are thus linked on the basis that both imply
totalising-entailing with the specific sense speaking of totalising-entailing
as to the specific universalisation registry-worldview/dimension ‘when
mankind initially consciously cognised that the profoundness of
meaningfulness-and-teleology’ should be totalising-entailing but
without necessarily differentiating such a conception of totalising-
entailing between mythological and positivistic/rational-empirist
totalising-entailing with both construed as universal ‘meaningfulness-
and-teleology’, while the general sense of universal implicitly captures
and exactifies/precises the conception of totalising-entailing in terms of ‘entailing’ <amplituding/formative–epistemicity> totalising—in-relative-ontological-completeness as reflecting the implication of human limited-mentation-capacity-deepening as to the ‘notionalisation/notional-conception/amplituding of totalising-entailing so-reflected by the ontological-contiguity—of-the-human-institutionalisation-process (along the same lines as notional–deprocrypticism) thus amplificatorily rendering the conception of totalising-entailing (as to notionally–universal) as more ‘profoundly construed as from perspective relative-ontological-completeness as of the ontological-normalcy/postconvergence of existence/intrinsic-reality’ so-underlied by perspective ‘nondisjointing totalising-entailing’ or deprocrypticism

Completeness } underdetermination-of-motif-and-apriorising/axiomatising/referencing-

as-so-being-as-of-existential-reality as antinihilism>

VICES-AND-IMPEDEMENTS

VICES-AND-IMPEDEMENTS—as-of—reference-of-thought imbued de-

mentative/structural/paradigmatic-defect-of-ontological-performance

<including-virtue-as-ontology> (with regards to human living-
development—as-to-personality-development, institutional-development—
as-to-social-function-development and as so-ultimately preconvergingly—
de-mentated/structured/paradigmed as of underlying Being-
development/ontological-framework-expansion—as-to-depth-of-
onologising-development-as-infrastructure-of—meaningfulness-and-
teleology>)
There is a common word that already exists that best describes what a psychopath is philosophically-speaking. It is a French word that doesn't exactly exist in English. The word is ‘cinglé’ and is better translated in English as ‘slanted mind’ (in contrast to the straightness/candor/organic-comprehension-thinking of a ‘conviction-as-to-profound-suprerogation’ predisposed human mind’ so-reflected as prelogism -as-of-conviction,-in-profound-suprerogation -<-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-suprerogation —of-`attendant-intradimensional’- postconverging/dialectical-thinking —apriorising-psychologism or prelogism we abide by (and so, even in the case of ‘poor or bad supplanting–conviction-as-to-profound-suprerogation —of-`attendant-intradimensional’-postconverging/dialectical-thinking — apriorising-psychologism’ or bad prelogism where the bad logic of the prelogism -as-of-conviction,-in-profound-suprerogation -<-existentially-veridical-`attendant-intradimensional- apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical- outcome-arrived-at> mind operates by an ad-hoc and circumspect exaggeration or omission). In other words, the psychopath manifests postlogism -as-of- compelling–nonconviction/madeupness/bottomlining-(<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing’-induced-disontologising’-of-the- ‘attendant-intradimensional–ontologising’–imbued<-contextualising/existentialising–attendant-
ontological-contiguity\textsuperscript{,} \textsuperscript{-in-shallow-supererogation} \textsuperscript{-<disontologising-perverted-outcome-}
sought-precedes-existentially-veridical\textsuperscript{−attendant-intradimensional−}
apriorising/axiomatising/referencing\textsuperscript{−logical-dueness>} by its \textsuperscript{8}reference-of-thought-
devolving-as-of-instantiative-context—\textsuperscript{6}meaningfulness-and-teleology\textsuperscript{100} 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\textsuperscript{<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation>}, contrasted to the normal prelogism \textsuperscript{−as-
of-conviction,\textsuperscript{-in-profound-supererogation} \textsuperscript{-<existentially-veridical−attendant-
intradimensional−apriorising/axiomatising/referencing\textsuperscript{-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 \textsuperscript{−as-of-conviction,-in-profound-supererogation} \textsuperscript{-<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 \textsuperscript{5}logical-processing-or-logical-implicitation—supposedly-
apriorising-in-conviction-as-to-profound-supererogation is based, and thus the idea of re-
engaging is valid on the basis that the \textsuperscript{5}logical-processing-or-logical-implicitation—
supposedly-apriorising-in-conviction-as-to-profound-supererogation can be well performed subsequently despite an initial failure or possible initial failures. Whereas with postlogism™-as-of-compulsing–nonconviction/madeupness/bottomlining-⟨decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing⟩-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-

The postlogic disposition is associated pathologically with the psychopathic character as a
faulty-mentation-procedure-deception-or-urge\textsuperscript{12} with respect to perceived social-stake-contention-or-confliction but can equally extend ad-hocly or more profoundly as a manifestation of conjugated-postlogism /preconverging-or-dementing -integration (due to psychopathic/postlogism\textsuperscript{78} induced social loss-of-awareness of the social \textsuperscript{104}universal-transparency\textsuperscript{10} \{transparency-of-totalising-entailing,-as-to-entailing- <amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \}) where it elicits temporal-dispositions of \textsuperscript{50}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\textsuperscript{72}<-INCLUDING-VIRTUE-AS-ONTOLOGY>)

[Fundamentally thus the issue of postlogism\textsuperscript{78} associated with psychopathy is dementatively/structurally/paradigmatically related to human prelogism\textsuperscript{79} underlined by candidity/candour-capacity as to an ontological-contiguity\textsuperscript{67} in notional–symmetrisation<-as-to-symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-dialectical-thinking\textsuperscript{20}– by–preconverging-or-dementing -perspectives-of-human–meaningfulness-and-teleology\textsuperscript{100}>; and so as the overall backdrop of human \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} ontological-performance\textsuperscript{72}<-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 \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} ontological-performance\textsuperscript{72}<-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\textsuperscript{77} of variance as difference-in-kind/difference-in-aposteriorising-or-logicising\textsuperscript{32} as to the ontological-performance\textsuperscript{72}<-including-virtue-as-
variance of the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} as to 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}<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{13}, and so as from the apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity )—conflatedness\textsuperscript{12} construal of the prospective notional–deprocrypticism registry-worldview’s/dimension’s reference-of-thought–and–reference-of-thought\textsuperscript{5} devolving–meaningfulness-and-teleology\textsuperscript{10} ontological-performance\textsuperscript{7}--<including-virtue-as-ontology> as so-reflecting the postconverging-or-dialectical-thinking\textsuperscript{70}-and-centered-prospective-institutionalisation’s–categorical-imperatives/axioms/registry-teleology\textsuperscript{10} while the positivism–procrypticism registry-worldview/dimension is construed as of preconverging-or-dementing-and-decentered-prior-institutionalisation’s reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{10} while the ‘Candidity/Candour-capacity’ as of the ontological-contiguity\textsuperscript{67}—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}<amplituding/formative–epistemicity>totalising–social-context-construed-conflatedness\textsuperscript{12} of individuation and consequently social capacity for ontological-normalcy/postconvergence, so reflected in \textsuperscript{4}<amplituding/formative–epistemicity>totalising–social-context-construed-conflatedness\textsuperscript{12} of individual and social construal/conceptualisation of meaningfulness-and-teleology\textsuperscript{10} in upholding/failing ontological-normalcy/postconvergence as reflected by reference-of-thought–closeness-of-tethering–to–prelogism\textsuperscript{70}-as-of-conviction,-in-profound-supererogation\textsuperscript{7}<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> (reference-of-thought–prelogism\textsuperscript{79}-as-of-conviction,-in-profound-supererogation\textsuperscript{84}<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>) or \textsuperscript{84}reference-of-thought–looseness-of-tethering–to–prelogism\textsuperscript{79}-as-of-conviction,-in-profound-supererogation\textsuperscript{84}<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97}<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>) as explaining thus the possibility respectively of appropriateness-of\textsuperscript{84}reference-of-thought-as-of-conflatedness\textsuperscript{12} or perversion-and-derived\textsuperscript{74}perversion-of\textsuperscript{4}reference-of-thought<-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{97} behind the grander issue of relative-ontological-incompleteness\textsuperscript{97}/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 \textsuperscript{84}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\textsuperscript{99}/shortness and ‘effecting-wholeness’ as to intemporality /longness; the elucidation of which brings out the beyond-the-consciousness-awareness-teleology\textsuperscript{100}<in-existential-extrication-as-of-existential-unthought>\textsuperscript{5} social universal-transparency\textsuperscript{104}{(transparency-of-totalising-entailing,-as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \textsuperscript{104}}}, enabling intemporal/ontological skewing for institutionalisation. It is the resolving as
reifying-or-elucidating-of-prospective-relative-ontological-completeness\textsuperscript{8} of reference-of-thought\textsuperscript{8} devolving-as-of-instantiative-context or \textsuperscript{<amplituding/formative-epistemicity>} totalising-ordinal-as-qualifying-phenomenal-abtractiveness-of-presencing-in-‘preclusive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of–existentialising/contextualising/textualising-contiguity\textsuperscript{8} ’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness\textsuperscript{8} of reference-of-thought\textsuperscript{8} devolving-as-of-instantiative-context or \textsuperscript{<amplituding/formative-epistemicity>} totalising-nominal-as-tendentious-phenomenal-abtractiveness-of-presencing-in-‘warped-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of–existentialising/contextualising/textualising-contiguity\textsuperscript{8} ’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness\textsuperscript{8} of reference-of-thought\textsuperscript{8} devolving-as-of-instantiative-context or \textsuperscript{<amplituding/formative-epistemicity>} totalising-ratio-contiguity/ratiocination-as-referentialism-phenomenal-abtractiveness-of-presencing-in-‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of–existentialising/contextualising/textualising-contiguity\textsuperscript{8} ’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness\textsuperscript{8} of reference-of-thought\textsuperscript{8} devolving-as-of-instantiative-context, and all in subpar construals/conceptualisations to the
\textsuperscript{<amplituding/formative-epistemicity>} totalising-ratio-contiguity/ratiocination-as-referentialism-phenomenal-abtractiveness-of-presencing-in-‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of–existentialising/contextualising/textualising-contiguity\textsuperscript{8} ’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness\textsuperscript{8} of
normalcy/postconvergence> / nonpresencing-<perspective–ontological-normalcy/postconvergence> phenomenal insight about pure-ontology/existence-as-of-its-mimetic-echoness’ as highlighted with the ‘successive relative-ontological-completeness’
derived-science that speaks to the how and why of exact astronomical occurrences/events. Insightfully, such a candidity/candour-capacity notional–deprocriptivism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology construed as most ontologically-veridical human psychical representation and so over our
present positivism–procrypticism psychical representation, is effectively grounded on the notion that placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology is ‘by itself inherently an utterly discreet and arbitrary construct’ but for the fact that every registry-worldview’s/dimension’s reference-of-thought has been habituated to its own as of its existentialism/full-depth-of-existential-implications meaningfulness-and-teleology and considers its own by reflex to be sanctimonious. But then the fact is the true sanctimony lies with intrinsic-reality/ontological-veridicality construed as of prospective relative-ontological-completeness of reference-of-thought as it so defines the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology veracity/ontological-pertinence as of existentialising/contextualising/textualising-contiguity’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness of reference-of-thought’s-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–procrypticism psychical representation, in reflecting our positivism–procrypticism relative epistemic-abnormalcy/preconvergence to it a candidity/candour-capacity notional–deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology as of referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of–existentialising/contextualising/textualising-contiguity’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness of reference-of-thought-devolving-as-of-instantiative-context is actually more real and profound ontologically to ours as of our positivism–procrypticism
epistemicity>totalising-intervalist-as-categorising-phenomenal-abtractiveness-of-presencing-
in-‘oclusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existentialising/contextualising/textualising-contiguity’s-
reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-
thought-devolving-as-of-instantiative-context, and so just as the latter being more profound
ontologically with respect to the relative epistemic-abnormalcy/preconvergence of the
universalisation–non-positivism/medievalism psychical representation will seem weird to the
latter as of its
<amplituding/formative–epistemicity>totalising-ordinal-as-qualifying-
phenomenal-abtractiveness-of-presencing-in-‘preclusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existentialising/contextualising/textualising-contiguity’s-
reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-
thought-devolving-as-of-instantiative-context; underlying the placeholder-setup/mental-
devising-representation/mentation/consciousness-awareness-teleology transformative
<amplituding/formative–epistemicity>causality-as-to-projective-totalitative-implications-of-
prospective-nonpresencing-for-explicating-ontological-contiguity involved with de-
demation–(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-
or-attributive-dialectics) as it induces the relative reference-of-thought–categorical-
imperatives/axioms.registry-teleology, for-
aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology
as of the affirmation/projection/asssertion/dueness-validating-logicising/suitable-
measuringinstrument-validating-measuring-as-to-postconverging-or-dialectical-thinking —
apriorising-psychologism of prospective relative-ontological-completeness-of-reference-
of-thought with respect to the unaffirmation/deprojection/de-assertion/undueness-invalidating-
logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-
dementing –apriorising-psychologism> of prior relative-ontological-incompleteness”-of-
reference-of-thought, and so beyond any registry-worldview’s/dimension’s metaphysics-of-
presence-〈implicitied-‘nondescript/ignoreable–void ’-as-to-presenc—absolutising-
identitive-constitutedness 〉 mental complexes. Thus candidity/candour-capacity
notional–deprocrypticism placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology implied 84 reference-of-thought–
categorical-imperatives/axioms/registry-teleology, -for-
aposteriorising/logicising/deriving/intelligising/measuring–“meaningfulness-and-teleology
as of the affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking –
apriorising-psychologism> of prospective relative-ontological-completeness”-of-"reference-
of-thought and 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, contrary to the various ‘ascription-constructs’ of the respective
placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
teleology as of positivism–procrypticism 45 <amplituding/formative–
epistemicity>totalising–intervalist-as-categorising ‘ascription-construct of kindness-humility-
helpfulness–etc. transience’, universalisation–non-positivism/medievalism
4 <amplituding/formative–epistemicity>totalising–ordinal-as-qualifying ‘ascription-construct of
good-to-bad transience’, base-institutionalisation–ununiversalisation
4 <amplituding/formative–epistemicity>totalising–nominal-as-tendentious ‘ascription-construct of
allegiance/subservience transience”, and recurrent-utter-uninstitutionalisation
4 <amplituding/formative–epistemicity>totalising–random-as-impulsive ‘ascription-construct
concatenation to intemoral-projection inextricably of derived-denaturing\textsuperscript{15} -deprojections-in-distinctiveness-of-intemoral-projection, with the former in relative intemporal\textsuperscript{17}/longness and the latter in relative temporality\textsuperscript{17}/shortness as of distinctiveness’; construed as temporal-concatenation-to-intemoral-projection\textsuperscript{17}-or-ontological-veridicality-as-of-\textsuperscript{17} reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold\textsuperscript{103}. As a further elucidation, by ‘protensive-consciousness’ is meant the consciousness-awareness-teleology\textsuperscript{100} of \textsuperscript{<amplituding/formative–epistemicity>}causality\textsuperscript{8} as-to-projective-totalitative–implications-of-prospective- nonpresencing–for-explicating-ontological-contiguity\textsuperscript{apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising- contiguity )—confounded\textsuperscript{12} as an anticipatory mental-disposition with respect to deprocrypticism’s preempting—disjointedness-as-of-\textsuperscript{8} reference-of-thought Being-development and its \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100} certitude/uninhibited reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance\textsuperscript{7}–(<including-virtue-as-ontology> wherein ‘limited-mentation-capacity is overcome by its referentialism—ontologically-uncompromised-mediating,-as-of-confounded\textsuperscript{12} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as of ‘ontological-normalcy/postconvergence of the full-cohesive transcendental-enabling/sublimating/superceratory–de-mentativity determinativeness ingrained in social \textsuperscript{10}universal-transparency\textsuperscript{1}–(transparency-of-totalising-entailing,-as-to-entailing-\textsuperscript{<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } ); in contrast to our positivism–procrypticism ‘occlusive-consciousness’ with consciousness-awareness-teleology\textsuperscript{100} implications as of ‘human limited-mentation-capacity by its categorising—ontologically-compromised-mediating,-as-of-its-specific-constitutedness\textsuperscript{13} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ for positivism–procrypticism Being and its \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} \textsuperscript{reference-of-thought-as-to-}
preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance\textsuperscript{7}

\textit{<including-virtue-as-ontology>}, or respectively for \textsuperscript{10}\textsuperscript{4} universalisation–non-positivism/medievalism ‘preclusive-consciousness’, base-institutionalisation–ununiversalisation ‘warped-consciousness’ and recurrent-utter-uninstitutionalisation ‘trepidatious-consciousness’, with consciousness-awareness-teleology\textsuperscript{100} implications as of ‘human limited-mentation-capacity by their respectively-qualifying/tendentious/impulsive—ontologically-compromised-mediating, as-of-their-respective-specific-constitutedness\textsuperscript{13} mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments’ as of their corresponding registry-worldviews/dimensions Beings and associated meaningfulness-and-teleology\textsuperscript{100} \textsuperscript{8} reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance\textsuperscript{7}

\textit{<including-virtue-as-ontology>}. Underlying such graduated conceptualisation of human consciousness as of notional~conflatedness\textsuperscript{12}, is the fact that as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnatedness—temporal-to-intemporal-dispositions\textsuperscript{<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, such human consciousness apriorising/axiomatising/referencing–of–existentialising/contextualising/textualising-contiguity \textsuperscript{12} conflatedness\textsuperscript{12} ultimately behind the successive institutional-cumulation/institutional-recomposure\textsuperscript{<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{<conjugatively-and-transfusively>}—of-the-human-institutionalisation-process\textsuperscript{68} is grounded on its least common human temporality\textsuperscript{79}/shortness-to-intemporality /longness denominator which is the ‘constraining social \textsuperscript{104} universal-transparency\textsuperscript{10} \textsuperscript{(transparency-of-totalising-entailing–as-to-entailing–<amplituding/formative–}}
epistemicity>totalising~in-relative-ontological-completeness⟩; and while the ‘complementing
grander social-uni-versally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ is aspirational as inducing dimensionality-of-sulminating⟩(<amplituring/formative>supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness/transvaluative-
mental-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—existentialising/contextualising/textualising-contiguity⟩—conflatedness as this inevitably leads to temporal concatenation to intemporality, rather its import lies solely as of solipsistic intemporal projection drive given that ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality is beyond the possibility of its secondnatured institutionalisation just as implied with the notion of faith in creeds. Further, the dynamics of such a graduated human consciousness as of notional—conflatedness of notional—deprocrypticism can be reinterpreted operantly as of ‘notional—referentialism’ as it points to the fact that categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,—as-of-their-respective-specific-constitutedness mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments are actually ‘various levels of failing to achieve the notional—deprocrypticism referentialism—ontologically-uncompromised-mediating,—as-of-conflatedness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that ensure ontological-completeness-of-reference-of-thought’, and thus are construed as of the same
notion of referentialism, as of ‘pseudo-referentialism mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments
levels’ given their respectively underlying limited-mentation-capacity in achieving referentialism. While in reality these are respectively of ‘categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-respective-specific-constitutedness\(^{13}\) mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments’
they still act as if of ‘notional~deprocrypticism referentialism—ontologically-uncompromised-mediating,-as-of-conflicatedness\(^{12}\) apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, and so ‘in their beyond-the-consciousness-awareness-teleology\(^{100}\)-<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 \(^{58}\) neuterising construed as of ‘their prior relative-ontological-incompleteness\(^{89}\)-of-\(^{14}\) reference-of-thought of \(^{56}\) meaningfulness-and-teleology\(^{100}\).\(^{75}\) neuterising thus refers to human attribution of ‘meaningfulness-and-teleology\(^{100}\) as of human limited-mentation-capacity misconstruing, with respect to existential social-stake-contention-or-confliction possibilities, such that its ‘reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance\(^{77}\)-<including-virtue-as-ontology> is relatively ontologically-incomplete/of-ontologically-compromised-mediating,-as-of-its-specific-constitutedness\(^{1}\), and so-construed from the apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity )—conflicatedness\(^{12}\) of notional~deprocrypticism; thus \(^{1}\) neuterising is specifically ‘a contextually developed perversion-or-derived-\(^{77}\) perversion-of-\(^{1}\) reference-of-thought<-as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, that is secondnatured as of its prior relative-ontological-incompleteness of reference-of-thought with the consequent implications of relatively defective meaningfulness-and-teleology ontological-performance -<including-virtue-as-ontology>. For instance, as of their relative-ontological-incompleteness of reference-of-thought, an animist society might notice that going to a given forest leads to illness and ascribe evil to that forest but then a prospective relative-ontological-completeness of reference-of-thought positivism interpretation may be that at a certain time of the day and during a certain time of the year that forest attracts mosquitoes that cause malaria for instance which can be prevented by rubbing a certain leaf on ones cloths and body, together with the fact that a given root can be used to cure the malaria, and in addition to a whole web of nuanced understanding available to the positivism relative to the ‘utter and brute’ animistic interpretation as neuterising that it is an evil forest one should not trespass together with a whole cohort of ‘imaginary tales’ in shoring up that posture, speaking of its threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to-
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing apriorising-psychologism>. This is a most elaborate articulation of neuterising but it equally applies where meaningfulness-and-teleology is ‘just about miscued’ say between positivism–procrypticism and notional-deprocrypticism with the latter underlying the disjointedness-as-of- reference-of-thought of the former as it neuterising, for instance in the case of psychopathy and corresponding conjugated-postlogism as social psychopathy as in the various illustrations highlighted herein and particularly as more obviously revealed with childhood psychopathy. In the bigger picture, ascriptivity-or-ascriptition-hardening/pseudo-referentialism arises as of notional–referentialism/notional–deprocrypticism; wherein
recurring-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’
superseded as of its revealed perversion-and-derived-\textsuperscript{75} perversion-of-\textsuperscript{75} reference-of-thought <as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and so as of the uninstitutionalised-threshold \textsuperscript{03} rule. This explains why at uninstitutionalised-threshold \textsuperscript{03} which are subject to ‘\textsuperscript{10} meaningfulness-and-teleology’\textsuperscript{100} neuterising’, prospective institutionalisation can only be achieved as of seconndnatured constraining social \textsuperscript{104} ‘universal-transparency’\textsuperscript{105} \{transparency-of-totalising-entailing-as-to-entailing \textsuperscript{<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness >} that overcomes the given uninstitutionalised-threshold \textsuperscript{03} ‘\textsuperscript{56} meaningfulness-and-teleology’\textsuperscript{100} 58 neuterising’ thus enabling the ontological-normalcy/relative-ontological-completeness\textsuperscript{84}–of-\textsuperscript{84} reference-of-thought of the prospective institutionalisation. It also explains why naively implying at an uninstitutionalised-threshold \textsuperscript{03} that ‘the social-	extsuperscript{10} universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ is \textsuperscript{10} universally attributable as if humans had only the intemporal/longness-of-register-of–\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} indiduation without temporal/shortness-of-register-of–\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} indiduations will simply fail to recognise the generation-and-upholding of neuterising and thus unable to reveal perversion-and-derived-\textsuperscript{75} perversion-of-\textsuperscript{75} reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >: as it is naïve to think that while being at an uninstitutionalised-threshold \textsuperscript{10} like \textsuperscript{104} ‘universalisation–non-positivism/medievalism by mere-and-vague impression-driven/good-naturedness/wishfulness \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>} in
social-aggregation-enabling, people will ‘simply by magic’ find themselves articulating positivistic meaningfulness-and-teleology without grasping that the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring crossgenerational process is effectively the mechanism for ‘overcoming non-positivism/medievalism uninstitutionalisation meaningfulness-and-teleology’ to be able to then reveal, construe and uphold positivistic Being and meaningfulness-and-teleology, and this equally applies with regards to overcoming our ‘procrypticism–or–disjointedness-as-of-reference-of-thought meaningfulness-and-teleology’ to attain futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism Being and meaningfulness-and-teleology. As a further elucidation, a comparison can be made between a construct of ‘notional–referentialism’ disambiguated as referentialism, categorising neuterising, qualifying neuterising, tendentious neuterising and impulsive neuterising, and in parallel a reflection of ‘data conceptualisation’ disambiguated as ratio-contiguous referencing, intervalist pseudo-referencing, ordinal pseudo-referencing, nominal pseudo-referencing and random pseudo-referencing. We can grasp that effectively data conceptualisation as of intrinsic-reality/ontological-veridicality is inherently ratio-contiguous as of ontological-normalcy/relative-ontological-completeness–of-reference-of-thought but then we don’t always have the capacity to reference ratio-contiguous data and so the other types of data conceptualisations are available to us as well ‘as of the limitations of our measuring capacity’, and we grasp that the latter are actually in ‘constructed-deficiency of amplituding/formative–epistemicity–totalising–ratio-contiguity/ratiocination-as-referentialism’ as of their respective epistemic-abnormalcy/preconvergence/relative-ontological-incompleteness–of-reference-of-thought. Here as well it is important to understand that it is the ratio-contiguous referencing data conceptualisation that provides the
very same 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-enabling/sublimating/supererogatory—de-mentativity conceptual framework that sets up the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for a registry-worldview’s/dimension’s reference-of-thought construction possibilities of derived axiomatic-constructs of meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue as of existential-instantiations’, on the same unchanging intrinsic-reality/ontological-veridicality construed/conceptualised by all registry-worldviews/dimensions, but generating with human limited-mentation-capacity-deepening successive more and more relatively profound/complete registry-worldviews/dimensions reference-of-thought constructions of derived axiomatic-constructs of meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue; with the (given consciousness’s neuterising-induced-or-deneuterising—induced) reference-of-thought—devolving-teleological-dementating/structuring/paradigming—of-meaningfulness as of its intradimensional existential-instantiations derived/devolved axiomatic-constructs of meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential—
notions/articulations/virtue as the registry-worldview’s/dimension’s reference-of-thought ‘abstract teleological-de-mentating/structuring/paradigming/teleological-possibilities’. For instance, all subsequent axiomatic-constructs of meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue of the recurrent-utter-uninstitutionalisation registry-worldview/dimension are possible only by its (trepidatious-consciousness neuterising-induced)-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness which is non-rules—apriorising/axiomatising/referencing—psychologism—as-impulsive-or-accidented-or-random-mental-disposition as this basically defines the possibility of institutionalisation within recurrent-utter-uninstitutionalisation as inherently non-existent. Likewise it is the habituated rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for the prospective institutionalisation of base-institutionalisation that is the (warped-consciousness neuterising-induced)—reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness for enabling intradimensional existential-instantiations derived/devolved axiomatic-constructs of meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue of base-institutionalisation. This insight extends to all <cumulating/recomposuring>-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
registry-worldview/dimension including conjugated-postlogism\textsuperscript{7}, is inevitably in notional-contiguity/epistemic-contiguity \textless profound-supererogation of-mentally-aestheticised-postconverging/dialectical-thinking –qualia-schema\textgreater{} with all other meaningfulness-and-teleology\textsuperscript{100} of that registry-worldview/dimension\textsuperscript{84} reference-of-thought since there are all grounded either in a ‘conscious–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{97} as teleologically-degraded’ or ‘naïve-conviction-as-to-profound-supererogation\textsuperscript{97} as flawed supposedly teleologically-elevated’ relationship with the same/common/shared\textsuperscript{54} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}. Such notional-contiguity/epistemic-contiguity \textless profound-supererogation of-mentally-aestheticised-postconverging/dialectical-thinking –qualia-schema\textgreater{} is implied by the fact that a\textsuperscript{94} reference-of-thought is a ‘amplituding/formative–epistemicity\textsuperscript{56} totalising/circumscribing/delineating meaningfulness-and-teleology\textsuperscript{100} implied as of the same/common/shared\textsuperscript{54} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} and with all its meaningfulness-and-teleology\textsuperscript{100} ontological-performance\textsuperscript{12}–\textless including-virtue-as-ontology\textgreater{}, given its prior relative-ontological-incompleteness\textsuperscript{89} of reference-of-thought as of its apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument reflection of existentialising/contextualising/textualising-contiguity\textsuperscript{90}–in-reification\textsuperscript{87}/dereification\textsuperscript{87}, being mutually cognisant-and-integrative by ‘conscious–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{97} as teleologically-degraded’ or ‘naïve-conviction-as-to-profound-supererogation\textsuperscript{97} as flawed supposedly teleologically-elevated’ relationship with the same/common/shared\textsuperscript{54} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}. In this regard, a non-positivistic as ‘a superstitious centered\textsuperscript{45} <amplituding-formative–epistemicity\textsuperscript{56} totalising/circumscribing/delineating meaningfulness-and-teleology\textsuperscript{100} implied as of the same/common/shared\textsuperscript{54} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} and with all its meaningfulness-and-teleology\textsuperscript{100} ontological-performance\textsuperscript{12}–\textless including-virtue-as-ontology\textgreater{}, given its prior relative-ontological-incompleteness\textsuperscript{89} of reference-of-thought as of its apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument reflection of existentialising/contextualising/textualising-contiguity\textsuperscript{90}–in-reification\textsuperscript{87}/dereification\textsuperscript{87}, being mutually cognisant-and-integrative by ‘conscious–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{97} as teleologically-degraded’ or ‘naïve-conviction-as-to-profound-supererogation\textsuperscript{97} as flawed supposedly teleologically-elevated’ relationship with the same/common/shared\textsuperscript{54} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}. In this regard, a non-positivistic as ‘a superstitious centered\textsuperscript{45} \textless profound-supererogation of-mentally-aestheticised-postconverging/dialectical-thinking –qualia-schema\textgreater{} with all other meaningfulness-and-teleology\textsuperscript{100} of that registry-worldview/dimension\textsuperscript{84} reference-of-thought since there are all grounded either in a ‘conscious–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{97} as teleologically-degraded’ or ‘naïve-conviction-as-to-profound-supererogation\textsuperscript{97} as flawed supposedly teleologically-elevated’ relationship with the same/common/shared\textsuperscript{54} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}. In this regard, a non-positivistic as ‘a superstitious centered\textsuperscript{45}}
imperatives/axioms/registry-teleology\textsuperscript{100} as associated with say a medieval or animistic social-setup implies that a postlogism\textsuperscript{78}-slantedness, conjugated-postlogism\textsuperscript{78} or any other temporal mental-disposition with regards to say with notions-and-accusations-of-sorcery will meet with a mental-reflex across the registry-worldview/dimension\textsuperscript{100}<amplituding/formative–epistemicity>totalising/circumscribing/delineating\textsuperscript{8} reference-of-thought–devolving-as-of-instantiative-context—meaningfulness-and-teleology\textsuperscript{100} that is cognisant-and-integrative as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existentialising/contextualising/textualising-contiguity\textsuperscript{9} dereification\textsuperscript{7} in notional-contiguity/epistemic-contiguity\textsuperscript{9} <profound-supererogation -of-mentally-aestheticised~postconverging/dialectical-thinking –qualia-schema>, as in its questioning and analysing whether the accusation of sorcery is true and so as an assumed/presupposed-as-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
<amplituding/formative–epistemicity>totalising/circumscribing/delineating\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100} implied as of the same/common/shared\textsuperscript{7} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} as of the overall\textsuperscript{8} reference-of-thought underlying
<amplituding/formative–epistemicity>totalising/circumscribing/delineating belief in superstition, and so beyond-the-consciousness-awareness-teleology\textsuperscript{100} <in-existential-extrication-as-of-existential-unthought>. Such a construal equally applies to our positivism–procrypticism associated manifestation of disjointedness-as-of-reference-of-thought associated with a postlogism\textsuperscript{8}-slantedness, conjugated-postlogism\textsuperscript{78} or any other temporal mental-disposition instigation wherein our underlying\textsuperscript{7} procrypticism–or–disjointedness-as-of-reference-of-thought mental-disposition is a notional-contiguity/epistemic-contiguity\textsuperscript{8} <profound-supererogation -of-mentally-aestheticised~postconverging/dialectical-thinking –qualia-schema> of the positivism–procrypticism <amplituding/formative–epistemicity>totalising/circumscribing/delineating context—meaningfulness-and-teleology\textsuperscript{100}
reference-of-thought-devolving-as-of-instantiative-ontological-performance-<including-virtue-as-ontology> as of ‘conscious–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as teleologically-degraded’ or ‘naïve-conviction-as-to-profound-supererogation as flawed supposedly teleologically-elevated’ relationship with its centered-
<amplituding/formative–epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology implied as of the same/common/shared reference-of-thought–categorical-imperatives/axioms/registry-teleology. This explains why it is de-mentatively/structurally/paradigmatically impossible for either such a non-positivistic social-setup or our procrypticism social-setup to resolve the vices-and-impediments associated with the corresponding reference-of-thought centered-
<amplituding/formative–epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology implied
different and relatively-more-profound-and-complete reference-of-thought–categorical-imperatives/axioms/registry-teleology which is non-cognisant and non-integrative and ‘not in notional contiguity’ with the prior registry-worldview’s/dimension’s reference-of-thought ‘amplitudes-formative-epistemicity’ totalising/circumscribing/delineating meaningfulness-and-teleology implied as of the same/common/shared reference-of-thought–categorical-imperatives/axioms/registry-teleology that can induce the ‘ontological break’ that is able to de-endemise and de-enculturate as of aetiologisation/ontological-escalation the given registry-worldview/dimension vices-and-impediments crossgenerationally. With a difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing construal there is a double-gesture of reification as of implying more critically the inappropriateness of the centered-epistemic-totalisation/reference-of-thought as of its underlying meaningfulness-and-teleology implied same/common/shared reference-of-thought–categorical-imperatives/axioms/registry-teleology, which then inherently points to the inappropriateness of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation on the basis of the centered-epistemic-totalisation/reference-of-thought and hence implying that there can’t be any dialogical-equivalence—psychologism–apriorising/axiomatising/referencing—of—existentialising/contextualising/textualising-contiguity—conflatedness, in-self-becoming/self-conflatedness/formative–supererogating. Such that from a positivistic perspective, an argument in a non-positivistic social-setup of the type one may be accused of sorcery is construed as ridiculous since it is in notional-contiguity/epistemic-contiguity profound-supererogation of mentally-aestheticised–postconverging/dialectical-thinking–qualia-schema, with its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existentialising/contextualising/textualising-contiguity—in-reification/dereification
cognisant-and-integrative

with

a

non-positivistic

superstitious

56meaningfulness-and-

teleology100 centered–epistemic-totalisation/84reference-of-thought, and that itself is perceived
as

of

‘aetiological

concern’

as

to

the

possibility

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

of

an

reflection

of

existentialising/contextualising/textualising-contiguity39–in-reification87/dereification87 mentaldisposition that can be cognisant-and-integrative in notional-contiguity/epistemic-contiguity62<profound-supererogation97-of-mentally-aestheticised~postconverging/dialectical-thinking20–
qualia-schema>

with

numerous

existential

circumstances

reflecting

the

endemising/enculturating of non-positivistic superstition and its vices-and-impediments106. The
same applies from a notional~deprocrypticism perspective with regards to a

81procrypticism–

or–disjointedness-as-of-84reference-of-thought mental disposition as an argument seeming to
articulate

56meaningfulness-and-teleology100

in the same disjointedness-as-of-84reference-of-

thought terms-as-axiomatic-construct by which the
84reference-of-thought

81procrypticism–or–disjointedness-as-of-

arises in the first place is in circular

45<amplituding/formative–

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag33
as of the same centered–epistemic-totalisation/84reference-of-thought defect. Thus it is
ontologically impossible to address any given registry-worldview/dimension vices-andimpediments106

as

of

that

fundamental

epistemicity>totalising/circumscribing/delineating
context—56meaningfulness-and-teleology100
besides

at

best

palliative

constructs

45<amplituding/formative–

thought-devolving-as-of-instantiativereference-of-centered–epistemic-totalisation,

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 ‘84reference-of-thought—devolvingteleological-de-mentating/structuring/paradigming–of-meaningfulness’ that enables such a

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transformation whether from a retrospective or prospective transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity perspective. This explains ontological-
normalcy/postconvergence referentialism as construing/conceptualising the most
profound/complete ontologically-veridical ‘reference-of-thought construction of
meaningfulness-and-teleology’, as of the succession of registry-worldviews/dimensions from the notional-deprocrypticism perspective
constual/conceptualisation, as being ‘the most profound/complete ‘reference-of-thought—
devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ grasp of
intrinsic-reality/ontological-veridicality’ among all the registry-worldviews/dimensions as of its
preempting—disjointedness—as-of—reference-of-thought,—as-to—transvaluative-
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. Furthermore, within a registry-
worldview/dimension for the disambiguation of notional—firstnaturedness—temporal-to-
temporal—dispositions—<so-construed-as-from-perspective—ontological-
normalcy/postconvergence>, its ‘reference-of-thought of ‘meaningfulness-and-teleology as
its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is its (given
consciousness’s neuterising-induced—or-deneuterising-induced) as ‘reference-of-thought—
devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness, which by
way of a différance/internal-dialectics/difference-deferral articulates the intradimensional
relative ontological-veracity of all other intradimensional existential-instantiations
derived/devolved axiomatic-constructs of ‘meaningfulness-and-teleology as its
intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-
notions/notional—referential-notions/articulations/virtue. Thus this is within the framework of
meaningfulness as the basis of instigating logical-dueness for elucidation and thereof construing ontologically-veridical meaningfulness-and-teleology\textsuperscript{100}, as such a mental-reflex representing/skewing-the-representation of the presence as universalisationnon–non-positivism/medievalism uninstitutionalisation will overlook the presence uninstitutionalised-threshold\textsuperscript{03} and wrongly represent its meaningfulness-and-teleology\textsuperscript{100} at its uninstitutionalised-threshold\textsuperscript{03} as of elevation/institutionalisation in soundness-or-ontological-good-faith/authenticity-of reference-of-thought projection’. It is rather the apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)—conflatedness\textsuperscript{12} projective/anticipative contrast between the said uninstitutionalised-threshold\textsuperscript{03} however the mental-reflex complex of presence and the prospective positivism institutionalisation however the mental-reflex complex of the latter’s abstractness as from the presence uninstitutionalised-threshold\textsuperscript{03} perspective that enables their respective \textsuperscript{8}reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness contrastive fundamental elucidations in grasping ontological-veridicality as of their respective prior relative-ontological-incompleteness\textsuperscript{09}—and-completeness-of\textsuperscript{09}reference-of-thought perspective. Thus it is the ‘anticipation/projection/Thrownness-disposition of overall fundamental elucidative contrast’ between prior degradation/uninstitutionalised-threshold\textsuperscript{03} and prospective elevation/institutionalisation respectively implied \textsuperscript{8}reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness so-construed on the basis of ‘apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)—conflatedness\textsuperscript{12} as of the most ‘sound/profound/complete anticipation/projection’ relative to existence’s imbricatedness/threadedness/recomposing existential-instantiations, which is at \textsuperscript{8}reference-of-thought—as-of—reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’—de-
implication is easily understood as of metaphysics-of-absence\[\text{ implicited-epistemic-veracity-of- nonpresencing} \langle \text{perspective-ontological-normalcy/postconvergence} \rangle \] 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 $\text{reference-of-thought–categorical-imperatives/axioms/registry-teleology}$, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology$^{100}$. Such a psychoanalytic-unshackling commitment equally highlights that the idea of a common universal human potential available to all individuals while true is not inherently existentially fulfilled/valorised if that human-subpotency is not effectively to-the-best-of-our-temporal/mortal-superseding-endeavouring unleashed as of a $\text{maximalising-recomposuring-for-relative-ontological-completeness}$—unenframed-conceptualisation $^{45}$$^{88}$\[\text{amplituding/formative–epistemicity}\]totalising–renewing-realisation/re-perception/re-thought. This conceptualisation insight points out that prospective $^{81}$procrypticism–or–disjointedness-as-of- reference-of-thought uninstitutionalisation associated with our positivism–procrypticism registry-worldview/dimension as of its epistemic-abnormalcy/preconvergence /relative-ontological-incompleteness–of– reference-of-thought is effectively the defective result of our positivism institutionalisation destructuring-threshold\[\text{uninstitutionalised-threshold} \langle \text{presublimating–desublimating-decisionality} \rangle \text{–of-ontological-performance}^{12} \langle \text{including-virtue-as-ontology} \rangle \] as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
existentialising/contextualising/textualising-contiguity⁹ of its³⁹ reference-of-thought—categorical-imperatives/axioms/registry-teleology¹⁰ at the positivism–procrypticism uninstitutionalisation, wherein the prospective ‘procrypticism uninstitutionalisation’ arises 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-
teoleogy⟩ of positivism registry-worldview/dimension’, which then effectively generates the virtuality-or-ontologically-flawed-construal of procrypticism–or–disjointedness-as-of-⁸ reference-of-thought uninstitutionalisation construed as perversion-and-derived—perversion-of—reference-of-thought—as-preconvergently-apriorising/axiomatising/referencing-in
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of our positivism–
procrypticism registry-worldview/dimension. It should be noted that, the ontologically-veridical
reflection of procrypticism–or–disjointedness-as-of—reference-of-thought is rather construed
from futural Being-development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-teleology⁰ as of
prospective notional~deprocrypticism registry-worldview/dimension perspective as ‘a
constructed-deficiency of the profound/complete notional~deprocrypticism perspective’, with
notional~deprocrypticism in ontological-normalcy/relative-ontological-completeness⁸—of—
reference-of-thought of the-very-same-immanent-existence/intrinsic-reality/ontological-
veridicality,—as-to—‘human<amplituding/formative—epistemicity>totalising—purview-of-
construal’ unlike procrypticism which is rather in epistemic-
abnormalcy/preconvergence /relative-ontological-incompleteness /of—reference-of-thought
of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—
‘human<amplituding/formative—epistemicity>totalising—purview-of-construal’; and the
ontological-veridicality of notional~deprocrypticism itself is construed as an epistemic—
totalising ~renewing-realisation/re-perception/re-thought of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human-amplituding/formative-epistemicity'>totalising~purview-of-construal’ as of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality. This explains why our positivism–procrypticism so-construed from a notional~deprocrypticism perspective will be decentered and preconverging-or-dementing ‘apriorising-psychologism, just as our positivism in ontological-normalcy/relative-ontological-completeness reference-of-thought perspective construal of non-positivism/medievalism reference-of-thought in epistemic-abnormalcy/preconvergence/relative-ontological-incompleteness reference-of-thought show the latter to be decentered and preconverging-or-dementing apriorising-psychologism. As a further elaboration, the circularity and mental-disposition attached to a registry-worldview’s/dimension’s reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is fundamentally grounded on its teleological-de-mentating/structuring/paradigming/teleological-possibilities established as of its definition of teleology and devolving—meaningfulness-and-teleology as its intradimensional knowledge-constructs/theories/interolipsistic-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 definition of teleology and devolving—meaningfulness-and-
teleology as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue. This explains as of metaphysics-of-absence–⟨implicated-epistemic-veracity-of- nonpresencing–⟨perspective–ontological-normalcy/postconvergence⟩⟩ why for instance the mere demonstration to approval/acquiescence of positivistic principles/interpretations of intrinsic-reality/ontological-veridicality in a non-positivistic as animistic social-setup or medieval social-setup however frequent the demonstrations within a given limited period of time doesn’t mean that the social-setup has been transformed into a positivistic social-setup; since their existentially habituated state of animism or medievalism teleological-dementating/structuring/paradigming/teleological-possibilities as of ⟨warped-or-preclusive-consciousness neuterising-induced⟩-reference-of-thought—devolving-teleological-dementating/structuring/paradigming–of-meaningfulness as intradimensional existential-instantiations derived/devolved axiomatic-constructs of meaningfulness-and-teleology as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue, will need to be undone/unshackled psychoanalytically in the medium to long-run to veridically achieve positivism; given that that uninstitutionalised-threshold is in a state of circular-pervasiveness-of-‘reference-of-thought–degraded-devolving-as-of-uninstitutionalised-threshold’! This equally explains the <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag inherent in our prospective procrypticism–or–disjointedness-as-of–reference-of-thought uninstitutionalisation, together 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-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism
‘a lifetime mental and existential investment as of the specific prior relative-ontological-incompleteness\(^{90}\) of \(\text{reference-of-thought–}\) beyond-the-consciousness-awareness-teleology\(^{100}\) \(<\text{in-existential-extrication-as-of-existential-unthought}>\) \(^{6}\) \(\text{meaningfulness-and-teleology}\(^{6}\) \(\text{of–}\) that will not lightly give up on ‘its invested specific prior relative-ontological-incompleteness\(^{90}\) of \(\text{reference-of-thought–}\) meaningfulness-and-teleology\(^{100}\) as a \(<\text{amplituding/formative}>\) wooden-language\({\text{imbued—averaging-of-thought–<as-to-leveling/ressentiment/closed-construct-of–}}\) meaningfulness-and-teleology \(\text{as-of–}\) ‘nondescript/ignorable–void ’\(\text{-with-regards-to-prospective-apriorising-implications}>\)’ despite the ontological-veridicality of a valid anti-nihilistic intemporal/ontological/social/species/\(^{104}\) universal/transcendental/\(^{104}\) maximalising-recomposuring-for-relative-ontological-completeness\(^{98}\) —unenframed-conceptualisation postconverging–de-mentating/structuring/paradigmig opened-construct-of–‘meaningfulness-and-teleology\(^{100}\) enabling the human existential tale as of the successive transcendence-and-sublimity/sublimation/supерерогатив–de-mentativity behind the ontological-contiguity\(^{97}\) —of-the-human-institutionalisation-process\(^{98}\) notwithstanding that its very own institutionalisation arose out of that anti-nihilistic process, and at the more immediate social-stake-contention-or-confliction level involves temporal concatenation to intemporality \(\text{/longness as denaturing}\(^{15}\) of the prior institutionalisation’s \(^{94}\) \(\text{reference-of-thought–}\) \(\text{categorical-imperatives/axioms/registry-teleology}\(^{100}\) by their elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—\) existentialising/contextualising/textualising-contiguity \(^{9}\), and so as of postlogism \(^{16}\)-slantedness/\(\text{ignorance/affordability/opportunism/exacerbation/social-}\) discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ‘\(\text{reference-of-thought–}\) devolving ontological-performance\(^{72}\) \(<\text{including-virtue-as-ontology}>\), due to lack of constraining social \(^{104}\) universal-transparency \(^{10}\) \(\text{of–}\)
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—existentialising/contextualising/textualising-contiguity at the registry-worldview’s/dimension’s uninstitutionalised-threshold inducing prior relative-ontological-incompleteness of reference-of-thought in need for prospective relative-ontological-completeness of reference-of-thought, and so as a transitional construct that is in effect as of a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring articulation by its crossgenerational transcendental implications projection. Such that such ‘a psychoanalytic-unshackling commitment’ cannot be construed in the same terms—as-of-axiomatic-construct as ordinary intradimensional knowledge as of the established prior institutionalisation teleological-de-mentating/structuring/paradigming/teleological-possibilities for its ‘grounded knowledge construct’ as prior relative-ontological-incompleteness of reference-of-thought, but rather construed as of prospective ontological-normalcy/relative-ontological-completeness of reference-of-thought it more critically and organically points to the uninstitutionalised-threshold state of the present registry-worldview’s/dimension’s reference-of-thought at its uninstitutionalised-threshold with respect to the prospective institutionalisation state of the prospective registry-worldview’s/dimension’s reference-of-thought as of its prospective relative-ontological-completeness of reference-of-thought, and thus rather implies an de-mentation—(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—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 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 \(\langle\text{warped-or-preclusive-consciousness} \text{-neuterising-induced}\rangle\)-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' as of prospective notional-deprocrypticism axiomatic-construct \(\langle\text{protensive-consciousness} \text{deneuterising}\text{-induced}\rangle\)-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 \(\langle\text{occlusive-consciousness} \text{neuterising-induced}\rangle\)-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–reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness which will just induce their amplituding/formative—epistemicity totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag mental-dispositions for non-transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, but rather as of a habituated mental-projection perspective from the prospective institutionalisations of positivism or notional—deprocrypticism reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness. Thus counterintuitively to metaphysics-of-presence \(\langle\text{implicated—'nondescript/ignorable—void } \text{—as-to— presencing—absolutising—identitive-constitutedness }\rangle\) conception, human living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as ‘banally’ portrayed historically is not as
of an expanding ‘grounded knowledge construct’ from time immemorial as of a wrong incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation mental-reflex as if humans have had only one ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ’reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’.

But actually the underlying process is one of ‘a psychoanalytic-unshackling as of a succession of prospective institutionalisations —maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation construed from a succession of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ’reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ so implied by an ontology-driven ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ enabling successive prospective relative-ontological-completeness-of-reference-of-thought/ontological-normalcy/postconvergence with respect to human notional limited-mentation-capacity-deepening underlying the institutional-cumulation/institutional-recomposure—as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism’}, such that counterintuitive to what we might be inclined to think, the development of human psychology is not as of ‘a grounded construction that simply varies incrementally across all times’, but rather ‘a construction which teleological-de-mentating/structuring/paradigming/teleological-possibilities/teleological-potency are sharply rearticulated in succession of institutionalisations as of ontological apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-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/referencing/intelligibilitysetup/measuringinstrument as of reference-
of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’
beyond just what we can imagine as of our presence as positivism–procrypticism. This analysis
brings out what is effectively meaningfulness as it shows that meaningfulness is more completely about apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-
for-operant-or-incidenting-predicative-insights thus involving the <amplituding-formative–
epistemicity>totalising/circumscribing/delineating
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of reference-
of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’
as of the prospective relative-ontological-completeness of reference-of-thought of the (given consciousness’s neutering-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–
onlogical-normalcy/postconvergence-implied–prospective-aporeticism>
overcoming/unovercoming’> imbricatedness/threadedness/recomposuring; and these are the two underlying commitments that make-up meaningfulness. Within a registry-worldview’s/dimension’s institutionalisation framework the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{100}\) is utterly geared in an <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{13}\) of ‘meaningfulness-and-teleology’\(^{100}\) as of ‘operant-or-incidenting-predicative-insights or logical-coherence’ and beyond-the-consciousness-awareness-teleology\(^{100}\)-<in-existential-extrication-as-of-existential-unthought>\(^{6}\) by mental-reflex presupposes-and-assumes the ontological absoluteness/indubitability of its ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument as of reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’, and wrongly so even at its uninstitutionalised-threshold\(^{13}\); 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\(^{12}\) of the said institutionalisation’s reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\) at its uninstitutionalised-threshold\(^{13}\) by elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existentialising/contextualising/textualising-contiguity', pointing to its perversion-and-derived-perversion-of reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>\(^{2}\), and thus the need for <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, involving maximalising-recomposuring-for-relative-ontological-completeness\(^{38}\)—unenframed-conceptualisation, with
of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’
as of its prospective relative-ontological-completeness—in reference-of-thought, before
effecting any ‘operant-or-incidenting-predicative-insights or logical-coherence’ for prospective
institutionalisation—and teleology, and this explains its reference-of-thought—categorical-impleratives/axioms/registry-teleology—for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology; while on the other hand the grounded uninstitutionalised-threshold recurrently overrides as of
‘amplituding/formative–epistemicity>totalising/circumscribing/delineating
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’
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
habitation process. Remarkably, such a maximalising-recomposuring-for-relative-
onological-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\textsuperscript{88}—unenframed-conceptualisation mental-disposition in their own times advocating the end of such perverse human institutions like serfdom and slavery were construed in their own times by their dominant societies as of exceptional-askance and unordinary such that in effect these actually engendered great conflict before such practices came to an end; and such metaphysics-of-absence-⟨implicit-epistemic-veracity-of- nonpresencing⟨perspective–ontological-normaley/postconvergence⟩⟩ analysis does apply with respect to superstitions,\textsuperscript{103} 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 uninstitutionalled-threshold\textsuperscript{103} and as of prospective institutionalisation with respect to \textsuperscript{56} maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation as the process enabling prospective relative-ontological-completeness\textsuperscript{88}—reference-of-thought of same \langle amplituding/formative–epistemicity⟩ totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality hitherto considered off limits to any challenging \textsuperscript{55} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation at the uninstitutionalled-threshold\textsuperscript{103} but then acknowledged thereafter after prospective institutionalisation; with the implication that the possibility for all prospective transcendence-and-sublimity/sublimation/superrorogatory–de-mentativity as of opened-construct-of–\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} arise only by \textsuperscript{55} maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation but presences in their \langle amplituding/formative⟩ wooden-language–{imbued–averaging-of-thought–⟨as-to- leveling/resentiment/closed-construct-of– meaningfulness-and-teleology} –as-of– ‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩\textsuperscript{56} consider \textsuperscript{55} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{88}—unenframed-
conceptualisation as of exceptional-askance and unordinary due to their <amplituding/formative–epistemicity>totalising–self-referencing-
synergetic/circularity/interiorising/akrasiatic-drag mental-reflex avoiding being
ontologically decentered and preconverging-or-dementing apriorising-psychologism.
Insightfully, this point out the circumspective nature of any transcendental knowledge
construction exercise as of ontological-tolerance to avoid on the one hand outrightly
articulating construed ontological-veridicality at the expense of avoiding any Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology al engagement, as such a psychoanalytical
commitment necessarily recognises human potential to transcend, and the other hand the nature
of intrinsic-reality/ontological-veridicality that ‘supersedes humankind and doesn’t factor in
human moods and whims’ in its effectiveness. Caught between these two elements human
meaningfulness-and-teleology 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’—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 and
progress requires ontologically-veridical as intemporal/ontological/social/species/ universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming ‘responses’ as of universal
implications and not temporal extricatory preconverging–de-mentating/structuring/paradigming
‘reactions’ of mere circumstantial implications. Such a maximalising-recomposuring-for-
relative-ontological-completeness—unenframed-conceptualisation <amplituding/formative–
epistemicity>totalising–renewing-realisation/re-perception/re-thought prospective reference--
thus rather eliciting atomising/taking-to-pieces apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)—constitutedness that induces relatively poor ontological-performance—<including-virtue-as-ontology>. The central element here has to do with the pervasiveness of ‘conceptual patterning’ that actually speaks of a nombrilisticas <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag</amplituding/formative–epistemicity> approach to conceptualising knowledge based on an intellectual exercise of producing patterns of thought with little consideration as to their underlying intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity as validated by ontological-primemovers-totalitative-framework. At its worst, such an orientation construes of categorisation/taxonomisation of knowledge as inherently representative of intrinsic-reality/ontological-veridicality by that mere exercise. Such a apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)—constitutedness ends up misconstruing the organical depth involved and renders all knowledge constructs so categorised/taxonomised on the same vague plane of mechanical equivalence undermining their transcendental-enabling/sublimating/supererogatory–de-mentativity, originality, organic nature and more often than not turning them into platitudes as rather concerned with perceived academic formulations and formats in of themselves rather than ontological-veracity as of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity. The underlying mental-reflex for this intellectual disposition associated with conceptual patterning is the assumption that by mere categorising/taxonomising ideas on the basis of their similarities and differences it should be able to attain a grander truth as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existentialising/contextualising/textualising-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-existentialising/contextualising/textualising-contiguity)—confledness but rather suffers from apriorising/axiomatising/referencing-(of-existentialising/contextualising/textualising-contiguity)—constitutedness. This weakness is underlined and resolved by the notion of maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality that enables apriorising/axiomatising/referencing-(of-existentialising/contextualising/textualising-contiguity)—confledness in line with existentialising/contextualising/textualising-contiguity’s-reifying-or-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-existentialising/contextualising/textualising-contiguity)—constitutedness that is behind the naïve but poor influence of the saying that ‘every idea has already been thought of before’ with the nefarious consequence of ‘emphasising themes and authorial differentiation within such categorised/taxonomised thematics in of
themselves’ as if an epistemic-totalising ~devolved–purview-as-domain-of-study mainly involves intersubjective evaluation or evaluation among humans within the scope of their mortality on the naïve assumption that such categorising/taxonomising effectively covers analytically the entirety/potency of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ~<as-to-perspective–ontological-normalcy/postconvergence-implied–prospective-aporeticism-overcoming/unovercoming’>, whereas such is achieved rather by a conceptualising as implied by referentialism-as-of-ontological-normalcy/postconvergence that places existentialising/contextualising/textualising-contiguity’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness~of~reference-of-thought~devolving-as-of-instantiative-context above intersubjective evaluation or evaluation among humans in their mortality in determining intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity as of intersolipsistic insight. Consider for instance that in the run up to the development of theory-of-relativity and quantum-mechanics in the early part of last century, the scientists involved weren’t in the exercise of evaluating their respective theories in a closed framework emphasising their respective ‘ownership-of-theories’ as mortals but rather an opened framework emphasising 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–existentialising/contextualising/textualising-contiguity)—constitutedness defines the entire existential possibility/potency of musical compositions that can arise but then the ‘depth/axiomatic-construct of existence for musical compositions’ doesn’t submit to such a naïve categorising/taxonomising apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)—constitutedness but rather such ‘depth/axiomatic-construct of existence for
musical compositions’ is as of an imbricatedness/threadedness/recomposuring of existential-instantiations that is graspable rather by a apriorising/axiomatising/referencing-(of- existentialising/contextualising/textualising-contiguity ) conflatedness as enabled by referentialism-as-of-ontological-normalcy/postconvergence. Given our limited-mentation-capacity, existentialising/contextualising/textualising-contiguity’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness’s-reference-of-thought’s-devolving-as-ofinstantiative-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’s-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- existentialising/contextualising/textualising-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–existentialising/contextualising/textualising-contiguity) conflatedness in (re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-thinking ‘projective-insights’/‘epistemic-projection-in-conflatedness ‘of-notional–deprocrypticism-prospective-sublimation}) originary/event ‘of-prospective-ontology-origination projection into existentialising/contextualising/textualising-contiguity’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness ‘of-reference-of-thought’s devolving-as-of-instantiative-context, it emphasises mere de-mentative/structural/paradigmatic patterns inducing apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-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-existentialising/contextualising/textualising-contiguity)—constitutedness rather than striving to expand the transcendental-enabling/sublimating/supererogatory—de-mentativity ontological-primemovers-totalitative-framework existential-reality potential, and this easily leads to virtuality or ontologically-flawed construal. The defect of conceptual patterning is easily overlook mainly as philosophy is of first order knowledge, a level at which knowledge differentiation doesn’t easily manifest itself. Such errors of conceptual patterning will hardly arise in second-level knowledge where transcendental-enabling/sublimating/supererogatory—de-mentativity implications arise in a specular way. For instance, while hereditary is an underlying conceptual patterning idea in biology, it will be unthinkable to try to lump together and undermine the originality of subsequent hereditary notions of genetics on the basis that these are of the same conceptual patterning as earlier notions like Mendelian heredity as the transcendental-enabling/sublimating/supererogatory—de-mentativity differentiations are spectacular. Finally, one practical intellectual flaw arising out of such naïve categorising/taxonomising conceptual patterning has to do with a certain vague intellectual practice based on perceived intellectual pertinence in terms of the authorial ‘precedence of mentioned terms’ irrespective of association whether simple formalistic identifying of terms and notions with little consideration of the divergence of implied organic-knowledge as of their intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity—nature and differences as well as their divergence in meaningfulness-and-teleology implications. This again leads to lumping, artificial categorising and undermines originality and organic-knowledge, turning this into simplistic mechanical associations with the more serious consequence being that the more decisive notion for human knowledge renewal as of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-
conceptualisation driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, becomes seriously undermined; as it refers to a transcendental-enabling/sublimating/superceratory—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—existentialising/contextualising/textualising-contiguity)—constitutedness undermining requisite creativity as of apriorising/axiomatising/referencing—(of—existentialising/contextualising/textualising-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 existentialising/contextualising/textualising-contiguity’s—reifying-or-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-
existentialising/contextualising/textualising-contiguity )—constitutedness wherein a more
profound view of the philosophical enterprise as intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/superceratory-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-
echohess-derivation-within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-
mimetic-echohess or existence-in-reverberation or existence-potency~sublimating–nascence,-
disclosed-from-prospective-epistemic-digression. The fundamental fact is that existence as of
existentialising/contextualising/textualising-contiguity s-reifying-or-elucidating-of-
prospective-relative-ontological-completeness of reference-of-thought devolving-as-of-
instantiative-context is the absolute a priori of intrinsic-reality–ontological-
coherence or 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 existentialising/contextualising/textualising-contiguity s-reifying-or-elucidating-of-
prospective-relative-ontological-completeness of reference-of-thought devolving-as-of-
instantiative-context is the foundational absolute a priori any (given consciousness’s
neuterising-induced-or-deneuterising\textsuperscript{-induced}-\textsuperscript{-induced}-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness constructs, by which our limited-mentation-capacity can most pertinently accede to by maximalising-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 as of ontological-normalcy/postconvergence insight. Thus existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supercerogation\textsuperscript{-as-to-perspective—ontological-normalcy/postconvergence-implied—prospective-aporeticism-overcoming/unovercoming\textsuperscript{—}} implies it is as of the entire ‘apriorising/axiomatising/referencing-(of—existentialising/contextualising/textualising-contiguity)—conflatedness\textsuperscript{—} for human construction of ontologically veridical meaningfulness-and-teleology\textsuperscript{—} implied as of notional—deprocrypticism; this is notionally known as historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective—ontological-normalcy/postconvergence-reflected—'epistemicity-relativism'>. The implication here is that conceptualisations/construals not only of consciousness but virtue, aesthetics, episteme and nature together with their derived human notional <amplituding/formative—epistemicity> totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag notions like psychologisms, ethics and moralities, arts, epistemologies and methodologies, and natural sciences are but as of the (given consciousness’s neuterising-induced-or-deneuterising -induced)- reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue as derived conceptualisations/construals of the very apriorising/axiomatising/referencing-(of—existentialising/contextualising/textualising-

The ‘iterating nature of existential-instantiations in imbricatedness/threadedness/recomposuring’ as of existence’s is what provides humankind-as-of-it-subpotency with direct mental access to existential-reality/existence-or-intrinsic-reality-or-ontological-veridicality, as humans don’t have direct mental access to conceptualised/construed existential-reality/existence-or-intrinsic-reality-or-ontological-veridicality-as-of-its-full-potency, but rather projectively-or-anticipatorily construe of axiomatic-constructs about intrinsic-reality/ontological-veridicality as derivable as from existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation—<as-to-perspective–ontological-normalcy/postconvergence> implied—‘prospective-aporeticism-overcoming/unovercoming’—imbricatedness/threadedness/recomposuring in elucidating existential-instantiations, as of (given consciousness’s neuterising-induced-or-deneuterising-induced—reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness, and so as of the maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation behind the ontological-contiguity—of-the-human-institutionalisation-process. Otherwise with a naïve mental-reflex of elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
existentiaising/contextualising/textualising-contiguity of existential-instantiations, we will
rather tend to wrongly construe ‘the conceptual patterning of existential-instantiations’ as rather
being ‘axiomatic-constructs as of the (given consciousness’s neuterising-induced-or-
deneuterising-induced) reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming—of-meaningfulness as from existence—as-the-absolute-a-
priori-of-conceptualisation—end—existence—as-sublimating-withdrawal,—eliciting-of-
prospective-supererogation<-as-to-perspective—ontological-normalcy/postconvergence-
implied—prospective-aporeticism-overcoming/unovercoming’
imbricatedness/threadedness/recomposuring’, thus inducing virtualities or ontologically-flawed
construals associated with the uninstitutionalised-threshold. Thus, the ontological-veracity as
prospective relative-ontological-completeness—of-reference-of-thought of ‘the axiomatic-
constructs of a (given consciousness’s neuterising-induced-or-deneuterising-induced) reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming—of-meaningfulness as from existence—as-the-absolute-a-priori-of-
conceptualisation—end—existence—as-sublimating-withdrawal,—eliciting-of-prospective-
supererogation<-as-to-perspective—ontological-normalcy/postconvergence—implied—
prospective-aporeticism-overcoming/unovercoming’
imbricatedness/threadedness/recomposuring’ generating knowledge-
constructs/theories/intersolipsistic-intercessory-notions/notional—referential-
notions/articulations/virtue implied as meaningfulness-and-teleology, is rather ensured by
the construal of existential-instantiations as of maximalising-recomposuring-for-relative-
ontological-completeness—unenframed-conceptualisation which is as of
apriorising/axiomatising/referencing—(of—existentiaising/contextualising/textualising-
contiguity)—conflicatedness, thus enabling the ontological-contiguity—of-the-human—
institutionalisation-process\textsuperscript{58}. 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\textsuperscript{97}<as-to-perspective—ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’> and as of its implied superseding–oneness-of-ontology, since existence is de-mentatively/structurally/paradigmatically precedent and our conceptual patterning is arising secondarily as of our shoddy-and-incomplete construal of the ‘iterating nature of existential-instantiations’ as of existence’s imbricatedness/threadedness/recomposuring; and any such pretence of conceptual patterning is nothing but a virtuality or ontologically-flawed construal as of naïve apriorising/axiomatising/referencing—(of—existentialising/contextualising/textualising-contiguity)—constitutedness\textsuperscript{39}. Of course, it is rather prospective relative-ontological-completeness\textsuperscript{88}—of—reference-of-thought that will imply deeper ontological-veracity of the same underlying purview for the construal of meaningfulness-and-teleology\textsuperscript{100} mental-disposition grounded on existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{97}<as-to-perspective—ontological-normalcy/postconvergence-implied—prospective-aporeticism-overcoming/unovercoming’>. Insightfully and making the case against conceptual patterning as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existentialising/contextualising/textualising-contiguity\textsuperscript{77} of existential-instantiations, this points out that existence inherent superseding–oneness-of-ontology necessarily implies ontologically-veridical meaningfulness-and-teleology\textsuperscript{100} is effectively as of a natural transcendental-enabling/sublimating/supererogatory—de-mentativity existentialising/contextualising/textualising-contiguity\textsuperscript{77}—of-all-ontologically-veridical—
meaningfulness ‘in wait’ to be elucidated however imbricated/threaded/recomposured such an exercise, explaining why our knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue of a given amplituding/formative–epistemicity totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality in apriorising/axiomatising/referencing–(of–existentialising/contextualising/textualising-contiguity )–conflatedness need to be as of a reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology, and more than just conceptual patterning that doesn’t or poorly attends to a natural transcendental-enabling/sublimating/supererogatory–de-mentativity existentialising/contextualising/textualising-contiguity-of-all-ontologically-veridical-meaningfulness. For all the above elucidations highlighting the ontological-veracity implications of apriorising/axiomatising/referencing–(of–existentialising/contextualising/textualising-contiguity )–constitutedness and apriorising/axiomatising/referencing–(of–existentialising/contextualising/textualising-contiguity )–conflatedness, it should be noted that emphasis is rather on the deficiency of limited-mentation-capacity in construing intrinsic-reality/ontological-veridicality such that the more profound/complete recomposuring of the very same amplituding/formative–epistemicity totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality highlights/reflects in its subsuming interpretation the true deficiency of the shoddy/incomplete. This can be expanded upon as follows, the reason why relative-ontological-incompleteness-of-reference-of-thought/epistemic-abnormalcy/preconvergence/destructuring can only be construed with certainty-as-to-their-real-ontological-deficiency rather as a constructed-deficiency of prospective relative-ontological-completeness-of-reference-of-thought/ontological-normalcy/conflatedness’
lies in the fact that the construal/conceptualisation of an epistemic-totalising ~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality is ‘supposedly as of a perfect or near-perfect or relatively-perfect ontological correspondence between such human construed/conceptualised meaningfulness-and-teleology and the inherent ontological-veracity/intrinsicness of the <amplituding/formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality beyond-the-consciousness-awareness-teleology —<in-existential-extrication-as-of-existential-unthought> of human construal/conceptualisation of it’. The only human construal/conceptualisation that can guarantee or relatively guarantee such a perfect or near-perfect or relatively-perfect ontological correspondence is as of prospective relative-ontological-completeness —of—reference-of-thought/ontological-normalcy/conflatedness. Since there is no direct correspondence between relative-ontological-incompleteness —of—reference-of-thought/epistemic-abnormalcy/preconvergence /deconstructing with the inherent intrinsicness of the <amplituding/formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality beyond-the-consciousness-awareness-teleology —<in-existential-extrication-as-of-existential-unthought> of human construal/conceptualisation of it, it is thus only from a constructed-deficiency of prospective relative-ontological-completeness —of—reference-of-thought/ontological-normalcy/conflatedness which has such a direct correspondence that the certainty-as-to-their-real-ontological-deficiency of relative-ontological-incompleteness —of—reference-of-thought/epistemic-abnormalcy/preconvergence /deconstructing can be established. A direct approach to determine the certainty-as-to-their-real-ontological-deficiency of relative-ontological-incompleteness —of—reference-of-thought/epistemic-abnormalcy/preconvergence /deconstructing will simply lead to a virtuality-or-ontologically-flawed-construal, as failing to elucidate the correspondence of ontological-deficiency to the
‘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’,

apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-
contiguity )—conflatedness arises as of human limited-mentation-capacity
‘good/sound/profound/complete anticipated/projected’ construal/conceptualisation-of-
axiomatic-constructs-as-knowledge-constructs/theories/intersolipsistic-intercessory-
notions/notional–referential-notions/articulations/virtue from ‘the
imbricatedness/threadedness/recomposuring iterating of existential-instantiations’ as of
‘existence-or-intrinsic-reality-or-ontological-veridicality’.

Notional–conflatedness /constitutedness as such highlights an underlying
historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflected–“epistemicity-relativism”>

apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-
contiguity )—constitutedness -to-conflatedness 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~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{1} as sublimating-nascence,-disclosed-from-prospective-epistemic-digression, implying the
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{2} 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,\textsuperscript{10} 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 transcedentally-enabling-level-of-ontological-good-faith-or-authenticity/objectification/desubjectification-as-objectification-as-so-being-as-of-existential-reality as antinihilism\textsuperscript{11} as levels of human dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension\textsuperscript{12} (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{13}/shortness 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⟩). Thus in effect the natural sciences are actually for-human-studies/for-human-constructs whose specific ambit of human-subpotency is about ‘human consciousness as for material and physical effecting devolving teleologies as meaningfulness’ while the social domains of study are actually for-human-studies/for-human-constructs whose specific ambit of human-subpotency is about ‘human consciousness inherent effecting devolving teleologies as meaningfulness’. This validates the idea of dualism as ultimately <supererogatory–human-subpotency>–effecting can only arise from the apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)–conflatedness of human consciousness in-its-embodiment as the potent ‘phenomenological transcendental-point-of-departure handle’ for human self-conscious existence and ‘meaningfulness-and-teleology’ construal/conceptualisation as of knowledge-constructs/theories/intersolipsistic-intercesory-notions/notional–referential-notions/articulations/virtue, whereas the human body as matter though physically existent cannot as of such its apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)–constitutedness conception be construed/conceptualised as of such a ‘phenomenological transcendental-point-of-departure handle’. In the bigger framework, human <amplituding/formative–epistemicity>totalising–thrownness-in-existence (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance–<including-virtue-as-ontology>) as of collective human shallow-to-deepening–limited-mentation-capacity,–as-limited-mentation-capacity-deepening implies that human knowledge-constructs/theories/intersolipsistic-intercesory-notions/notional–referential-notions/articulations/virtue inherently suffer in reflecting holographically–<conjugatively-and-
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 59 neuterising-induced-or-deneuterising 46 -induced}-
reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-
meaningfulness as its intradimensional existential-instantiations derived/devolved axiomatic-
constructs of 56 meaninglessness-and-teleology 00 as knowledge-
constructs/theories/intersolipsistic-intercessory-notions/notional~referential-\nnotions/articulations/virtue and as the registry-worldview’s/dimension’s 31 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 03 postconverging-or-dialectical-
thinking 46—apriorising-psychologism/preconverging-or-dementing 44—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-&lt;perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-
relativism’&gt; 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–
existentialising/contextualising/textualising-contiguity )—constitutedness 13 conceptualisation 
construes of an ‘ontologically-compromised-mediating,-as-of-its-specific-constitutedness 14 that 
is relatively shoddy and incomplete’ and generates virtuality-or-ontologically-flawed-construal 
when it construes of parts and whole in a given 41<amplituding/formative–
epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-
existentialising/contextualising/textualising-contiguity \(\rightarrow\) conflatedness that goes beyond the whole and parts of the jet engine to grasp a conceptualisation profoundness/completeness of required critical performances like fuel burn, maintenance cycles, robustness, etc. construed as of the articulated depth of the reference-of-thought of aircraft engine engineering science. This overall notional conception extends as well to the various ways by which human limited-maintenance-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 neuterising or prospectively notional-deprocrypticism referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness\(^{12}\) meaningfulness-and-teleology\(^{100}\). That is, the notional-deprocrypticism protensive-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in its referencing of apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity \(\rightarrow\) conflatedness\(^{12}\), with no intermediating construct as of apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity \(\rightarrow\) constitutedness\(^{12}\), thus achieves ontologically-uncompromised-mediating,-as-of-conflatedness\(^{2}\) meaningfulness-and-teleology\(^{100}\). 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–existentialising/contextualising/textualising-contiguity \(\rightarrow\) constitutedness\(^{1}\) on apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity \(\rightarrow\) conflatedness\(^{12}\) induce their successively categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-respective-specific-constitutedness\(^{13}\) meaningfulness-and-teleology\(^{100}\).
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-confalatedness as a notional conception in construing 'meaningfulness-and-teleology', while avoiding its ontologically-flawed apriorising/axiomatising/referencing-(of-existentialising/contextualising/textualising-contiguity)—constitutedness[1] construed in terms—as-of-axiomatic-construct of the various 'neuterising. Hence the 'notion of limited-mentation-capacity' as it overcomes ontologically-compromised-mediating,-as-of-its-specific-constitutedness towards ontologically-uncompromised-mediating,-as-of-confalatedness 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-existentialising/contextualising/textualising-contiguity)—confalatedness 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-confalatedness 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-confalatedness 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.
access to existence given the ‘imbricatedness/threadedness/recomposuring as of iterating-of-existing-instantiations’, such that humankind’s axiomatic-construct/theory of existence/existential-reality/intrinsic-reality/ontological-veridicality as of its ‘projected-or-anticipated-grandest-existential-axiomatic-construct as \(^8\) reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ is rather as of various successive relative apriorising/axiomatising/referencing—(of—existentialising/contextualising/textualising-contiguity)—constitutedness\(^1\) implied with the successive institutionalisations, and explains a natural human mental-disposition to nihilism as of each of such institutionalisation’s \(<\text{amplituding/formative}>\) wooden-language-\(\langle\text{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignoreable—void ’-with-regards-to-prospective-apriorising-implications}>\) at its uninstitutionalised-threshold \(0^3\) in a mental-reflex aversion of an opened-construct-of—\(^56\) meaningfulness-and-teleology \(0^0\) behind the overall ontological-contiguity—of-the-human-institutionalisation-process\(^6\). Existential-extrication-as-of-existential-unthought as of the notional-confalatedness \(^12\) of notional-deprocrypticism equally implies a humankind (re-originary—as-unenframed/unbeholdening/outlier-conceptualisation—(imbued—postconverging/dialectical-thinking—‘projective-insights’/‘epistemic-projection-in-confalatedness—of-notional—deprocrypticism-prospective-sublimation)—\()) \) originary/event \(^7\)-of-prospective-ontology-origination and effective maximalising-recomposuring-for-relative-ontological-completeness \(^89\)—unenframed-conceptualisation capacity for inducing the requisite psychoanalytic-unshackling referencing/registering/decisioning—of-its-prior-relative-ontological-incompleteness \(^84\)-of—reference-of-thought-rather-as-preconverging-or-dementing \(^7\)-and-decentered-to-the-prior-institutionalisation’s—\(^2\) categorical-imperatives/axioms/registry-teleology \(0^0\) and its alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity\(^7\)/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—reference-of-thought-in-ontological-good-faith/authenticity/, thus literally expanding human access to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression as to the existential possibilities that arise with successive institutional-cumulation/institutional-recomposure—historicality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflect—epistemicity-relativism”>—of-the-human-institutionalisation-process. This thus divulges the essence of existence as ‘the full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression. In other words existence is already given rather as of its potency, and the real problem of existence is humankind’s access to existential possibilities as of humankind’s limited-mentation-capacity. That is, human transcendence-and-sublimity/sublimation/superroratory—de-mentativity is what achieves existence as a ‘potent construct’, as the notion of existence-as-a-grounded-construct doesn’t-make-sense/is-unavailable for any specific human registry-worldview’s/dimension’s—reference-of-thought as an <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasias-drag 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/akrasias-drag is ‘developed enough’ as of Being-and-contemplation to have achieved the full potency of existence to then know what’s existence whereas in reality such <amplituding/formative—epistemicity>totalising—self-referencing-
<amplituding/formative—epistemicity>totalising—self-referencing-syncretising-meniality-or-hyperbole-of—meaningfulness-and-teleology to positivism—procrypticism reference-of-thought but for the former transcendental instigation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality; such that all that is left of permanence determination about existence is its transcendental construct as of human limited-mentation-capacity-deepening. Interestingly, from our vantage positivism/rational-empiricism perspective, we’ll certainly construe the supposed intradimensional resolution of existential issues of prior relative-ontological-incompleteness—of-reference-of-thought as of ontological-performance—<including-virtue-as-ontology> arising in recurrent-utter-uninstitutionalisation as intradimensional meniality-or-hyperbole and rather resolvable as of base-institutionalisation superseding projection/anticipation, and same with base-institutionalisation—ununiversalisation as intradimensional meniality-or-hyperbole and rather resolvable as of universalisation superseding projection/anticipation, and same with universalisation—non-positivism/medievalism as intradimensional meniality-or-hyperbole and rather resolvable as of positivism/rational-empiricism superseding projection/anticipation, but we won’t or hardly construe of the same as of our <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag about our positivism—procrypticism as it being of intradimensional meniality-or-hyperbole and rather resolvable as of notional—deprocrypticism as preemting—disjointedness-as-of-reference-of-thought superseding projection/anticipation! This points to the flaw of a Heideggerian Dasein conceptualisation as it wrongly implies ‘humankind has any developed
mental state as of Being-and-contemplation in any past-to-present epoch’ to ‘fully register as of that epoch’s metaphysics-of-presence-{(implicated-‘nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness )’ } what is existence/existential-possibilities not factoring Being apriorising/axiomatising/referencing-(of-existentialising/contextualising/textualising-contiguity )—conflicatedness

<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought as rather driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity’—of-the-human-institutionalisation-process(6), and further in contradiction to the notion of human

<amplituding/formative–epistemicity>totalising–thrownness-in-existence(4) (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory—de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance(7)-<including-virtue-as-ontology>). Existence is rather a ‘potency construct of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as of human existential potential’ and not ‘a grounded construct for construing existence’ as wrongly implied/attempted with the Heideggerian Dasein notion, as all what ‘grounding’ does is to wrongly elevate the registry-worldview’s/dimension’s reference-of-thought in which such a construct is articulatedly grounded thus contradictorily undermining the possibility for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity by wrongly implying that the said registry-worldview’s/dimension’s reference-of-thought is of absolute ontological-performance(7)-<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-
objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity/nihilistic
as of de-mentation (supererogatory/ontological–de-mentation-or-dialectical–de-mentation–
stranding-or-attributive-dialectics), which is what allows for transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity to prospective base-institutionalisation
reference-of-thought for crossgenerational renewal as of prospective relative-ontological-
completeness
reference-of-thought of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human-amplituding/formative–
epistemicity>totalising~purview-of-construal'; but rather such unground articulation is one
rather eliciting prospective metaphoricity as of its implied prospective existential reference.
Transcendence-and-sublimity/sublimation/supererogatory–de-mentativity implies that as of human
amplituding/formative–epistemicity>totalising~thrownness-in-existence (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance-
cluding-virtue-as-ontology>, humankind has no ‘absolute past-or-present ontological-
completeness-of reference-of-thought’ for grounding the construal of ‘meaningfulness-and-
teleology of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-
to-'human-amplituding/formative–epistemicity>totalising~purview-of-construal’, as such
pretence circularly turns into apriorising/axiomatising/referencing-(of–
existentialising/contextualising/textualising-contiguity )—constitutedness at the given
reference-of-thought uninstitutionalised-threshold; highlighting the fact that human
potential attainment of the notional–deprocrypticism as preempting—disjointedness-as-of-
reference-of-thought is actually a ‘perpetual transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity’ as of notional–deprocrypticism as
amplituding/formative–notional–preempting—disjointedness-as-of reference-of-thought
which points out that the various uninstitutionalised-threshold from recurrent-utter-

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\textsuperscript{14}\langle supererogatory-ontological-de-mentation-or-dialectical-de-mentation—
stranding-or-attributive-dialectics\rangle thus involving de-mentative/structural/paradigmatic transformations/shifts of human limited-mentation-capacity\textsuperscript{14} 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 \textsuperscript{amplituding/}formative
notional—preempting—disjointedness-as-of—reference-of-thought in reflecting holographically—\textsuperscript{amplituding/and-transfusively} the
ontological-contiguity\textsuperscript{17}—of-the-human-institutionalisation-process\textsuperscript{68} retrospectively to
prospectively,\textsuperscript{centered—}\textsuperscript{amplituding/}formative—epistemicity\textsuperscript{58} totalising/circumscribing/delineating
meaningfulness-and-teleology\textsuperscript{100} as of its attaining of ontological-completeness-of—reference-of-thought is/can-be achieved as ‘involving the superseding/transcending of successively defining human finitudes as the
destructuring-threshold\textsuperscript{103}/uninstitutionalised-threshold /presublimating—desublimating—
decisionality\textsuperscript{72}—of-ontological-performance—\textsuperscript{11}—<including-virtue-as-ontology> towards attaining
successive prospective relative-ontological-completeness\textsuperscript{11}—of—reference-of-thought as the
institutionalisations’. This thus undermines the implications of a Derridean decentered-infinite-
freeplay in its critique of ‘centered—epistemic-totalisation as of circularity of meaningfulness—
and-teleology\textsuperscript{100} in relative deficient/flawed ontological-performance—<including-virtue-as—
onontology>’ since such a criticism is based on assuming only a same registry-worldview’s/dimension’s
reference-of-thought, and so-construed mainly because such a
human finitudes as destructuring-threshold-{uninstitutionalised-threshold/presublimating-desublimating-decisionality}-of-ontological-performance-{including-virtue-as-ontology}.

of-the-human-institutionalisation-process as notional-deproscriptivism implies the circular ontologically-flawed/deficient implications of centered–epistemic-totalisation are done away with as of ontological-completeness with the totalising–renewing-realisation/re-perception/re-thought of the reference-of-thought-as-of-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as to ‘human-totalising–purview-of-construal’, with such a conceptualisation of centered–epistemic-totalisation also construed as transcendental centered–epistemic-totalisation or extrapolated-centered–epistemic-totalisation or extrapolatory–epistemic-totalisation or transcendental–epistemic-totalisation and reflects the reality that a Derridean decentered-infinite-freeplay can also be construed as an interpolatory–epistemic-totalisation or interpolated-decentered–epistemic-totalisation. For instance, we can grasp that ‘traditional classical mechanics axiomatic-construct’ is a given ‘centered–epistemic-totalisation circularity of meaningfulness-and-teleology of ‘the very same physics of meaningfullness-and-teleology of ‘the very same physics of meaningfulness-and-teleology’ as of a prior relative-ontological-incompleteness of less ontological-performance of ‘the very same physics of meaningfulness-and-teleology’ as of a prior relative-ontological-incompleteness of less ontological-performance of ‘the very same physics of meaningfulness-and-teleology’ as of a prior relative-ontological-incompleteness of less ontological-performance of ‘the very same physics of meaningfulness-and-teleology’ as of a prior relative-ontological-incompleteness of less ontological-performance of ‘the very same physics of meaningfulness-and-teleology’ as of a prior relative-ontological-incompleteness of less ontological-performance of ‘the very same physics of meaningfulness-and-teleology’ as of a prior relative-ontological-incompleteness of less ontological-performance of ‘the very same physics of meaningfulness-and-teleology’ as of a prior relative-ontological-incompleteness of less ontological-performance of ‘the very same physics of meaningfulness-and-teleology’ as of a prior relative-ontological-incompleteness of less ontological-performance of ‘the very same physics of meaningfulness-and-teleology’ as of a prior relative-ontological-incompleteness of less ontological-performance of ‘the very same physics of meaningfulness-and-teleology’ as of a prior relative-
ontological-completeness of-axiomatic-construct-or-reference-of-thought as we can do more things with the latter axiomatic-construct more-profound/grander meaningfulness-and-teleology ontological-performance <-including-virtue-as-ontology>; and interestingly, physicists will surely fancy that they could do better in ultimately grasping theoretically the full-potency of existence divulgeable as of ‘the very same physics meaningfulness-and-teleology ontological-performance <-including-virtue-as-ontology’ with an ambition for a theory of everything. However, a Derridean decentered-infinite-freeplay is nevertheless critical as a first step for breaking away from a prior centered-epistemic-totalisation of a very same meaningfulness-and-teleology ontological-performance <-including-virtue-as-ontology>, and thus by extension with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human meaningfulness-and-teleology ontological-performance <-including-virtue-as-ontology’ which is a given reference-of-thought, construed as ‘ reference-of-thought—devolving-teleological-dementating/structuring/paradigming—of-meaningfulness’; and for all practical matters this has been the way Derridean deconstruction has been commonly applied as in effect all our meaningfulness-and-teleology ontological-performance <-including-virtue-as-ontology> has been as of our positivism–procrypticism registry-worldview’s/dimension’s reference-of-thought-as-of-reference-of-thought—devolving-teleological-dementating/structuring/paradigming—of-meaningfulness’ horizon and such a Derridean decentered-infinite-freeplay is an inspired conception providing the groundwork as its initiates the centered–epistemic-totalisation exercise for the insight of a futural différance as of the latter’s transcendental–epistemic-totalisation that underlies apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-
contiguity conflatedness in breaking with the philosophical tradition or human knowledge conceptualisation tradition or towards fulfilling the understanding of Being. In this regard talking about the physics example again, such a Derridean freeplay différance is akin to the ‘putting in question exercise’ that surrounds the cooperation/mutual-complementing-ideas-among-various-physicists leading up to the critical breakthroughs; which then establish such physics centered—epistemic-totalisation schemes as Newtonian physics and later on Theory-of-relativity and Quantum-mechanics, and today with respect to various theoretical efforts with the potential of leading to a physics Theory of Everything. Inherent to futural différance is the notion of \(<\text{amplituding/formative–epistemicity} \text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} >\), as of beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought>\(^6\), construed in the immediate-and-short-term as of ‘self-referencing’ as the uninstitutionalised-threshold\(^{103}\) temporal individuations circular undermining of the prospective institutionalisation\(^8\) reference-of-thought-as-to-postconverging–de-mentating/structuring/paradigming implied transformation/shift as transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of prospective relative-ontological-completeness\(^8\)–of–reference-of-thought, as well as the idea of temporal individuations ‘syncretising’ that underlies a spiralling crossgenerational increasing undermining of the uninstitutionalised-threshold\(^{103}\ ^8\) reference-of-thought which is in \(<\text{amplituding/formative–epistemicity} \text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} >\) with its ultimate crossgenerational collapsing for the prospective institutionalisation’s reference-of-thought; and so as of prospective social-stake-contention-or-confliction dynamism with increasing social universal-transparency—\(<\text{transparency-of-totalising-entailing–as-to-entailing–totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag} >\) as of prospective relative-ontological-completeness\(^8\)–of–reference-of-thought of the prospective
institutionalisation’s reference-of-thought. Insightfully again, this idea of infinite-possibilities/circularity implied as of a Derridean infinite-decentered-freeplay of a given meaningful-frame/axiomatic-construct/model such as mathematical models/axiomatic-constructs circularity is familiar to physicists and other scientists who understand that there is no infinity in the real-world/existence and infinity showing up in mathematical models/axiomatic-constructs point to the fact that there is a circular or undefined or undecidable problem arising from poor human limited-mentation-capacity conceptualisation implying the given mathematical model/axiomatic-construct is in circular-existential-disjointedness-as-of-prior-relative-ontological-incompleteness as of the axiomatic-construct relative notional-discontiguity/epistemic-discontiguity in apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)—constitutedness, and thus a need for a more ontologically-complete mathematical model/axiomatic-construct that as of human limited-mentation-capacity-deepening then resolves/overcomes the circularity/circular-existential-disjointedness-as-of-prior-relative-ontological-incompleteness reflected in the prior mathematical model/axiomatic-construct by the infinities-as-circular-or-undefined-or-undecidable with a new mathematical model/axiomatic-construct in relative ontological-contiguity as of apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)—conflatedness, and so as of the very same 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 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—devolving-teleological-de-mentating/structuring/paradigmimg—of-meaningfulness’ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—human-amplituding/formative–epistemicity>totalising~purview-of-construal’. It should be noted thus that an axiomatic-construct is as of an implied correspondence with the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—human-amplituding/formative–epistemicity>totalising~purview-of-construal’ or amplituding/formative–epistemicity>totalising—devolved—purview—as-domain-of-construal—as-intrinsic-reality/ontological-veridicality, and it supersedes and is defining of logic which is rather the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as reflected with any given explicited axiomatic-construct in the same way that insight/intuition is reflected rather with regards to any given implicited axiomatic-constructs; with an axiomatic-construct such as an idea or a concept or a notion or a theory being any conception as of meaningfulness-and-teleology of supposed existential-implications correspondence. That is the traditional knowledge conception articulated as ‘axioms of logic’ is rather vague, with the appropriate articulation being rather ‘logic of axiomatic-construct/reference-of-thought’, as the axiomatic-construct/reference-of-thought is the effective human limited-mentation-capacity supposed correspondence relation with existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—as-to-perspective–ontological-normalcy/postconvergence-implied—‘prospective-aporeticisn-overcoming/unovercoming’ for human-subpotency possibilities for devolving meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue, with increasing ontological-performance—including-virtue-as-ontology> as of human transcendence; even though such a conception as ‘axioms of logic’
could be perceived rather as a meta-conception or more like a technical practicality akin to say the scaffolding of a building! In other words as the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, logic and by extension mathematics imply elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—existentialising/contextualising/textualising-contiguity⁹⁰, whereas axiomatic-constructs as reflecting ecstatic-existence/the-nature-of-the-world/conditions are construed in affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring—<as-to-postconverging-or-dialectical-thinking apriorising-psychologism as of maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation. But then as of ‘ontology of logic’ and ‘ontology of mathematics’ as their very own respective conceptualised meta-axiomatic-constructs as ontologies in terms of reflecting their philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,—and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’, both logic and mathematics are construed practically as formalisations which are mainly as such constructs of faithful/reproducible syntaxisation on the supposed basis of ‘smarter and simpler articulations’ for the sake of succinctness, clarity and fungibility; however, without the implication of any other inherent transcendental-enabling/sublimating/supererogatory~de-mentativity of such formalisations besides their succinctness, clarity and fungibility usefulness ‘thus-limitedly construed as their inherent meta-conceptualised ontological-veracity/axiomatic-construct of logic and mathematics transcendental-enabling/sublimating/supererogatory~de-mentativity’. But then it is naïve to construe of mathematics, as logicists have tended to do, as essentially an exercise of mathematical formalisation. The fact is that mathematics have always been developed
implicitly or explicitly in association with or inspired from the context as to existentialising/contextualising/textualising-contiguity\textsuperscript{79} 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 existentialisinggetContextualising/textualising-contiguity\textsuperscript{79} knowledge-reification\textsuperscript{87} for logic and mathematics to then be relevant as of a secondary tool or at best a concomitant tool. In this regards, the ‘truly mathematical proof’ (over and above any formal mathematical proof) is rather about sublimating-validation/desublimating-invalidation of any such mathematics as it can be so-demonstrable in the occurrence of existential phenomena/manifestations; even as such a mathematical demonstration is rather so ‘existentially nominal’ that such phenomenal/manifest veracity of mathematics is often for all practical purposes mostly overlooked by mathematicians when involved in their formalisation exercise including ‘formal proofs’ as to the fact that the existential sublimating-validation/desublimating-invalidation of mathematics is so nominally obvious that hardly any experimenting is warranted for
confirmation and this existential nominalism can easily lead to a reductionist confusion that mathematics (as to its epistemic-conception phenomenal/manifest-subpotency-(in-transitive-conflatedness-reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence) with regards to the ontological-contiguity of existence’) is not priorly subject to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation (and this very insight about the ‘existentially nominal’ sublimating-validation/desublimating-invalidation of mathematics as of a ‘very existentially nominal supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation as to the mere adequacy of formalised mathematics’ explains on the other hand why the mere introduction of mathematics, statistics and data in domains requiring ‘human corresponding-sublimation-inducing,-profound-and-creative supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation’ is not construed as sublimating-validation in such domains where such mathematics, statistics and data are rather ‘distracting-from and not-contributing-to’ the inherent domain’s epistemic-conceptions phenomenal/manifest-subpotencies-(in-transitive-conflatedness-reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence) given ‘human corresponding-sublimation-inducing,-profound-and-creative supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation’). In physics the Newtons, Leibnizes, Einsteins, Poincarés, Schrodingers, Bohrs had to elicit the transcendental-enabling/sublimating/supererogatory-de-mentativity of the physics <amplituding/formative-epistemicity>totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality created axiomatic-
constructs with mathematics being accessory to the transcendental-enabling/sublimating/supererogatory-de-mentativity. They didn’t just start to develop ‘patterns of mathematical equations’ without the prior insight about the physics domain-of-study and what to strive for, and actually from that ‘physics reality precedence perspective’ got the insight to further develop their relevant branches of mathematics. Nor do even pure mathematicians just go about constructing ‘mathematical patterns’ as of formalisation without striving to get insight and inspiration from existential-reality as transcendental-enabling/sublimating/supererogatory-de-mentativity; and we can appreciate in this regards how the human mathematical disposition adjust from a classical reflex with regards to existential phenomena/manifestations that assume a non-classical character like statistical-constructs, quantum phenomena, black holes, etc. as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’. The naivety of logicism lies exactly in this respect of construing formalisation as most of what is supposed to be achieved, and failing to grasp that when it comes to social reality its own transcendental-enabling/sublimating/supererogatory-de-mentativity has to be ‘creatively construed’, and this in many ways explains the frustrated conclusion that will often then arise from such a naïve formalisation perspective that the philosophical exercise is not necessarily transcendental-enabling/sublimating/supererogatory-de-mentativity, contrary to the precept of all other knowledge! Thus the conceptualisation of logic implied by any given registry-worldview/dimension ‘reference-of-thought-as-of-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—meaningfulness’ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human-amplituding/formative-epistemicity-totalising-purview-of-construal’ points to the fact that the various registry-worldviews/dimensions operate their own conception of logic as of their prospective relative-ontological-completeness—of-reference-of-thought; as we can
appreciate inherently as of metaphysics-of-absence\{(implicated-epistemic-veracity-of-
nonpresencing-\langle perspective–ontological-normalcy/postconvergence\rangle\} that however deficient, that each registry-worldview/dimension does have its own sense of logic as of its self-conscious construed \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100}. The notion of an absolutely valid logic can only arise on the backdrop of an absolutely valid \textsuperscript{84} reference-of-thought-as-of-\textsuperscript{1} reference-of-thought—devolving-teleological-de-mentating/structuring/paradigmmeing—of-meaningfulness’ as implied by futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{100} as of prospective \textsuperscript{17} 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-\langle perspective–ontological-normalcy/postconvergence\rangle\} and apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-
contiguity )—conflatedness\textsuperscript{12}, and further subsumed in the word candidity or candour-capacity. Such ‘suprastructural logic’ is even more damning about the naïve apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-
contiguity )—constitutedness\textsuperscript{13} construal of \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} that besets the knowledge and philosophical tradition. Such a conception of logic and logical analysis points to the <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiac-drag\textsuperscript{33} naivety and vagueness involved when construing logic and logical analysis as absolute without any explicitly implied or formulated \textsuperscript{84} reference-of-thought, construed as ‘\textsuperscript{1} reference-of-thought—devolving-teleological-de-
infrastructure-of—meaningfulness-and-teleology that carries the prospective transcendence-
and-sublimity/sublimation/supererogatory—de-mentativity which are the resolution of the
successive prior registry-worldview’s/dimension’s uninstitutionalised-threshold vices-and-impediments; and so by successive Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology in reflecting holographically—conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process as base-institutionalisation, universalisation and positivism respectively, and prospectively deprocrypticism. Being construed as of ontology’s-directedness-as-Being thus enables the superseding of "amplituding/formative—epistemicity>totalising—self-referencing—syncretising/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence{implicated—nondescript/ignorable—void ’—as-to— presencing—absolutising—identitive—constitutedness }. Further, the fact is that it is rather axiomatic-constructs whether explicit or 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 ontological-performance—<including-virtue-as-ontology> as validated by ontological-primemovers-totalitative-framework; so-construed as of the implications of human limited-mentation-capacity when developing axiomation-constructs, with the latter subject to their transcendence-and-sublimity/sublimation/supererogatory—de-mentativity when prospective relative-ontological-completeness —of-axiomatic-construct-or—reference-of-thought avails prospectively with regards to their meaningfulness-and-teleology ontological-performance—<including-virtue-as-ontology>. The implications here as well are that implicit axiomatic-constructs like analogies and supposed intuitions/insights that do not reflect/align as of the coherence/contiguity of superseding—oneness-of-ontology implied as of the full-potency
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 4<amplituding-formative-epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality and thus carry transcendental-enabling/sublimating/supererogatory—de-mentativity implications as of human limited-mentation-capacity-deepening 7, 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 35 meaningfulness-and-teleology 10 as knowledge which can only arise as of the 2<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—existentialising/contextualising/textualising-contiguity )—constitutedness 13 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—and—existence—as-sublimating-withdrawal,—
eliciting-of-prospective-supererogation  

(I exist therefore existence is of transcendental-enabling/sublimating/supererogatory de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance) is the ‘complete scientific archaeological depth’ for grasping ontology and Being as of the apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity—confatedness) 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–existentialising/contextualising/textualising-contiguity—confatedness), there is no issue about existence itself as it is pre-given, as existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating–nascence, disclosed from prospective-epistemic-digression, but rather an issue to humankind arising as of human-subpotency in the full-potency of existence with all the problem of existence being the issue of humankind’s limited-mentation-capacity implications as failing Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of ontology’s-directedness-as-Being. The phenomenological insight here about the nature of ‘existence as so construed as of ontology’s-directedness-as-Being’ is that Being is the apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity—confatedness) 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–existentialising/contextualising/textualising-contiguity )—conflicatedness a

determinism 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\textsuperscript{100}. 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\textsuperscript{54} (supererogatory\textsuperscript{-}de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) mental-disposition behind the ‘inventing’ of prior institutionalisation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality construed as prior ontology’s-directedness-as-Being is necessarily the requisite mental-disposition for the ‘inventing’ of prospective institutionalisation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality construed as prospective ontology’s-directedness-as-Being; and so, overcoming temporal/shortness-of-register-of-meaningfulness-and-teleology\textsuperscript{100} on wooden-language—(imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—teleology } as of uninstitutionalised-threshold\textsuperscript{113} failing intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Ultimately, phenomenology is all about grasping the apriorising/axiomatising/referencing—(of—existentialising/contextualising/textualising—contiguity )—conflatedness\textsuperscript{12} of ontology’s-directedness-as-Being. Furthermore, just as a transcendental-enabling/sublimating/supererogatory—de-mentativity biological science in relative ontological-contiguity\textsuperscript{10} 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 on the basis of a naïve conceptual patterning implied as of the common term ‘heredity’; this author likewise is very much critical and averse to such conceptual patterning mental-reflexes imbued in traditional non-transcendental philosophical and knowledge analysis all too ready to construe and articulate meaningfulness-and-teleology in sophistic/pedantic conceptual patterning terms overlooking transcendental-enabling/sublimating/supererogatory–de-mentativity implications, and failing to fathom that conceptual patterning is no substitute for transcendental-enabling/sublimating/supererogatory–de-mentativity work required for all knowledge notwithstanding setbacks and failures that may be involved, given the reality that human meaningfulness-and-teleology ontological-performance -including-virtue-as-ontology arises as an exercise of human limited-mentation-capacity-deepening as of relatively profound and complete axiomatic-constructs/reference-of-thought in ontological-contiguity of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human totalising–purview-of-construal’ or 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 as to existentialising/contextualising/textualising-contiguity/contexts as of existential-instantiations imbricatedness/threadedness/recomposuring in a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation exercise as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality; wherein say with a demand curve, the insight as of human limited-mentation-capacity-deepening of a significant rise in consumers’ salaries implies that everything else being equal the demand curve-axiomatic-construct will shift to the right as of relative ontological-contiguity. The notion of axiomatic-construct in ontological-contiguity arises out of its existential completeness and profoundness, for instance the axiomatic-construct in ontological-contiguity.
as concept of a bicycle arises by the completeness and profoundness of the bicycle in its existential wholeness of functionality and contents as its ontological-contiguity\(^6\). Ontological-contiguity\(^7\) rather highlights relative perspectives as of ontological-normalcy/postconvergence depths of axiomatic-construct\(^8\) reference-of-thought of construal; which for instance renders the idea of general relativity in relative ontological-contiguity\(^8\) and newtonian physics in relative notional-discontiguity/epistemic-discontiguity\(^6\) 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\(^8\)’ 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\(^4\) (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) with respect to reference-of-thought; as contrary to the ‘Derridean différance decentering’ freeplay that is entrapped in circularity of meaningfulness-and-teleology\(^10\) on the wrong implied assumption of the same perpetual horizon as registry-worldview/dimension reference-of-thought so-implied as of our positivism mental-disposition, a ‘futural différance’ recognises that human limited-mentation-capacity transcendence-and-sublimity/sublimation/supererogatory–de-mentativity brings about prospective relative-ontological-completeness\(^8\)–of–reference-of-thought, and thus it centers-as-postconverging-or-dialectical-thinking\(^2\)–apriorising-psychologism the prospective institutionalisation’s reference-of-thought-as-of–reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ as of its prospective
relative-ontological-completeness\textsuperscript{88} of reference-of-thought to override the circularity as notional-discontiguity/epistemic-discontiguity\textsuperscript{37}—shallow-supererogation\textsuperscript{37}—of-mentally-aestheticised—preconverging/dementing—qualia-schema\textsuperscript{97} of meaningfulness-and-teleology\textsuperscript{19} implications of the uninstitutionalised-threshold\textsuperscript{38}—reference-of-thought—as-of—reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ as of its prior relative-ontological-incompleteness\textsuperscript{38} reference-of-thought with respect to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to—human\textsuperscript{37} amplitude-formative—epistemicity\textsuperscript{84} totalising—purview-of-construal’, and thus broadening human-subpotency in the full-potency of existence/existential-possibilities as implied retrospectively to prospectively with the ontological-contiguity\textsuperscript{68}—of-the-human-institutionalisation-process\textsuperscript{68} as of notional—deprocrypticism. What underlies such a centered—epistemic-totalisation as of its transcending nature, is that given humankind’s limited-mentation-capacity as of human-subpotency in its amplitude-formative—epistemicity\textsuperscript{84} totalising—thrownness-in-existence\textsuperscript{34} (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory—de-mentativity to my human-subpotency / hyperbole—of-temporal-to-intemporal-ontological-performance\textsuperscript{72}—including-virtue—as-ontology) with respect to the full-potency that is the ‘inherent centered—epistemic-totalisation-as-existence’, humankind devises its meaningfulness-and-teleology\textsuperscript{19} as of its requisite human-subpotency ontological-performance\textsuperscript{72}—including-virtue—as-ontology to construe of the ‘inherent centered—epistemic-totalisation-as-existence’ by way of ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as of impliciticated-and-explicitated reference-of-thought—categorical-imperatives/axioms/registry—teleology\textsuperscript{19}—for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness—and-teleology\textsuperscript{19} as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue’ as of human
categorical-imperatives/axioms/registry-teleology and as of temporality/shortness
apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity )—conflicatedness construed as of notional–deprocriptism, - the trepidatious-consciousness of recurrent-utter-uninstitutionalisation is of a ‘trepidatious Being complexified/inhibited-(as-degraded-devolving-as-of-uninstitutionalised-threshold )
“metaphoricity”-disposition—as-to-psyche-induced-psychologism-of-existential-stake’ as of social-stake-contention-or-confliction, the occlusive-consciousness of positivism—procrypticism is of a ‘preclusive Being uninhibited/decomplexified-(as-elevated-devolving-as-of-prospective-institutionalisation) but occlusive Being complexified/inhibited-(as-degraded-devolving-as-of-uninstitutionalised-threshold)

preformulating/preframing/premeaningfulness-<metaphoricity”-disposition—as-to-psyche-induced-psychologism-of-existential-stake>’ as of social-stake-contention-or-confliction, and prospectively the protensive-consciousness of notional—deprocrypticism is of an ‘occlusive Being uninhibited/decomplexified-(as-elevated-devolving-as-of-prospective-institutionalisation) construed as protensive Being preformulating/preframing/premeaningfulness-<metaphoricity”-disposition—as-to-psyche-induced-psychologism-of-existential-stake>’ as of social-stake-contention-or-confliction. This repleteness in the ontological-contiguity—of-the-human-institutionalisation-process with such successive ‘Being uninhibited/decomplexified-(as-elevated-devolving-as-of-prospective-institutionalisation) and Being complexified/inhibited-(as-degraded-devolving-as-of-uninstitutionalised-threshold)

preformulating/preframing/premeaningfulness-<metaphoricity”-disposition—as-to-psyche-induced-psychologism-of-existential-stake>’ arises given the grounding of human ‘meaningfulness-and-teleology ontological-performance’-<including-virtue-as-ontology> on its various specific apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments for meaningfulness-and-teleology ontological-performance as reflected by their respective ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ associated with the successive consciousnesses, as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to—‘human<amplituding/formative—epistemicity>totalising—purview-of-construal’; such that the
prior Being preformulating/preframing/premeaningfulness-<metaphoricity\textsuperscript{1}-disposition—\textas-to-psyche-induced-psychologism-of-existential-stake> has to be uninhibited/decomplexified\textsuperscript{2} (as-elevated-devolving-as-of-prospective-institutionalisation) to enable prospective Being preformulating/preframing/premeaningfulness-<metaphoricity\textsuperscript{1}-disposition—\textas-to-psyche-induced-psychologism-of-existential-stake> for the \textit{cumulating/recomposuring}\textsuperscript{-}successive registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory-de-mentativitv towards the attaining of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—\textit{meaningfulness-}and-teleology\textsuperscript{1}\textsuperscript{100} as of prospective deprocrypticism. Thus the notional–deprocrypticism ‘phenomenological transcendental-point-of-departure handle’ thus warrants a superseding \textit{meaningfulness-}and-teleology\textsuperscript{1}\textsuperscript{100} ontological-performance\textsuperscript{2}<-\textit{including-virtue-as-ontology}> as-decomplexifying/uninhibiting\textsuperscript{-}(as-elevated-devolving-as-of-prospective-institutionalisation) our positivism–procrypticism occlusive Being preformulating/preframing/premeaningfulness-<metaphoricity\textsuperscript{1}-disposition—\textas-to-psyche-induced-psychologism-of-existential-stake>'. This overall deneuterising\textsuperscript{4} conception of transcendental centered-<amplituding/formative–epistemicity>totalising/circumscribing/delineating \textit{meaningfulness-}and-teleology\textsuperscript{1}\textsuperscript{100} ontological-performance\textsuperscript{2}<\textit{including-virtue-as-ontology}> is reflected notionally as of notional–deprocrypticism, underlying that the successive registry-worldview's/dimension's institutionalisations are always about preempting ‘their successive types of disjointedness-as-of-reference-of-thought’ up to its theoretical preempting with conceptual notional–deprocrypticism as preempting—disjointedness-as-of-reference-of-thought and so as of successive human limited-mentation-capacity prospective relative-ontological-completeness\textsuperscript{32}-of-reference-of-thought as of ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ of the successive institutionalisations. Basically human existential-extrication-as-of-existential-unthought is

Such an existential-extrication-as-of-existential-unthought phenomenological construal obviously goes ‘beyond our ordinary intradimensional <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag framework of phenomenological contemplation’ in drawing out the full transcendental implications of human <amplituding/formative–epistemicity>totalising–thrownness-in-
ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> ontological-performance
-<including-virtue-as-ontology> in the sense that the ‘normal intradimensional mental-reflex’ of representing the uninstitutionalised-threshold of the prior transcended registry-worldview/dimension as nondescript/ignorable–void (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing -narratives) or a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness-of-reference-of-thought-as-an-ontologically-flawed-neuterisation-or-bracketing-or-epoché of


-<including-virtue-as-ontology> involving the uninstitutionalised-threshold reflection as preconverging-or-dementing-and-decentered-prior-institutionalisation’s–categorical-imperatives/axioms/registry-teleology in lieu of the nondescript/ignorable–void (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing-narratives) or a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness-of-reference-of-thought-as-an-ontologically-flawed-neuterisation-or-bracketing-or-epoché of

ontological-completeness \} ontological-performance -<including-virtue-as-ontology>;

inherently a notional-deprocrypticism protensive-consciousness is one which totalises-for-
conflated-\( ^{(1)} \) meaningfulness-and-teleology\( ^{(97)} \)-as-notional-deprocrypticism with no
nondescript/ignoreable-\( ^{(1)} \) (actually speaking of akrasiatic-drag-denatured-and-
preconverging-or-dementing\( ^{(1)} \)-narratives) or a-registry-worldview’s-or-dimension’s-ignoring-
of-its-prior-relative-ontological-incompleteness\( ^{(99)} \)-of-\( ^{(100)} \) reference-of-thought-as-an-
ontologically-flawed-neuterisation -or-bracketing-or-epoché of \( ^{(101)} \) \(<\text{amplituding/formative-}
epistemicity} \rangle \) totalising-conflated-\( ^{(102)} \) meaningfulness-and-teleology\( ^{(100)} \)-as-of-
notional-deprocrypticism-reflected-\( ^{(103)} \) historiality/ontological-eventfulness\( ^{(97)} \)/ontological-
aesthetic-tracing\(<\text{perspective-ontological-normalcy/postconvergence-reflected-}
epistemicity-relativism} \rangle \) as of extended metaphysics-of-absence\(<\text{implicitened-epistemic-veracity-of-
nonpresencing-}\langle\text{perspective-ontological-normalcy/postconvergence}\rangle\) conceptualisation and
as of the insight of human-subpotency-aponia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional-firstnaturedness—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-
normalcy/postconvergence’—existentialism-form-factor. The latter highlights the recurrence of
such ‘uninstitutionalised-threshold’ phenomena as \( ^{(103)} \) \(<\text{amplituding/formative}> \) wooden-
language-\(<\text{imbued—averaging-of-thought—s-as-to-leveling/ressentiment/closed-construct-of—}
meaningfulness-and-teleology -as-of-‘nondescript/ignoreable—void ’-with-regards-to-
prospective-apriorising-implications} \rangle \) and institutionalised-being-and-craft. For instance, the
\(<\text{cumulating/recomposing}>\) successive registry-worldviews/dimensions institutionalisations
conceptualisation of ‘meaningfulness-and-teleology\( ^{(100)} \) have arisen as secondnatured constructs
that have substituted for their uninstitutionalised-threshold\( ^{(103)} \) free-for-all
\( ^{(101)} \) \(<\text{amplituding/formative}> \) wooden-language-\(<\text{imbued—averaging-of-thought—s-as-to-
leveling/ressentiment/closed-construct-of— } \) meaningfulness-and-teleology -as-of-
framework, such that many a subject matter domain like the heavens, forces of nature, material nature, social laws, etc. are now effectively construed socially as of institutional and formal deferential-formalisation-transference as abstract intemporal/ontological-driven conceptualisation as of respectively formal religion, formal science, legal system, etc. voiding free-for-all construals as of temporal social-aggregation-enabling teleological dispositions as of respectively animistic dispositions, alchemic and essences-driven explanation of nature, crude mob justice, etc. Insightfully, as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>‘–existentialism-form-factor, anthropologists are very much aware that the social diffusion of new transcendental-enabling/sublimating/supererogatory–de-mentativity practices into a given society are more likely to be adopted as of the society’s institutional and formal percolation-channelling-in-deferential-formalisation-transference framework than as of an dimensionality-of-sublimating</amplituding/formative>supererogatory–de-mentativity/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 profundness 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-existentialising/contextualising/textualising-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-existentialising/contextualising/textualising-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 psychoanalytic-unshackling than a grounding conceptualisation! Furthermore, both the prior institutionalisation value construct and the prospective institutionalisation value construct are their respectively given centered–epistemic-totalisation-facticity of meaningfulness-and-teleology, with transcendence-and-sublimity/sublimation/supererogatory-de-mentativity conflictedly implying overriding the prior institutionalisation’s centered–epistemic-totalisation-facticity for the prospective institutionalisation’s centered–epistemic-totalisation-facticity. But then ontological-contiguity—of-the-human-institutionalisation-process is an empirical fact, and thus the resolution of this transcendence-and-sublimity/sublimation/supererogatory-de-mentativity
paradox is rather reflected by the dynamics of human positive-opportunism\(^\text{10}\) as of human
\(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing–syncretising/circularity/interiorising/akrasiac-drag}\>
as of human
\(<\text{transparency-of-totalising-entailing–as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness}>\) 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\(^\text{10}\) 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\(^\text{10}\) within their social-setup and are predisposed on critical occasions as of syncretising-effecting to ‘reinvent’, circumvent or adapt as to what they perceive as optimum existential possibilities, such that a social-setup is already involved internally however restricted in its very own reinvention/circumventing/adaptation as of its very own internal ‘self-referencing and
syncretising-effecting construed as totalising-self-referencing-syncretising-effecting construed as 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 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 meaningfulness-and-teleology within a given social-setup in the immediate-and-short-term. Transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of prospective relative-ontological-completeness of reference-of-thought occurs because de-mentatively/structurally/paradigmatically it is social-dispositions and mental-dispositions of intemporal-as-ontological nature as of longness-of-register-of–meaningfulness-and-teleology given their supposedly coherent ontological-commitment implied—self-
assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existential-reality> as of more profound ontological-primemovers-totalitative-framework\textsuperscript{71} validation as to existence-potency\textsuperscript{72}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression, as re-originary–as-unenframed/unbeholdingen/outlier-conceptualisation\textsuperscript{91}, that are most likely to be syncretised crossgenerationally as providing the most overall positive-opportunism\textsuperscript{76} by their relative\textsuperscript{100} universal projection implications and are formally-and-overtly assumed, and so over temporal-as-ontologically-flawed social-dispositions and mental-dispositions which are more or less formally-and-overtly unassumed as of their temporal denaturing\textsuperscript{15} nature or poor universal projection. However, such a conception of supposedly coherent ontological-commitment\textsuperscript{67} ~<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\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} as its inherent social-dispositions and mental-dispositions are rather as of beyond-the-consciousness-awareness-teleology\textsuperscript{100} ~<in-existential-extrication-as-of-existential-unthought> with regards to such transcendental implications! Despite the fact that all social-setups tend to be surreptitiously permeated with individuals temporal/shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{100} social-dispositions and mental-dispositions of suboptimal ontological implications for social-functioning-and-accordance—as-of–social-stake-contention-or-confliction, every social-setup as a conventional-construct can only be held together in the long-term as of its requisite given registry-worldview’s/dimension’s institutionalisation-level of minimally-expected basic conscious-adherence-at-best or token-adherence-at-worst to the said
institutionalisation-level’s 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/superrational–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\(^7\) to reconstrue-and-redefine the social-setup meaningfulness-and-teleology\(^{100}\). Such prospective metaphoricity\(^7\) possibility cannot be preempted because even the social-setup conventioning in its functional operation of meaningfulness-and-teleology\(^{100}\) needs this supposedly coherent ontological-commitment\(^5\)\(^8\)\(^<\text{implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-}\)mentating/structuring/paradigming \(^{-}\text{as-being-as-of-existential-reality}>\) in other to affirm itself over any spontaneously arising disruptive meaningfulness-and-teleology\(^{100}\) that may be articulated by individuals or groups, with the result that a social-setup ever always exposes itself to prospective metaphoricity\(^7\) in one way or the other when such spontaneously arising disruptive meaningfulness-and-teleology\(^{100}\) is not of poorer but rather of a superseding ontological-primemovers-totalitative-framework\(^7\)\(^4\)\(^<\text{amplituding/formative–}\)epistemicity>causality\(^{-}\text{as-to-projective-totalitative–implications-of-prospective-}\)nonpresencing,-for-explicating-ontological-contiguity\(^\text{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\(^5\)\(^8\)\(^<\text{implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-}\)mentating/structuring/paradigming \(^{-}\text{as-being-as-of-existential-reality}>\) respectively as of superstitious spiritualism meaningfulness-and-teleology\(^{100}\) or scholasticism pedantic dogmatism meaningfulness-and-teleology\(^{100}\), as of the given social-setup \('\text{self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-}\)mentating/structuring/paradigming \(^{-}\text{as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction}’\) 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\textsuperscript{69}–postconverging–de-mentating/structuring/paradigming\textsuperscript{70}–as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ that equally makes available the possibility for prospective metaphoricity\textsuperscript{57} to demonstrably undermine the implied supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality> of such prior social-setups registry-worldview/dimension meaningfulness-and-teleology\textsuperscript{100}, and so as of the prospectively induced ontological-primeowers-totalitative-framework\textsuperscript{73} superseding meaningfulness-and-teleology\textsuperscript{100} as from existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-notional–projective-perspective of relative-ontological-completeness\textsuperscript{38}–of-refrence-of-thought by way of ontological-primeowers-totalitative-framework such as with prospective positivism/rational-empiricism meaningfulness-and-teleology\textsuperscript{100}. However, given the inherence of social-stake-contention-or-confliction, inevitably prospective metaphoricity\textsuperscript{7} undermines vested interests as of the direct, indirect and/or devolving implications of prospective metaphoricity\textsuperscript{57} and by that token elicit sophistic/pedantic inclinations to such prospective metaphoricity\textsuperscript{57} meaningfulness-and-teleology\textsuperscript{100}. Further any such prospective metaphoricity\textsuperscript{57} 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 existentialising/contextualising/textualising-contiguity knowledge-reification\textsuperscript{37} from prospective metaphoricity\textsuperscript{57} which may involve undermining such ‘existentially invested’ registry-worldview/dimension in its \textlangle amplituding/formative\rangle wooden-language—{}\textlangle imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—\textrangle meaningfulness-and-
as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective deprocrypticism. Explaining in many ways why the elicitation of value as of prospective secondnatured institutionalisation rather occurs as of the superseding of <amplituding/formative–epistemicity>totalising–self-referencing-syneretising/circularity/interiorising/akrasiatic-drag untransvaluated–temporal-intemporality. Ultimately, prospective metaphoricity in a reflection of the individual-as-receptable-of-temporal-to-intemporal-individuation 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 implications. We can appreciate in this regard that for the
medieval-scholasticism-pedants—ideal-type-or-individuation, it doesn’t matter that budding-positivism can be demonstrated as more ontologically pertinent as of ontological-primemovers-totalitative-framework, so long as it is socially and institutionally credible to uphold non-positivism meaningfulness-and-teleology in effect by undermining its deferential-formalisation-transference. It is with regards to such sophistic/pedantic disinclination to prospective metaphoricity that the latter elicits contortioning gesturing, wherein for instance Socrates with respect to the sophists—ideal-type-or-individuation (as we can appreciate that however say a Protagoras engagement with Socrates may project coherence as of his contextual appreciation of Socrates predisposition for coherence, this doesn’t exclude the possibility of a ‘floating sophistic’ inclination that simply adjusts to its interlocutor thus undermining in the bigger picture the notion of knowledge as of universal coherence idealisation, or still maybe Protagoras is just at the lower end of the sophists—ideal-type-or-individuation) and budding-positivists with respect to medieval-scholasticism-pedants—ideal-type-or-individuation (as we can appreciate that the recognition and then censure and then banning of Copernicus’s heliocentric world work or engagement with Galileo’s support of heliocentrism then his persecution for publishing, rather speaks de-mentatively/structurally/paradigmatically of the covert/underhanded nature of the medieval establishment pedantic disposition as of the implications of ideas undermining medieval dogma as of social-stake-contention-or-confliction) construe of such sophistic/pedantic disinclination as implying notional-discontiguity/epistemic-discontiguity with their prospectively implied metaphoricity; with the consequence that there can’t be common/mutual aposteriorising/logicising/deriving/intelligising/measuring as of dialogical-equivalence—conflatedness, -in-self-
mentativity and the ontological-contiguity
—in-of-the-human-institutionalisation-process
possible given that it immanently enables the possibility of successive human prospective
relative-ontological-completeness
—of—reference-of-thought
as of the
<cumulating/recomposuring>-successive registry-worldviews/dimensions institutionalisations.
In other words, it is human ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality
that ultimately ‘vouches’ for every given registry-worldview’s/dimension’s
institutionalisation at its uninstitutionalised-threshold
for the possibility of a correspondence
between human limited-mentation-capacity and the ‘inherent centered—epistemic-totalisation-
as-existence’, as of Being orientation of pursuing-and-attaining ontological-completeness-of-
reference-of-thought. It is only such a apriorising/axiomatising/referencing—of—
existentialising/contextualising/textualising-contiguity
—confalatedness
perspective as of
notional—deprocrypticism that can articulate a conceptualisation of
meaningfulness-and-teleology
ontological-performance
—<including-virtue-as-ontology>
as of a
notional—correspondence to existence/existential-possibilities, thus avoiding
<amplituding/formative—epistemicity>-totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag
misconstrual
as of
apriorising/axiomatising/referencing—of—existentialising/contextualising/textualising-contiguity
—constitutedness
. Insightfully with respect to human temporality/shortness
including postlogism
and conjugated-postlogism
and as reflected by psychopathy and social
psychopathy in our positivism—procryptism, the apriorising/axiomatising/referencing—of—
existentialising/contextualising/textualising-contiguity
—confalatedness
of
notional—deprocrypticism points out that given human limited-mentation-capacity its
reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-
meaningfulness as of implicated-and-explicated
reference-of-thought—categorical-
imperatives/axioms/registry-teleology\textsuperscript{00} - for-
aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology\textsuperscript{100} as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue’ as of institutionalisation, is subject at its uninstitutionalised-threshold\textsuperscript{03} to human temporality\textsuperscript{09}/shortness de-mentative/structural/paradigmatic denaturing\textsuperscript{3} (beyond-the-consciousness-awareness-teleology\textsuperscript{100}\textsuperscript{<in-existential-extrication-as-of-existential-unthought>}) undermining meaningfulness-and-teleology\textsuperscript{100} ontological-performance\textsuperscript{7} - <including-virtue-as-ontology> due to lack of social\textsuperscript{104} universal-transparency\textsuperscript{0} <transparency-of-totalising-entailing,-as-to-entailing– <amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \rangle. This arises because fundamentally as of notional–correspondence with existence, a registry-worldview’s/dimension’s institutionalisation in prior relative-ontological-incompleteness -of- reference-of-thought meaningfulness-and-teleology\textsuperscript{100} ontological-performance\textsuperscript{7} - <including-virtue-as-ontology> is ultimately rather vouching of such a notional–correspondence with existence on the basis of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as transcendentally-complementing at its uninstitutionalised-threshold\textsuperscript{03} the said human limited-mentation-capacity reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness as of implicated-and-explicated reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{00} - for-
aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology\textsuperscript{100} as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue’ construed as institutionalisation, as the latter’s reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{00} can be denaturing (beyond-the-consciousness-awareness-teleology\textsuperscript{100}\textsuperscript{<in-existential-extrication-as-of-existential-unthought>}).
as of their <amplituding/formative> wooden-language {imbued—temporal—mere—
form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing —
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology } by the various temporalities in threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to—‘attendant—
intradimensional’—prospectively-disontologising—preconverging/dementing 19 —apriorising—
psychologism> at its uninstitutionalised-threshold 103. This latter is only undermined driven by ontological-faith-notion-or-ontological-fideism{imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as of prospective human limited-mentation-capacity prospective relative-ontological-completeness 84—of—
reference-of-thought 45—reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming—of-meaningfulness as of implicated-and-explicated
reference-of-thought—categorical-imperatives/axioms/registry-teleology 100, for—
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology 100
as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-
notions/articulations/virtue’ construed as prospective institutionalisation, by its greater social
universal-transparency {transparency-of-totalising-entailing,—as-to-entailing—
<amplituding/formative—epistemicity> totalising—in-relative-ontological-completeness ).
Again, the latter institutionalisation’s 56 meaningfulness-and-teleology 100 ontological-
performance 72—<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 103, as its own 84 reference-of-thought—categorical-
imperatives/axioms/registry-teleology 100 can also be denaturing 5 as of beyond-the-
consciousness-awareness-teleology 100—<in-existential-extrication-as-of-existential-unthought> 5
as of their <amplituding/formative> wooden-language-⟨imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing —

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 existentialising/contextualising/textualising-contiguity) conflatedness this simply wrongly elevates temporal/shortness-of-register-of meaningfulness-and-teleology mental-dispositions teleologically-degraded-devolving-as-of-uninstitutionalised-threshold and wrongly degrades the intemporal/longness-of-register-of meaningfulness-and-teleology mental-disposition elevated-devolving-as-of-prospective-institutionalisation; as the former is in
reality denaturing of reference-of-thought–categorical-imperatives/axioms/registry-teleology beyond-the-consciousness-awareness-teleology<in-existential-extrication-as-of-existential-unthought> while the latter is upholding reference-of-thought–categorical-imperatives/axioms/registry-teleology for intemoral-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-intemoral-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 intemorality/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 intemoral 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-intemoral-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

fails to attain such a apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)—confalatedness as of notional–deprocrypticism deneuterising insight. Central and critical to achieving such a deneuterising 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<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism> of apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)—confalatedness 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
threshold\textsuperscript{03} Being underdevelopment; wherein with specific regards to a postlogism\textsuperscript{78}-slantedness/psychologism mental-disposition and less and less so as of temporal exacerbation/opportunism/affordability, such instigated part-conviction-as-to-profound-supererogation\textsuperscript{97} is rather as of a relevant generalised social projection as ‘\textlangle\textlangle\textlangle amplituding/formative\textrangle\textrangle\textlangle imbuued—temporal—mere—form/virtualities/dereification/aakrasiatic-drag/denatured/preconverging-or-dementing\textrangle\textrangle\textlangle narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—teleology\textrangle\textrangle of veridical supplanting—conviction-as-to-profound-supererogation\textsuperscript{97}—of—‘attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism’ in relevant social engagement not perceived as of critical social-stake-contention-or-confliction as providing a ‘supplanting—conviction-as-to-profound-supererogation’—of—‘attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism credibility backdrop’ for subsequent targeted threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to—‘attendant-intradimensional’—prospectively—disontologising—preconverging/dementing—apriorising-psychologism> mental-disposition in relation to specific social engagements perceived as of critical social-stake-contention-or-confliction. Effectively, such part-conviction-as-to-profound-supererogation—or—part—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{97} with respect to pertinently-perceived social-stake-contention-or-confliction contexts arises due to (beyond-the-consciousness-awareness—teleology\textsuperscript{100}<in-existential-extrication—as-of-existential-unthought>) constraint of human limited-mentation-capacity as of prospective human aporeticism such that this induces as of various existential-instantiations ‘ontologically-flawed meaningfulness-and—teleology\textsuperscript{100} ontological-performance\textsuperscript{99}—<including-virtue-as-ontology>’, subpar to ontologically-veridical meaningfulness-and-teleology\textsuperscript{100} ontological-performance\textsuperscript{99}—<including-virtue-as-ontology> as fundamentally underscored by the prospective
institutionalisation. Thus this determines a consequential ‘dynamic beyond-the-consciousness-awareness-teleology\textsuperscript{1}\textsuperscript{a}<-in-existential-extrication-as-of-existential-unthought>\textsuperscript{5} limited-mentation-capacity constraint’ as reflected from a ‘notional~deprocrypticism-referentialism-as-of-its-nonascriptivity backdrop-for-the-ontologically-veridical-construing’ of ‘temporal-to-intemporal individuations meaningfulness-and-teleology\textsuperscript{1}\textsuperscript{b} and actions of individuals and the collective-social as of their varying-existential-instantiations-mental-dispositions-ontological-performance <-including-virtue-as-ontology> or their characterisations-as-of-varying-existential-instantiations’, as fundamentally underscored by the implied uninstitutionalised-threshold\textsuperscript{2}\textsuperscript{a}\textsuperscript{b} reference-of-thought, wherein such temporal thresholding neuterisation\textsuperscript{3}\textsuperscript{a}\textsuperscript{b} with regards to ontologically-veridical meaningfulness-and-teleology\textsuperscript{4}\textsuperscript{a}\textsuperscript{b} reflects Being-underdevelopment; and so from the ‘deepest phenomenological transcendental-point-of-departure handle as of the notional~confalatedness of notional~deprocrypticism deneuterising\textsuperscript{5}—referentialism’ as of metaphysics-of-absence\textsuperscript{6}\textsuperscript{a}\textsuperscript{b}\textsuperscript{7}\textsuperscript{a}\textsuperscript{b}\textsuperscript{8}\textsuperscript{a}\textsuperscript{b}\textsuperscript{9} implicited-epistemic-veracity-of-nonpresencing<-perspective–ontological-normalcy/postconvergence> insight that ontology’s-directedness-as-Being lies with Base-institutionalisation institutionalisation over Recurrent-utter-uninstitutionalisation uninstitutionalisation\textsuperscript{4}\textsuperscript{a}\textsuperscript{b}\textsuperscript{c}\textsuperscript{d}\textsuperscript{e}\textsuperscript{f}\textsuperscript{g}\textsuperscript{h}\textsuperscript{i}\textsuperscript{j}\textsuperscript{k}\textsuperscript{l}\textsuperscript{m}\textsuperscript{n}\textsuperscript{o}\textsuperscript{p}\textsuperscript{q}\textsuperscript{r}\textsuperscript{s}\textsuperscript{t}\textsuperscript{u}\textsuperscript{v}\textsuperscript{w}\textsuperscript{x}\textsuperscript{y}\textsuperscript{z} amplitudding/formative-epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, it lies with\textsuperscript{1}\textsuperscript{a}\textsuperscript{b}\textsuperscript{c}\textsuperscript{d}\textsuperscript{e}\textsuperscript{f}\textsuperscript{g}\textsuperscript{h}\textsuperscript{i}\textsuperscript{j}\textsuperscript{k}\textsuperscript{l}\textsuperscript{m}\textsuperscript{n}\textsuperscript{o}\textsuperscript{p}\textsuperscript{q}\textsuperscript{r}\textsuperscript{s}\textsuperscript{t}\textsuperscript{u}\textsuperscript{v}\textsuperscript{w}\textsuperscript{x}\textsuperscript{y}\textsuperscript{z} universalisation institutionalisation over Base-institutionalisation–ununiversalisation uninstitutionalisation\textsuperscript{4}\textsuperscript{a}\textsuperscript{b}\textsuperscript{c}\textsuperscript{d}\textsuperscript{e}\textsuperscript{f}\textsuperscript{g}\textsuperscript{h}\textsuperscript{i}\textsuperscript{j}\textsuperscript{k}\textsuperscript{l}\textsuperscript{m}\textsuperscript{n}\textsuperscript{o}\textsuperscript{p}\textsuperscript{q}\textsuperscript{r}\textsuperscript{s}\textsuperscript{t}\textsuperscript{u}\textsuperscript{v}\textsuperscript{w}\textsuperscript{x}\textsuperscript{y}\textsuperscript{z} amplitudding/formative-epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, it lies with Positivism institutionalisation over\textsuperscript{1}\textsuperscript{a}\textsuperscript{b}\textsuperscript{c}\textsuperscript{d}\textsuperscript{e}\textsuperscript{f}\textsuperscript{g}\textsuperscript{h}\textsuperscript{i}\textsuperscript{j}\textsuperscript{k}\textsuperscript{l}\textsuperscript{m}\textsuperscript{n}\textsuperscript{o}\textsuperscript{p}\textsuperscript{q}\textsuperscript{r}\textsuperscript{s}\textsuperscript{t}\textsuperscript{u}\textsuperscript{v}\textsuperscript{w}\textsuperscript{x}\textsuperscript{y}\textsuperscript{z} universalisation–non-positivism/medievalism uninstitutionalisation\textsuperscript{4}\textsuperscript{a}\textsuperscript{b}\textsuperscript{c}\textsuperscript{d}\textsuperscript{e}\textsuperscript{f}\textsuperscript{g}\textsuperscript{h}\textsuperscript{i}\textsuperscript{j}\textsuperscript{k}\textsuperscript{l}\textsuperscript{m}\textsuperscript{n}\textsuperscript{o}\textsuperscript{p}\textsuperscript{q}\textsuperscript{r}\textsuperscript{s}\textsuperscript{t}\textsuperscript{u}\textsuperscript{v}\textsuperscript{w}\textsuperscript{x}\textsuperscript{y}\textsuperscript{z} amplitudding/formative-epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, and it lies prospectively with notional~deprocrypticism institutionalisation over our Positivism~procrypticism \textsuperscript{4}\textsuperscript{a}\textsuperscript{b}\textsuperscript{c}\textsuperscript{d}\textsuperscript{e}\textsuperscript{f}\textsuperscript{g}\textsuperscript{h}\textsuperscript{i}\textsuperscript{j}\textsuperscript{k}\textsuperscript{l}\textsuperscript{m}\textsuperscript{n}\textsuperscript{o}\textsuperscript{p}\textsuperscript{q}\textsuperscript{r}\textsuperscript{s}\textsuperscript{t}\textsuperscript{u}\textsuperscript{v}\textsuperscript{w}\textsuperscript{x}\textsuperscript{y}\textsuperscript{z} amplitudding/formative-epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag.
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 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—<in-existential-extrication-as-of-existential-unthought> constraining dynamism’ behind the denaturing of reference-of-thought—categorical-imperatives/axioms/registry-teleology in the very first place; conceptualised henceforth as the very reference-of-thought—categorical-imperatives/axioms/registry-teleology 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—or—part—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation perception-and-relation to meaningfulness-and-teleology over just abstract universal propositions, when it comes to social-stake-contention-or-confliction social-functioning-and-accordance constraints such temporal part-conviction-as-to-profound-supererogation—or—part—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation mental-dispositions tend to be ultimately translated decisively onto issues of public repercussions like corruption, mismanagement, nepotism, etc. It is very much naïve to imagine that as of such uninstitutionalised-threshold as of Being/ontological-framework-
expansion underdevelopment, individuals in positions of social-stake-contention-or-confliction with respect to upholding/failing probity will simply adhere, at the exclusion of engrained-habits-and-mental-dispositions, to mere propositions of probity rather than in the face of weak-institutional-constraints-and-penalties to perceive such universal propositions as mere linguistic appendages of relative practical insignificance. The notion of beyond-the-consciousness-awareness-teleology –<in-existential-extrication-as-of-existential-unthought> is the effective and credible deneuterising enabling articulation that grasps such an ontologically flawed mental-reflex that recurrently permeates consciously and unconsciously human phenomenological mentation, as it ‘credibly’ grasps-and-accounts-for, without resorting to any neuterising, the full and complete possibilities of human mental-dispositions as of the exclusive dynamics of human limited-mentation-capacity across all registry-worldviews/dimensions involving the conjugation of the intemporal/longness-of-register-of–meaningfulness-and-teleology individuation and temporal/shortness-of-register-of–meaningfulness-and-teleology individuations of postlogism slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought- devolving ontological-performance –<including-virtue-as-ontology>. Ultimately, the notion of beyond-the-consciousness-awareness-teleology –<in-existential-extrication-as-of-existential-unthought> given its psychoanalytic-unshackling as of prospective deprocrysticism transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, points to a self-consciousness that should rather come to terms with the reality of human limited-mentation-capacity dynamics as of temporal-to-intemporal mental-dispositions resolved beyond just the notion of reference-of-thought–categorical-imperatives/axioms/registry-teleology but rather their protraction as of ontological-faith-notion-or-ontological-fideism–imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality
apriorising/axiomatising/referencing—(of—existentialising/contextualising/textualising—
contiguity )—confalatedness of Being as implied as of deprocrypticm—or—preempting—
disjointedness-as-of—reference-of-thought. The issue of Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology or Being underdevelopment is associated with that of the
construal of knowledge as organic-knowledge or mechanical-knowledge respectively; with the
latter construed as of the ‘mere effecting possibilities of knowledge’ without a
coherence/contiguity with the ‘knowledge inventing’ mental-disposition as of ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality upholding of
knowledge, as implied with organic-knowledge. It is such a mechanical-knowledge as of
‘temporal/shortness-of-register-of—meaningfulness-and-teleology mental-dispositions
towards the mere effecting possibilities of the knowledge’ that induces the forgetting of Being
construed as ontology’s-directedness-as-Being, by undermining the ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality—
upholding of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation
that is behind organic-knowledge. Human <amplituding/formative—epistemicity>totalising—self-
referencing-syncetising/circularity/interiorising/akrasiac-drag temporal mental-dispositions
as of beyond-the-consciousness-awareness-teleology 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\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} arises exactly to ensure deferential-formalisation-transference secondnaturing of knowledge as of organic-knowledge comprehensiveness. The following is enlightening in this regard. (For what it takes to get a medieval as non-positivistic mindset/ reference-of-thought into a positivistic mindset/ reference-of-thought, that is, suppose for instance where in a medieval social-setup an accusation of witchcraft is demonstrated by an outsider from a positivistic social-setup to be incorrect and unsound to the approval of all in that social-setup, that outsider understanding fundamentally that the medieval setup by its relative-ontological-incompleteness\textsuperscript{84}-induced, ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’\textsuperscript{78}—of-‘attendant-intradimensional’-prospectively-disontologising—preconverging/dementing \textsuperscript{apriorising-psychologism}—’ is in a state of \textsuperscript{amplituding/formative–epistemicity}totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of a medieval worldview will grasp that that unique demonstration of medieval-postlogism\textsuperscript{nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} (as accusation of witchcraft) is not to be construed naively as an adequate basis for a new \textsuperscript{logical-processing-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation} as ‘prelogic supplanting–conviction-as-to-profound-supererogation—of–’attendant-intradimensional’-postconverging/dialectical-thinking \textsuperscript{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\textsuperscript{106} potentially arising from such a non-positivism/medievalism worldview as of the ‘local community dynamism of individual interests involved’ that endemises and
enculturates notions-and-accusations-of-sorcery. It is rather the crossgenerational
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring transforming of
the non-positivism/medievalism mindset/reference-of-thought into a positivistic
mindset/reference-of-thought that is ontologically-speaking to be construed as the
postconverging-de-mentating/structuring/paradigming resolution of the vices-and-
impediments arising from a non-positivism/medievalism worldview with respect to such
notions-and-accusations-of-sorcery. The same applies with respect to our positivism–
procrypticism worldview and futural Being-development/ontological-framework-expansion–as-
to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology
as of prospective notional–deprocrypticism worldview). We can appreciate such metaphysics-
of-absence insight as of say in a situation of cultural diffusion the
requirement that a recurrent-utter-uninstitutionalisation social-setup opportunistically grasping
mere effecting possibilities of base-institutionalisation knowledge, as of relative convenience to
individuals, are much more better off equally coming into terms institutionally with the
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality induced
intemporality/longness behind the ‘inventing of the base-institutionalisation culturally
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
scientific knowledge’ is just one aspect of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as its mere effecting possibilities of knowledge however effective do not exist in a vacuum but rather within the ‘detached, contemplative and blurry human social-construct of knowledge’ which is the complementary background for Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology; as we can appreciate that despite the positivistic inclinations of the Copernicuses, the Galileos and the Newtons, the scientific advances that ultimately took hold arose because those budding scientists had a sense that the very ‘detached, contemplative and blurry human social-construct of knowledge’ background had to be superseded as of its scholasticism and mysticism underlying knowledge background for a positivism/rational-empiricism knowledge background to take hold as transcendental-enabling/sublimating/supererogatory–de-mentativity not only to science but transcendental-enabling/sublimating/supererogatory–de-mentativity as well to the open society equally required for the sound functioning of science. It is this dynamic relationship as of ‘immediate, cause-and-effect and non-blurry practical and scientific knowledge’ and ‘detached, contemplative and blurry human social-construct of knowledge’ that is behind Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology with respect to the prospective registry-worldview/dimension as resolving the vices-and-impediments of the prior registry-worldview/dimension. But then no matter the succession of institutionalisations as successive Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, there is an ever present issue of Being underdevelopment as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—
‘notional-firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor wherein institutionalising ‘reference-of-thought—categorical-imperatives/axioms/registry-teleology’ are always subject at uninstitutionalised-threshold to their denaturing as of their <amplituding/formative> wooden-language—{imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology }, as of temporal failing to uphold intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Hence Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology given human limited-mentation-capacity is rather upheld by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation wherein the abstract intemporal/longness-of-register-of—meaningfulness-and-teleology behind the prior registry-worldview institutionalisation should equally be reflected as of prospective registry-worldview institutionalisation, and involving the requisite deferential-formalisation-transference 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 seconndnatured education practically available to everyone interested, and so while alienating and considering general social wooden-language-\{imbued—averaging-of-thought-\langle as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology \rangle-as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications\} as improper and unqualified. This was to avoid a circularity of wooden-language-\{imbued—averaging-of-thought-\langle as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology \rangle-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—meaningfulness-and-teleology. The point here is that at uninstitutionalised-threshold the idea of ‘equal opinionatedness’ doesn’t apply by the mere fact that knowledge of intrinsic-reality itself doesn’t arise by wooden-language-\{imbued—averaging-of-thought-\langle as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology \rangle-as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications\} but rather ontological-pertinence, and the point in reflecting holographically-\langle conjugatively-and-transfusively\rangle the ontological-contiguity—of-the-human-institutionalisation-process as knowledge-led is to harness ontological-pertinence and not wooden-language-\{imbued—averaging-of-thought-\langle as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology \rangle-as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications\}, thus explaining deferential-formalisation-transference as of institutional percolation-chanelling. This point is central and critical to the very notion of
society-as-social-construct, as society is caught between the notion of sovereignty as-allowing-
 basic-level-of-universal-individual-and-collective-self-affirmation-striving-for-social-
equality and the notion of knowledge as-of-selective-construal-of-social-value-and-
institutional-hierarchisation-as-of-ontological-prime movers-totalitative-framework-
 overriding-social-equality-for-the-sake-of-individual-and-social-emancipation-as-of-efficient-
 ontological-performance-including-virtue-as-ontology-implications. The implication of this
dilemma is the reality that society is always subpar to a knowledge social determination as well
as subpar to a sovereignty social determination. This dilemma is unavoidable by the very
implications of a society: every social-setup as a conventional-construct can only be held
together in the long-term as of its requisite given registry-worldview’s/dimension’s
institutionalisation-level of minimally-expected basic conscious-adherence-at-best or token-
adherence-at-worst to the said institutionalisation-level’s reference-of-thought-categorical-
imperatives/axioms/registry-teleology-for-aposteriorising/logicising/deriving/intelligising/measuring-
 meaningfulness-and-teleology-with regards to meeting a basic level of individuals and social existential-possibilities
expectations; such that the notions of knowledge and sovereignty can only be ‘socially
effective’ within this articulated framework as enabled by ‘social-universal-transparency-
(transparency-of-totalising-entailing-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
amplituding-formative-epistemicity-totalising-self-referencing-syncretising’ prior to
opinionatedness culture tends to critically and decisively inform individual and collective thought and action in a manner that is suboptimal to intemporality—as-ontology as of the manifestation of such a temporal-to-intemporal hotchpotching culture in the extended-informality that permeates even formal institutions;—wherein by exploiting of temporal mental-dispositions as of individuals and the collective-social sovereignty, knowledge is undermined by wrongly implying the pertinence of social-aggregation-enabling construed as ‘exploitation of sovereignty’/mobbishness as of ‘intellectual institutional-being-and-craft self-serving’ in lieu of upholding institutionalisation, including the tendency to degrade knowledge conceptualisations into popular frameworks of knowledge appraisal thus subverting institutional deferential-formalisation-transference rigorous knowledge framework as of their transcendental-enabling/sublimating/supererogatory—de-mentativity as to existence-potency—as-sublimating—nascence—disclosed-from-prospective-epistemic-digression; —the ontologically-flawed articulation of knowledge by an intellectual disposition akin to


The above analysis point out that transcendent 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 transcendent-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 Copernicus, Galileos, Rousseaus, Diderots, etc., were not vague actions but informed by an intuition about the nature of human society and how it develops given the inherently untransformable human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor as of human limited-mentation-capacity. Thus in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, crucially the issue of ontological-veracity is only half the problem of knowledge, with the other half being the grasp of the underlying sovereignty and knowledge dynamics as of eliciting ‘social universal-transparency’—⟨transparency-of-totalising-entailing,-as-to-entailing—<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness⟩. As it is the latter that induces that social positive-opportunism for deferential-formalisation-transference and institutional percolation-channelling—<in-deferential-formalisation-transference>, as of social deferential attribution of power for the beneficial effect of knowledge as empowering various institutional domains. Further, as implying the superseding of entrenched grounded knowledge as of its psychoanalytic-unshackling implications and in destabilising the underlying existential reference-of-thought, transcendental knowledge is of a circular but consistent exercise of ⟨amplituding/formative–epistemicity>totalising—renewing—realisation/re-perception/re-thought, and so due to the ‘existential and emotive commitments’ it is involved in undoing with regards to the implied prior notional-discontiguity/epistemic-discontiguity—<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—

The ontological veridicality here is that such ‘double-gesture reification’ as the prospective axiomatic affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring—as-to-postconverging-or-dialectical-thinking—apriorising-psychologism together with the prior axiomatic de-assertion/preconverging-or-dementing—apriorising-psychologism/unaaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring—as-to-preconverging-or-dementing—apriorising-psychologism implied as of the nonpresencing—perspective—ontological-normalcy/postconvergence induced transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is not to be construed as an

While the emotional involvement and sense of ‘existential ego undermining’ involved in such a transcending reification gesturing of axiomatic-constructs as of the very same physics, ‘the very same physics’ totalising—devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. While the emotional involvement and sense of ‘existential ego undermining’ involved in such a transcending reification gesturing of axiomatic-constructs as of the very same physics, ‘the very same physics’ totalising—devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality is relatively trite as occurring within the same registry-worldview/dimension of reference-of-thought as of the positivistic/rational-empiricism meaningfulness-and-teleology mindset as well as its distance rather with respect to physical reality, such a transcending reification gesturing as of the grandest axiomatic-constructs having to do with consciousness with regards to the ‘very reference-of-thought itself’ wherein the prospective ontological-contiguity of reference-of-thought as deprocrypticism—or—preempting—disjointedness-as-of reference-of-thought implies a transcending reification gesturing that not only affirms notional—deprocrypticism prospective registry-worldview/dimension but in that affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring as of its ontological-completeness-of reference-of-thought de-asserts/dements our positivism—procrypticism registry-worldview/dimension, this will elicit an existential and emotional involvement that will rather convert into a circular neuterisation of notional—deprocrypticism by a mental-complex.
avoiding such emotional discomfort and sense of existential ego undermining as is the case
with all destructuring-threshold-{uninstitutionalised-threshold\textsuperscript{103}/presublimating-desublimating-decisionality}-of-ontological-performance\textsuperscript{72}-<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\textsuperscript{103} 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\textsuperscript{103} by prospective institutionalisation
dialogical-equivalence<-as-to-psychologismic-apriorising/axiomatising/referencing-(of–
existentialising/contextualising/textualising-contiguity )—conflatedness ,-in-self-becoming/self-conflatedness /formative–supererogating>. This can’t be the case because
dialogical-equivalence<-as-to-psychologismic-apriorising/axiomatising/referencing-(of–
existentialising/contextualising/textualising-contiguity )—conflatedness ,-in-self-becoming/self-conflatedness /formative–supererogating> can only arise where there is
‘common \textsuperscript{84}reference-of-thought’ whereas a state of institutionalisation as of prospective
relative-ontological-completeness\textsuperscript{88}-of-‘reference-of-thought is veridically in an
institutionalising/enlightening/educating exercise relative to a state of uninstitutionalised-threshold\textsuperscript{103} as of prior relative-ontological-incompleteness ’-of-‘reference-of-thought, and not
such a flawed notion of dialogical-equivalence<-as-to-psychologismic-apriorising/axiomatising/referencing-(of–
existentialising/contextualising/textualising-contiguity )—conflatedness ,-in-self-becoming/self-conflatedness /formative–supererogating>. We can appreciate even within a
reasoning’ is not admissible to prospective ‘positivism reasoning’ from the moment of the event 𝗶—construed-as-the-prospective-ontology-origination of positivism, etc., across the successive institutionalisations in reflecting holographically—<conjugatively-and-transfusively—> the ontological-contiguity—of-the-human-institutionalisation-process; and so as of notional-discontiguity/epistemic-discontiguity —<shallow-supererogation —of-mentally— aestheticised—preconverging/dementing —qualia-schema> of the uninstitutionalised-threshold and the prospective institutionalisation. Such a temporal/shortness-of-register-of—meaningfulness-and-teleology ontologically-flawed predisposition in circularly striving to reassert the ‘prior-or-old-as-now-uninstitutionalised ordinary-nontranscendental-reasoning’ over the ‘transcendental-reasoning-of-event—as-prospective-ontology-origination’ is fundamentally due to the de-mentative/structural/paradigmatic lifetime ‘mental and existential investment’ in the former, such that by and large it is mostly a crossgenerational transcendence-and-sublimity/sublimation/supererogatory—de-mentativity that fully brings about the adaptation of the induced ‘transcendental-reasoning-of-event—as-prospective-ontology-origination’ as the ‘new-as-of-the-prospective-institutionalisation ordinary-nontranscendental-reasoning’. Such a temporal/shortness-of-register-of—meaningfulness-and-teleology ontologically-flawed circular predisposition arises due to human temporal-dispositions as of Being underdevelopment that tends to lead to the beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought>—denaturing of knowledge as mechanical-knowledge and undermining organic-knowledge; wherein knowledge is related to as of existential-extrication-as-of-existential-unthought, that is, knowledge related to as of ‘the mere positive-opportunism’ it engenders at best’ with little or no cognisance that there is an attitude/mental-disposition/care—and—episteme as of intemporality/longness behind ‘knowledge invention’ that must be preserved and perpetuated as ‘the very core of knowledge’ and so to undermine knowledge denaturing, so-construed as organic-knowledge. Organic—
nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness

blinds us to appropriately appreciating this given the human mental-reflex of representing any uninstitutionalised-threshold as nondescript/ignorable–void (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing-narratives) as of our amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag. The point here is that the meaningfulness-and-teleology so-construed has to supersede the prior registry-worldview/dimension uninstitutionalised-threshold perspective/framing/reference/horizon/projection for its prospective transcendence-and-sublimity/sublimation/preconverging–de-mentativity-enabling purpose, even if that implies being temporally unpalatable, given that the fundamental purpose for the underlying aetiology/ontological-escalation is of intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming and not temporal extricatory preconverging–de-mentating/structuring/paradigming. Put another way, for instance, Newtonian physics doesn’t have any inherent meaningfulness-and-teleology as we can appreciate from a positivism/rational-empiricism perspective/framing/referencing/horizon with an animistic social-setup as of the latter’s attitude/mental-disposition/care–and–episteme underlying its meaningfulness-and-teleology thus requiring the latter’s prior apriorising-teleological-elevation-in-ontological-contiguity to a positivism/rational-empiricism attitude/mental-disposition/care–and–episteme ‘for the notion of the mutual contemplation of Newtonian physics to even arise’. This speaks of the centrality of attitude/mental-disposition/care–and–episteme with respect to human meaningfulness-and-teleology, as it is what underlies apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
defined as the ‘assumed-and-unflinching
apriorising/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
transversality
<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–
disambiguated–‘motif-and-apriorising/apriorising/axiomatising/referencing’
inducing a given specific
nonpresencing–<perspective–ontological-normalcy/postconvergence> outcome with regards
to prospective relative-ontological-completeness—or-incompleteness-of–reference-of-thought
as of the construal-as-existence/intrinsic-reality/ontological-veridicality, and establishing-and-
upholding the underlying framework of ‘meaningfulness-and-teleology’ associated with that
attitude/mental-disposition/care–and–episteme; and so, whether such a framework is a
reference-of-thought as of overall construal-as-existence/existential-possibilities, or within a
reference-of-thought like a social projection
<amplitudding/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/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\(^7\)/contemplative-distension\(^6\) (as of human self-surpassing—existentialism-form-factor, -in-overcoming—notionally—collateralising-beholdening-protohumanity—to—attain-
sublimating-humanity—as-to-existence-potency ~sublimating—nascence,—disclosed-from-
prospective-epistemic-digression to supersede human temporality\(^9\)/shortness
<amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology —as-of-
‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications>}) to be
able to achieve transcendence-and-sublimity/sublimation/supererogatory—de-mentativity’, and
so as of intemporality\(^7\). With regards to living-as-of-human-personality-developing, we can
appreciate in the case of a child’s personality development as of its given attitude/mental-
disposition/care–and–episteme\(^5\) that it has a poor dispensing-with-immediacy-for-relative-
ontological-completeness’ -by-reification\(^7\)/contemplative-distension\(^6\) as of its more direct
focus on instant-sensations-and-carefreeness requiring that the child is directed to end at
successive stages infantile habits as it grows up with an increasing sense of dispensing-with-
immediacy-for-relative-ontological-completeness’ -by-reification\(^7\)/contemplative-distension\(^6\)
that ultimately involves major stages like schooling, greater social autonomy and responsibility,
and developing into an adult with even greater dispensing-with-immediacy-for-relative-
ontological-completeness’ -by-reification\(^7\)/contemplative-distension\(^6\) as for instance the
notion of pleasure is increasingly substituted with that of work-and-pleasure, etc. Such living-development—as-to-personality-development as dispensing-with-immediacy-for-relative-ontological-completeness—but-reification/contemplative-distension is construed as the more profound attitude/mental-disposition/care—and—episteme for human optimum living, and so over say an animal-like immediacy attitude/mental-disposition/care—and—episteme of living. With regards to the second-level of social aetiologisation/ontological-escalation associated with ‘attitude/mental-disposition/care—and—episteme dispensing-with-immediacy-for-relative-ontological-completeness—but-reification/contemplative-distension’, for achieving transcendence-and-sublimity/sublimation/supercerogatory—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—but-reification/contemplative-distension 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—but-reification/contemplative-distension. 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—as-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 with

Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology, beyond-the-
consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought>,
implying specifically a nonextricatory-existential-preempting-of-existential-unthought
attitude/mental-disposition/care—and–episteme as dispensing-with-immediacy-for-relative-
ontological-completeness—by-reification /contemplative-distension —of— reference-of-
thought-by-reification /contemplative-distension thus transcendentally enabling the successive
registry-worldview’s/dimension’s ontological-possibilities construed as of human
intemporal/ontological/social/species/ universal/transcendental/maximising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming; with such dispensing-with-immediacy-
for-relative-ontological-completeness—by-reification /contemplative-distension —of—
reference-of-thought-by-reification /contemplative-distension construed as rejection of
existential-extrication-as-of-existential-unthought attitude/mental-disposition/care—and–
episteme which will imply a stalling in reflecting holographically—<conjugatively-and-
transfusively> the ontological-contiguity —of-the-human-institutionalisation-process as of
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology at the given registry-
worldview/dimension, and so-construed as temporal extricatory preconverging–de-
mentating/structuring/paradigming. Being-development/ontological-framework-expansion–as-
to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology
as such implies increasingly more profound-and-complete enabling framework of human
emancipation as of technical and existential possibilities arising from prospective relative-
ontological-completeness—of—reference-of-thought. We can get an insight of registry-

As we can appreciate that without implying a dispensing-with-immediacy-for-relative-ontological-completeness19–by-reification19/contemplative-distension26 as of a child’s living-as-of-human-personality-developing, the child’s poorly developed attitude/mental-disposition/care–and–episteme will poorly face optimum living of adult life or where such was the case about all human children then the human species will be no more culturally unique than any other animal. Again, as of human social-projection-institutional-orientations we know that subject-matter, trades and bureaucratic expertise come with a requisite implied attitude/mental-disposition/care–and–episteme in detachment from <amplituding/formative> wooden-language⟨imbued—averaging-of-thought–<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology as-of: ‘nondescript/ignorable–void ’–with-regards-to-prospective-apriorising-implications⟩⟩ as we know that, everything being equal legitimately, it is the professional electrician as of its assumed-and-unflinching professionally-institutionalised-as-dispensing-with-immediacy-for-relative-ontological-completeness19–by-reification19/contemplative-distension26 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-
recomposing-for-relative-ontological-completeness\(^8\) — unenframed-conceptualisation
postconverging—de-mentating/structuring/paradigming; inducing thereof social institutionalisation seconndaturing by way of percolation-channelling—\(<\text{in-deferential-formalisation-transference}\>\). Inherently, the very grounding of Being-development/ontological-framework-expansion—\(\text{as-to-depth-of-ontologising-development-as-infrastructure-of—}\)
meaningfulness-and-teleology\(^{10}\) attitude/mental-disposition/care—and—episteme\(^3\) is beyond presencing—absolutising-identitive-constitutedness\(^1\), and actually lies prospectively in existence-potency\(^{11}\) — sublimating—nascence,—disclosed-from-prospective-epistemic-digression.
The implication here is that as of its very ‘nonextricatory-existential-preempting-of-existential-unthought behind the ontological-contiguity\(^{67}\) — of-the-human-institutionalisation-process\(^{68}\)’ Being-development/ontological-framework-expansion—\(\text{as-to-depth-of-ontologising-development-as-infrastructure-of—}\)
meaningfulness-and-teleology\(^{10}\), overall it is the underlying intemporality — or-longness-of-register-of—meaningfulness-and-teleology\(^{10}\) attitude/mental-disposition/care—and—episteme\(^3\) of successive institutionalisations as associated with the intemporal-as-conviction-as-to-profound-supererogation\(^9\) reference-of-thought—categorical-imperatives/axioms/registry-
teleology\textsuperscript{00}, for-aposteriorising/logicising/deriving/intelligising/measuring--meaningfulness-and-teleology\textsuperscript{00}, rather than temporal threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation--<as-to--attendant-intradimensional'--prospectively-

\textsuperscript{disontologising} preconverging/dementing --apriorising-psychologism\textsuperscript{15} of the same \textsuperscript{reference-of-thought}-- categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for-aposteriorising/logicising/deriving/intelligising/measuring--meaningfulness-and-teleology\textsuperscript{100}, that are responsible for the underlying ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting-of-existential-unthought behind the ontological-contiguity---of-the-human-institutionalisation-process\textsuperscript{67}; and so construed as of an abstract notion of perpetual/eternising preservation of Being, and so beyond temporality\textsuperscript{00}/shortness existential-extrication-as-of-existential-unthought lack of the projecting attitude/mental-disposition/care--and--episteme for prospective institutionalisations as mainly concerned with the ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ as absolute reference of meaningfulness-and-teleology\textsuperscript{00} ‘with little sense of coherence as of Being-development/ontological-framework-expansion--as-to-depth-of-ontologising-development-as-infrastructure-of--meaningfulness-and-teleology\textsuperscript{100}, and thus the latter cannot unlike the former be the framework for aetiologisation/ontological-escalation as of universal implications, and particularly so as of the ‘naivety of eliciting mutual temporality\textsuperscript{00}/shortness as intemporality /longness or eliciting of wooden-language-{imbued—
averaging-of-thought--as-to-leveling/ressentiment/closed-construct-of--meaningfulness-and-teleology--as-of--'nondescript/ignorable--void 'with-regards-to-prospective-apriorising-implications}>’. This notion of fulfilling a given prospective institutionalisation’s requisite attitude/mental-disposition/care--and--episteme underlies the very idea of intellectual-and-moral-inequivalence/non-correspondence as well as dialogical inequivalence/non-correspondence; as where one party does fulfils the attitude/mental-disposition/care--and--
episteme of a given institutionalisation’s reference-of-thought as of prospective relative-ontological-completeness of-axiomatic-construct-or-reference-of-thought and thus its corresponding meaningfulness-and-teleology, and the other doesn’t as of prior relative-ontological-incompleteness. This further explains why epistemic-breaks/epistemic-resetting arise with the successive prospective institutionalisations in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, wherein for instance the positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme of say a Galileo or Descartes is circularly beyond the contention framework of scholasticism meaningfulness-and-teleology, speaking of the impossibility of logical-congruence between the positivists and scholastics with only the utter dominance of positivism arising as of its ontological-primumors-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 —of—reference-of-thought. The insight here is that more fundamentally knowledge is not about ‘interhuman negotiating or agreeableness’ but more critically about a
third party validator known as ‘intrinsic-reality/ontological-veridicality’ which is the
transcendental-enabling/sublimating/supererogatory-de-mentativity above the mortals that are
humans, and that the exercise of knowledge construction is rather an interhuman transversality
<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative-
disambiguated-‘motif-and-apriorising/axiomatising/referencing’ exercise in search for the
validation of the ‘superior party that is intrinsic-reality/ontological-veridicality as of
ontological-prime-movers-totalitative-framework’, and so beyond institutional-being-and-craft
and social-aggregation-enabling averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-
implications>}. Where these latter practices become de rigueur as of beyond-the-consciousness-
awareness-teleology-<in-existential-extrication-as-of-existential-unthought> denaturing of the requisite intellectualism required for further Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-
and-teleology, and start undermining knowledge construction as of its intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-
mentativity, effectively there shouldn’t be any compunction as of human intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming to overlook them and imply intellectual-
and-moral-inequivalence/non-correspondence and/or dialogical inequivalence/non-
correspondence in other to preserve genuine knowledge over charlatanism; as such ontological-
bad-faith/inauthenticity practices do not speak of ‘genuine intellectual disagreement’ but
undermining of intellectualism basically and do not merit to be elevated teleologically to the
level of intellectual contention because of their underlying knowledge denaturing.
predisposition. This is critically the case with registry-worldview/dimension's reference-of-thought transcendence-and-sublimity/sublimation/suprerogatory/de-mentativity implied knowledge given that the old/prior/superseded as of its beyond-the-consciousness-awareness-teleology\(^ {108} \) in existential-extrication-as-of-existential-unthought\(^ {6} \) prior relative-ontological-incompleteness\(^ {84} \) of reference-of-thought construes of ‘implied grounding of meaningfulness-and-teleology\(^ {108} \) in terms–as-of-axiomatic-construct of presencing—absolutising-identitive-constitutedness\(^ {13} \) while the new/prospective/superseding as of its prospective relative-ontological-completeness\(^ {88} \) of reference-of-thought construes of ‘implied grounding of meaningfulness-and-teleology\(^ {108} \) in terms–as-of-axiomatic-construct of prospective nonpresencing\(^ {6} \) <perspective–ontological-normalcy/postconvergence>. This brings home the reality that it is inevitable that all uninstitutionalised-threshold\(^ {103} \) 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\(^ {102} \) ontological-primemovers-totalitative-framework\(^ {73} \) being the critically fundamental determining arbiter of what will prospectively pass for knowledge rather than the naivety of logical-congruence of dialogical-equivalence\(^ {<as-to-psychologismic–apriorising/axiomatising/referencing–(of–existentialising/contextualising/textualising-contiguity)} \)–conflatedness\(^ {39} \) in-self-becoming/self-conflatedness/formative–supererogating\(^ {2} \) at any such uninstitutionalised-threshold\(^ {103} \); 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\(^ {103} \), such a framework of logical-congruence of dialogical-equivalence\(^ {<as-to–} \)
psychologismic-apriorising/axiomatising/referencing-(of-existentialising/contextualising/textualising-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 positivism/rational-empiricism attitude/mental-disposition/care–and–episteme’ reference-of-thought supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-conceptualisation) scholasticism and positivism are rather in transversality—for-sublimating—existential-eventuating/denouement—of-affirmative-and-unaffirmative–disambiguated—’motif—and-apriorising/axiomatising/referencing’; as so reflected in their mutually beyond-the-consciousness-awareness-teleology—in-existential-extrication-as-of-existential-unthought. This is equally reflected with regards to the prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity implying knowledge proponents, as the very notion of implying a prospective transcendental conceptualisation as of organic-knowledge is one that undervalues the presencing—absolutising-identitive-constitutedness attitude/mental-disposition/care–and–episteme’ as of its social-stake-contention-or-confliction while the very notion of perceiving highly the meaningfulness-and-teleology within a prior institutionalisation framework is one that is necessarily apprehensive and shallow-minded to the notion of a prospectively undermining prospective nonpresencing—perspective–ontological-normalcy/postconvergence sublimity/sublimation/supererogatory—de-mentativity episteme
transcendence-and-attitude/mental-disposition/care–and–<reference-of-thought
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument–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–(of–
existentialising/contextualising/textualising-contiguity )–conflatedness , -in-self-
becoming/self-conflatedness /formative–supererogating> further radicalises the human
disposition to act temporally beyond-the-consciousness-awareness-teleology.<in-existent-
extrication-as-of-existential-unthought> institutional-being-and-craft as of perceived vested
interest, striving to undermine prospectively implied transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity meaningfulness-and-teleology
attitude/mental-disposition/care–and–episteme<. What is then the manifestation of such
intellectual undermining which must necessarily be understood as of knowledge-notionalisation
required as of the notional–conflatedness of deprocrypticism–or–preempting—
disjointedness-as-of- reference-of-thought protensive-consciousness? ontological-bad-
faith/inauthenticity as of its charlatanic effect fundamentally involves the undermining at any
human uninstitutionalised-threshold of the possibility of intellectually induced social
universal-transparency<transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness >; for
the ultimate outcome of undermining any such intemporal knowledge deferential-formalisation-
transference behind the secondnaturing for prospective institutionalisation. Such a beyond-the-
consciousness-awareness-teleology,<in-existential-extrication-as-of-existential-unthought>
derminating exercise is geared towards the ontologically-flawed apriorising-teleological-
elevation-in-ontological-contiguity\textsuperscript{7} of social \textit{amplituding/formative} wooden-language\textsuperscript{8} (imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology-as-of-'nondescript/ignorable–void’-with-regards-to-
prospective-apriorising-implications}) and untransvaluated—temporal-intemporality social-
chainism, on the conation of upholding ontological-bad-faith/inauthenticity contentions; by its
deflating of the conception of ontologically-veridical \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} as of human mortals contentions in transversality-for-sublimating–existential-
eventuating/denouement–of-affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing\textsuperscript{1}, wherein the ‘superior party’ of existence/intrinsic-reality/ontological-veridicality is the validator of ontological-pertinence as of concurrent
ontological-primemovers-totalitative-framework\textsuperscript{21}, 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\textsuperscript{64} as of its charlatanic effect
undermines, as of beyond-the-consciousness-awareness-teleology\textsuperscript{100}-<in-existential-extrication-as-of-existential-unthought>, the articulation of \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} as of prospective \textsuperscript{55} maximalising-recomposuring-for-relative-ontological-completeness —
unenframed-conceptualisation that could jeopardise pre-established temporal interest, and
cultivating rather \textsuperscript{51} incrementalism-in-relative-ontological-incompleteness\textsuperscript{90}—enframed-conceptualisation as of prior reasoning-from-results/afterthought in overlooking concurrent
ontological-primemovers-totalitative-framework\textsuperscript{21} strife to uphold-and-promote the ‘superior party’ which is the ‘nonpresencing–<perspective–ontological-normalcy/postconvergence> of existence/intrinsic-reality/ontological-veridicality; with such intellectual-bad-faith rather
advancing such an \textsuperscript{51} incrementalism-in-relative-ontological-incompleteness\textsuperscript{90}—enframed-conceptualisation accommodating framework for strategically cultivating pre-established
temporal interest. Central to such "incrementalism-in-relative-ontological-incompleteness"—enframed-conceptualisation is a simplistic, poor and inadequate articulation of the notion of scepticism usurping genuine intellectual scepticism. Such a poor notion of scepticism operates by a spurious relationship with intellectual contentions that is susceptible to legitimise-or-delegitimise arguments however ontologically pertinent or impertinent as of concurrent ontological-primemovers-totalitative-framework, rather as of its commitment to "incrementalism-in-relative-ontological-incompleteness"—enframed-conceptualisation that in many ways could just as well validate wooden-language—imbuement—averaging-of-thought—as-to-leveling/resentment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications} and untransvaluated—temporal-intemporality attitude/mental-disposition/care—and—episteme and their social contentions. As in effect, such ontological-bad-faith/inauthenticity scepticism fails to act as a ‘knowledge-growth-mechanism with regards to the perpetuation of knowledge coherence and pertinence’ as is the case with genuine intellectual scepticism, but is rather geared towards a dogmatic mandarinism and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—(blurring/undermining-of-prospective-totalising-entailing—as-to-entailing—totalising—in-relative-ontological-completeness that usurps the very notion of scepticism in "incrementalism-in-relative-ontological-incompleteness"—enframed-conceptualisation, and so as of the naïve implication that proceduralism is the substitute for existence/intrinsic-reality/ontological-veridicality as transcendental-enabling/sublimating/supererogatory—de-mentativity. This poor scepticism attitude/mental-disposition/care—and—episteme usurping the pre-established ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’, has "preconverging—‘motif-and-apriorising/axiomatising/referencing’—
imbuing>existentialising—enframing/imprintedness-{as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition} implications as of the forestalling of prospective ‘concurrent ontological-prime-movers-totalitative-framework’ upholding of the primacy of the ‘superior party’ that is existence/intrinsic-reality/ontological-veridicality, and so over mere ‘interhuman negotiating or agreeableness’; as this subsequently undermines intemporal knowledge deferential-formalisation-transference behind the secondnaturing for prospective institutionalisation. Rather the attitude/mental-disposition/care–and–episteme of genuine intellectual scepticism is encrusted within the very notion of prospective relative-ontological-completeness of human meaningfulness-and-teleology, given human limited-mentation-capacity-deepening. Such a genuine intellectual scepticism construes of knowledge by its given <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality in terms–as-of-axiomatic-construct of the competing contending construals elicited relative credibility and relative scepticism as of prospective relative-ontological-completeness, thus enabling the upholding of the ‘superior party’ that is existence/intrinsic-reality/ontological-veridicality, which as of its transcendence-enabling nature brings about prospective human emancipation. While genuine intellectual scepticism rather strives in a comprehensive intellectual credibility and scepticism framework as of prospective relative-ontological-completeness, ontological-bad-faith/inauthenticity scepticism avoids such constraining as it rather emphasises a predisposition for discreet, ‘ontologically unconstrained framework as of prospective relative-ontological-completeness <amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications-of-prospective- nonpresencing,—for-explicating-ontological-contiguity and non-comprehensiveness, that rather allow for selectivity, incompleteness and 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/ignoreable—void ’-with-regards-to-prospective-apriorising-implications>} and untransvaluated–temporal-intemporality 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—meaningfulness-and-teleology, are but denaturing and down the line equally undermines prospective relative-ontological-completeness for the further emancipation of human social practices. As such ontological-bad-faith/inauthenticity ad-hoc pretences extolling social practices as of presencing—absolutising-identitive-constitutedness are of the same notionai-
‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications}> and untransvaluated—temporal-intemporality social-chainism that implied as much about extolling social practices presencing—absolutising-identitive-constitutedness of existential-extrication-as-of-existential-unthought reasoning-from-results/afterthought attitude/mental-disposition/care—and—episteme of recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, universalisation—non-positivism/medievalism and today’s positivism—procrysticism, with little prospect/opening for prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. Essentially and constructively, all intellectualism as of their intemporal job description as emancipative is to relay in uninhibited/decomplexified terms—as-of-axiomatic-construct the blunt reality of the social as this is the very attitude/mental-disposition/care—and—episteme that empowers prospective social emancipation however socially unconvenient it may sound; and so beyond habituated syncretising/circularity/interiorising/akrasiatic-drag. The fact that many that are institutionally anchored may speak otherwise or naively against such a stance doesn’t diminish in any way the ‘natural appropriateness’ of such a job description as of human intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation 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—
ontology> différance/internal-dialectics/difference-deferral of the
<amplituding/formative–epistemicity>  
totalising/circumscribing/delineating
reference-of-thought–devolving,
involving existential-instantiation devolved temporal denaturing
of the reference-of-thought–categorical-imperatives/axioms/registry-teleology
, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology.
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 <cumulating/recomposing>-successive registry-
worldviews/dimensions arrive at their successive
reference-of-thought–categorical-
imperatives/axioms/registry-teleology, for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology
as of successive prospective relative-ontological-completeness of reference-of-thought, but
fail to grasp/capture all the
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
<amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications-of-
prospective- nonpresencing, for-explicating-ontological-contiguity about the full-potency of
existence—as-the-absolute-a-priori-of-conceptualisation—and–existence—as-sublimating-
withdrawal, eliciting-of-prospective-supererogation <as-to-perspective–ontological–>
perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor, there is always room for human denaturing temporal ontological-performance<including-virtue-as-ontology> of such reasoning-from-results/afterthought constructs induced by reasoning-through/messianic-reasoning; pointing to the fact that ultimately the underlying ‘sanctity of knowledge’ arises from ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as of such ontological-good-faith/authenticity based intemporal organic-knowledge that is wary of the denaturing that can arise as of temporal mechanical-knowledge that ‘dispenses with the originary/as-of-event spirit of reasoning-through/messianic-reasoning’ and adopts a mere pedantic relating with the reference-of-thought–categorical-imperatives/axioms/registry-teleology—aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology.


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thought/epistemic-totalisation level of deneuterising —referentialism, wherein for instance, with regards to ‘the very same medical 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 existentialising/contextualising/textualising-contiguity -lowest-level-reification perceptivity-as-of-bad-omen as of its relative neuterising as of its random-as–uncircumscribing/undelineating-as–‘epistemic-totality’ existential–epistemic-totalisation-scheme-of–meaningfulness-and-teleology given its non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition (noting that such a poor reification is better than no reification at all in the sense that where the given forest is infested with say mosquitoes carrying malaria for instance, such a perceptivity-as-of-bad-omen provides a basic knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications to human-subpotency however its trepiditious nature as to ‘a crude predisposition to avoid the forest’); - for the warped-consciousness of an animistic base-institutionalisation society imply existentialising/contextualising/textualising-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 existentialising/contextualising/textualising-contiguity
'-third-level-reification
' perceptivity-as-of-failure-to-follow-the-heeding-of-the-Deity-or-failure-to-adhere-to-a-certain-mysticism-or-
failure-to-pay-reverence-to-an-ancestor as of its relative 'neuterising as of its qualifying–
circumscribing-as-'epistemic-totality
'-or-delineating-as-'epistemic-totality
' existential–
epistemic-totalisation-scheme-of–
meaningfulness-and-teleology
given its
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism (noting that in the case where the given forest is infested with say mosquitoes
carrying malaria for instance, such a perceptivity-as-of-failure-to-follow-the-heeding-of-the-
Deity-or-failure-to-adhere-to-a-certain-mysticism-or-failure-to-pay-reverence-to-an-ancestor
provides an even better knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity
imbued theoretical/conceptual/operant implications to human-subpotency however its
preclusive nature as to comprehensively-qualified narrative of a non-ad-hoc and
weighty/profound existential interpretation inducing the predisposition as of a fateful
universal narrative of human behaviour implications); - for an occlusive-consciousness as of
our positivism/rational-empiricism implying existentialising/contextualising/textualising-contiguity
'-fourth-level-reification
' perceptivity-as-of-full-disease-and-scientific-theory-
construct-as-the-exclusive-cause-and-effect-conceptualisation still as of its relative 'neuterising
as of its categorising–circumscribing-as-'epistemic-totality
'-or-delineating-as-'epistemic-
totality

existential–epistemic-totalisation-scheme-of–meaningfulness-and-teleology

given its positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing–psychologism (noting also that in the case
where the given forest is infested with say mosquitoes carrying malaria for instance, such a
perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-
effect-conceptualisation provides a decisively better knowledge-reifying-and-empowering
conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications to
human-subpotency however its occlusive nature as to an existential interpretation as of rational-
empiricism/positivism conception of human behaviour implications with direct understanding
of immediate cause-and-effect implications); and prospectively - for the protensive-
consciousness notional–deprocripticism existentialising/contextualising/textualising-
contiguity

-full-level-of-reification notional–deprocripticism deneuterising —referentialism

as of referentialism–circumscribing-as–epistemic-totality’-or-delineating-as–epistemic-
totality’ existential–epistemic-totalisation-scheme-of–meaningfulness-and-teleology

given its preemtting—disjointedness-as-of- reference-of-thought,-as-to-

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

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing–psychologism implied as of say post-
structuralism ‘which factors in socioeconomic, education, information, environmental, gender
and power relations issues underlying healthcare and medical delivery’ (noting finally that in
the case where the given forest is infested with say mosquitoes carrying malaria for instance,
such a perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-
and-effect-conceptualisation provides the best knowledge-reifying-and-empowering
conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications to

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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-deprocriptism deneuterising\(^1\), to fully reflect the ontological-veridicality of mental-states as of affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-\(<\text{as-to-postconverging-or-dialectical-thinking}\>\) apriorising-psychologism\(^2\) and unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-\(<\text{as-to-preconverging-or-dementing}\>\) apriorising-psychologism\(^2\) 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\(^4\) reference-of-thought-\(^5\) devolving—différance/internal-dialectics/difference-deferral’ construed as disambiguation its uninstitutionalised-threshold\(^6\) meaningfulness-and-teleology\(^8\). Thus this will disambiguate, specifically ‘with regards to the ill-health \(<\text{amplituding/formative–epistemicity}\>\) totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality’ the recurrent-utter-uninstitutionalisation random-as–uncircumscribing/undelineating-as–epistemic-totality\(^9\) ‘existential–epistemic-totalisation-scheme-of–meaningfulness-and-teleology\(^10\)’ as it construes any ill-health issue as of the idea of bad omen given its ‘non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition’. The uninstitutionalised-threshold\(^6\) as such, as of the \(^9\) reference-of-thought beyond-the-consciousness-awareness-teleology\(^10\)–<in-existential-extrication-as-of-existential-unthought>, is the basis for determining both intemporal as well as temporal ontological-performance\(^8\)–<including-virtue-as-ontology> specifically as 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 \^{1} reference-of-thought-^{2} devolving ontological-performance^{72}-<including-virtue-as-ontology>. This thus involves the disseminative-as-rearticulated \^{4} <amplituding/formative–epistemicity> totalising/circumscribing/delineating \^{5} reference-of-thought-^{8} devolving—différance/internal-dialectics/difference-deferral as conjugations as of intemporal-as-conviction-as-to-profound-supererogation^{7} ontological-performance^{72}-<including-virtue-as-ontology> and also as the various temporal threshold-of– nonconviction/madeupness/bottomlining-in-shallow-supererogation \^{<as-to–’attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism> denaturing^{15}, all as conjugating variously to the very same implied \^{8} reference-of-thought– categorical-imperatives/axioms/registry-teleology^{100} underlying idea of bad omen interpretation of recurrent-utter-uninstitutionalisation going by its random-as–uncircumscribing/undelineating-as–’epistemic-totality’ ‘existential–epistemic-totalisation-scheme-of–’ meaningfulness-and-teleology^{106}; and with this reflecting the metaphoricity^{57} of ‘social-stake-contention-or-confliction as of existential-instantiations dynamics among individuals and the social-collective’. The foregoing conception of disseminative-as-rearticulated totalising/circumscribing/delineating \^{4} <amplituding/formative–epistemicity> reference-of-thought-^{7} devolving—différance/internal-dialectics/difference-deferral is equally pertinent with respect to all the other registry-worldviews/dimensions \^{7} reference-of-thought but rather as of their own given ‘candid existential expressiveness’ with regards to their own respective specific same \^{5} reference-of-thought– categorical-imperatives/axioms/registry-teleology^{100} conjugations as intemporal-as-conviction-as-to-profound-supererogation^{7} ontological-performance^{72}-<including-virtue-as-ontology> and as various temporal threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \^{<as-to–’attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism> ontological-
reality/ontological-veridicality,-as-to-'human<amplituding/formative-epistemicity>totalising-purview-of-construal’ with the shifts in human \(^{90}\) meaningfulness-and-teleology \(^{10}\) induced by human limited-mentation-capacity-deepening \(^{3}\) as of prospective relative-ontological-completeness \(^{98}\)-of-‘reference-of-thought’, such that human meaningfulness-and-teleology \(^{10}\) is not absolutely identitive but shifting as of \(<amplituding/formative–epistemicity>totalising/circumscribing/delineating \(^{54}\) reference-of-thought- devolving—différance/internal-dialectics/difference-deferral, given that human limited-mentation-capacity-deepening \(^{13}\) is in a constant \(<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought of meaningfulness-and-teleology \(^{10}\), with the implication that the ontological-performance \(^{12}\)-<including-virtue-as-ontology> of human \(^{56}\) meaningfulness-and-teleology \(^{10}\) as to sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing–as-to-possibilities-of-self-becoming-as-of-‘existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence \(^{96}\) is fundamentally construable as of the developing scope of ‘the respective relative \(^{5}\) neuterising’ towards prospective deneuterising \(^{16}\)—referentialism. Overall, the emphasis here is as of a Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology \(^{10}\) that is as of ‘various relative mentally-closed limited-mentation-capacity as of beyond-the-consciousness-awareness-teleology \(^{10}\)-<in-existential-extrication-as-of-existential-unthought>’, as \(<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \(^{3}\) towards ‘mentally-opened limited-mentation-capacity overcoming beyond-the-consciousness-awareness-teleology \(^{10}\)-<in-existentia-extrication-as-of-existent-unthought>’; and so as of \(^{6}\) nonpresencing-<perspective–ontological-normalcy/postconvergence>; wherein as
beyond-the-consciousness-awareness-teleology<in-existential-extrication-as-of-existential-unthought>” induced “neuterising into the underlying limited-mentation-capacity manifestation disambiguation basis for their ontologically-veridical construal”, and so-construed from a notional–deprocrypticism ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective. Thus for the protensive-consciousness as apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)—re-originariness/re-origination as of referentialism–circumscribing-as–‘epistemic-totality’-or-delineating-as–‘epistemic-totality’‘existential–epistemic-totalisation-scheme-of–’meaningfulness-and-teleology’ implied say as of post-structuralism factoring in socioeconomic, education, information, environmental, gender and power relations issues underlying healthcare and medical delivery”; as of notional–deprocrypticism is as of deneuterising —referentialism. This analysis conveys the reality of human crossgenerational institutional-cumulation/institutional-recomposure{as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing<-perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’}> due to the impossibility of the very first humans as of their limited-mentation-capacity and yet inexperience/unaccumulated-experience to be able to reason more than their initial apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument will permit as of their state of recurrent-utter-uninstitutionalisation ‘non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition’, and hence their construal of ‘meaningfulness-and-teleology’ as of ‘their 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
sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing—as-to-
possibilities-of-self-becoming-as-of-‘existential-interpretation/epistemicity-in-
apriorising/axiomatising/referencing-of-existence\(^5\) as of the notional--conflatedness\(^2\) of
notional--deprocrypticism différance/internal-dialectics/difference-deferral’, by its insight with
respect to the implications of human limited-mentation-capacity for ontologically-veridical
meaningfulness-and-teleology\(^10\) construal, is best predisposed to grasp the ‘inner working
coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-
world/conditions’ as of \(^4\) nonpresencing-<perspective–ontological-normalcy/postconvergence>
reference-of-thought as this enables transcendence-and-
sublimity/sublimation/supererogatory--de-mentativity, thus fulfilling the full implications of
knowledge as of its ontologically-veridical knowledge-notionalisation and organic-knowledge
nature. Fundamentally this all has to do with human limited-mentation-capacity, as if at a given
(re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-\(\langle\)imbued-
postconverging/dialectical-thinking - ‘projective-insights’/‘epistemic-projection-in-
conflatedness ’-of-notional--deprocrypticism-prospective-sublimation\(\rangle\) ) originary/event\(^7\)-of-
prospective-ontology-origination moment humankind-as-of-its-integrant-individuals had a
profound-and-complete mentation-capacity, then human ‘meaningfulness-and-teleology\(^10\) will
be absolutely identitive with no implied-différance/internal-dialectics/difference-deferral-of–
meaningfulness-and-teleology\(^10\) requiring as of existential-constraint human limited-
mentation-capacity-deepening\(^5\) as the circular driving notion of différance/internal-
dialectics/difference-deferral. Différance as internal-dialectics/difference-deferral, beyond just
an ontological conception as expressed herein, had already always been existent notionally as a
wholly internal process of human self-referencing-syncretism for prospective relative-
ontological-completeness ’-of- reference-of-thought, as-of-devolving-axiomatic-constructs as-
so-reflected in ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-

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underdetermination-of-motif-and-apriorising/axiomatising/referencing—of-so-being-as-of-
existential-reality instigated ontological-contiguity—of-the-human-institutionalisation-
process as of difference-conflatedness—as-to-totalitative-reification—in-singularisation—is-the-nondisjoinedness/entailment-of-prospective-—nonpresencing—as-veridical-epistemic-
determinism <amplituding/formative—epistemicity> causality—as-to-projective-totalitative-
implications-of-prospective—nonpresencing—for-explicating-ontological-contiguity construed-as institutional-cumulation/institutional-recomposure—⟨as-to-history/o
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 \( \langle \text{transparency-of-totalising-entailing,-as-to-entailing-} \text{amplituding/formative–epistemicity} \text{totalising–in-relative-ontological-completeness} \rangle \), an apparent episteme as 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\text{amplituding/formative–epistemicity} \text{totalising–purview-of-construal’ arises as of institutional-being-and-craft. But then, where transcendental implications as of prospective institutionalisation prospective relative-ontological-completeness\(^{84}\)-of-\(^{84}\)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\(^4\) between the prospective episteme and the prior episteme as of the 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\text{amplituding/formative–epistemicity} \text{totalising–purview-of-construal’ with respect to social universal-transparency \( \langle \text{transparency-of-totalising-entailing,-as-to-entailing-} \text{amplituding/formative–epistemicity} \text{totalising–in-relative-ontological-completeness} \rangle \); and
so more than just as of beyond-the-consciousness-awareness-teleology<sup>19</sup>-<in-existentiel-extrication-as-of-existentiel-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<sup>45</sup> <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<sup>67</sup>—of-the-human-institutionalisation-process<sup>58</sup> as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—
‘notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor arise wherein ‘the prior shaman is being contested by a new shaman in a hunter-gatherer society’ with possible accusations of witchcraft as of institutionalised-being-and-craft, wherein ‘two or more traditional priesthoods of an early civilisation foment against one another’, wherein ‘sophistry and philosophy vie for what passes as valuable and true knowledge’, wherein ‘medieval scholasticism dogmatic knowledge and positivism/rational-empiricism knowledge vie for the interpretation of human and physical nature’, and in our case wherein ‘knowledge traditions including philosophical traditions are put into question as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology<sup>19</sup>,
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 unintstitutionalised-threshold actually de-mentatively/structurally/paradigmatically beyond-the-consciousness-awareness-teleology\textsuperscript{103} undermining the prospective possibility of prospective enlightening human knowledge; and so, as increasingly the prior epistemic disposition is one that overlooks prospective inherent transcendental-enabling/sublimating/supererogatory~de-mentativity of meaningfulness-and-teleology\textsuperscript{100} ontological-performance\textsuperscript{72} \textsuperscript{100} <including-virtue-as-ontology> turning rather towards social-aggregation-enabling implications as meaningfulness-and-teleology\textsuperscript{100} ontological-performance\textsuperscript{72} \textsuperscript{100} <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\textsuperscript{100} as of ontology’s-directedness-as-Being going by the human intemporal/ontological/social/species/\textsuperscript{104} universal/transcendental\textsuperscript{105} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{106}—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\(^{(5)}\)/shortness or intemporality\(^{(99)}\); 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\(^{(100)}\) that prospectively construes of successive frameworks of ‘\(^{100}\)reference-of-thought–devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness as of implicited-and-explicated \(^{84}\)reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{(100)}\),-for-aposteriorising/logicising/deriving/intelligising/measuring–\(^{56}\)meaningfulness-and-teleology\(^{(100)}\) as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue’ as of the specific institutionalisation, to ensure that human meaningfulness-and-teleology\(^{(100)}\) ontological-performance \(^{(100)}\)<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 deterministic relation with such \(^{84}\)reference-of-thought–categorical-
imperatives/axioms/registry-teleology by wooden-language\textsuperscript{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\textsuperscript{100} lies rather in undermining the existential possibility of the successive uninstitutionalised-threshold\textsuperscript{10} of ununiversalisations as of bringing about prospective relative-ontological-completeness\textsuperscript{88} of reference-of-thought driven by ontological-faith-notion-or-ontological-fideism thus inducing social\textsuperscript{104} universal-transparency\textsuperscript{105} which renders untenable temporality\textsuperscript{99} /shortness as of the given uninstitutionalised-threshold\textsuperscript{10} instigated from the prior institutionalisation’s reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} denaturing\textsuperscript{15}; as implied with base-institutionalisation prospective relative-ontological-completeness\textsuperscript{88} of reference-of-thought over recurrent-utter-uninstitutionalisation,\textsuperscript{10} universalisation prospective relative-ontological-completeness’ of reference-of-thought over base-institutionalisation–ununiversalisation, positivism prospective relative-ontological-completeness\textsuperscript{88} of reference-of-thought over universalisation–non-positivism/medievalism, and prospectively notional–deprocrypticism prospective relative-ontological-completeness\textsuperscript{88} of reference-of-thought over positivism–procrypticism. Such that we can garner that it is a positivism registry-worldview’s/dimension’s institutionalisation prospective relative-ontological-completeness\textsuperscript{88} of reference-of-thought social\textsuperscript{10} universal-transparency\textsuperscript{10} that makes it untenable for non-positivism/medieval temporal
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 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–existentialising/contextualising/textualising-contiguity)—conflicatedness de-mentating/structuring/paradigming 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–existentialising/contextualising/textualising-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-veridical maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation mental-disposition on the basis of the prospective relative-ontological-completeness of reference-of-thought or superseding metaphysical framework of contention as of apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)—conflicatedness. That is, engaging a non-positivism registry-worldview/dimension meaningfulness-and-teleology with respect to say notions-and-
accusations-of-sorcery on its same terms in case of an accusation of sorcery to imply the other is the sorcerer, etc. will sound more credible as of its wooden-language\{imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications\} in a non-positivism social-setup than say projecting to prospective positivism registry-worldview/dimension meaningfulness-and-teleology and implying that notions-and-accusations-of-sorcery are not real speaking of both the defect of such accusation and the defective superstitious wooden-language\{imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications\} in the non-positivism social-setup. Ultimately, such a profound phenomenological \{amplituding/formative–epistemicity\}\{totalising–conflated–meaningfulness-and-teleology \}\{as-of-notional–deprocrypticism-reflected-
historiality/ontological-eventfulness /ontological-aesthetic-tracing–\{perspective–ontological-normalcy/postconvergence-reflected–’epistemicity-relativism’\}\{ontological-performance\}-<including-virtue-as-ontology> construal faced with the inherent dogmatic and psychological biases of human \{amplituding/formative–epistemicity\}\{totalising–thrownness-in-existence\} (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–dementativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance-<including-virtue-as-ontology>) in many ways necessarily has to project out of ‘ordinariness of thought’ for pretence of arriving at a sound construct capable of a most profound reflection of social ontological-veridicality. Consider with respect to a most profound emotional-involvement the issue of human imperilment as a test for the capacity for such requisite depth of transcendental contemplation. Consider for instance that tens of millions including soldiers killed in both the first and second world wars pass for mere victims of the
wars in a bizarre twist of mutual <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag that shuts-off-the-mind to the odious reality of mutual genocide, to say the least. Consider that in Russia a dictator responsible for killing about 25 millions of his own citizens is still considered a national hero by the majority. Consider that the first president of the United States in position of power was a slave-owner thus encouraging the Atlantic slave trade that led to genocidal proportions of deaths but he is venerated by a majority as the greatest U.S. President. Consider in a different sense though non-exculpatory that Heidegger a leading intellectual joined the Nazi party leaving 2 years later with hardly any critical influence on the party and is universally condemned today. Consider as well that many an intellectual or public figure today actively or passively voiced for the recent wars killing millions whether in the Middle-East or elsewhere with a corresponding social indifference and mental shut-off. These profound considerations highlight the contemplative depth to which the social thinker needs to get to in order to truly be engaged in a transcendental-enabling/sublimating/supererogatory–de-mentativity ontological-primemovers-totalitative-framework construal as implied with notional–deprocrypticism as preempting—disjointedness-as-of-reference-of-thought and so be able to keep their head up from drowning in human <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 <amplituding/formative–epistemicity>totalising–self-referencing-syneretising/circularity/interiorising/akrasiatic-drag in existence/existential-possibilities as ‘hyperbolic pretences of ontology’. This author thinks that there can effectively be an engaging
and constructive approach for arriving at such a depth of radical ontology warranted by existence/existential-possibilities that is transcendental-enabling/sublimating/supererogatory-de-mentativity for the social avoiding the platitudes of our times such that many an intellectual have even given up to ‘this all-powerful emotional-involvement element of the social’. Human \( \text{amplituding-formative-epistemicity} \) totalising–thrownness-in-existence \( \text{I exist therefore existence is of transcendental-enabling/sublimating/supererogatory-de-mentativity to my human-subpotency} / \text{hyperbole-of-temporal-to-intemporal-ontological-performance} \) implies the need for a sound perpetuating construct of \( \text{universal projection as intemporality-or-longness-of-register-of-} \text{meaningfulness-and-teleology} \) 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-<amplituding-formative-epistemicity> totalising–in-relative-ontological-completeness thus hardly as of aetiologisation/ontological-escalation. A hero as of a positive ‘reactionary construal’ may perfectly prevent a crime from happening and save the day but then such action is not dependable and the outcomes are unreliable as well together with the possibility on occasion of wrong judgement and/or wrong action or usurpation; thus the social construction of crime prevention needs an intellectualised social ‘response construal’ mechanism of universal implication that ensures dependability of crime prevention as of the foresight of law and policing management construed as of an intemporal-as-ontological intellectual projection exercise. This same depth-of-thought is warranted across the dynamic scope of the social
including the political for true transcendental-enabling/sublimating/supererogatory 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-
existentialising/contextualising/textualising-contiguity )—constitutedness\textsuperscript{13} 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
\textsuperscript{104}universal human meaningfulness-and-teleology\textsuperscript{100} but was caught up in the
\textsuperscript{4}\textless amplituding/formative–epistemicity\textgreater totalising–thrownness-in-existence\textsuperscript{13} (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} -
\textless including-virtue-as-ontology\textgreater ) as spirit failed to \textsuperscript{104}universalise and so Heidegger couldn’t
carry the effective implications of his work to its true \textsuperscript{104}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{56}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 universal application of Derrida’s spirit insight as a ‘response construal’ could have educated thought-and-intellectualism and prevent say the subsequent Rwanda and Burundi genocides in Africa from occurring with many supposedly normal and educated persons caught up in the overall mobbishness; but such a lesson can hardly come out from the prevalent them-and-us lazy intellectualism ‘reactionary construal’ which simply provides comfort to protagonists by its lack-of or pseudo universal projection. Basically, a phenomenological extended metaphysics-of-absence-implicited-epistemic-veracity-of-nonpresencing-perspective-ontological-normaley/postconvergence as of notional–deprocrypticism perspective points out that humankind does have the possibilities of adopting an uninhibited/decomplexified posture for ‘inventing’ a whole new renewal/re-perceiving/re-thinking beyond our apparently constricted metaphysics-of-presence-implicated-epistemic-veracity-of-presencing-absolutising-identitive-constitutedness framework which in reality is just presence ‘hyperbolic dazing effect’ utterly distinct from the radical ontology possibilities of existence/existential-possibilities. Transcendence-and-supernatural–de-mentativity as implied here is with regards to reference-of-thought-epistemic-totalisation level reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ which is the ‘ontologically veridical enabling notion of transcendence-and-supernatural–de-mentativity’ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicalinity,-as-to-human-amplituding-formative-epistemicity-totalising-purview-of-construal’ in epistemic-conflatedness as of underlying relative-ontological-incompleteness and relative-ontological-completeness reference-of-
thought. Such a conceptualisation of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is actually what a Kantian transcendental imagination and other subsequent philosophies of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity it inspired would have strove to arrive at, but according to this author wrongly understood transcendence-and-sublimity/sublimation/supererogatory-de-mentativity rather as of ‘phenomenal-abstractiveness’ as the basis/grounding to then construe/conceptualise meaningfulness-and-teleology failing to factor in that ‘existential phenomenal-abstractiveness conflates-in-effecting-wholeness-as-of-profoundness-and-completeness-to—meaningfulness-and-teleology all the way to consciousness as apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for the possibility of meaningfulness-and-teleology to then arise on the basis of such a given apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’; given that it is consciousness that teleologically-registers/recognises phenomenal-abstractiveness as of meaningfulness-and-teleology in addition to the implications thereof with regards to the varying-as-transcending nature of consciousness with human limited-mentation-capacity-deepening arising in further apriorising/axiomatising/referencing-(of-existentialising/contextualising/textualising-contiguity)—confulatedness 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-existentialising/contextualising/textualising-contiguity)—confulatedness and so construed
from the perspective of amplituding/formative–epistemicity\textsuperscript{45} totalising–conflated–meaningfulness-and-teleology\textsuperscript{100}–as-of-notional–deprocrypticism–reflected–historiality/ontological-eventfulness /ontological-aesthetic-tracing--perspective–ontological-normaley/postconvergence–reflected–epistemicity–relativism’ actually ended up inducing apriorising/axiomatising/referencing–of–existentialising/contextualising/textualising-contiguity \textsuperscript{13} in striving to construe meaningfulness-and-teleology\textsuperscript{100} vaguely from phenomenal-abstractiveness as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring–of–elucidation–outside—existentialising/contextualising/textualising-contiguity\textsuperscript{79}. Consciousness as the enabling point-of-focus for ‘human-subpotency existential meaningfulness-and-teleology\textsuperscript{100} ontological-performance’ as of \textsuperscript{55}maximalising–recomposuring–for–relative-ontological-completeness\textsuperscript{88}—unenframed–conceptualisation induced apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–operant–or–incidenting–predicative–insights is actually the apriorising/axiomatising/referencing–of–existentialising/contextualising/textualising-contiguity\textsuperscript{79} conflatedness point-of-focus that registers–as–of–meaningfulness-and-teleology\textsuperscript{100} all human phenomenal-abstractiveness whether as derived from sense organs like eyes construed specifically as sight ontological-performance\textsuperscript{72}–including-virtue–as–ontology>, the ear construed specifically as hearing ontological-performance\textsuperscript{1}–including-virtue–as–ontology>, etc., derived from embodied phenomenal-abstractiveness like health/illness ontological-performance\textsuperscript{72}–including-virtue–as–ontology>, vigour/tiredness ontological-performance\textsuperscript{72}–including-virtue–as–ontology>, etc., and/or derived from mind phenomenal-abstractiveness like thought ontological-performance\textsuperscript{72}–including-virtue–as–ontology>, emotional ontological-performance\textsuperscript{72}–including-virtue–as–ontology>, etc.; and so-referenced/registered/decisioned in apriorising/axiomatising/referencing–of–existentialising/contextualising/textualising–

<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—existentialising/contextualising/textualising—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—existentialising/contextualising/textualising—contiguity)—conflatedness of meaningfulness-and-teleology is ‘operative of human-subpotency as of the coherence/contiguity-of-superseding—oneness-of-ontology—as-of-inherent-existence-coherence/contiguity’, so-implied with ‘explicited axiomatic-constructs’ construed as concepts/notions and ‘implicit axiomatic-constructs’ construed as intuitions/insights/foresights, and so correspondingly as of the explicated-focusing and
reality/ontological-veridicality,-as-to-‘human<amplituding/formative-epistemicity>totalising-purview-of-construal’

This notion of apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)—conflatedness\textsuperscript{12} construed of existence as of becoming-in-existence-rather-as-subsumed-in-existence is critical in that all notions that naively imply an intercession between human becoming and existence construed as existence-in-existence, such as the transcendental ego perspective, end up in apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)—constitutedness\textsuperscript{13} as the said ‘transcendental ego cannot invent existence as if preceding existence’ thus inducing apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)—constitutedness\textsuperscript{13}. Rather existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{7}—<as-to-perspective-ontological-normalcy/postconvergence-implied-prospective-aporeticism-overcoming/unovercoming> is by itself construed as ‘the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-

‘human<amplituding/formative-epistemicity>totalising-purview-of-construal’ with nothing else outside or preceding it’; as existence is an implied-axiomatic-construct-construed-as-reference-of-thought as an implied-theory, with the ‘implied about existence’ arising as of a given/specific apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of a given human limited-mentation-capacity implied registry-worldview/dimension-consciousness, such that \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} is as of existence’s implied axiomatic-devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness-as-of-instantiative-context with no \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} construable outside it but for an epistemic-totalising~renewing-realisation/re-perception/re-thought of prospective ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument \textsuperscript{54}reference-of-
thought’ as of human limited-mentation-capacity-deepening implied prospective registry-worldview/dimension consciousness and its corresponding existence’s the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-

<amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) for appropriate construal of meaningfulness-and-teleology ontological-performance <-including-virtue-as-ontology>. The insight here is that we can’t be at a posture of prior relative-ontological-incompleteness of reference-of-thought in relative notional-discontiguity/epistemic-discontiguity <-shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema> of the the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to–human<amplituding/formative–epistemicity>totalising~purview-of-construal’ and then pretend to ground meaningfulness-and-teleology about the nature of existence as if we are of ontological-completeness-of-
existentialising/contextualising/textualising-contiguity on the basis of that given determination with the consequence that its apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity )—constitutedness, since it doesn’t allows for superseding existence/existential-possibilities, now ‘contradictorily-and-naively supersedes-and-is-determinative-of existent itself’ rather than taking its cue from the apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity )—conflatedness of existence/existential-possibilities given the imbricatedness/threadedness/recomposuring of existential-instantiations and as reflected at registry-worldview/dimension depth of construal as of reference-of-thought; as it then fails to grasp that ‘there is no understanding to be had outside the apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity )—conflatedness of existence as of prospective relative-ontological-completeness of reference-of-thought’ with any such conceptualisation being nothing but vague virtuality that is not as of ontological-contiguity and ontological-veracity. Thus the problem of the philosophical tradition is notionally one of erroneous apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity )—constitutedness, and this issue is recurrent-beyond-historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>-with-the-latter-only-a-bi-manifestation-of-the-recurrence,-as-psychically-recurrent as of human shallow-to-deepening–limited-mentation-capacity,-as-limited-mentation-capacity-deepening due to inherent human temporality /shortness and intemporality/longness across all registry-worldviews/dimensions, and speaks of a human existential-extrication-as-of-existential-unthought disposition reflected as historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>-
relativism’> as of the notional~conflatedness\(^{12}\) of notional~deprocrypticism behind the reality of a conceptualisation of human nature rather more completely as of institutionalisation and uninstitutionalised-threshold \(^{03}\) mental-dispositions. As highlighted before: consciousness is the point-of-focus \(^{4}\) \(<\text{amplituding/formative–epistemicity}>\) totalising~conflated\(^{16}\) meaningfulness-and-teleology\(^{10}\) as-of-notional~deprocrypticism-reflected\(\) historiality/ontological-eventfulness\(^{17}\)/ontological-aesthetic-tracing\(<\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism’}>\) ontological-performance\(^{7}\) \(<\text{including-virtue-as-ontology}, \) so-derived as it solipsistically constructs-and-reconstructs underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment \(^{1}\) \(<\text{implied—self-assuredness-of-ontological-good–faith/authenticity} \sim\text{postconverging–de-mentating/structuring/paradigming} \sim\text{as-being-as-of-existential-reality}>\) as of ontological-primemovers-totalitative-framework\(^{9}\) \(<\text{amplituding/formative–epistemicity}>\) 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 \(^{56}\) meaningfulness-and-teleology\(^{100}\) as of understanding/reconstruing/correcting/adapting/maturing, taking its cue from the apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity \(\sim\) conflatedness\(^{12}\) of existential-instantiations successions as it construes of existence/existential-possibilities as living-being. Such ‘focusing construed as consciousness’ explains why axiomatic-constructs are explicited and implicated/intuited as of a living-being \(<\text{amplituding/formative–epistemicity}>\) totalising~conflated\(\) meaningfulness-and-teleology\(^{100}\) in coherence/contiguity-of-superseding–oneness-of-ontology. The above conception
construct of language’ and is adjoined to it as metaphoricity\(^7\), with metaphoricity\(^57\) construed as the signification implied as of syncretising-effecting\(^56\) meaningfulness-and-teleology\(^100\).

Thus language effectively reflects the \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\>\) reality of human meaningfulness-and-teleology\(^100\), as language is always a blending of the ‘underlying \(<\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating signifying-construct of language’ with the \text{apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity}) conflation of its metaphoricity\(^57\). It is interesting to grasp here that a signifying-construct as signification of ‘the self-referencing of \(<\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating and is effectively signifying a \text{reference-of-thought as of ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’}. Such centered–\(<\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating \text{meaningfulness-and-teleology\(^100\) construed as \text{reference-of-thought, and its signification as implied by an ‘underlying \(<\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating signifying-construct of language’ necessarily has to do with the fact that \text{meaningfulness-and-teleology\(^100\) is as of a \text{coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (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-prime movers-totalitative-framework\(^3\) \(<\text{amplituding/formative–epistemicity}>\text{causality—as-to-projective-totalitative–implications-of-prospective–nonpresencing—for-explicating-ontological-contiguity,and not any notion of}}\)}}
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 as of human limited-mentation-capacity-deepening adhocly produces by apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity )—conflicatedness 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 <amplituding/formative–epistemicity>totalising/circumscribing/delineating effect over the prior notion of the ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ and thus prospectively become the ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’; and so as of accreting-substitutive-subsumption-as-futural-différance-freeplay, by SUBSUMING some significations of the prior ‘underlying <amplituding/formative–
epistemicity>totalising/circumscribing/delineating signifying-construct of language’ together with some adjunctive-metaphoricity-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-significations of the prior ‘underlying
<amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’, and finally LEAVING-OUT some significations of the prior ‘underlying
<amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ and so together with some adjunctive-metaphoricity-significations of the prior ‘underlying
<amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’, as its very own as the prospective ‘underlying
<amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ adjunctive-metaphoricity-significations to which other adjunctive-metaphoricity-significations could be incorporated adjunctively. Effectively, with the positivism/rational-empiricism self-referencing <amplituding/formative–epistemicity>totalising/circumscribing/delineating construct of meaningfulness-and-teleology, its adjunctive-metaphoricity-signification can be construed as of the historicality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity–relativism’> of crossgenerational positivism/rational-empiricism reappropriation of the ancient mathesis universalis metaphoricity as its very own ‘underlying
<amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ ‘behind the instigative-drive for construing all human knowledge’ by such enlightenment thinkers like
Galileo and ubiquitously with Descartes that rolled-over into later thinkers like Leibniz, Newton, and ultimately subverted medievalism and scholasticism leading to our present positivism/rational-empiricism dominant \[^4\] **amplituding/formative-epistemicity**-totalising/circumscribing/delineating construct of \[^5\] meaningfulness-and-teleology \[^6\]. Existence itself as the absolute a priori underscores such a conception given the human species sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing—as-to-possibilities-of-self-becoming-as-of-‘existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence\[^6\] 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 \[^5\] meaningfulness-and-teleology \[^6\] as not self-referentially covered by the ‘underlying \[^4\] **amplituding/formative-epistemicity**-totalising/circumscribing/delineating signifying-construct of language’, they will inevitably articulate adjunctive-metaphoricity\[^1\]-significations to that prior ‘underlying \[^4\] **amplituding/formative-epistemicity**-totalising/circumscribing/delineating signifying-construct of language’. This explains the lockstep nature of human \[^5\] meaningfulness-and-teleology \[^6\] and language, with the latter as the former’s signification mirroring, such that institutional-cumulation/institutional-recomposure-\[^{as-to- historicity/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’}>\) is actually as of ‘accreting-substitutive-subsumption-as-futural-différance-freeplay\[^2\] 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\[^7\]—of-the-human-institutionalisation-process\[^8\] as of difference-conflatedness\[^1\]-as-to-totalitative-reification\[^7\]-in-singularisation-<as-to-the-


<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-metaphoricty—
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<br>\textless amplituding/formative–epistemicity\textgreater totalising/circumscribing/delineating signifying-construct of language’ as of a peculiar, intuitive and dynamic developing metaphoricity\footnote{57} 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<br>\textless amplituding/formative–epistemicity\textgreater totalising/circumscribing/delineating signifying-construct of language’ as it is reflected by the dynamics of social-construct existential situations/instances, stakes, institutions and processes. But then as might be phenomenologically appreciated the notion of language as of its existential import is thus utterly dynamic as an overall signification construct that is never ‘absolutely present’ but rather ‘immensely existentially present’ with an ‘absolute language signification construct imagery rather implied as of projection/anticipation but not phenomenologically real’ explaining the concrete variation of individuals linguistic performance, as the phenomenality of language is rather held together by ‘the given social-setup underlying supposedly coherent ontological-commitment\footnote{66}<\textless 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 \textasciitilde meaningfulness-and-teleology\footnote{100}’! Thus phenomenologically, ‘language arises, ebbs and flows as of a continuously-elusive individual and collective-social consciousness steering that reflects the<br>\textless amplituding/formative–epistemicity\textgreater totalising–self-referencing–
syncretising/circularity/interiorising/akrasiac-drag\textsuperscript{1} dynamics of individual and collective-social \textsuperscript{8} meaningfulness-and-teleology\textsuperscript{100}, 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-diff\textsc{é}rance-freeplay\textsuperscript{2} with regards to such a phenomenological conception of language as a lockstep veridical reflection of human personality development all along the various existential stages as of a notion of the dynamics of social-construct existential situations/instances, stakes, institutions and processes from childhood to adulthood’, notwithstanding the fact that the privileged social conceptualisation of language is as of ‘language as the complete possibilities of language as of an absolute present conception usually of a privileged end-institution purpose’. Metaphoricity\textsuperscript{9} is thus rather construed as of its overall apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity) conflatedness\textsuperscript{12}

contiguity — conflatedness — associated with human existential grasp of knowledge as of the implications of its limited-mentation-capacity. The notion of accreting-substitutive-subsumption-as-futural-différance-freeplay as underlying human limited-mentation-capacity induced différance highlights the phenomenological reality all along humanity’s existence of ‘the privileging of ontological-construction’ as from the perspective/framing/reference/horizon/projection of the end-purpose of the various relevant dominant social agencies and social institutions, and so as reflected as of humanity’s existence of ‘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/akrasiatic-drag as implied with the various
institutionalisations finalities. But then while that is pertinent, and so with regards to the successive institutionalisations outcomes of ‘intemoral 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{7}—of-the-human-institutionalisation-process\textsuperscript{5} as of difference-conflatedness\textsuperscript{1}—as-to-totalitative-reification\textsuperscript{8}—in-singularisation—as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> as-veridical-epistemic-determinism \textsuperscript{8}amplituding/formative-epistemicity>causality—as-to-projective-totalitative-implications-of-prospective- nonpresencing—for-explicating-ontological-contiguity’ as successive transcendental outcomes, so reflected by the \textsuperscript{4}historiality/ontological-eventfulness\textsuperscript{7}/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>; this doesn’t reflect an inherent différance operant phenomenological process reality. Such a reality is actually reflected as of accreting-substitutive-subsumption-as-futural-différance-freeplay as of transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’ of various temporal-to-intemoral perspectival existential amalgamation that de-mentatively/structurally/paradigmatically reflect the dynamics of human ontologically-veridical construals and misconstruals towards transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Accreting-substitutive-subsumption-as-futural-différance-freeplay is thus reflective of the fulsome humanity existential ontological-conceptualisation dynamics than just as of the select ontological-veracity of the privileged as dominant social and institutional end-purpose perspective/framing/reference/horizon/projection. Consider in this regard supposedly that ‘traditional classical mechanics axiomatic-construct’ and the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs reflect an
historiality/ontological-eventfulness/ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflecte–epistemicity–relativism> as transcendental outcomes of such différance, accreting-substitutive-subsumption-as-futural-différance-freeplay is not only about the successive <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as différance transcendental outcomes as of ‘developed classical mechanics’ and then ‘developed theory-of-relativity-together-with-quantum-mechanics—a xiom-constructs’ as of their prospective relative-ontological-completeness/relative-ontological-contiguity as axiomatic-constructs of ‘the very same physics <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’, but will grasp the deeper-level phenomenological insight with regards to all the background efforts and contributions that ultimately brought about these two successive <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag construed as the historiality/ontological-eventfulness/ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflected–epistemicity–relativism> of the différance. The implication here resonates with the idea that knowledge is much more than the construal of conceptual sublimation knowledge outcome, but rather its construal as notional–knowledge involving the dynamic understanding of both its temporality/misconstrual/desublimation and intemporal–as-ontological-construal as of accreting-substitutive-subsumption-as-futural-différance-freeplay involving specifically disambiguation as of human limited-mentation-capacity dynamics as of deneuterising—referentialism and thus beyond ‘neuterising’ reflecting the difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing of the uninstitutionalised-threshold and the prospective institutionalisation; as the ‘effecting implications of knowledge’ are more than just about its conceptualised intemporal–as-ontology but involves grasping this together with
the implications of temporality\textsuperscript{\textcircled{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 \textsuperscript{\textcircled{5}}meaningfulness-and-teleology\textsuperscript{\textcircled{100}} 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–existentialising/contextualising/textualising-contiguity)\textsuperscript{\textcircled{7}}—constitutedness\textsuperscript{\textcircled{7}}. Further such accreting-substitutive-subsumption-as-futural-différance-freeplay\textsuperscript{\textcircled{7}} is the existentially veridical and effective basis for reflecting historiality/ontological-eventfulness \textsuperscript{\textcircled{7}}ontological-aesthetic-tracing<\textsuperscript{\textcircled{7}}perspective–ontological-normality/postconvergence-reflected-'epistemicity-relativism'> transcendental outcome as can be implied in a storied-construct/ontologically-valid-narration as of existentially insightful \textsuperscript{\textcircled{5}}meaningfulness-and-teleology\textsuperscript{\textcircled{100}}. 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\textsuperscript{\textcircled{64}} ‘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\textsuperscript{\textcircled{100}}-<in-existential-extrication-as-of-existential-unthought>\textsuperscript{\textcircled{8}}; as such a statement is not gratuitous given the mere fact that where knowledge-as-of-organic-knowledge as of human intemporality \textsuperscript{\textcircled{6}}/longness doesn’t take its due place, it is occupied by ignorance as of human temporality\textsuperscript{\textcircled{9}}/shortness with consequent
doesn’t quite get to such a phenomenological depth of apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)—conflatedness, it does effectively elicit such an underlying conception of phenomenological profoundness. As such a ‘Derridean quasi-transcendental-freeplay differance’ is what is meant to be understood as a relatively more pertinent ontologically depth for such a more evolved and ‘experimental’ articulation of differance in the strive to maximally undermine amplituding/formative–epistemicity–totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag implied in the Glas experimental project which goal is well beyond the two texts but more fundamentally a demonstration of ‘sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroring–as-to-possibilities-of-self-becoming-as-of–existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence’ as multifaceted. Ultimately, ‘Derridean quasi-transcendental-freeplay differance’ unsuspectingly points out that meaningfulness-and-teleology imply by default a given perspective/framing/reference/horizon/projection, such that as of a <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag facet it is then already compromising nonpresencing–or–withdrawal–or–metaphysics-of-absence ⟨implicated-epistemic-veracity-of–nonpresencing–<perspective–ontological-normalcy/postconvergence>⟩–or–transcendental-reasoning-of-event –as-prospective-ontology-origination meaningfulness-and-teleology facet. Thus, this author holds that such a ‘Derridean quasi-transcendental-freeplay differance’ is fundamentally incomplete as of comparison with the implied apriorising/axiomatising/referencing–(of–existentialising/contextualising/textualising-contiguity)—conflatedness of accreting-substitutive-subsumption-as-futural-differance-freeplay which is truly transcendental. The former fails to factor in that human limited-mentation-capacity has to establish the appropriate
ontological-incompleteness\textsuperscript{45} being ‘traditional classical mechanics axiomatic-construct’ and the articulation as of prospective relative-ontological-completeness\textsuperscript{45}-of-axiomatic-construct-or-reference-of-thought being the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs; now, articulating \textsuperscript{46}meaningfulness-and-teleology\textsuperscript{100} of ‘the very same physics’ \textsuperscript{45}\textsuperscript{56}<amplituding/formative–epistemicity\textsuperscript{50}>totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ as of ‘traditional classical mechanics axiomatic-construct’ construed as \textsuperscript{50}presencing—absolutising-identitive-constitutedness\textsuperscript{13} makes the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs construed as \textsuperscript{46}nonpresencing-<perspective–ontological-normalcy/postconvergence> to wrongly be of notional-contiguity/epistemic-contiguity \textsuperscript{\textless profound-supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema> with the ‘traditional classical mechanics axiomatic-construct’ \textsuperscript{50}presencing—absolutising-identitive-constitutedness\textsuperscript{13}. Consider in this regard that the ‘Derridean quasi-transcendental-freeplay différance’ is akin to the contributions of many prior seminal scientists like Poincaré, Lorentz, Plank, Rutherford and others to the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs but whose works were still being interpreted in terms-of/adjunctive-to ‘traditional classical mechanics axiomatic-construct’ thus explaining the reality of a notional-discontiguity/epistemic-discontiguity \textsuperscript{\textless shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema> between the two as of their distinct supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of- apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation. Whereas accreting-substitutive-subsumption-as-futural-différance-freeplay\textsuperscript{1} is akin to the complete ‘epistemic-break’, as of Einstein’s defining-threshold contribution with the-theory-of-relativity and Bohr’s defining-threshold atomic-model contribution to quantum-mechanics together with other seminal scientists subsequent contributions that ultimately led to

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transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs interpretation as of nonpresencing-<perspective–ontological-normalcy/postconvergence>. In any case thus such a ‘Derridean quasi-transcendental-freeplay différance’ doesn’t have any serious ontological consequences with respect to presencing—absolutising-identitive-constitutedness since it is reflected with the Glas experimental project, but it fails to recognise the possibility of a futural différance where meaningfulness-and-teleology is construed as of the prospective nonpresencing-<perspective–ontological-normalcy/postconvergence>
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument–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/intelligibilityset-up/measuring-instrument about
‘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’ (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- non-presencing,–for-explicating-ontological-contiguity and not any notion of
vague innateness besides existentially inherent human-subpotency potential to manifest as
human), and validated as of ontological-primemovers-totalitative-framework; as of
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality ‘promise of
correspondence between human-subpotency as of Being-and-consciousness development and
existence as of ontological-veridicality’. It is interesting again to note that the so-renewed
‘underlying ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating of
physics’ as the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as
of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, is not arbitrarily
arising from any human-subpotency <presencing—absolutising-identitive-constitutedness but
is rather divulged-as-of-relative-ontological-contiguity from existence-
potency—sublimating–nascence,–disclosed-from-prospective-epistemic-digression by the fact
of ‘human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation—as-to-perspective–ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>. So because at the point of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity reasoning is still presupposing thought-determination instead of given up to the possibility of existence’s divulgation construed as ontological-faith-notion/ontological-fideism, and so erroneously become the transcendental-signifier of existence despite the reality of human limited-mentation-capacity which priority at that point should be the need for validation from existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation—as-to-perspective–ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’ and not make any determination priorly, even as of freplay. Furthermore, it is wrong to construe/equate as imagination such ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality that as ‘hunch’ restores existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation—as-to-perspective–ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>, since in reality it is rather pushing reasoning to its very limits in a notional disposition that is not guaranteed, and only occasionally as of tendential-deliberation-of-decidability is it confirmed by existence-potency/sublimating–nascence,-disclosed-from-prospective-epistemic-digression as validatable by ontological-prime-movers-totalitative-framework. Thus behind ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as ‘hunch’ is a transversality—for-sublimating–existential-eventuating/denouement—as-affirmative-and-
established existential–epistemic-totalisation-of–meaningfulness-and-teleology to which it tends to be engaged with in an incrementalism-in-relative-ontological-incompleteness — enframed-conceptualisation reflex as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existentialising/contextualising/textualising-contiguity. We can appreciate that the medieval mindset reasons in terms of medievalism–non-positivism just as we reason in terms of our positivism–procrypticism mindset. The question can thus be asked is there more profound meaningfulness-and-teleology beyond any given registry-worldview/dimension mindset divulgeable by existence—as-the-absolute-a-priori-of-conceptualisation-and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation? It is herein that we get into the realm of ontological-faith-notion—or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as of de-mentation\langle\sup ererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics\rangle inducible apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. In other words, under sufficient constraint of existence/existential-reality-itself given its absolute a priori status, as reflected by ontological-primemovers-totalitative-framework\contingency, human intemporal individuation is predisposed to put in question even a ‘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 of a reconstrual of reference-of-thought and devolving-axiomatic-constructs implications, and so
as of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation. This insight about ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality further reveals that prospective nonpresencing-perspective-ontological-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-recomposing-constructivism-towards-
singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing-
developments in physics since then, even though its meaningfulness-and-teleology remains intelligible, more or less, to the positive science essentially by the modern conception of observational and experimental validation. However, the idea of requisite shift in attitude/mental-disposition/care–and–episteme from that simplistic ‘modern conception’ cannot be contested. Such an attitude/mental-disposition/care–and–episteme implied shift as articulated above, construed as of an overall registry-worldview/dimension reference-of-thought transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is rather ‘massively distressing’ when implied ‘as of an instant of transitioning’ since the reality of such attitude/mental-disposition/care–and–episteme transitioning have tended to take place rather crossgenerationally as of human beyond-the-consciousness-awareness-teleology-in-existential-extrication-as-of-existential-unthought. As we can now imagine the transitioning of positivism/rational-empiricism attitude/mental-disposition/care–and–episteme from earlier crude conceptualisations of positivism/rational-empiricism as presently reflecting a more universal valid notion of positivism/rational-empiricism as of its spread worldwide and profoundness in today’s societies. Interestingly, this transitioning nature of human attitude/mental-disposition/care–and–episteme renewal manifestation as of the social collective evolution, and is equally reflected in the individual as-receptacle-of-temporal-to-intemporal-individuation-ontological-performance-including-virtue-as-ontology; as at any given moment individuals and society are rather inclined to adopt an attitude/mental-disposition/care–and–episteme of dual-language/split-mentality as of amplituding/formative-epistemicity-totalising-thrownness-in-existence (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory-de-mentativity to my human-subpotency /
hyperbole-of-temporal-to-intemporal-ontological-performance). 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\textsuperscript{5} for more profound-and-complete \(5^{\text{meaningfulness-and-teleology}}\). While such an inclination is more forthcoming as of less profound-and-perceived personal existential implications with regards to the axiomatic-constructs within a \(5^{\text{reference-of-thought}}\) as articulated priorly with a shift for the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs within the positivism/rational-empiricism \(5^{\text{reference-of-thought}}\), however, as of more profound-and-perceived personal existential implications as drastically implied at the phenomenological depth of \(5^{\text{reference-of-thought}}\) transcendental conceptualisation this turns out to be much more difficult to countenance given individuals ‘mental and existential investment’ into \(5^{\text{meaningfulness-and-teleology}}\) as grounded on a given ‘registry-worldview’s/dimension’s \(5^{\text{reference-of-thought}}\) established existential–epistemic-totalisation-of–\(5^{\text{meaningfulness-and-teleology}}\) as well as the ‘psychological comfort’ habituated at the given \(5^{\text{neuterising}}\). 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–\(5^{\text{meaningfulness-and-teleology}}\) as of prospective notional–deprocrypticism is exactly the capacity to construe \(5^{\text{meaningfulness-and-teleology}}\) as of full/complete human consciousness implications as implied by its protensive-consciousness which ultimately doesn’t allow for \(5^{\text{meaningfulness-and-teleology}}\) beyond-the-consciousness-awareness-teleology\(100\text{-}\left<\text{amplituding/formative–epistemicity}\right>\text{-totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\) arising as of human prior relative-ontological-incompleteness\(18\text{-}\text{of–reference-of-thought}\). The fact is the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-\text{apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality}\text{apriorising/axiomatising/referencing–(of–existentialisation/contextualising/textualising–...}
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-potency~sublimating—nascence,—disclosed-from-prospective-epistemic-digression relative-ontological-completeness of apriorising/axiomatising/referencing, and so as of the certainty of human limited-mentation-capacity prospective relative-ontological-completeness—of-axiomatic-construct-or—reference-of-thought—amplituding/formative—epistemicity—causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing—for-explicating-ontological-contiguity for transcendence-and—sublimity/sublimation/supererogatory—de-mentativity, implied as of intemporal-preservation—entropy—or-contiguity—or—ontological-preservation. This explains why ontology’s-directedness—as-Being is the direction of meaningfulness-and-teleology grounding as always prospective as of prospective relative-ontological-completeness—of—reference-of-thought; and so, as of the successive base-institutionalisation, universalisation, positivism and notional—deprocrypticism registry-worldviews/dimensions nonpresencing—perspective—ontological-normalcy/postconvergence respectively as successive meaningfulness-and—teleology grounding for recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, universalisation—non-positivism/medievalism, and positivism—deprocrypticism presencing—absolutising-identitive-constitutedness. Interestingly we can appreciate that the attitude/mental-disposition/care—and—episteme as of relevant existential issues of all the prior registry-worldviews/dimensions reference-of-thought are wanting—as—relatively-ontologically-flawed from our positivism—deprocrypticism as prospective
However, we are hard-pressed to concede that from futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
understood as a double-gesture reification\textsuperscript{73} for prospective relative-ontological-completeness\textsuperscript{72}-of-axiomatic-construct-or-\textsuperscript{74} reference-of-thought’ by its \textsuperscript{55} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{18}—unenframed-conceptualisation as to existence-potency\textsuperscript{76}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression than any other prior non-constructed meaningfullness-and-teleology\textsuperscript{10} simply because of the profoundness of its phenomenological depth of projection/anticipation in the quest for ontological-primemovers-totalitative-framework\textsuperscript{71} validation, which ordinary "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>} doesn’t even bother contemplating about by its \textsuperscript{51} incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation reflex of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existentialising/contextualising/textualising-contiguity\textsuperscript{9} as of existence’s \textsuperscript{8} presencing—absolutising-identitive-constitutedness\textsuperscript{13}. This social knowledge human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-as-of-the-nondisjointedness/entailment-of-prospective-nonpresencing> insight translate the reality that ‘conventioning and tradition grounded critiques’ of postmodernism fundamentally misconstrue that they are departing, as of their \textsuperscript{8} reference-of-thought, from a less real position to evaluate a more real position; more like the irony of trying to evaluate the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs from a posture of ‘traditional classical mechanics axiomatic-construct’. Here is what fundamentally underlies the naïve misunderstanding of human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-as-the-nondisjointedness/entailment-of-prospective-nonpresencing>. 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\textsuperscript{80} of reference-of-thought. It is human limited-mentation-capacity-deepening as of prospective relative-ontological-completeness\textsuperscript{88} 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\textsuperscript{69} 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\textsuperscript{73} by existence-potency\textsuperscript{38}~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\textsuperscript{53} for human emancipation. Thus implying existence-potency\textsuperscript{38}~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\textsuperscript{69} directed directly to inherent-existence-as-of-existential-reality/existence-potency\textsuperscript{38}~sublimating–nascence, disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality whatever’, as it rather comes down to the human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation\textsuperscript{69} as of human limited-
mentation-capacity-deepening bringing about a more profound and complete grounding for human construing of the full-potency of existence, which remains-whatever-it-is-ultimately. The postmodern insight here is rather that what is relevant to humankind is human-subpotency development towards the abstract full-potency of existence-whatever-it-is-ultimately. So the notion of 'human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing' has nothing to do with the inherent nature of existence/intrinsic-reality/ontological-veridicality. Rather it has to do with 'enlightening human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing' of human limited-mentation-capacity which needs to be deepened before humankind embarks on the task of 'conceptualising meaningfulness-and-teleology that increasingly reflects existence/intrinsic-reality/ontological-veridical'. Thus this actually lead to 'more and more objective meaningfulness-and-teleology' as we cannot argue that the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs is less objective than classical-mechanics—axiomatic-constructs since it involved the 'human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing' that led to human limited-mentation-capacity-deepening. Quite the contrary, it is that exercise in inducing prospective relative-ontological-completeness—of-axiomatic-construct-or—reference-of-thought that brings about greater objectivity, as reflected in the ontological-contiguity—of-the-human-institutionalisation-process behind Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology. That naivety in failing to grasp this lies in the ontologically-flawed mental-reflex of temporal
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 ( implicated-'nondescript/ignorable–void '-as-to- presencing—absolutising-identitive- constitutedness )/illusion-of-the-present/present-consciousness/mirage, with hardly any contemplation of the retrospective and prospective projective-insights for construing ontologically-veridical ‘meaningfulness-and-teleology’. This paradox for human knowledge, as implied with the postmodern double-gesture reification, highlights that the human preconverging/postconverging–de-mentating/structuring/paradigming for construing knowledge is similar to H.G. Well’s country of the blind narrative, with the more critical issue being about ‘human blindness which needs to be resolved first before proceeding to see’, as what is to be seen as of the world is already given-whatever-it-is, and our true issue-as-of-knowledge is to develop the necessary human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> limited-mentation-capacity-deepening to see it. This fundamentally underlies the idea of apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument/’ 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
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 intelligibility setup/measuring instrument attitude/mental-disposition/care–and–episteme’ which prospectively represents the modern as preconverging-or–dementing apriorising–psychologism while the postmodern is postconverging–or–dialectical-thinking apriorising–psychologism; as the point of assertion of postmodern thought as deprocrypticism–or–preempting—disjointedness-as-of reference-of-thought is actually a point of prospective de-mentation (supererogatory ontological de-mentation or dialectical de-mentation stranding or attributive dialectics). Of critical insight here is the fact that many postmodern authors like Foucault, Lyotard and Derrida adopted stances as of constructivism, relativism and deconstruction are rather ontologically-veridical observations/remarks/constatations about the conception of social reality from their authentic analysis ‘without going further out-of-the-scope-of-ontological-veracity to ideologise constructivism, relativism and deconstruction beyond their implied ontologically-veridical observations/remarks/constatations’ as many of their critiques poorly misinterpret them; with the implications that their stances are open-ended and receptive to the elucidative justifications for their non-ideologised ontologically-veridical observations/remarks/constatations’ about the constructivism, relativism and deconstruction manifestation/conception of social reality. Thus the ontologically affirmatory position adopted herein as of the prospective postmodern
deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme ’ is not contradictory but rather complementing their positions as it rather reinterprets their observations/remarks/’constations’ as of human limited-mentation-capacity prospective relative-ontological-completeness –of- reference-of-thought


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 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-supererogation97 for relative-ontological-completeness88, as herein implied originary/as-of-event87 with the ‘prospective/new postmodern 17 deprocrypticism–or–preempting—
disjointedness-as-of-reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’, is mostly about dismissing the prior relative-ontological-incompleteness-of-reference-of-thought as when a critique of notional-discontiguity/epistemic-discontiguity exposes the reality of a dialogical and intellectual inequivalence given their anti-intellectual stances against postmodern-thought preferring to ‘circumvent genuine intellectual engagement’ for extra-intellectual activities of institutional-being-and-craft meant to preserve vested narrow interests beyond-the-consciousness-awareness-teleology-in-existential-extrication-as-of-existential-unthought). Just as it was perceived as a fool’s errand by the Descartes, Galileos, Diderots, etc., to contemplate of genuine intellectual engagement between their budding-positivism/rational-empiricism ventures with traditional medieval scholasticism, especially with regards to the latter’s institutionally-associated dogmatic censure and persecution, and thus with the former resorting to discursive strategies for universal-transparencyuniversal-transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness as of overall underlying human ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity postconverging—dementing/structuring/paradigming—as-being-as-of-existential-reality as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation for relative-ontological-completeness ; it is inevitably the case that what is most critically warranted is for the ‘prospective/new postmodern deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ to articulate its full-fledged discourse as of universal-
transparency as of the liberality of thought allowed for in open society notwithstanding such extra-intellectual and media-driven perverted representation of postmodern-thought. The reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor speaking of human shallow-to-deeper limited-mentation-capacity implies that prospective de-mentative/structural/paradigmatic transcendental knowledge by its so-projected intemporality, at the uninstitutionalised-threshold, is not necessarily grasp as intemporal in the overall human social-stake-contention-or-confliction framework as of the lack of universal-transparency for its prospective institutionalisation. Critical for the social validation and institutionalisation of any de-mentative/structural/paradigmatic transcendental knowledge is the fact that its ‘concurrent ontological-primemovers-totalitative-framework’ is not sufficiently decisive given that human temporal-to-intemporal nature as of the social-stake-contention-or-confliction framework at the uninstitutionalised-threshold cannot adjudge-and-commit-to the ontological-pertinence of such prospective transcendental knowledge ‘concurrent ontological-primemovers-totalitative-framework’. Consider in this regard, the ‘concurrent ontological-primemovers-totalitative-framework’ of the prospective positivism/rational-realism transcendental knowledge articulated by the Copernicuses, Descartes, Galileo, Diderots, etc. as meaningfulness-and-teleology of prospective relative-ontological-completeness-of-reference-of-thought validated by corresponding prospective ‘concurrent ontological-primemovers-totalitative-framework’. Such ‘concurrent ontological-primemovers-totalitative-framework’ was not a
sufficient basis for their ideas to be socially adopted by the medieval establishment social-stake-contention-or-confliction framework at its uninstitutionalised-threshold as of non-positivism/medievalism. The point being made here is that within a given registry-worldview/dimension institutionalisation framework the idea of ‘concurrent ontological-primemovers-totalitative-framework’ is only more or less determinant as of the institutionalisation’s internal basis of validation of knowledge grounded on its reference-of-thought--categorical-imperatives/axioms/registry-teleology, -for-aposteriorising/logicising/deriving/intelligising/measuring--meaningfulness-and-teleology as of its totalising/circumscribing/delineating reference-of-thought--devolving’. However, at its uninstitutionalised-threshold the prospective ‘concurrent ontological-primemovers-totalitative-framework’ as of the prospective institutionalisation’s basis of validation of knowledge grounded on the reference-of-thought--categorical-imperatives/axioms/registry-teleology, -for-aposteriorising/logicising/deriving/intelligising/measuring--meaningfulness-and-teleology of the prospective institutionalisation’s totalising/circumscribing/delineating reference-of-thought--devolving’ will not necessarily meet with the approbation of the prior institutionalisation now construed as the uninstitutionalised-threshold, and so as of mutually beyond-the-consciousness-awareness-teleology--in-existential-extrication-as-of-existential-unthought>. This has to do with the fact that the full-potency of existence that divulges relative ontological-vericality supersedes human-subpotency epistemising orientation towards its, and thus epistemic constructs as of human-subpotency construal are inevitably ad-hoc to ontological-veracity as of the full-potency of existence; as existence doesn’t adjust to human-subpotency with the reverse being true, equally it is human epistemic constructs that ad-hocly adjust to ontological-veracity as of prospective relative-ontological-completeness. Thus while the idea of ‘concurrent ontological-
primemovers-totalitative-framework as the basis for the validation of knowledge is inherently ontologically veridical as of a given institutionalisation’s internal reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology of its <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought–devolving’, however, this is an overrated notion with regards to human social-stake-contention-or-confliction framework at its uninstitutionalised-threshold as external/prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology of its <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought–devolving’, which should and cannot be ignored by any proponent of prospective de-mentative/structural/paradigmatic transcendental knowledge. Rather human social-stake-contention-or-confliction framework fundamentally subscribes to knowledge, given this paradox, as of ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’ induced as of a de-mentative/structural/paradigmatic transcendental knowledge ‘concurrent ontological-primemovers-totalitative-framework’ establishing and upholding it. The idea here is that the inherent and direct notions of positivism/rational-empiricism expounded by the Galileos, Descartes, Diderots, Copernicuses, etc. were not the fundamental basis for the ultimate human social-stake-contention-or-confliction framework validation but rather their derived positive-opportunism that brought about the ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’ implied-by-and-deriving-from their notions of universal human rights and open society, technical advances, better social organisation, etc., then leading to a reasoning-from-results/afterthought institutionalisation and enculturation of
such (re-originary-as-unenframed/unbeholdening/outlier-conceptualisation)-(imbued-postconverging/dialectical-thinking-'projective-insights'/epistemic-projection-in-conflatedness-'of-notional-deprocrypticism-prospective-sublimation)' originary/event-'of-prospective-ontology-origination positivism/rational-empiricism thought. In other words, human dimensionality-of-sublimating-\langle<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation\rangle as inclination to adhere to prospective de-mentative/structural/paradigmatic transcendental knowledge as of its ‘concurrent ontological-primemovers-totalitative-framework’ is very much limited and such prospective ‘concurrent ontological-primemovers-totalitative-framework’ however its ontological-veridicality cannot be naively construed as all that which is needed to effectuate social transformation and transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. We can appreciate this for instance in the case of cultural diffusion with respect to many a non-modern traditional social-setting where modern-day medicine however its overall ‘concurrent ontological-primemovers-totalitative-framework’ over other types of premodern medicine, will often be suspected and avoided as of its poorly established ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’, and it is only after it has been ‘socially habituated-as-institutionalised’ that it has the requisite ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’. This equally manifests as of prospective de-mentative/structural/paradigmatic transcendental knowledge construal, as implied for instance by postmodern-thought and particularly so as postmodern-thought has still been undergoing its full construction. The implication here is that all prospective transcendental ‘meaningfulness-and-teleology’ superseding uninstitutionalised-threshold do not come about as of simplistic continuity but rather as of epistemic-
deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’. This latter cases arise with many a bogus social or natural science study and methodology grounded on the ‘mystifying imprimatur’ of positivistic science, as ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’, but then on closer examination turns out to be poorly designed as well as the prevalence of institutional-being-and-craft suboptimal dispositions with regards to truly upholding the science ethos in many situations with regards to the ideal operation and promotion of scientific research; and so, as of human temporal-to-intemporal ontological-performance\textsuperscript{72} -<including-virtue-as-ontology> of any ‘\textsuperscript{84} reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology\textsuperscript{100}’. Already, postmodern interpretations have increasingly been much more relevant practically to many subject-matter domains and activities, with even greater potential for transformative implications if fully acted upon. Furthermore, the ‘prospective/new postmodern\textsuperscript{17} 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\textsuperscript{10} <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\textsuperscript{17} 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
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care–and–episteme’ crossgenerational development, which is its very own apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme, as of deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought is rather a notional–conflatedness as of deneuterising protensive-consciousness. The practical implications as well should be that meaningfulness and definitions often articulated about postmodern-thought that do not capture the postmodern deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme should be rejected; as the tendency for postmodern-thought to be misconstrued or perverted is not accidental, given the very fact that at its very core postmodern-thought is implying a prospective/new prospective relative-ontological-completeness-of-reference-of-thought requiring its own apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. In this regard, central to translating-as-reconceptualising prior and new postmodern-thought as of its very own ‘postmodern deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ organic-knowledge is the requirement for an affirmative mental-reflex with postmodern-thought construed ‘as the appraisal and supplanting of ontologically flawed metanarratives and its pursuit for the most profound-and-complete objectivity of meaning, by renewing appraisal of intrinsic-reality/ontological-veridicality involving its human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing as of human existentialising/contextualising/textualising-contiguity’; and it is much more than just a naïve notion of a multiplicity of narratives as wrongly implied from the modern take of preconverging–’motif-and-apriorising/axiomatising/referencing’
‘human<amplituding/formative–epistemicity>totalising-purview-of-construal’, in defining which apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme is ‘relevant as the attitude/mental-disposition/care–and–episteme of wholly immersed-and-engrossed meaningfulness-and-teleology’. The point being made here is that our natural inclination is never meant to truly-and-comprehensively reflect any prior/old/superseded or prospective/new/superseding attitude/mental-disposition/care–and–episteme by itself but rather in any such exercise always apriorises the ‘present attitude/mental-disposition/care–and–episteme’ and then reflect the other attitude/mental-disposition/care–and–episteme referred to posteriorly, and hence the latter is adhocly-and-scantily identified. We can grasp this insight about this natural inclination to uphold-as-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument the ‘present attitude/mental-disposition/care–and–episteme’ from the fact that ‘originary contacts’ between two cultures of prospective relative-ontological-completeness-and-incompleteness-of-reference-of-thought doesn’t mean a wholly immersed-and-engrossed meaningfulness-and-teleology between the cultures, since their natural inclination is to both apriorise ‘their own present attitude/mental-disposition/care–and–episteme’ and respectively posteriorise the other culture attitude/mental-disposition/care–and–episteme as of their respectively apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument present attitude/mental-disposition/care–and–episteme; and so, as the framework of any subsequent cultural diffusion metaphoricity. Thus to fully grasp what is implied here ontologically by attitude/mental-disposition/care–and–episteme, beyond the natural inclination, is to understand that attitude/mental-disposition/care–and–episteme as ‘assumed-and-unflinching transversality—for-sublimating-existential-eventuating/denouement—of-affirmative-and-unaffirmative-disambiguated-motif-and-apriorising/axiomatising/referencing’ implies a
successive institutionalisations reflect ‘successive and changing conceptions of human-subpotency existential scope’, and so from recurrent-utter-uninstitutionalisation as ‘the most supernatural/mythical/idolised conception of human-subpotency existential scope’ to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional–deprocrypticism as the most ‘realistic/authentic/unexceptional-as-of-the-mediocrity-principle conception of human-subpotency existential scope’. Insightfully, what is critical about ‘the conception of human-subpotency existential scope’ is the paradoxical fact that the more waywardly supernatural/mythical/idolised it is, the least potent has been human-subpotency mastery of the the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’, while the more waywardly realistic/authentic/unexceptional-as-of-the-mediocrity-principle it is, the more potent has been human-subpotency in its mastery of the the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to- ‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’. Effectively, ‘postmodern deprocrypticism—or–preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ implied notional–deprocrypticism is about a radicalisation of the ‘realistic/authentic/unexceptional-as-of-the-mediocrity-principle conception of human-subpotency existential scope’ as of its maximum potency for human subpotent mastery of the the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to- ‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’. This radicalisation is grounded on the rational-realism postulate that humankind as of its limited-mentation-capacity-deepening has always encountered its uninstitutionalised-threshold all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-
human temporal-to-intemporal nature at its ontologically-veridical uninstitutionalised-threshold. Consequently, by assuming such a positivism/rational-empiricism transcendental outcome reasoning-from-results/afterthought predisposition as the complete basis for construing humankind existential emancipation, ‘the modern take attitude/mental-disposition/care–and–episteme’ adopts an ontologically-flawed ‘conception of human-subpotency existential scope’ that is construed essentially as-of-untransvaluated–temporal-intemporality at its ontologically-veridical uninstitutionalised-threshold, as it doesn’t even and fails to recognise any such uninstitutionalised-threshold pointing to its prior relative-ontological-incompleteness reference-of-thought. Thus, the manifestations of temporality/shortness at its unrecognised ontologically-veridical uninstitutionalised-threshold are construed as aberrations/oddities going from this wrongly implied intemporal/longness-of-register-of–meaningfulness-and-teleology posture in , rather than a recognition of it prior relative-ontological-incompleteness reference-of-thought, implying recognising its uninstitutionalised-threshold with the temporal-to-intemporal implications as of knowledge-notionalisation; thus providing the potency/empowering-consciousness for prospective transcendence-and-sublimity/sublimation/superrorogatory-de-mentativity, as knowledge-notionalisation not only factors in conceptual sublimation knowledge dynamics but equally the dynamics of the conceptual ignorances/desublimation to better skew meaningfulness-and-teleology towards intemporality /longness as of organic-knowledge. The paradox here is that by its ‘most realistic/authentic/unexceptional-as-of-the-mediocrity-principle conception of human-subpotency existential scope’ as of its maximum potency/empowering-consciousness for human subpotent mastery of the the-very-same-immanent-existence/intrinsic-
reality/ontological-veridicality,-as-to-'human<amplituding/formative-
epistemicity>totalising–purview-of-construal", the ‘postmodern
deprocrypticism–or–
preempting—disjointedness-as-of—reference-of-thought
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument attitude/mental-
disposition/care–and–episteme ’ grounded on such rational-realism recognition of humankind
temporal-to-intemporal nature at its uninstitutionalised-threshold \(^1\) is actually ‘effectively
empowered’ to incisively tackle issues arising from human temporality\(^9\)/shortness as of its
prospective de-mentative/structural/paradigmatic prospective relative-ontological-
completeness\(^8\)-of- reference-of-thought; and so beyond just \(^1\)<amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \(^3\)
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\(^7\)/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\(^8\)/shortness as of the vices-and-
impediments\(^9\) at its uninstitutionalised-threshold\(^10\). So because its \(^1\)<amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \(^3\)
is ‘existentially invested’ in modern social-stake-contention-or-confliction framework of
meaningfulness-and-teleology\(^10\) as of \(^1\) 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\(^8\)-of- reference-of-thought postmodern social-stake-contention-or-confliction
framework of 'meaningfulness-and-teleology'\textsuperscript{10} of value-construct and value-reference at the procrypticism uninstitutionalisation. Such prospective change as of 'de-mentation\textsuperscript{13} (supererogatory–ontological–de-mention-or-dialectical–de-mention—stranding-or-attributive-dialectics) of attitude/mental-disposition/care–and–episteme\textsuperscript{5} can be appreciated retrospectively with respect to non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme\textsuperscript{5} 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\textsuperscript{5}. Ultimately, a notional–deprocrypticism coherent 'postmodern deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme\textsuperscript{5}’ 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\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} de-mention\textsuperscript{14} (supererogatory–ontological–de-mention-or-dialectical–de-mention—stranding-or-attributive-dialectics) with regards to \textsuperscript{84}reference-of-thought, dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{88} by-reification\textsuperscript{7} /contemplative-distension\textsuperscript{7} of–reference-of-thought-by-reification\textsuperscript{7} /contemplative-distension as from the-most-immediateness/shallowness-of-

‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’-for-
the-exclusive-cause-and-effect-conceptualisation; - notional–deprocrypticism referentialism–
circumscribing-as-‘epistemic-totality’-or-delineating-as-‘epistemic-totality’ existential–
epistemic-totalisation-scheme-of–meaningfulness-and-teleology protensive-consciousness
‘transdimensional’ referentialism-recomposuring categorising-circumstantiating-seclusive-
 systemic construal of ill-health, further existentialising/contextualising/textualising-
contiguity-full-reification 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-existentiaiarethought
attitude/mental-disposition/care–and–episteme as dispensing-with-immediacy-for-relative-
ontological-completeness-by-reification /contemplative-distension -of- reference-of-
thought-by-reification /contemplative-distension thus transcendentally enabling the successive
registry-worldview’s/dimension’s ontological-possibilities construed as of human
intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging-de-mentating/structuring/paradigming. This underscores Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology implied notion of responsibility as
reflected by the Nietzschean metaphor ‘God is dead’, castigatory of ‘beyond-the-consciousness-
awareness-teleology -in-existential-extrication-as-of-existential-unthought’
attitude/mental-disposition/care–and–episteme which is inclined to pass on to ‘a certain
Messiah’ the possibility of our Being-development/ontological-framework-expansion–as-to-
with the paradox of assuming the pretence of understanding Being-development/ontological-
meaningfulness-and-teleology on that basis on the naivety that such passing on is
teleologically-elevating and exonerating of our mortal-as-temporal manifestations so-construed
as a ridiculous untransvaluated–temporal-intemporality notion. This equally points to what is
the central ethos of aetiologisation/ontological-escalation implied as of
‘notional–deprocrypticism attitude/mental-disposition/care–and–episteme as of ontological-
normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting-of-
existential-unthought’; as much more than just with regards to a resolutory conception of acts
and miscuings in temporality/shortness as of themselves circumstantially, but rather as of the
relevance to myriad human social situations is much more critically an issue of universal
import, escalated as of humankind’s temporal ontological-contiguity as beyond-the-
consciousness-awareness-teleology–<in-existential-extrication-as-of-existential-unthought>
attitude/mental-disposition/care–and–episteme with its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of
existentialising/contextualising/textualising-contiguity—in-reification/dereification
cognisant-and-integrative of such acts and miscuings in temporality/shortness, thus endemising and
enculturating the reference-of-thought vices-and-impediments. Thus such Being
underdevelopment, construed as of dynamic social-chainism of human temporality/shortness
endemisation and enculturation as of the universal implications of such endemising and
enculturating preconverging–de-mentating/structuring/paradigming in ontological-contiguity,
warrants corresponding aetiologisation/ontological-escalation superseding ethos as of
‘notional–deprocrypticism attitude/mental-disposition/care–and–episteme as of ontological-
normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting-of-
existential-unthought’ notional-discontiguity/epistemic-discontiguity <shallow-
supererogation–of-mentally-aestheticised–preconverging/dementing–qualia-schema>. The
fact is any registry-worldview/dimension as of its ‘present attitude/mental-disposition/care–and–episteme’ is de-mentatively/structurally/paradigmatically oblivious-to and does-not-reflect its very own prospective relative-ontological-completeness -of- reference-of-thought as the underlying basis of its own specific-level induced vices-and-impediments, and is rather palliative as of its selecting, triaging, mutually-concurring-and-accommodating and power-relations driven palliating virtue constructs. The question can actually be asked, as of prospective relative-ontological-completeness -of- reference-of-thought of the notional-discontiguity/epistemic-discontiguity <shallow-supererogation -of-mentally-aestheticised~preconverging/dementing –qualia-schema> of this ‘made-up’ normativity supposed ontological-contiguity, whether such a prior relative-ontological-incompleteness of reference-of-thought as <amplituding/formative–epistemicity>totalising–self-referencing-syncrtesising/circularity/interiorising/akrasiac-drag is actually as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology at its uninstitutionalised-threshold, and in a position, on the basis of such palliation, to address the actual fundamental grounding of its vices-and-impediments; 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 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 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

equally applies prospectively whereby at our prospective positivism/rational-empiricism manifestation of procrypticism—or-disjointedness-as-of-reference-of-thought uninstitutionalisation, the idea of prospective institutionalisation as of deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought implies that the latter’s apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme as reflected by the prospective ‘postmodern deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought
thought—categorical-imperatives/axioms/registry-teleology\(^0\), for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\(^1\), and so superseding that of the uninstitutionalised-threshold\(^0\). We can appreciate in this regard that budding-positivism/rational-empiricism and its associated liberalality that was the backdrop for technical and organisation possibilities that actually required their interpretation in terms—of-axiomatic-construct of advancing human emancipation and bringing an end to serfdom in Europe for instance, but as of a perverted twist due to poor appreciation of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^0\) led to the opportunistic undermining of human emancipation elsewhere not as of positivistic/rational-empiricism attitude/mental-disposition/care—and—episteme\(^0\)

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^0\), for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\(^1\)

but retrograde non-positivism attitude/mental-disposition/care—and—episteme\(^0\)
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^0\), for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\(^1\).

It is to be noted here that the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument precedence of attitude/mental-disposition/care—and—episteme\(^0\)
aposteriorising/logicising/deriving/intelligising/measuring for meaningfulness-and-teleology\(^1\) while seemingly counterintuitive, simply speaks of the implications of the notion of prospective relative-ontological-completeness—reference-of-thought/prior relative-ontological-incompleteness\(^0\)—of-axiomatic-construct as of the-very-same-immanent—
existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–
epistemicity>totalising~purview-of-construal’, in that our appropriate-or-inappropriate-at-
various-successive-levels conception as of the-very-same-immanent-existence/intrinsic-
reality/ontological-veridicality,-as-to-‘human<amplituding/formative–
epistemicity>totalising~purview-of-construal’ has nothing to do with inherent existential reality
but with us adjusting our
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-
thought–⁸ categorical-imperatives/axioms/registry-teleology⁰⁰,-for-
aposteriorising/logicising/deriving/intelligising/measuring–⁸ meaningfulness-and-teleology⁰⁰
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 ⁸⁴ 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–⁸ categorical-imperatives/axioms/registry-teleology⁰⁰,-for-
aposteriorising/logicising/deriving/intelligising/measuring–⁸ meaningfulness-and-teleology⁰⁰
reasoning-from-results/afterthought, but it is hard from our positivistic angle to then appreciate
that prospectively we are equally in such a beheld positivism–procrypticism attitude/mental-
disposition/care–and–episteme
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-
thought–⁸ categorical-imperatives/axioms/registry-teleology⁰⁰,-for-
aposteriorising/logicising/deriving/intelligising/measuring–⁸ meaningfulness-and-teleology⁰⁰’
for our positivism–procrypticism aposteriorising/logicising/deriving/intelligising/measuring
⁸ meaningfulness-and-teleology⁰⁰, which when shown to be of prior relative-ontological-
incompleteness⁰⁰-of–⁸ reference-of-thought as of ⁸ procrypticism–or–disjointedness-as-of-

But then with respect to the possibility of prospective human transcendence-and—sublimity/sublimation/supererogatory—de-mentativity, the question arises as to how it is possible for human transcendence-and—sublimity/sublimation/supererogatory—de-mentativity to occur given its re-originary—as-unenframed/unbeholdening/outlier-conceptualisation ⟨imbued—postconverging/dialectical-thinking ’projective-insights’/epistemic-projection-in—conflatedness —of-notional—deprocripticism-prospective-sublimation⟩ metaphoricity instigation in the face of any registry-worldview/dimension amplituding/formative wooden-language ⟨imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology as-of—‘nondescript/ignorable—void ’—with-regards-to—prospective-apriorising-implications⟩ natural inclination rather for construing meaningfulness-and-teleology as ‘wholly of its cloistered-consciousness living experience only’ whether as of recurrent-utter-uninstitutionalisation only, base-institutionalisation—ununiversalisation only, universalisation—non-positivism/medievalism only or in our case positivism—procripticism only, with a rather poor inkling for appreciating meaningfulness—
ontological-veracity of such an dimensionality-of-sublimating

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\langle \text{amplituding/formative} \rangle_{\text{supererogatory–de-mentativity/epistemic-growth-or-conflatedness } /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}} \text{ individuation reasoning-through as of Derridian messianic reasoning can be grasp when we contemplate that in a secondnated institutionalisation framework of deferential-formalisation-transference we give pre-eminence to say a professional or technician for resolving a technical problem, and as non-technicians we don’t get involve in \langle \text{amplituding/formative} \rangle_{\text{wooden-language–imbued—averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology } } \text{ exercise to resolve the technical problem. This outlook is actually ‘seeded’ within dimensionality-of-sublimating } \langle \text{amplituding/formative} \rangle_{\text{supererogatory–de-mentativity/epistemic-growth-or-conflatedness } /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}} \text{ individuation reasoning-through that is instigative of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology }^{\text{10}} \text{. Thereof, what is critical for enabling human successive transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is ‘appropriate prospective institutionalisation secondnaturing metaphoricity’ }^{\text{17}} \text{. Consider in this regard, that the instigative matesis }^{\text{104}} \text{ universalis metaphoricity by the Galileos, Descartes, etc. of budding-positivism/rational-empiricism is de-mentatively/structurally/paradigmatically ‘not a reasoning with non-positivism/medievalism’ but rather ‘reasoning-through or Derridian messianic reasoning’ over non-positivism/medievalism scholasticism’s pedantising/muddling/formulaic-hollowing-out— in-subontologisation/subpotentiation (blurring/undermining-of-prospective-totalising-entailing–as-to-entailing–totalising–in-relative-ontological-completeness) as of }
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its wooden-language-⟨imbedd averagings thought-as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology–as-of-
‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications⟩ reasonings-from-results/afterthought logocentric apriorising/axiomatising/referencing-of–existentialising/contextualising/textualising-contiguity⟩—constitutedness\(^1\). Such altogether new metaphoricity\(^2\) as of its instigating ‘out of thin air’ the budding-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme further inspired its subsequent radicalisation by latter thinkers; wherein for instance, the more thoroughly positivism/rational-empiricism development of ‘the very same physics’—totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ was undertaken by Newton and Leibniz, extending the metaphoricity\(^2\) further even when we contemplate that in many ways these metaphoricity\(^2\) relaying scientists were still imbued with non-positivism/medievalism mystical and alchemic ideas. This ‘out of thin air’ metaphoricity\(^2\) 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 \( ^{1}\) nonpresencing-\(<\text{perspective–ontological-normalcy/postconvergence}>\); as the very notion of ‘human-subpotency-as-human-knowledge grasp of the full-potency of existence’ given human limited-mentation-capacity implies that such a grasp only opens up a ‘limited framework of the full-potency of existence’ for new human existential and knowledge possibilities as of new/prospective habits-and-tradition. But then this ‘limited framework of the full-potency of existence’ as of new habits-and-tradition construed as ‘reason-from-results/afterthought framework, ‘doesn’t induce a commitment upon the absolute transcendental possibility in the full-potency of existence’. Such that by dispensing-with-immediacy-for-relative-ontological-completeness\(^{2}\)-by-reification\(^{2}\)/contemplative-distension\(^{2}\) (as of human self-surpassing—
existentialism-form-factor—to-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<imbuend—averaging-of-
thought—'<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology —
as-of—'nondescript/ignorable—void —with-regards-to-prospective-apriorising-implications/>}
with respect to Being-development/ontological-framework-expansion—as-to-depth-of-
ontologising-development—as-infrastructure-of—meaningfulness-and-teleology, the further
insight of ‘out of thin air’ metaphoricity as of human limited-mentation-capacity-deepening comes with the possibility of its ontological-prime-movers-totalitative-framework validation by existence-potency—sublimating–nascence,—disclosed-from-prospective-epistemic-
digression. 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<imbuend—averaging-of-thought—'<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology —as-of—
nondescript/ignorable—void —with-regards-to-prospective-apriorising-implications/>
reasoning-from-results/afterthought logocentric apriorising/axiomatising/referencing—of—
existentialising/contextualising/textualising-contiguity —constitutedness is rather as of
‘reasoning-through or Derridian messianic reasoning’ over our positivism/rational-empiricism
manifestation of deprocrypticism—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—
teology weeding out ornate pedantic detours, to articulate blunt reality as of
deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought prospective relative-ontological-completeness reference-of-thought. Insightfully, and as is the case with all prospective transcendence-and-sublimity/sublimation/superrogatory—de-mentativity implied meaningfulness-and-teleology, we can appreciate that the foremost goal of budding-positivists ‘was not to elicit the direct approval’ of the non-positivism/medievalism established arrangement, as in many ways they adopted a ‘presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’ with respect to establishment social stakes, but rather sought to induce the requisite metaphoricity of budding-positivism for the destruction-deconstruction of non-positivism/medievalism for prospective positivism, as their conception of achievement motive were tied down to prospective positivism institutionalisation as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology. Likewise, the prospective ‘postmodern deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme’ is well beyond the notion of eliciting the approbation of the modern take established arrangement in terms—as-of-axiomatic-construct, but rather is of ‘presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’, in inducing budding-postmodern metaphoricity for the destruction-deconstruction of the modern take for prospective postmodern-notional—deprocrypticism institutionalisation as of prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology. In both cases, the prospective institutionalisation attitude/mental-disposition/care—and—episteme is ontologically validated as of its prospective relative-ontological-completeness reference-of-thought,
divulging the vagueness and futility of the pretences and judgments of the destructuring-threshold-{uninstitutionalised-threshold/presublimating-desublimating-decisionality}-of-ontological-performance-{including-virtue-as-ontology}. We can equally appreciate here that such a conception of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is rather as of organic-knowledge and not mechanical knowledge, in the sense that what is critical is the induced apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument metaphoricity for prospective institutionalisation as of prospective ontological-primemovers-totalitative-framework and not simply a mechanical knowledge conception possibly tolerated as of a stale a posteriori adjunctiveness as with the Copernican heliocentric idea initially, needing a latter apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument metaphoricity reinvigoration as of the overall renewal of ‘the very same physics <amplituding/formative–epistemicity>totalising—devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. It should be noted that such metaphoricity rather points to psychoanalytic-unshackling/prospective-grounding/prospective-reification organic-knowledge nature of such prospective institutionalisation transcendental meaningfulness-and-teleology, which in its prospective relative-ontological-completeness -of- reference-of-thought is ‘a dimensionality-of-sUBLIMating ⟨<amplituding/formative>supererogatory–de-mentativeness/epistemic–growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ inventing’ of the prospective notion of ‘thinking/postconverging-or-dialectical-thinking–apriorising-psychologism’ as positivism/rational-empiricism thinking or notional–deprocrypticism thinking respectively, and so as their successive prospective reasoning-from-results/afterthought. In both cases, such metaphoricity as of its reasoning-
existentialising—enframing/imprintedness—(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) and their associated institutional-anchoring and mandarinism and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—(blurring/undermining-of-prospective-totalising-entailing.—as-to-entailing—<amplituding/formative—epistemicity—totalising—in-relative-ontological-completeness) temporally induced denaturing\(^{15}\) of meaningfulness-and-teleology\(^{100}\), and so as of human intemporal/ontological/social/species/\(^{105}\) universal/transcendental/\(^{1}\) maximalising-recomposuring-for-relative-ontological-completeness\(^{88}\)—unenframed-conceptualisation postconverging—de-mentating/structuring/paradigmning. Reasoning-through/messianic-reasoning metaphoricity\(^{17}\) brings about the prospectively renewed reasoning-from-results/afterthought instigating the secondnaturing of prospective institutionalisation, and so as of implied reference-of-thought/axiomatic-constructs reflection of the pre-eminence of the full-potency of existence as of prospective ontological-primemovers-totalitative-framework\(^{27}\) over human-subpotency with the latter adjusting to existence as-of—de-mentation\(^{g}\) (supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) enabling its prospective relative-ontological-completeness\(^{15}\). Dimensionality-of-sublimating\(^{24}\)—(<amplituding/formative> supererogatory—de- lamentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) articulation of reasoning-through/messianic-reasoning cannot be construed as amenable to the contending disposition of prior deferential-formalisation-transference secondnatured institutionalisation, thus the irrelevance/impertinence of any such implied contending as of prior reasoning-from-results/afterthought, as any such contention can only re-arise as of the reasoning-through/messianic-reasoning renewing of secondnatured prospective ‘reason-from-results’/afterthought. Thus the direct implication of reasoning-through/messianic-reasoning is
that it can only call upon ‘a kindred sense of things’, as of dimensionality-of-sublimating

","amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-

\textit{conflatedness }\langle\textit{transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-

\textit{drivenness–equalisation}\rangle\textit{ contemplation that can surpass/overcome temporal nihilistic

<amplituding/formative> wooden-language\{-\textit{imbued—averaging-of-thought-}\langle\textit{as-to-

\textit{leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology }\textit{as-of–

\textit{‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}\rangle\}\textit{ as of a

protracted-consciousness cognisant of the prospective ontological-performance\{\langle\textit{including-

\textit{virtue-as-ontology}\rangle\}\textit{ and human emancipation implications of Being-development/ontological-


meaningfulness-and-teleology\}^{10}. It should be noted here that the notion of

<amplituding/formative> wooden-language\{-\textit{imbued—averaging-of-thought-}\langle\textit{as-to-

\textit{leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology }\textit{as-of–

\textit{‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}\rangle\}\textit{ 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\}^{17} as being as of the relative-ontological-completeness\}^{18}

perspective, and is not to be confused with naïve and literal interpretations in ‘untransvaluated–
temporal-intemporality\}^{2} \textit{non-ontological terms of social-stake-contention-or-confliction

conceptualisations’ that wrongly seem to imply that knowledge-reification\}^{17} can be

contemplated paradoxically as being as of the relative-ontological-incompleteness \textit{perspective

as may be reflected by mere conceptual-patterning\{\langle\textit{as-devoid-of–
existentalising/contextualising/textualising-contiguity \’s-reifying-or-elucidating-of–

\’prospective-relative-ontological-completeness \’\},-rather-enabled\langle\textit{by-a}– \textit{nonpresencing-
divulging-of-momentous- historicality/ontological-eventfulness }\textit{/ontological-aesthetic-tracing–

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in presencing—absolutising-identitive-constitutedness without contemplating that the underlying knowledge-reification process/gesturing implications is definitely as of the relative-ontological-completeness perspective since a untransvaluated–temporal-intemporality non-ontological interpretation will rather imply knowledge dereification and endemising/enculturating of temporal-dispositions as of vices-and-impediments for the simple reason that the latter ‘cannot be ignored and then by magic become virtue’ as the overall for knowledge-reification is to understand human destructuring-threshold-{uninstitutionalised-threshold/presublimating–desublimating–decisionality}-of-ontological-performance -<including-virtue-as-ontology> and then bring about prospective constructiveness-of-ontological-performance -<including-virtue-as-ontology> as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility -(imbued-and- ‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation). This tendency to misconstrue the meaning of amplituding/formative wooden-language-(imbued—averaging-of-thought)-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications> and 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) up-to-date knowledge-reification process/gesturing of the specific knowledge area as of inherent existence/ontological implications’ subject to validation and falsifiability rather than a naïve construal of
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[9] and so as of prospective projection as implied with the ontological-contiguity[10]—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[11]. 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/intelligibility/setup/measuring/instrument –for–conceptualisation’ failing to conceive of the ontological-veracity in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity
—of-the-human-institutionalisation-process
supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemic/anamnestic-residuality/spirit-drivenness–equalisation) as to difference-conflatedness
-as-to-totalitative-reification
—in-singularisation
-as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing
as-veridical-epistemic-determinism
<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-
ontological-contiguity
successiveness of registry-worldviews/dimensions, with the result that
Kantian implied transcendental idealism is veridically ‘phenomenal-abstractiveness within the
very same 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
<supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics>) involving ‘human mental-disposition successive
apriorising/axiomatising/referencing reprojection-or-reanticipation capacity of registry-worldviews/dimensions
reference-of-thought, inducing human limited-mentation-capacity-deepening
as of the very ontologically same existence/existential-reality’ so-reflected as the
‘difference-conflatedness
-as-to-totalitative-reification
-in-singularisation
-as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing
-as-veridical-epistemic–
determinism of the <cumulating/recomposuring>-successive registry-worldviews/dimensions as of their successive reference-of-thought imbued apriorising/axiomatising/referencing—psychologism’ construed ‘as the successive reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibility/setup/measuring—instrument —for—conceptualisation for aposteriorising/logicising/deriving/intelligising/measuring of ‘meaningfulness-and-teleology in existence’, and so-construed as the <cumulating/recomposuring>-successive registry-worldviews/dimensions consciousness-enabled phenomenal-abstractiveness), and this basic deficient and vacuous assumption fundamentally disorientated Nietzschean and Heideggerian thought wherein a more complete appraisal of Nietzschean transvaluation should rather be as of ‘relative-ontological-incompleteness'/relative-ontological-completeness of
(sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative—supererogating—<projective/reprojective—aestheticising-re-motif—
(<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or—
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) implications beyond just ‘transformation from Roman/Master/Hierarchising/Aristocratic value-construct to Judeo-Christian-Islamic-monotheisms/Slave/Dehierarchising/Commoner value-construct as of the very same
universalising-idealisation’ speaking rather more of revaluation than transvaluation. It is this underlying misconception that induces subsequent philosophical misinterpretations of notions like "amplituding/formative" wooden-language-\{imbued—averaging-of-thought-\}<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-
‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>}, ressentiment and leveling failing to appreciate that these are ontologically-driven as of underlying relative-ontological-completeness\(8\) knowledge-reification\(57\) 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\(53\). Thus "amplituding/formative" 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>\} is herein rather construed as "amplituding/formative" wooden-language-\{imbued—averaging-of-thought-\}<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-
‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>\} or ontological-bad-faith/inauthenticity\(64\) 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\(100\) 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-parrhesia,—as—spontaneity-of-aestheticisation as more critically about inducing the necessary human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation

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prospective-apriorising-implications⟩ determination’ to ‘ascetic intemporal inclination for existence-potency  
\sim sublimating–nascence, disclosed-from-prospective-epistemic-digression 

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


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

(sublimating–referencing/registering/decisioning, as–self-becoming/self–
conflatedness /formative-supererogating-projective/repredictive—aestheticising-re-motif—
and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-
ormality/postconvergence>) as to human-and-social—expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism in reflecting
holographically-conjugatively-and-transfusively the ontological-contiguity —of-the-
human-institutionalisation-process dimensionality-of-sublimating

/<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation 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 (that doesn’t allow for any nondescript/ignorable—void to allow for
notional-contiguity/epistemic-contiguity <profound-supererogation—of-mentally—
aestheticised—postconverging/dialectical-thinking—qualia-schema>) while the value
proposition as of human-subpotency is one that is based on absolutising the present
reference—of-thought—categorical-imperatives/axioms/registry—teleology as of
presencing—absolutising-identitive-constitutedness /identitive-constitutedness as—epistemic-totality—
dereification—in-dissingularisation <as-to-the-disjointedness/disentailment—of—presencing—
absolutising-identitive-constitutedness > as-flawed-epistemic-determinism (allowing for
nondescript/ignorable—void inducing notional-discontiguity/epistemic-discontiguity
<shallow-supererogation—of-mentally—aestheticised—preconverging/dementing—qualia—
schema>); and this basic human value dichotomy explains the re-originary—as—
unenframed/unbeholding/outlier-conceptualisation/(imbued—postconverging/dialectical—
thinking ’projective-insights’/epistemic-projection—in—conflatedness’—of—

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notional-deprocrypticism-prospective-sublimation) and epistemic-ricochetting/transepistemicity nature of human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity instigation as of prospective dimensionality-of-sublimating {<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} originariness-parrhesia,–as–spontaneity-of-aestheticisation and subsequent prospective secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation. In this regards, it is important to grasp that human secondnaturing capacity is just as critical as human dimensionality-of-sublimating {<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} capacity for the ontological-contiguity—of-the-human-institutionalisation-process to be able to materially/substantively arise, notwithstanding the contradiction that secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation is ‘bound to be reflected as teleologically-degraded’ prospectively as a destructuring-threshold—{uninstitutionalised-threshold/presublimating–desublimating-decisionality}—of-ontological-performance—<including-virtue-as-ontology> as of mere ‘mechanical practice’ that fails prospective anamnesis as of ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications 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. In this regards, we can appreciate that when base-institutionalisation ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
determinism, as undermining the successive registry-worldview’s/dimension’s implied temporal/sycophantic-sophistic presencing—absolutising-identitive-constitutedness ontologically-flawed disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’ value-construct conceptions. Transvaluation rather reflects human value-construct as derivational as from the very enabling fundamental self-consciousness instigation for the possibility of ‘human self-conscious awareness of value-construct’ to arise in the first place as of apriorising/axiomatising/referencing–psychologism implied reference basis-of/base meaningfulness-and-teleology infrastructure. Thus the more critical contribution to human value-construct has to do with the requisite value-construct instigating as of dispensing-with-immediacy-for-relative-ontological-completeness-by-reification(contemplative-distension)
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} induced self-consciousness 56 meaningfulness-and-teleology 100 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-contract 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>}
dispositions as being beyond-the-consciousness-awareness-teleology 100 —<in-existential-
extrication-as-of-existential-unthought> (as to when the inherent ontologisation/ontological-
veracity/aestheticisation-towards-ontology implications of prospective relative-ontological-
completeness 3 as of human limited-mentation-capacity-deepening 53 is blanked out as 
nondescript/ignorable—void ’), and rather tends to come at ‘dimensionality-of-sublimating’ 2
{<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation} induced self-consciousness 56 meaningfulness-and-teleology 100 infrastructure’ in a secondnatured positive-opportunism 9 disposition and so in reflecting
holographically-<conjugatively-and-transfusively> the ontological-contiguity 57 —of-the-
human-institutionalisation-process 6 ; explaining the inclination of all
<cumulating/recomposuring>-successive registry-worldviews/dimensions to be engrossed in a
<amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology —as-of-
nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>}
in
<amplituding/formative–epistemicity> totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag 32 difficultly recognising the idea of
prospective destructuring-threshold-{uninstitutionalised-threshold} /presublimating–desublimating-decisionality\rangle -of-ontological-performance -\langle -including-virtue-as-ontology\rangle ,
and wary of prospective transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity implications that can be instigated as of prospective ‘dimensionality-of-
sublimating \{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\} induced self-consciousness meaningfulness-and-teleology
infrastructure’. It is thus not odd that as of human emotional-involvement implications,
Socratic-philosophers universalising-idealisation and budding-positivists projected
meaningfulness-and-teleology infrastructure rather met initially with the antipathy of their
underpinning–suprasocial-construct and <amplituding/formative> wooden-language
{imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology -as-of–‘nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications>} and specifically had to face up respectively with the
value-construct conception of their temporal/sycophantic-sophistic presencing—absolutising-
identitive-constitutedness ontologically-flawed disparateness-of-conceptualisation-
<unforegrounding-disentailment,-failing-to-reflect–‘immanent-ontological-contiguity’ ‘>
whether with the Ancient-sophists or medieval-scholasticism pedants. We can further
appreciate the critical impact of the universalising-idealisation meaningfulness-and-
teleology infrastructure of the Socratic-philosophers and their successors as providing the
appropriate meaningfulness-and-teleology infrastructure for the Roman Empire and
subsequent religio-political developments unlike the case with say Ancient Egypt and Persia
whose non-universalising sectarian cults perpetual ideological conflicts ultimately sapped their
stability despite their technical advancement, and likewise Western enlightenment effectively
arose as of the induced meaningfulness-and-teleology infrastructure of budding-positivists,
with perverted consequences like annihilation of Native Indians in the New World and the
Transatlantic slavery rather arising as of their far-flung societies opportunistic activities
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 <-cumulating/recomposuring>-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 it can perfectly be argued that the apparent magnanimity of plutocrats as of a capitalistic economic value-distributive system ‘excessively skewed towards final product/service/financial delivery as-of-first-come-near-monopoly and institutionally-skewed-possibility-for recurring wealth accumulation’ while excessively overlooking/devaluing the return to massive public externalities/external-resources contributions to economic production such as public education, human and social development, infrastructure, basic research, technological research, etc. rather speaks of deficient social–value-construction, especially as such a system ‘priorly implied-and-justified inequity’ as of its occlusive ‘presencing—absolutising-identitive-constitutedness’ is geared towards propping special interests, warfare spending, anti-taxation, anti-immigration, trivial interest in global human development, co-opted media narrative, etc. as of a suboptimal social–value-construction). But this doesn’t cancel the fact that individuals throughout sublimating ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing->perspective–
ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> notwithstanding any disadvantaged ‘priorly implied-and-justified inequity’ for social–value-construction, intuitively cognisant of the pertinence of human transvaluation have elicited the underlying ontological-veracity/ontological-impertinence of their social-construct value-construction as of its supposedly coherent ontological-commitment <--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 infrastructural transvaluation so-implied as of notional–deprocrypticism or <amplituding/formative>notional–preempting—disjointedness-as-of-reference-of-thought appropriate 44 foregrounding—entailment (postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating-withdrawal,-eliciting-of: prospective-supererogation ’-in-reflecting–‘immanently-ontological-contiguity ’;–as-operative-notional–deprocrypticism); and so as the disparateness-of-conceptualisation,<unforegrounding-disentailment.–failing-to-reflect–‘immanently-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 as of a nihilistic disposition is de-mentatively/structurally/paradigmatically potently conducive/endemising/enculturating of its vices-and-impediments (as so-reflecting the grandest deeds of ontological-performance -<including-virtue-as-ontology>/morality/ethics/etc. of any given registry-worldview’s/dimension’s with regards to its ‘destructuring-threshold-(uninstitutionalised-threshold /presublimating–desublimating-decisionality)-of-ontological-performance -<including-virtue-as-ontology> dynamics of
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{104} \textit{universal-transparency} \textsuperscript{105} \langle \textit{transparency-of-totalising-entailing,-as-to-entailing-} \textit{amplituding/formative–epistemicity}\textsuperscript{45} \textit{totalising~in-relative-ontological-completeness} \rangle \textsuperscript{88} of supposedly coherent ontological-commitment \textit{implied—self-assuredness-of-ontological-good-faith/authenticity} \textsuperscript{66} \textit{postconverging–de-
mentating/structuring/paradigming} –as-being-as-of-existential-reality\textsuperscript{105} 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 \textit{universal-transparency} \textsuperscript{104} \langle \textit{transparency-of-totalising-entailing,-as-to-entailing-} \textit{amplituding/formative–epistemicity}\textsuperscript{45} \textit{totalising~in-relative-ontological-completeness} \rangle \textsuperscript{88} is muted and where such \textit{universal-transparency} \textit{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} \textsuperscript{33} of the prior registry-worldview/dimension

\textsuperscript{104} \textit{universal-transparency} \textsuperscript{105} \langle \textit{transparency-of-totalising-entailing,-as-to-entailing-} \textit{amplituding/formative–epistemicity}\textsuperscript{45} \textit{totalising~in-relative-ontological-completeness} \rangle \textsuperscript{88} is unmuted rather infused with ‘expected equity of all individuals for social–value-construction’ narrative(s). Basically, thus the reality of prospective social–value-construction critically arises as of the intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning induced originariness-parrhesia,–as–
spontaneity-of-aestheticisation with respect to the prospective human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, which when naively construed in \textsuperscript{100} \textit{presencing—absolutising-identitive-constitutedness} \textsuperscript{13} as of prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation
simply reflects the \textit{amplituding/formative–epistemicity}\textsuperscript{45} \textit{totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} \textsuperscript{33} of the prior registry-worldview/dimension

existentialising/contextualising/textualising-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 implies the elimination of human sovereignty and free-will but rather effective speaks of human-subpotency within existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression, so-construed as ‘human-subpotency ontological-performance –(including-virtue-as-ontology) within the full-potency-of-existence’s–sublimating–nascence-as-of-its-coherence/contiguity’; and specifically speaks as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility –(imbued-and–‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation), wherein within the absolute a priori framework that is existence, humankind can construe of existence
becoming/emanance manifestations allowing for human knowledge-reification and empowerment from the knowledge-reification within existence, with this in itself inducing a human reflexivity as of a human reflexive influence within existence (wherein for instance, a positivistic disease theory of bacteria and biological causation de-mentatively/structurally/paradigmatically induces a whole set of human existential disposedness of emancipatory and curative implications in existence as of human sovereignty and free-will, but also in the very first place the fundamental human existential disposedness at reference-of-thought-level to rational-empiricism/positivism is de-mentatively/structurally/paradigmatically conducive/preparatory for the possibility of such a positivistic disease theory of bacteria and biological causation to be construed by such humans).

This then speaks to the fact that ‘human sovereignty and free-will is deflated going by the ontological-veracity of human <amplituding/formative–epistemicity>totalising–thrownness-in-existence’ as of ‘the specific human-subpotency implications as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility –{(imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation)’; and so, as it applies to human knowledge-reification and empowerment from such knowledge-reification within existence as this defines human ontological-performance –{(including-virtue-as-ontology} reflected as of constructiveness-of-ontological-performance –{(including-virtue-as-ontology} and destructuring-threshold{(uninstitutionalised-threshold /presublimating–desublimating–
decisionality)}–of-ontological-performance’–{(including-virtue-as-ontology}. In this regards, the broader and more profound conception of human sovereignty and free-will as reflected by human <amplituding/formative–epistemicity>totalising–thrownness-in-existence is rather grounded in the reality that all humans come into existence as of an overall framework of
living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology within which the notion of human sovereignty and free-will then arises in the very first place; such that in many ways human sovereignty and free-will is collectively predicated to the social-setup social-functioning-and-accordance as of its implied supposedly coherent ontological-commitment <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 <including-virtue-as-ontology> (reflected as of constructiveness-of-ontological-performance <including-virtue-as-ontology> and destructuring-threshold {uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-performance <including-virtue-as-ontology>) towards the effective articulation of human sovereignty and free-will is actually one that involves, with respect to human limited-mentation-capacity: ‘the deferential-formalisation-transference overall and underlying social-setup conception of knowledge-reification and empowerment from such knowledge-reification as enabling the framework of living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology and then ‘the individual dimensionality-of-sublimating (<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-confoundedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) mental-disposition and expression’ within the former (and it is the latter that often comes to the mind when speaking of human sovereignty and free-will as ‘autonomy and independence of human disposedness’, while naively ignoring/overlooking the
projective-totalitative–implications-of-prospective–nonpresencing–for-explicating–ontological-contiguity successiveness of registry-worldviews/dimensions. The point here is that, ‘the individual dimensionality-of-sublimating

{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} mental-disposition and expression’ driving the deferential-formalisation-transference knowledge-reification and empowerment from the knowledge-reification as of ‘historiality/ontological-eventfulness /ontological-aesthetic-tracing

subsumed as of human-subpotency knowledge-reification and derived empowerment reflexivity in existence; and as apparent in the sciences, we can’t imply that we have a choice of gravity on earth as 6 m/s² rather than the existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression manifestation of 9.8 m/s² and our human sovereignty and free-will is then enabled reflexively with the latter and not the former where we develop and operate technology on that basis for instance, the same equally applies with respect to the social domain in other to avoid mere disparateness-of-conceptualisation,<unforegrounding-disentailment,-failing-to-reflect–‘immanent-ontological-contiguity’>. The conception of human sovereignty and free-will so-implied as of ‘the specific human-subpotency 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) basically underlies all human knowledge-reification whether with regards to philosophy as first-level ontology pertaining to ‘overall existence phenomenal appraisal of meaningfulness-and-teleology as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-human<amplituding/formative–epistemicity>totalising–purview-of-construal’ or with regards to second-level ontologies ‘specific epiphenomenon–(in-the-overall-ecstatic-existence-supervening-conflatedness) appraisal of meaningfulness-and-teleology as of <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal–as-intrinsic-reality/ontological-veridicality; differentiated by the fact that ‘overall existence phenomenal appraisal of meaningfulness-and-teleology across human generations as of cumulative reference-of-thought 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*90 is surprisingly
of high ontological-contiguity67 explaining the crossgenerational relative intelligibility of
philosophical meaningfulness-and-teleology100 (for instance the questions and answers/contemplations about the why and how of human existence phenomena from the very
first humans are just as relevant today even as of the differing contextual discernments, and so
with regards to virtue, value attribution, aesthetics, episteme and Being) while ‘specific
epiphenomenon—in-the-overall-ecstatic-existence-supervening-confalatedness15) appraisal of
meaningfulness-and-teleology100’ as of ‘reference-of-thought’85 devolving ‘relative-
ontological-incompleteness99/relative-ontological-completeness’

(sublimating–referencing/registering/decisioning,—as-self-becoming/self-
confalatedness /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*90 is of high
notional-discontiguity/epistemic-discontiguity—<shallow-supererogation—of-mentally-
yestheticised—preconverging/dementing—qualia-schema> explaining the unintelligibility of the
explanation of epiphenomena as contrasted crossgenerationally with various superstitious
beliefs in the past compared with modern-day science epiphenomenal explanations (for instance
with the appraisal of ‘health epiphenomena of existence’ as of 46historiality/ontological-
eventfulness17/ontological-aesthetic-tracing—<perspective–ontological-
normality/postconvergence-reflected—epistemicity-relativism⟩ ranging from perceptivity-as-
of-bad-omen, perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period,
perceptivity-as-of-failure-to-follow-the-heeding-of-the-Deity—or-failure-to-adhere-to-a-certain—
mysticism-or-failure-to-pay-reverence-to-an-ancestor, perceptivity-as-of-full-disease-and-
scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation, and
perceptivity-as-of-factoring-in-hermeneutically/reprojectively/supererogatingly/zeroingly:-
socioeconomic,-education,-information,-environmental,-gender-and-power-relations-issues-
underlying-healthcare-and-medical-delivery). Insightfully, the very essence of ‘overall
existence phenomenal appraisal of \(56\) meaningfulness-and-teleology\(^{100}\) as associated with
philosophical aspects (beyond the our artificial subject-matter divisions referring to aspect
where virtue, value, ontological principles and epistemic issues are of central concern) is one of
interpretation given that the ordinary human-framework-of-experiential-existence is ‘a directly
comprehensive and fulsome framework amenable to interpretation’ whereas ‘specific
epiphenomenon–(in-the-overall-ecstatic-existence-supervening-conflatedness\(^{13}\)) appraisal of
meaningfulness-and-teleology\(^{100}\) especially as of their unordinary human-framework-of-
experiential-existence like natural sciences while informed by ordinary human-framework-of-
experiential-existence background/sense-of-things further require and accentuate their
epiphenomenal manifestations (which are beyond ordinary human-framework-of-experiential-
existence) with the devising of experimentations (as providing the prolongation for human
interpretation capacity with respect to such epiphenomenal manifestations, as in reality even the
natural sciences are fundamentally interpretative as ‘specifically aphoristic/cogent/pointed
extensions of the underlying human philosophical interpretative disposition for knowledge-
reification\(^{7}\)’). 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 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/throwness-disposition,—as—reproducibility-of-aestheticisation as to the misunderstanding that experimentation should focus on the very critical epiphenomenal manifestations that are not amenable to the ordinary human-framework-of-experiential-existence as ‘a directly comprehensive and fulsome framework amenable to interpretation’. However, as of underlying human-subpotency sovereignty and free-will, what is definitely central to knowledge-reification is that it is grounded on human empowering reflexivity from prospective knowledge as of ‘ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression from such human-subpotency prior reproducibility—mathesis/motif/throwness-disposition’. This reflects the ontological-veracity that human sovereignty and free-will can only be construed in apriorising/axiomatising/referencing—of—existentialising/contextualising/textualising-contiguity—as of human <amplituding/formative—epistemicity>totalising—throwness-in-existence revealing the epistemic-impertinence of dispositions for ‘presencing—absolutising-identitive-constitutedness as wrongly implying human sovereignty and free-will supersedes existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression rather than the epistemic-veracity of difference-conflatedness—as-to-totalitative-reification—in-singularisation—<as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing>—as—veridical-epistemic-determinism <amplituding/formative—epistemicity>causality—as-to—projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating—ontological-contiguity of human meaningfulness-and-teleology. We can garner for instance that there is and has never been any truly ‘presencing—absolutising-identitive—
constitutedness\textsuperscript{13} of the sciences as often wrongly implied by science ideologues, but that scientists across-the-times have allowed existence-potency\textsuperscript{17}–sublimating–nascence,–disclosed–from-prospective-epistemic-digression to manifest itself in determining ontological-primemovers-totalitative-framework\textsuperscript{22}; 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\textsuperscript{23} implications in transforming the conceptualisation within any such specific subject-domains of scientific study as of their existencialising/contextualising/textualising-contiguity\textsuperscript{39} knowledge-reification\textsuperscript{82} 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{<as-to-perspective–ontological-normaley/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’>}’. A further twist to such a poor conception of human sovereignty and free-will in the social arises as of an improper appraisal of the ‘implications of deferential-formalisation-transference as being de-mentatively/structurally/paradigmatically both-intensional-and-extensional to the fulfilment of human sovereignty and free-will’. The fact is human sovereignty and free-will is more critically about its ‘fulfilment as of sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’ rather than ‘mere appearance-of-fulfilment usurping-the-sense of sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’. For instance, a plumber who draws up the costing for a plumbing job explaining to the customer what is advantageously entailed in a convincing manner (as of ‘mere appearance-of-fulfilment usurping-the-sense of sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’) as they fail to ensure that their professional assessment will truly resolve the technical issue (as they are just
looking to contract the job) is not really advancing the sovereign choice of the customer compared to another plumber who undertakes a candid professional assessment that may not sound advantageous with the customer (as they are more critically interested in the ‘fulfilment as of sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’) but does solve the technical issue; as any such customer in a deferential-formalisation-transference situation will most likely agree. Such operation of human sovereignty and free-will, beyond more or less simplistic social situations as the case highlighted above, is supposedly implied in the operation of all human institutions as of their inherent deferential-formalisation-transference proxy nature; but in many ways such a notion of ‘implications of deferential-formalisation-transference as being de-mentatively/structurally/paradigmatically both-intensional-and-extensional to the fulfilment of human sovereignty and free-will’ gets sunk with the increasing complexity and size of human institutions as to what such implications really are, and so especially as the idea of human sovereignty and free-will increasingly becomes abstracted and diffused in the overall social-construct and its institutions as so-associated with ‘the protraction of political and institutional performance, evaluation and accountability’ as reflective of human sovereignty and free-will. However, with regards to the latter as of social protraction of political and institutional action, the possibility of protracted human sovereignty and free-will while indirect comes to be increasingly associated with the sense of ‘equanimity/balance of institutions’ as to their expected ‘equanimity/balance of contending frameworks and policy frameworks as reflexive of socially-perceived commendation and disapprobation’, whether as garnered ‘politically from the equanimity/balance of competing policies and politics as from polling and/or polls trends’ and ‘professionally with the equanimity/balance of mainstream/conventional complementary professional policy-recommendations and professional practices’. The question about the effectiveness of such implied equanimity/balance as reflecting of human sovereignty and free-will is often raised critically
with regards to political and institutional performance particularly during crises. In many ways, 
the systemic interrelatedness of large institutions as to their complementary end purposes and 
practices, renders such an assessment of implied equanimity/balance rather de-
mentative/structural/paradigmatic to the overall politico-institutional system itself; and 
particularly so as in many ways the possibility of readjustment is much more practically 
instigated politically especially as with public institutions the individual manifestation of 
sovereign choice is much more rigidly tied to political action unlike the relative ability for 
direct disengagement from private entities. However, the fundamental fact that human 
sovereignty and free-will is ever always a question of the ‘transverse relation of all humans 
sovereignty and free-will in society’ inherently implies the underlying possibility for the 
undermining of human sovereign choice as of inherent social differentiation. Beyond 
transvaluation implications as of the broader overall ‘expected equity of all individuals for
social–value-construction’ in relative-ontological-incompleteness⁸⁄⁹/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>) <amplituding/formative–epistemicity>causality—as-to-
projective-totalitative–implications-of-prospective–nonpresencing,—for-explicating-
ontological-contiguity in reflecting holographically—<conjugatively-and-transfusively> the 
ontological-contiguity⁷—the-human-institutionalisation-process⁸; going by the 
phronesis/practicality as of our positivism–proscripticism 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–dementated/structured/paradigmed to default/revert into the interests of powerful groups and corporations with the support of increasingly astute, surreptitious and media-savvy political and economic think-tanks, as their media underhandedness in many ways foil the possibility for credible and effective public interest debate as of the distractedness of media reflexive anchoring on a stale, traditional, simplistic and increasingly irrelevant age-old left and right political narrative (and its derived politics and policies narratives) poorly reflecting the sophistication of the electorate that ‘doesn’t live in left and right worlds but a realistic world in want for solutions’! Strangely enough, such a media environment is now laden with public gurus holding outlandish views increasingly given the forum for their opinions (presented as reified-knowledge) not only in marginal media but mainstream media as well out of all proportion with the social and/or relevant expertising academic/professional resonance of such
ideas, and so as of the underlying pretence of freedom-of-speech; as the notion of freedom-of-
speech is increasingly being portrayed rather as the rationalising foundation for all sorts of
discreetly, whimsically/fancifully and strategically prejudiced influences on media orientation.
In this regards, the notion of freedom-of-speech as of such consequentially biased and
disproportionate representation undermining ‘equanimity/balance of contending frameworks
and policy frameworks as reflective of socially-perceived commendation and disapprobation’
(as thusly failing to advance human sovereignty and free-will as of deferential-formalisation-
transference implications), is increasingly becoming the unbecoming/undoing of the modern-
day democratic political process. Direct media surreptitious drumming-up of specific policy
stances and political movements have often interfered with political governance as with the tea-
party movement for instance; when considering how political orientations are ‘strategically
advanced/framed’ in the media at critical moments for upholding favourable political policies
or foiling unfavourable political policies while undermining sound analytic public debate. It is
no small wonder that a public opinion increasingly exposed to such media-driven ‘subterfuges’,
overlooking the age-old party politics narrative entrapment, has been turning to protest voting
as an expression of political disdain. Furthermore, the idea of human sovereignty and free-will
across all times is intimately tied down to human limited-mentation-capacity-deepening as to the
‘relative-ontological-incompleteness /relative-ontological-completeness

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

for knowledge-reification underlying sublimating historiality/ontological-
eventfulness /ontological-aesthetic-tracing–<perspective–ontological-
existence as ontologically-veridical (as it is the ‘totalitative epistemic-or-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—existentialising/contextualising/textualising-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’ (sublimating—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 that effectively and empirically underline sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing<-perspective—ontological-normalcy/postconvergence-reflected—'epistemicity-relativism'>; and so especially as it is often implied by a ‘naïve type of philosophising that the conception of human sovereignty and free-will can be abstracted outside existentialising/contextualising/textualising-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 existentialising/contextualising/textualising-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 implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ is both theoretically and empirically non-veridical, speaking more of the reality of power-grabbing/appropriating/usurpatory/arrogating implications than truly rational argumentations as of knowledge-reification implications. Such ‘human social-vestedness/normativity implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentations are often intimately associated with providing the ‘meaningfulness-and-teleology infrastructure for the powerful and vested-interests, and their insinuations of ‘human social-vestedness/normativity implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ as ‘outside existentialising/contextualising/textualising-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 existentialising/contextualising/textualising-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') operate on priorly established apriorising/axiomatising/referencing and inherently all apriorising/axiomatising/referencing purport to be as of existentialising/contextualising/textualising-contiguity thus subject to analysis as of ‘relative-ontological-incompleteness/relative-ontological-completeness (sublimating–referencing/registering/decisioning—as-self-becoming/self-conflatedness /formative–supererogating<-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence>) as to human-and-social–expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism as to their existential-reality veracity, such that fundamentally such ‘human social-vestedness/normativity’ 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’ 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 powergrabbing/appropriating/usurpatory/arrogating implications as of its apriorising/axiomatising/referencing that one human being has the right to own another human being (as actually not even the logical-dueness of such a ‘human social-vestedness/normativity<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation can arise from the perspective of relative-ontological-completeness as what is then implied from the relative-ontological-completeness perspective is the supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –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<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’). The proof that this is priorly ‘a power-grabbing/appropriating/usurpatory/arrogating implications of apriorising/axiomatising/referencing and not of veridical logical-dueness’ lies in the fact that for instance the Haitian slave revolters wouldn’t countenance the logical-dueness of any such implied logic of ‘human social-vestedness/normativity<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ underlying their enslavement but merely as of their relative-ontological-completeness perspective of apriorising/axiomatising/referencing undertake in revolt the unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring<as-to-preconverging-or-dementing–apriorising-psychologism> of any such implied slavery ‘human social-vestedness/normativity
<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’. This points to the reality that ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation do not truly escape the ontological prism as of existence being the absolute a priori, and rather speak of epistemic situations in epistemic-abnormalcy/preconvergence with the possibility for true causality implications to be drawn in relative-ontological-completeness as of ontological-primemovers-totalitative-framework construable ‘de-mentative/structural/paradigmatic implications of relative-ontological-completeness in superseding/overcoming/transcending human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness’. The confusion here arises because of the habituation of any such ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ which is then taken to be natural to the point of ‘forgetting/overlooking that it is underlied by apriorising/axiomatising/referencing power-grabbing/appropriating/usurpatory/arrogating implications’ to which even the weaker party might end up getting habituated to (over years, decades or centuries) as of little alternate existential choice and possibilities, and from which point a ‘presencing—absolutising-identitive-constitutedness’ false sense of logical-dueness as of ‘relative-ontological-incompleteness/relative-ontological-completeness’ (sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative—supererogating—<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>) as to human-and-social—expectations/anticipations—metaphoricity— as-rede-mentating/restructuring/reparadigming—psychologism may seem to
arise; but as with say the American civil war and the Haitian slave revolt, the reality that such implied ‘human social-vestedness/normativity\textsuperscript{<discretely-implied-functionalism>} implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ is rather of flawed apriorising/axiomatising/referencing power-grabbing/appropriating/usurpatory/arrogating implications is met not with logical-dueness and logical-engagement in wrongly validating any such apriorising/axiomatising/referencing but is rather meted with relative-ontological-completeness\textsuperscript{88} perspective supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of\textsuperscript{apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for– conceptualisation } in unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring\textsuperscript{<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\textsuperscript{87} 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\textsuperscript{<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\textsuperscript{87}; and so not as of a falsely implied logical-dueness and logical engagement that wrongly validate the relative-ontological-incompleteness\textsuperscript{99} apriorising/axiomatising/referencing of ‘human social-vestedness/normativity\textsuperscript{<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/measuring/instrument—the—for—conceptualisation—in-unaaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuring/instrument-invalidating-measuring—as-to-preconverging-or-dementing—apriorising-psychologism—of—such—implied—‘human social-vestedness/normativity—discretely-implied-functionalism’—implied—contract/political-arrangement-or-political-coercion/given-discrete-social—value-construction’—argumentation. In fact, such an interpretation about the ontological-veracity of ‘human social-vestedness/normativity—discretely-implied-functionalism’—implied—contract/political-arrangement-or-political-coercion/given-discrete-social—value-construction’—argumentation is not only relevantly undermined with respect to say highlighting the supposed weaker party perspective in such a framework of power-grabbing/appropriating/usurpatory/arrogating implications of apriorising/axiomatising/referencing but is equally undermined/subverted when conveniently so by the stronger party for instance in the case of the various allied powers of the second-world war overlooking Nazi scientists direct or indirect participation in war crimes on the rationale of strengthening themselves to ensure future security, and one can imagine the same with regards with many ad-hoc arrangements having to do with spying activities, etc.; thus pointing fundamentally to the ascendancy of the ontological implications of human limited-mentation-capacity as to human limited-mentation-capacity-deepening possibilities of relative-ontological-completeness analysis over the absolutising of ‘human social-vestedness/normativity—discretely-implied-functionalism’—implied—contract/political-arrangement-or-political-coercion/given-discrete-social—value-construction’—argumentation. Thus any such pretence that ‘human social-vestedness/normativity—discretely-implied—
functionalism implies contract/political-arrangement-or-political-coercion/given-discrete-social–value-constuction’ argumentation is absolute as of presentings—absolutising-identitive-constitutedness and not subject to prospective ‘relative-ontological-incompleteness/relative-ontological-completeness’

prospective-deprocrypticism-dissemination\textsuperscript{27} and thus the knowledge for that right mindset-as-of-prospective-deprocrypticism-dissemination\textsuperscript{27}). 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-\textless discreterely-implied-functionalism\textgreater 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\textsuperscript{88} in superseding/overcoming/transcending human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness\textsuperscript{89}’ and this is the very legitimation for any intellectualism purporting knowledge-reification\textsuperscript{27}. Ultimately, the very possibility for prospective knowledge-reification\textsuperscript{27} 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 \textsuperscript{80} presencing—absolutising-identitive-constitutedness\textsuperscript{13} inclinations for vested postures and interests poorly appreciating ‘relative-ontological-incompleteness /relative-ontological-completeness \textsuperscript{90}’.

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

aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,–in-perspective–
ontical-normalcy/postconvergence⟩} as to human-and-social–expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming–psychologism as of difference-conflatedness-as-to-totalitative-reification—in-singularisation 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 this
regards, one can appreciate the human sovereignty and free-will expansion drive of the
prospective knowledge-reification associated with the Socratic universalising philosophers,
budding-positivists/rational-empiricists and today’s postmodern critical thinkers emancipatory
meaningfulness-and-teleology infrastructure while on the other hand the prospective
dereification as reflected in ‘<amplituding/formative> wooden-language-{imbued—temporal–
mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing –
narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-
teleology } of non-universalising sophists’, non-positivising/non-rational-empiricist medieval
scholasticism pedants and todays manifestations of institutional-being-and-craft muddlement as
providing the ‘meaningfulness-and-teleology’ infrastructure for their respective present-day
vested postures and interests. The paradox here is that the lack of dimensionality-of-
sublimating ┃(<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
‘relative-ontological-incompleteness’/relative-ontological-completeness’
(sublimating–referencing/registering/decisioning–as-self-becoming/self-
conflatedness/formative–supererogating–<projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing–in-perspective–ontological-
normalcy/postconvergence>) as to human-and-social–expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming–psychologism’ is construed
as ‘more than just about direct re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-
intelligibilitysettingup/re-measuringinstrumenting in
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought’ as to wrongly imply that
human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is just of a
direct intemporal-as-ontological nature rather than truly involving both dimensionality-of-
sublimating
<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation] implications and secondnatured institutionalisation implications. That
is, the all-pervasiveness of the reality of human notional–firstnaturedness—temporal-to-
intemporal-dispositions–<so-construed-as-from-perspective–ontological-
normalcy/postconvergence> (as to temporal-to-intemporal individuations) regarding
ontological-performance<including-virtue-as-ontology> (as so-reflected 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) interjects-and-invalidate the
possibility of merely such intemporal-as-ontological dimensionality-of-sublimating
<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) construal of human transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity; thus implying ‘relative-ontological-
incompleteness’ /relative-ontological-completeness

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

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

(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology—as-of—‘nondescript/ignorable–void ’–with-regards-to-
prospective-apriorising-implications}>). This more effectively speaks to the fact that
‘dimensionality-of-sublimating–{<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} as
originariness-parrhesia,—as–spontaneity-of-aestheticisation’, instigative of the
‘inventing’/‘creating’ of the possibility for ‘prospective secondnatured institutionalisation as
prospective reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-
as of relatively-shallow-frame-of-elicited-positive-opportunism
-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of

\langle\text{amplituding/formative}\superscript{,}\text{de-mentativeness/epistemic-growth-or-conflatedness}\text{/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\text{ in such a way that is obviating and becomes homeless as to the apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)–conflatedness\textsuperscript{12} of dimensionality-of-sublimating\textsuperscript{2} \langle\text{amplituding/formative}\superscript{,}\text{supererogatory~de-mentativeness/epistemic-growth-or-conflatedness}\text{/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\text{ reflected in perpetuating/preserving the ontological-veracity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{57}—of-the-human-institutionalisation-process\textsuperscript{58}; and this ‘secondnatured-institutionalisation existence-potency\textsuperscript{58}–sublimating–nascence,-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
opportunism\textsuperscript{76}—of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,—in-
dimensionality-of-desublimating-lack-of—\{\textit{amplituding/formative}\}\textit{supererogatory—de-
mentativeness/epistemic-growth-or-conflicatedness /transvaluative-
ralionalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}\}' de-
mentatively/structurally/paradigmatically carries the possibility (as of its
apriorising/axiomatising/referencing-(of—existentialising/contextualising/textualising-
contiguity)—constitutedness\textsuperscript{13} epistemic stance in \textit{presencing—absolutising-identitive-
constitutedness\textsuperscript{13}}) for ‘prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation’,
instigative of the ‘inventing’/‘creating’ of the possibility for ‘prospective secondnatured
institutionalisation as prospective renewed reproducibility—mathesis/motif/thrownness-
disposition,–as—reproducibility-of-aestheticisation’ so-reflected in their existential
desublimation manifestation of \textit{wooden-language—\{imbued—
averaging-of-thought—\textit{as—to—leveling/ressentiment/closed-construct-of—meaningfulness-and-
teleology —as—of—‘nondescript/ignorable–void ’—with-regards-to-prospective-apriorising-
implications}\} or \textit{wooden-language—\{imbued—averaging-of-thought—
averaging-of-thought—\textit{as—to—leveling/ressentiment/closed-construct-of—meaningfulness-and-
teleology —as—of—‘nondescript/ignorable–void ’—with-regards-to-prospective-apriorising-
implications}\}} in
\textit{<amplituding/formative—epistemicity>totalising—self-referencing-
synergetising/circularity/interiorising/akrasiatic-drag }. Hence the need for prospective rede-
mentating/restructuring/reparadigming apriorising/axiomatising/referencing as of
\textit{<amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-
thought as from the instigation of dimensionality-of-sublimating
\{\textit{supererogatory—de-mentativeness/epistemic-growth-or-
conflicatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation}, as the latter as the intemporal—as-ontological de-
\langle\text{amplituding/formative}\rangle\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness }\text{/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\]
\] \]’ assumes a presencing—absolutising-identitive-constitutedness inclination in the ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency~sublimating–nascence, disclosed from prospective-epistemic-digression.

Thus this notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence (as to temporal to intemporal individuations) interjection invalidating the possibility of merely intemporal-as-ontological dimensionality-of-sublimating—
\[
\langle\text{amplituding/formative}\rangle\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness }\text{/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\]
mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) as prospective notional–deprocrypticism involves ‘superseding existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective with the integration of the necessary, abstract and non-eliciting-of-opportunism dispensing-with-immediacy-for-relative-ontological-completeness\(^{3}\)-by-reification\(^{2}\)/contemplative-distension\(^{2}\) into its secondnatured institutionalisation’ thus providing the de-mentative/structural/paradigmatic interlocking of notional–deprocrypticism\(^{5}\)meaningfulness-and-teleology\(^{10}\) with the ontological-contiguity\(^{4}\)—of-the-human-institutionalisation-process\(^{4}\) ‘re-inventing’/‘re-creating’ dimensionality-of-sublimating\(\text{\{<amplituding/formative> supererogatory–de-}

mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\}; as otherwise such supposedly prospective notional–deprocrypticism institutionalisation will in reality be just a complexification of our positivism/rational-empiricism institutionalisation were it to manifest a secondnatured incapacity for the ‘re-inventive’/‘re-creative’ preservation/sustaining/upkeep of\(^{11}\)deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought. The fact is the elucidation/resolving of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-

‘notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor has ever always been about the interplay of ‘immediacy of temporal-dispositions in existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective’ and ‘dispensing-with-immediacy-for-relative-ontological-completeness\(^{3}\)-by-reification\(^{7}\)/contemplative-distension\(^{6}\) as intemporal-disposition as intemporal-disposition’, wherein the former (beyond-the-consciousness-awareness-teleology\(^{10}\)<in-existential-
“presencing—absolutising-identitive-constitutedness”\textsuperscript{13}, wherein prospective base-institutionalisation implies the apriorising/axiomatising/referencing epistemic-abnormalcy/preconvergence\textsuperscript{19} of recurrent-utter-uninstitutionalisation, and the same applies to our positivism–procripticism as prospective\textsuperscript{17} deprocripticism–or–preempting—disjointedness-as-of reference-of-thought implies the apriorising/axiomatising/referencing epistemic-abnormalcy/preconvergence\textsuperscript{30} of our positivism–procripticism, even as no registry-worldview/dimension is preconvergingly–de-mentated/structured/paradigmed to construe of itself paradoxically as of such apriorising/axiomatising/referencing epistemic-abnormalcy/preconvergence\textsuperscript{30} where it is prospectively of preconverging/dementing\textsuperscript{19}–qualia-schema at its destructuring-threshold–\{uninstitutionalised-threshold\textsuperscript{10}/presublimating–desublimating-decisionality\}\textsuperscript{72}–of-ontological-performance\textsuperscript{72}–<including-virtue-as-ontology>; and this explains why the very essence of such metaphoricity\textsuperscript{57} of 'meaningfulness-and-teleology\textsuperscript{100} 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\textsuperscript{24}–\{<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\textsuperscript{30}–sublimating–nascence,–disclosed-from-prospective-

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


⟨amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation⟩, but so in a mismatch with ‘secondnatured-institutionalisation 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⟩; such that de-mentatively/structurally/paradigmatically the ontological-contiguity —of-the-human-institutionalisation-process, underlying the institutional-cumulation/institutional-recomposure—(as-to—historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’>}

of the
<cumulating/recomposuring>-successive registry-worldviews/dimensions in relative-ontological-completeness\(^7\), has always developed more or less accidentedly as to wrongly imply the requisite selfless projection of human dimensionality-of-sublimating\(^8\)

\(<\{<amplituding/formative>\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness } /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\}>\) as to construction-of-the-Self is only as critical when it enables the relatively-shallow-frame-of-elicited-positive-opportunism\(^1\) -of-low-intrinsic-attribute and-high-extrinsic-attribute-susceptibility,-in-dimensionality-of-desublimating-lack-of\(^2\)

\(<\{<amplituding/formative>\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness } /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\}>\) (as of prospective ‘secondnatured-institutionalisation existence-potency\(^3\)’-sublimating–nascence,-disclosed-from-prospective-epistemic-digression


\(<\{<amplituding/formative>\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness } /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\}>\) in coherently perpetuating priorly-and-prospectively the possibility

for human registry-worldview’s/dimension’s institutionalisation to arise in the very first place.

This explains in many ways temporal-dispositions to existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective over intemporal-disposition of dispensing-with-immediacy-for-relative-ontological-completeness\(^6\)-by-

reification\(^7\)/contemplative-distension across all the registry-worldviews/dimensions reflected in the repetitive succession of\(<\{<amplituding/formative>\text{wooden-language–(imbued–averaging-of-thought–<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and–}\}>\)
and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of

\langle amplituding/formative\rangle supererogatory-de-mentativeness/epistemic-growth-or-conflatedness \ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle' as of its temporal social-vestedness/normativity-<discretely-implied-functionalism> goes on recurrently (in its \langle amplituding/formative–epistemicity\rangle totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag )
in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity — of-the-human-institutionalisation-process to undermine prospectively the very dimensionality-of-sublimating \langle amplituding/formative\rangle supererogatory-de-mentativeness/epistemic-growth-or-conflatedness \ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle (from which it obtained its prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation) that carries possibilities for prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation for human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity; paradoxically, recurrently elevating the human mortal beyond existence-potency—sublimating–nascence,—disclosed-from-prospective-epistemic-digression implications as to the uninstitutionalised-threshold attendant framework of lack of social universal-transparency-<transparency-of-totalising-entailing,—as-to-entailing—<amplituding/formative–epistemicity\rangle totalising—in-relative-ontological-completeness }-or-understanding-of-ontological-primemovers-totalitative-framework—of-underlying-phenomena and institutional ascendancy as to flawed presencing—absolutising-identitive-constitutedness1, against which dimensionality-of-sublimating \langle amplituding/formative\rangle supererogatory-de-mentativeness/epistemic-growth-or-conflatedness \ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle has to recurrently prospectively re-enable the relatively-shallow-frame-of-elicited-positive-opportunism—of-low-intrinsic-attribution-and-high-extrinsic-
attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of\[\langle\text{amplituding/formative}\rangle\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\]\] for prospective ‘secondnatured-institutionalisation existence-potency\[\langle\text{uninstitutionalised-threshold /presublimating–desublimating-decisionality}\rangle\text{–of-ontological-performance}\[\langle\text{including-virtue-as-ontology}\rangle\text{given human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint},\text{and so for the latter to paradoxically prospectively become homeless as reflected with the}\[\langle\text{cumulating/recomposuring}\rangle\text{–successive registry-worldviews/dimensions}\[\langle\text{amplituding/formative}\rangle\text{wooden-language}\[\langle\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>}\rangle\text{. This protensive-consciousness analysis (as from the}\[\langle\text{amplituding/formative–epistemicity}\rangle\text{causality–as-to-projective-totalitative–implications-of-pressive-nonpresencing,-for-explicating-ontological-contiguity of prospective \text{deprocrypticism–or–preempting—disjointedness–as-of–reference-of-thought registry-worldview/dimension})\text{in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\[\langle\text{of-the-human-institutionalisation-process}\rangle\text{highlights that while in many ways such a conundrum}\]}}\]
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
\( \text{amplituding/formative} \)notional–preempting—disjointedness-as-of\(^{104} \) reference-of-thought of
base-institutionalisation, \(^{104} \)universalisation and our positivism/rational-empiricism, the
prospective possibility for notional–deprocrypticism registry-worldview/dimension \(^{84} \)reference-
of-thought is only imaginable/conceivable with the resolution of this specific underlying
‘conundrum of human registry-worldview’s/dimension’s institutionalisation formation
discrepancy/sundering’ as to human-subpotency–aporia/undecidability/dilemma/ought-
determinacy/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-determinacy/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–de-
mentating/structuring/paradigming/frame of human causative determination (underlying
causality as to ontological-primemovers-totalitative-framework)’, as so reflected in the
specific human-subpotency 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 the fact that human-
subpotency–aporia/undecidability/dilemma/ought-
determinacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-
to-intemporal-dispositions--so-construed-as-from-perspective–ontological-
normalcy/postconvergence–existentialism-form-factor is the underlying form-factor
recurrently preconvergingly/postconvergingly–de-mentated/structured/paradigmed/framed
across human living-development–as-to-personality-development, institutional-development–
as-to-social-function-development and Being-development/ontological-framework-expansion–
as-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-
teleology\textsuperscript{100} as ultimately reflected in reflecting holographically–conjugatively-and-
transfusively> the ontological-contiguity\textsuperscript{19}—of-the-human-institutionalisation-process\textsuperscript{8} of the
\textsc{cumulating/recomposuring}-successive registry-worldviews/dimensions\textsuperscript{54} reference-of-
thought–and– reference-of-thought\textsuperscript{35} devolving– meaningfulness-and-teleology\textsuperscript{100}, speaking
of successive recurrent thresholds of human self-surpassing—existentialism-form-factor,-in-
overcoming–notionally–collateralising-beholdening-protohumanity’–to–attain-sublimating-
humanity’–as-to-existence-potency ~sublimating–nascence,-disclosed-from-prospective-
epistemic-digression with regards to human ontological-performance\textsuperscript{12}–including-virtue-as-
onontology>-including-virtue-as-ontology up to ‘the given specific point of 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} where the human fails in
its capacity 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. The latter
is construed as ‘the-human-threshold-of–wooden-language\textsuperscript{4}<\textsuperscript{amplituding/formative}\textsuperscript{9} 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 living-development–as-to-personality-development
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) and leveling) speaking more precisely rather of (from an individuations basis of conception)
wooden-language-(imbued–averaging-of-thought)<as-to-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) as of
‘varying magnitudes/scales—as-to-successively-profound-rede-
mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-
ontologising/infrastructure-of–meaningfulness-and-teleology of prospective human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–
‘notional–firstnatures—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-
normalcy/postconvergence’—existentialism-form-factor’ (and so 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 in reflecting
holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-
human-institutionalisation-process <cumulating/recomposuring>-successive registry-worldviews/dimensions). Such a threshold construal of human ontological-performance-
<including-virtue-as-ontology> as to constructiveness-of-ontological-performance–
and destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality} of ontological-performance


(construed as of notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence) reflected rather as of ‘individualuations basis-of-analysis—as-can-be-reflected-with-individuations—as-being-the-occurrent-manifest-outcomes—of—the-individual—as-a-subpotency’ (as all human individuations can theoretically be manifested by all individuals at varying occasions even as specific individuals are more or less prone to the recurrence of specific individuations as to specific conceptual and contextual frames of contemplation) thus enabling ‘precision of conceptualisation and knowledge-reification implications’, and not individual basis-of-analysis—which-will-fail-to-construe—of—the-potent-variability—implications—of-the-individual—as-a-subpotency—subject—to—transformation—and—not—absolutely—deterministic—and—immuable—as—individuation—representations. Furthermore (even as prior ‘secondnatured-institutionalisation existence—potency—sublimating—nascence,—disclosed—from—prospective—epistemic-digression—epistemically—induced/constrained—reproducibility—motif—of—
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩) as to
human self-consciousness capacity for construction-of-the-Self in inducing the requisite
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of:
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—
conceptualisation of the <cumulating/recomposing>-successive registry-worldviews/dimensions underlying the ontological-contiguity—of-the-human-institutionalisation-process; as recurrently implied all along in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process with the circular conflicting paradox of human opened-construct-of—meaningfulness-and-teleology with regards to prospective originariness-parrhesia,—as—
spontaneity-of-aestheticisation and closed-construct-of—meaningfulness-and-teleology—as—
of—‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications in-
dimensionality-of-desublimating-lack-of ⟨<amplituding/formative>supererogatory—
dementativenss/epistemic-growth-or-conflatedness /transvaluative-
ratilising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation⟩. This in
many ways will explain the underlying conundrum as to the prospective originariness-
parrhesia,—as—spontaneity-of-aestheticisation associated with projecting prospectively the more
profound dispensing-with-immediacy-for-relative-ontological-completeness —by-
reification /contemplative-distension as to human self-consciousness capacity for
construction-of-the-Self to induce the required
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of:
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—
conceptualisation for prospective depocrypticism—or—preempting—disjointedness-as-of—
epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag

‘as the latter in its epistemic-abnormaley/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) 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' between such presencing—absolutising-identitive-constitutedness 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 <amplituding/formative>supererogatory–de-mentativenss/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation critical for prospective human self-surpassing—existentialism-form-factor—in-overcoming–‘notionally–collateralising-beholdening-protohumanity’–to–‘attain-sublimating-humanity’–as–to–existence-potency~sublimating–nascence, disclosed from prospective-epistemic-digression (as so-validated by the fact that we’ll effectively recognised that ‘supposedly constructing psychology’ on the effective <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of any of the <cumulating/recomposuring>successive registry-worldviews/dimensions presencing—absolutising-identitive-constitutedness of either recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation and universalisation–non-positivism/medievalism is effectively sub-ontological<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence’s–sublimating–nascence> but then go on to falsely imply the profoundness of thought as of the presencing—absolutising-identitive-

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(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvalutative-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—spontaneity-of-aestheticisation as reflected by the fact that our mere reproducibility—mathesis/motif/thrownness-disposition—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—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
\{\langle\text{amplituding/formative}\rangle\text{supererogatory-de-}
\text{mentativeness/epistemic-growth-or-conflatedness }\} /\text{transvaluative-}
\text{rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\}
that de-
mentatively/structurally/paradigmatically re-enables the possibility for humanity to arise (as of
human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally–collateralising-
beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-
potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
to
supersede human temporality''/shortness \{\langle\text{amplituding/formative}\rangle\text{wooden-language}\}
\{\text{imbued—averaging-of-thought}-\text{as-to-leveling/ressentiment/closed-construct-of–}
\text{meaningfulness-and-teleology }\} \text{as-of-’nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications}\}; 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 deprocrpytisicm/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’
\{\langle\text{amplituding/formative}\rangle\text{supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness }\} /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}\}, underlying prior \langle\text{cumulating/recomposuring}\rangle{-successive registry-
worldviews/dimensions destructuring-threshold-{\text{uninstitutionalised-
threshold } } /\text{presublimating–desublimating-decisionality}\}−of-ontological-performance−
\langle\text{including-virtue-as-ontology}\rangle. In more explicit terms, this ‘conundrum of
discrepancy/sundering in ontologisation/ontological-veracity/aestheticisation-towards-ontology
along human registry-worldview’s/dimension’s institutionalisation formation’ speaks to the
‘social-and-institutional-dissipative-integration of any human
originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation as to human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—'notional—firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>—existentialism-form-factor'; as so-reflected with the susceptibility to variedly teleologically-degraded ontological-performance—<including-virtue-as-ontology> in a ‘dynamic social and institutional conjugation of notional—firstnatures—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>’ that ends up ‘reconstruing any implied originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation in its very own terms as to the effectively manifest dynamics of institutional and social relations, constraints and performances’ that as of varying implicated stakes are not ‘necessarily absolutely tied-down’ to the abstract originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation even as such framework-for-idealising/transcending/sublimating is clearly or abstrusely the reference of social and institutional deferential-formalisation-transference. Thus the underlying reflex in considering human originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation as more or less fulfilled with a satisfactory theoretical-and-practicable-projected-outcome in many ways is naïve and incomplete as to when it is ‘wrongly predicated on a conception of the social and institutional as merely a passive framework of exquisite integration of abstract originariness/reifying/intellectualising—
pragmatic inclinations and notional-firstnatures—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—firstnatures—temporal-
to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-
normalcy/postconvergence>’—existentialism-form-factor, as the ‘dynamic social and
institutional conjugation of notional—firstnatures—temporal-to-intemporal-dispositions—
<so-construed-as-from-perspective—ontological-normalcy/postconvergence> ontological-
performance’—<including-virtue-as-ontology>—including-virtue-as-ontology at the
destructuring-threshold—{uninstitutionalised-threshold / presublimating–desublimating-
decisionality}—of-ontological-performance’—<including-virtue-as-ontology>’ speaks to the
susceptibility of the destructuring-threshold—{uninstitutionalised-threshold / presublimating–
desublimating-decisionality}—of-ontological-performance’—<including-virtue-as-ontology>
(addressed as of originariness-parrhesia—as—spontaneity-of-aestheticisation) to teleologically-
degraded ontological-performance’—<including-virtue-as-ontology> and more profoundly so
specifically with enculturated/endemised postlogism and conjugated-postlogism social and
institutional manifestations, and with regards to many social-stake-contention-or-confliction
circumstances of poor social and institutional accountability. Basically, the bigger point here is
that however the socially transformative implications as of prior
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-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-confledness
/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation⟩ idealising/transcending/sublimating; as a naïve and

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 \(\langle\text{amplituding/formative}\rangle\) wooden-language\(\langle\text{imbued—temporal—mere-form/virtualities/dereification /akrasiatic—drag/denatured/preconverging-or-dementing —narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology}\rangle\) (as to shiftiness-of-the-Self\(^{72}\) and corresponding \(^{56}\)meaningfulness-and-teleology\(^{100}\) implications) by itself provides ‘preparatory/foundational causation’ for existential-extrication-as-of-existentia-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 \(\langle\text{amplituding/formative}\rangle\) wooden-language\(\langle\text{imbued—averaging-of-thought—\langle\text{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology}\rangle—as-of—‘nondescript/ignoreable—void ’—with-regards-to-prospective-apriorising-implications}\rangle\), and as further surreptitiously enabled with sophistic/pedantic dispositions predisposed to articulate \(^{56}\)meaningfulness-and-teleology\(^{100}\) in terms eliciting human temporality\(^{99}/\)shortness but then of teleologically-decadent—as-in-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\) 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
\langle amplituding/formative\superscript{supererogatory/de-mentativeness/epistemic-growth-or-\textsuperscript{conflatedness}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle\rangle; as what marks out prospective deprocrypticism–or–preempting—disjointedness-as-of reference-of-thought is the necessity for the appropriate protracted self-consciousness as to deprocrypticism’s protensive–self-consciousness to overcome our human relatively-shallow-frame-of-elicated-positive-opportunum—of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,—in-dimensionality-of-desublimating-lack-of
\langle amplituding/formative\superscript{supererogatory/de-mentativeness/epistemic-growth-or-\textsuperscript{conflatedness}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle\rangle, and this ‘notionally protracted dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{85}—by-reification/contemplative-distension conception’ as of notional–deprocrypticism is what underlies the homeliness in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity\textsuperscript{77}—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
worldviews/dimensions institutionalisations. Thus, there is a direct relation between human-subpotency and existence-potency—sublimating-nascence—disclosed-from-prospective-epistemic-digression (so underlied as of 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), and this is effectively instigated/originated by the human capacity for dispensing—with-immediacy—for-relative-ontological-completeness—by-reification/contemplative-distension in its construction-of-the-Self with respect to prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. The underlying point here is that there is no inherent meaningfulness-and-teleology but rather as of the specific human-subpotency 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, however, the surreptitious and opportunistic temporal interpretations to exploit its positive consequences at one moment and to reject it the moment it prospectively challenges-us/puts-us-to-question as of prospective implications of living-development—as—to-personality-development, institutional-development—as—to-social-function-development and Being-development/ontological-framework-expansion—as—to—depth—of—ontologising-development—as—infrastructure—of—meaningfulness-and-teleology. The implication here is that all human knowledge is necessarily for-human-studies/for-human-constructs whether with regards to the
social or the natural sciences; as to the fact that all such knowledge is ever only referenced/registered/decisioned in the human consciousness (individual consciousness and collective consciousness respectively as to direct knowledge and indirect knowledge as of deferential-formalisation-transference implications) and functions to broaden-the-latitude-of-human-collective-consciousness with regards to human-subpotency- aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint in existence. The very possibility for prospective human knowledge generation thus calls for human dimensionality-of-sublimating \{(\text{amplituding/formative})\ \text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness} /\text{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 \{(\text{amplituding/formative})\ \text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness} /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation}\} speaking of true humanity projection for prospective secondnaturing institutionalisation (that goes on to broaden-the-latitude-of-human-collective-consciousness), and so over the wrongfully elicited self-satisfaction of sophistic/pedantic presencing—absolutising-identitive-constitutedness\textsuperscript{13} in existential-extrication-as-of-existential-unthought failing to address the universal implications of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. This underlying human knowledge-notionalisation is what speaks of the distinction between the physician and quack-doctor, the technician/engineer and the scammer, the intellectual and the sophist, etc. Critically, the former as involved in prospective
originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation bluntly profess that ‘human temporality’/shortness <amplituding/formative> wooden-language-{imbued—averaging-of-thought}<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—’nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications}>’ is in want for secondnatured knowledge and institutionalisation, and so as to the former human limited-mentation-capacity-deepening (as to the specifically cultivated arts/skills and time investment, and on the intimation that the implied deferential-formalisation-transference is so-validated as of the supposedly coherent ontological-commitment —<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—’nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications}>’ is
basically of competent judgment (notwithstanding the latter’s underlying banal framework as to
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\textsuperscript{77}/contemplative-distension\textsuperscript{76} is effectively about discouraging the possibility for
prospective humanity to manifest. But then this intellectualism and sophistry conundrum
underlying knowledge-notionalisation (as of prospective human living-development–as-to-
personality-development, institutional-development–as-to-social-function-development and
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-teleology ),
dementatively/structurally/paradigmatically marks all human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint as to ‘the
uninstitutionalised-threshold\textsuperscript{03} attendant framework of lack of social \textsuperscript{104} universal-
transparency\textsuperscript{10}—transparency-of-totalising-entailing-as-to-entailing-<amplituding/formative–
epistemicity>totalising~in-relative-ontological-completeness -or-understanding-of-ontological-primemovers-totalitative-framework\textsuperscript{23}-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–firstnatedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor, as to the possibility for genuine human reification\textsuperscript{87} 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\textsuperscript{39}—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 \textsuperscript{54} meaningfulness-and-teleology\textsuperscript{10} capable of reinventing/recreating and keeping the human at the driver seat rather than an object of unformulated/unthought-of driven existential emergence/becoming as of lopsided material/equipment/accoutrement sublimation over a ‘dreary blankness of consciousness’
(rather functioning to be attended-to and accommodated/unaccommodated by that lopsided material/equipment/accoutrement sublimation) as human consciousness is in want of its very own corresponding sublimation as to redefining the possibilities/potential for prospective humanity that can further broaden-the-latitude-of-human-collective-consciousness. Such ‘dreary blankness of consciousness’ (beyond-the-consciousness-awareness-teleology\(^{100}\)-<in-existential-extrication-as-of-existential-unthought>\(^{6}\)) is predicated upon and drags along the shiftiness-of-the-Self\(^{92}\) as from prior human stake-contention-or-confliction conceptualisation in a psychological entrapment of defining naiveties and complexes (so-construed in "presencing—absolutising-identitive-constitutedness\(^{13}\) as "historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’), and so towards humankind’s supposed future (as of living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^{56}\)); 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 \(^{47}\)historiality/ontological-eventfulness\(^{17}\)/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism'> relevant to \(^{17}\)deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought. Such historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition is fundamentally defined by a certain enduring reproducibility passivity and blankness of human social processes, wary of the implications of prospective renewal possibilities as the psychological entrapment constraints of historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition override prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation possibilities, and the prospect for the future is ever so tied down to the psychological entrapment of prior human
stake-contention-or-confliction framework that nullifies the possibility for renewal of humanity.

scholarship (especially when poorly constrained to existence-potency→sublimating→nascent→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-parrhesia,–as–spontaneity-of-aestheticisation’ over already set/established/determining prior reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation, and so failing to be responsive to the fact that human limited-mentation-capacity-deepening rather invokes prospective dimensionality-of-sublimating→amplituding/formative→supererogatory→de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation for re-originariness/re-origination (and as ever always such destructuring-threshold→uninstitutionised-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/shortness
wooden-language—{imbued—averaging-of-thought—<as-to-leveled/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
non-descript/ignorable—void—‘with-regards-to-prospective-apriorising-implications—⟩} as of
‘varying magnitudes/scales—as-to-successively-profound-redeemtating/restructurating/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 so in all situations particularly those poorly constrained to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression. Such that such ontologically-flawed presencing—absolutising-identitive-constitutedness becomes a psychological entrapment of an overwhelming presence hardly capable of profound re-originariness/re-origination but for its thresholding to the accrued historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition perception of temporal/shortness human stakes-contention-or-confliction framework; with the consequence that this mitigates the possibility to broaden-the-latitude-of-human-collective-consciousness off-the-beaten-path of historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition (as of living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology ) as to the relation with human lopsided material/equipment/accoutrement sublimation, as such a consciousness increasingly adopts a desublimation/gimmickiness rather than its very own sublimation in tandem with material/equipment/accoutrement sublimation. This is reflected with the increasing
remoteness/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-or-notional—projective-perspective of re-originariness/re-origination as implied with prospective deprocrypticism—or—preempting—disjointedness—as-of—reference-of-thought. Today, many agile initiatives allowing more or less for the expression of the human subject imaginary and so specifically with start-up entrepreneurship increasingly highlight that in many ways traditional social-and-institutional-frameworks-of—referencing/registering/decisioning are suboptimal conceptualisations of human consciousness sublimation possibilities as to their thoroughgoing beholdenness to ‘presencing—absolutising-identitive-constitutedness of meaningfulness-and-teleology given historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition’ bounded to prospective thresholds of passivity and blanking of human consciousness sublimation possibilities. In many ways because of poor appreciation of the ‘direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness \[88 \]
meaningfulness-and-teleology \[100 \] 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 \[100 \] <-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 \[56 \] meaningfulness-and-teleology \[100 \] 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 \[26 \]. Whereas historically the technological accessibility and proximity to the generalised human consciousness of such events \[7 \] like the invention of metal implements, the plough, writing, the printing press, etc. provided more profound possibilities for human consciousness sublimation in re-originariness/re-origination, beyond mere lopsided technological as of lopsided material/equipment/accoutrement sublimation in the framework of ‘a \[6 \] presencing—absolutising-identitive-constitutedness’-of—meaningfulness-and-teleology \[100 \] given \[4 \] historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition’ that passivises and blanks thus undermining/stifling the possibility for prospective \[4 \] historiality/ontological-
eventfulness\textsuperscript{27}/ontological-aesthetic-tracing-<perspective–ontological-normaley/postconvergence-reflected-‘epistemicity-relativism’>. While a traditional conception of human sublimating-over-desublimating social-and-institutional-constructs–of—meaningfulness-and-teleology\textsuperscript{49}—in-cumulation/recomposuring is often articulated as resting on ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ presencing—absolutising-identitive-constitutedness\textsuperscript{1}/constitutedness\textsuperscript{3} apriorising/axiomatising/referencing–conceptualisation perspective thus supposedly rendering irrelevant their analysis as of inherent ontological-veracity (as to supposedly coherent ontological-commitment\textsuperscript{5} <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\textsuperscript{12} of apriorising/axiomatising/referencing–conceptualisation as to existence-potency\textsuperscript{8}—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\textsuperscript{89} manifestation of human presencing—absolutising-identitive-constitutedness /constitutedness\textsuperscript{13} (as to \textsuperscript{4} 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–existentialising/contextualising/textualising-contiguity )—constitutedness\textsuperscript{13} and apriorising/axiomatising/referencing–(of–existentialising/contextualising/textualising-contiguity )—conflatedness\textsuperscript{12} of apriorising/axiomatising/referencing–conceptualisation (as to the successive relative-ontological-completeness\textsuperscript{88} registry-worldviews/dimensions adopted
human reference-of-thought

supererogatory acuity/perspicacity/astuteness/edginess/incisiveness of:
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 \textit{amplituding/formative–
nonpresencing,–for-explicating-ontological-contiguity} as to ontological-primemovers-
totalitative-framework\(^1\) that the ontological-veracity as of prospective ontological-
normalcy/postconvergence (as to supposedly coherent ontological-commitment \textit{implied–
self-assuredness-of-ontological-good-faith/authenticity} \textit{–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\(^3\)–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–\textit{discretely-implied-
functionalism}’ implied contract/political-arrangement-or-political-coercion/given-discrete-
social–value-construction’, rather in shallow \textit{amplituding/formative–
epistemicity–totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\(^3\)
presencing—absolutising-identitive-constitutedness\(^1\)/constitutedness\(^3\) of apriorising/axiomatising/referencing–conceptualisation (and not full-conflatedness\(^2\) of apriorising/axiomatising/referencing–conceptualisation with existence-potency ~sublimating–
nascence,-disclosed-from-prospective-epistemic-digression). Such prospective ontological-
normalcy/postconvergence epistemic-or-notional–projective-perspective of re-originariness/re-
origination is of the most profound \textit{amplituding/formative–epistemicity} causality
conceptualisation of human sublimating-over-desublimating social-and-institutional-
constructs–of–meaningfulness-and-teleology\(^1\)—in-cumulation/recomposuring as to human
limited-mentation-capacity-deepening\(^1\), that is, as driven as of dimensionality-of-
contiguity/epistemic-contiguity - <profound-supererogation > -of-mentally-

aestheticised-postconverging/dialectical-thinking –qualia-schema> of existence/existential-reality speaking of ontological-contiguity , whereas the presencing—absolutising-identitive-constitutedness / constitutedness of apriorising/axiomatising/referencing–conceptualisation implied from ‘human social-vestedness/normativity < discretely-implied-functionalism > implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ perspective are actually varying levels of notional-discontiguity/epistemic-discontiguity - <shallow-supererogation > -of-mentally-

aestheticised-preconverging/dementing –qualia-schema> in identitive-constitutedness as-

‘epistemic-totality ’-dereification -in-dissingularisation > <as-to-the-

disjointedness/disentailment-of presencing—absolutising-identitive-constitutedness > as-

flawed-epistemic-determinism speaking of their discreteness as not reflecting ontological-contiguity as from the ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective (since there are not in full-conflatedness of apriorising/axiomatising/referencing–conceptualisation as to existence-potency ~ sublimating–nascence,-disclosed-from-prospective-epistemic-digression imbued ontological-veracity). This 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-
priorising/axiomatising/referencing–as-so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-

faith/authenticity ~ postconverging–de-mentating/structuring/paradigmig ,–over-
desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~ preconverging–de-
mentating/structuring/paradigming’ (arising as from the very first/primordial existential
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/ignorable—void ’—with-regards-to-prospective-apriorising-implications}> } can be
observed with the traditional first peoples like the pygmies. As for instance the very basic
initiation of trading/exchange itself with the ‘other person’ as to the possibility of developing
community is as of human-subpotency ‘fatedness-of-sublimation-over-desublimation, to
existence-potency ~sublimating—nascence.—disclosed-from-prospective—epistemic—
digression (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 with a satisfactory trade/exchange item (and so with the very real possibility
that it might be taken without reciprocity out of ontological—bad—faith/inauthenticity—’), and so
as to their underlying correspondingly ‘instigatable/promptable ontological—good—
faith/authenticity or ontological—bad—faith/inauthenticity—’
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-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\}. This 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 ’ 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- existentialising/contextualising/textualising-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-implied-functionalism implied contract/political-
reification and contemplative-distension (and this effectively explains everything in ontological-contiguity and notional-contiguity/epistemic-contiguity —<profound-supererogation of 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’

of-existential-unthought> ). This point out that just as prior registry-worldviews/dimensions 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) rather implied their corresponding human-subpotency ontological-performance <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 equally implies its correspondingly more profound human-
subpotency ontological-performance <including-virtue-as-ontology> transcendental-
enabling/sublimating/supererogatory–de-mentativity reflexivity in ecstatic-existence with regards to the prospective ontological-veracity of deprocrypticism–or–preempting—
disjointedness-as-of reference-of-thought re-originariness/re-origination construction-of-the-
Self meaningfulness-and-teleology as to its psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring projection of prospective postconverging/dialectical-
thinking –qualia-schema (over our presencing—absolutising-identitive-constitutedness as 
reference-of-thought epistemic-or-notional–projective-perspective ontological-
normalcy/postconvergence (beyond any relative-ontological-incompleteness given registry-
worldview/dimension <amplituding/formative–epistemicity> totalising–self-referencing-
bound to overcome our positivism–procrypticism desublimating historicity-tracing—in-presencing–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-elicited-positive-opportunism—of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of...

\(<\text{amplituding/formative}>\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\>\). 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 historiality/ontological-eventfulness/ontological-aesthetic-tracing—

\(<\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism}>\). Desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition aestheticisation—and—aestheticisation-towards-ontology decoherencing-structure—of—meaningfulness-and-teleology—for-institutionalisation (as construed from the prospective notional—deprocrypticism ontological-normalcy/postconvergence epistemic-or-
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\(^{10}\)-for-institutionalisation (as from the ontological-normalcy/postconvergence epistemic-or-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\(^{17}\)/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\(^{10}\)-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-or-notional-projective-perspective) of desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition psychological entrapment with respect to the overall prospective sublimating historiality/ontological-eventfulness\(^{17}\)/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected—'epistemicity-relativism'> (which dementatively/structurally/paradigmatically seems to be entrapped/stifled in human taxingness-of-originariness). Effectively, human decoherencing-structure—of—meaningfulness-and-teleology\(^{10}\)-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\(^{10}\)-for-institutionalisation (as to ‘abstractly projected finality in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^{17}\)—of-the-human-
institutionalisation-process\(^{(55)\*}\) for prospective sublimating \(^{(46)\*}\) historiality/ontological-eventfulness\(^{(17)\*}\)/ontological-aesthetic-tracing\(<\text{perspective--ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>\), patently makes obvious what the true implications of prospective \(^{(17)\*}\) deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought project with respect to its dispensing-with-immediacy-for-relative-ontological-completeness\(^{(8)\*}\)/by-reification\(^{(87)\*}\)/contemplative-distension\(^{(26)\*}\) re-originariness/re-origination conceptualisation in relation to our present positivism–procrypticism aestheticisation–and–aestheticisation-towards-ontology as \(^{(56)\*}\) meaningfulness-and-teleology\(^{(100)\*}\). This is reflected in the projected underlying ontological-performance\(^{(82)\*}<\text{including-virtue-as-ontology}>\) divergent relation between \(^{(4)\*}\) historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition (as constrained to human taxingness-of-originariness as to: what has gone before aesthetically structures/paradigms distortedly the possibility for the later aestheticisation) and prospective \(^{(46)\*}\) historiality/ontological-eventfulness\(^{(17)\*}\)/ontological-aesthetic-tracing\(<\text{perspective--ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>. \(^{(17)\*}\) historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as implied at all uninstitutionalised-threshold \(^{(50)\*}\) is what underlies the notionally-collateralising inclination of human \(^{(56)\*}\) meaningfulness-and-teleology\(^{(100)\*}\) as of any given registry-worldview/dimension in relative-ontological-incompleteness\(^{(89)\*}\); speaking in reflecting holographically\(<\text{conjugatively-and-transfusively}>\) the ontological-contiguity—of-the-human-institutionalisation-process\(^{(58)\*}\) as ‘an overall human aestheticisation–and–aestheticisation-towards-ontology originariness-by-reproducibility-laddering effect’ for corresponding human consciousness sublimation. But then the implication of deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought as supposedly superseding human relatively-shallow-frame-of-elicted-positive-opportunism \(^{(17)\*}\) of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility\., in-dimensionality-of-desublimating-lack-of~
(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation), as to its ‘aspiring pureness of re-originariness/re-origination’, is effectively ‘a reconstrual in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process as to the obviating of its decoherencing-structure—of—meaningfulness-and-teleology-for-institutionalisation induced historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition (beyond the implications of taxingness-of-originariness as to: what has gone before aesthetically structures/paradigms distortedly the possibility for the later aestheticisation)’; such that the notional–deprocrypticism potential is ‘a wholly other of historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition’ as to the implications of its re-originariness/re-origination for prospective historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective–ontological-normality/postconvergence-reflected—epistemicity–relativism> beyond foregone aestheticisation—and—aestheticisation-towards-ontology in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process (in truly reflecting the ‘full human-subpotency potentiation’ as to the most profound human capacity for dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension). Its defining question is whether and how can the human reconstrue meaningfulness-and-teleology in re-originariness/re-origination beyond its trailing/dragging foregone aestheticised construal? This limitativeness of historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition is fundamentally an issue of human psychological entrapment ‘defining naiveties and complexes’ as to human shiftiness-of-the-Self as of its presencing—absolutising-identitive-constitutedness (construable abstractly as fundamentally subpar to human effectuation potential but for the fact that the psychological...
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–existentialising/contextualising/textualising-contiguity )—conflatedness’, thus inducing its notional-discontiguity/epistemic-discontiguity aestheticised–preconverging/dementing –qualia-schema> as to the fact that notional-contiguity/epistemic-contiguity <profound-supererogation -of-mentally- aestheticised–preconverging/dementing –qualia-schema> as to the fact that notional-contiguity/epistemic-contiguity <profound-supererogation -of-mentally-

Thus in the bigger scheme of things, the state of recurrent-utter-uninstitutionalisation
given supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-

in its epistemic construal of prospective base-institutionalisation–ununiversalisation, likewise the latter in its epistemic construal of prospective universalisation–non-positivism/medievalism, and likewise the latter in its epistemic construal of prospective positivism–procrypticism, and the latter as well in its epistemic construal of prospective deprocrypticism–or–preempting—disjointedness-as-of reference-of-thought; as so-reflected from the relative-ontological-completeness implied notional-contiguity/epistemic-contiguity –<profound-supererogation -of-mentally-
aestheticised–postconverging/dialectical-thinking –qualia-schema> as to perspective ontological-normalcy/postconvergence. In other words, (with regards to human living-development–as-to-personality-development or institutional-development–as-to-social-

rather as imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable as to their given historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition psychological entrapment (in notional-discontiguity/epistemec-discontiguity—<shallow-supererogation—of-mentally-


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

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


{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} recovery of notional-contiguity/epistemic-contiguity

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


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underlying the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} (with regards to the overall manifest ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} ‘human aestheticisation–and–aestheticisation-towards-ontology originariness-by-reproducibility-laddering effect’) contrastively speaks of a dimensionality-of-desublimating-lack-of \{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} that recurrently pops up in the <cumulating/recomposuring>-successive registry-worldviews/dimensions in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} (as to the implications of the lack of \{universal-transparency\textsuperscript{100}<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness \} of the-Good/understanding/knowledge-reification\textsuperscript{77}/ontological-prime-movers-totalitative-framework\textsuperscript{73}), 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{114} (beyond-the-consciousness-awareness-teleology\textsuperscript{110}–<in-existential-extrication-as-of-existential-unthought> ), so-reflected in 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\textsuperscript{114}\}; further speaking of the differentiation of these two dimensionalities as of originariness/mere-reproducibility, driveness/mere-function, sublimation/mere-gimmickiness, reification\textsuperscript{87}/mere-extrication, existential-thoughtfulness/mere-existential-unthoughtfulness, responsibility/mere-indulgence, antinihilism/mere-nihilism etc. in the face of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor. This highlights that the the epistemic-instigation of prospective notional–deprocrypticism contemplation is necessarily as of disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity\(^{69}\)–postconverging–de-mentating/structuring/paradigming\(^{70}\),–over–desublimating-deselectivity-of-ontological-bad-faith/inauthenticity\(^{64}\)–preconverging–de-mentating/structuring/paradigming\(^{65}\) as to existence-potency\(^{63}\)–sublimating–nascence,–disclosed-from-prospective-epistemic-digression\(^{3}\) and so before logical-dueness as to ontologically-valid language-as-of-dialogical-equivalence<as-to-psychologismic~apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)—conflatedness—in-self-becoming/self-conflatedness /formative–supererogating\(^{2}\) can even arise in the first place; explaining in many ways the ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective projecting of a dynamic differentiated transversality<for-sublimating–existential–eventuating/denouement>–of-affirmative-and-unaffirmative-disambiguated–‘motif-and-apriorising/axiomatising/referencing’ of human-subpotencies ontological-performance\(^{17}\)–<including-virtue-as-ontology> as to the selective-and-deselective determination of existence-potency\(^{13}\)–sublimating–nascence,–disclosed-from-prospective-epistemic-digression\(^{3}\) and so over the purported inherent human-subpotency/mortal perspective pre-eminence over the sublimating-over-desublimating implications of existence-potency\(^{17}\)–sublimating–nascence,–disclosed-from-prospective-epistemic-digression. Thus more than just about ‘prospective succession’ as to the <cumulating/recomposuring>-successive registry-worldviews/dimensions in reflecting holographically<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process (beyond just their mere secondnaturung reproducibility aestheticisation–and–aestheticisation-
ontology>’ at the uninstitutionalised-threshold \(^{103}\) of the relative-ontological-incompleteness \(^{10}\) (inducing its notional-discontiguity/epistemic-discontiguity \(^{11}\) of aestheticisation–aestheticisation-towards-ontology as meaningfulness-and-teleology \(^{10}\) with respect to prospective relative-ontological-completeness \(^{18}\) existence-potency \(^{15}\) sublimating–nascence, disclosed-from-prospective-epistemic-digression; even as any specific human presencing—absolutising-identitive-constitutedness \(^{13}\) (as of its social-stake-contention-or-confliction) is ‘susceptible to prospective desublimation/gimmickiness as to taxingness-of-originariness’, such that in many ways our present mental state of positivism–procrypticism historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition (and so with regards to human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of meaningfulness-and-teleology \(^{10}\) obviate human appreciation and cultivation of its prospective consciousness sublimation as of the prospective ‘historiality/ontological-eventfulness’ \(^{7}\) ontological-aesthetic-tracing-perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’ \(^{62}\) of deprocrypticism. Metaphoricity -of-aestheticisation—as-of-’dimensionality-of-sublimating’ \(<<\text{amplituding/formative}>\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transformetricity/anamnestic-residuality/spirit-drivenness–equalisation}\)–totalising-entailing-instigation, process, and outcome-of-re-originariness-of-aestheticisation’–in-preserving-notional-contiguity/epistemic-contiguity –by-the-given-redefining-prospective-epistemic-digression-implications-as-to-ontological-contiguity \(^{67}\) very much explains the diversification as to human-subpotency potential for social formation, modes-of-living, language-as-of-dialogical-equivalence as-to-psychologismic–apriorising/axiomatising/referencing-(of-

While it is human mental-aestheticisation—architectonically-consigning—aestheticised-perceptibility-and-disposition that underlies ‘de-mentation’ (supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing for mental-aestheticisation of 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

mentation—stranding-or-attributive-dialectics)
supererogatory acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referenceing for mental-aestheticisation of meaningfulness-and-teleology; the ontological-pertinence (as of ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective) of human mental-aestheticisation—architectonically-consigning—aestheticised-perceptibility-and-disposition rather abstractly lies in notionally-skewing towards bechancing-becoming—originariness/origination—as-to-


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performance\textsuperscript{72}<including-virtue-as-ontology> are priorly of bechancing-becoming—
originariness/origination–as-to—historiality/ontological-eventfulness\textsuperscript{72}/ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–'epistemicity–relativism’>—disinhibited-mental-aestheticising with regards to initially spontaneous ecstatic-existence epistemic-digression implications (as despite its implied taxingness-of-aestheticisation such an abstract perspective of bechancing-becoming—originariness/origination–as-to—historiality/ontological-eventfulness\textsuperscript{72}/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—procrysticism 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 )

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/infering—of—elucidation—outside—existentialising/contextualising/textualising-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-normaeley/postconvergence>) as to human-and-social—expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism’), as its advancing of authority here is rather more seminal than the requisite confident knowledge-reification and elucidation of true thought for justifying its deferential-formalisation-transference beyond its mere institutional pre-eminence, and ‘an alien exercise of supposed intellectualism’ that fails to truly engage with critiques as it is surreptitiously involved in extra-intellectualism rather than reify and argue/prove/disprove speaking of a political development that can only undermine true human knowledge-reification potential as all such posturing end up assuming a corresponding social-vestedness/normativity<discretely-implied-functionalism> role incapable of the requisite mental adventure for human consciousness sublimation as it is hardly bothered by the state-of-affairs of intellectual impotency it projects in the face of the conceptual and practical challenges of the social it construes as imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable (explaining in many ways such an pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—(blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—.<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness) supposed conception of the end of history that fails to account for the fact that the ‘end of any human minds’ is not the end of the ecstatic-existence possibilities of human consciousness sublimation as to existence-potency<sublimating—nascence,—disclosed-from-prospective—epistemic-digression as so-effectively pointed out by Baudrillard), and as eventually the tool of the sophist is wielded as to a supposedly intellectual approach that increasingly overlooks true
knowledge-reification work rather turning to the surreptitious eliciting of the
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag of human temporality/shortness
<amplituding/formative> wooden-language–{imbued—averaging-of-thought}<as-to-
leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology <as-of:
'nondescript/ignoreable–void '-with-regards-to-prospective-apriorising-implications} as it
hardly portrays the requisite dimensionality-of-sublimating
(<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) as of human self-surpassing—existentialism-form-factor,—in-
overcoming–'notionally–collateralising-beholdening-protohumanity’–to–‘attain-sublimating-
humanity’–as-to-existence-potency ~sublimating–nascence,—disclosed-from-prospective-
epistemic-digression in a stance that is oblivious to the recurrent need for metaphoricity
–as-of–dimensionality-of-sublimating
(<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation)--totalising-entailing-instigation,—process,—and-outcome-of-re-
originariness-of-aestheticisation’–in-preserving-notional-contiguity/epistemic-contiguity
–by-the-given-redefining-prospective-epistemic-digression-implications-as-to-ontological-
contiguity underlying the ontological-contiguity—of-the-human-institutionalisation-
process with regards to the fact that as of ‘their totalising-entailing
instigating/process/outcome conception’ defining/critical notions like democracy, independent
press, human sovereignty, social emancipation, etc. are increasingly losing their sparkle in want
for their prospective dimensionality-of-sublimating
(<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-

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conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle \over the \langle amplituding/formative\rangle \text{wooden-language-}(\text{imbued–}
\text{temporal–mere-form/virtualities/dereification } /\text{akrasiatic-drag/denatured/preconverging-or-dementing –narratives—of-the- reference-of-thought– categorical-
imperatives/axioms/registry-teleology }\rangle \text{now increasingly inducing sovereign}
disenfranchisement/swindling/corruption/dispossession. \text{But then the requisite human}
intellection sublation from our positivism–procrysticism \langle historicity-tracing—inner-
presencing–hyperrealisation/hyperreal-transposition (as from prospective ontological-
\text{normalcy/postconvergence notional–deprocrysticism perspective}) is reflected in the fact that
the true prospect of the notional–deprocrysticism imaginary/ideality as prospective
\langle \text{historiality/ontological-eventfulness } /\text{ontological-aesthetic-tracing-}<\text{perspective–ontological-
\text{normalcy/postconvergence-reflected-‘epistemicity-relativism’>} \text{will effectively have to be as of a}
variedly sublimating-humanity that humankind could generate crossgenerationally by its
dimensionality-of-sublimating \langle amplituding/formative\rangle \text{supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness } /\text{transvaluative-
\text{rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation})
ontological-faith-notion-or-ontological-fideism—\text{imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality} ‘\text{seeding promise of}
human-subpotency \text{ontological-performance’–<including-virtue-as-ontology>}
equivalence/correspondence with the full-potency-of-existence’s–\text{sublimating–nascence-as-of-its-coherence/contiguity} towards its potentiative-attainment of singularisation–<\text{as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing}> \text{projected epistemic-
immanence/veridical-epistemic-determinism, and so construed as of ‘ontologically-
uncompromised—referentialism notional–deprocrysticism emancipated}
apriorising/axiomatising/referencing/intellibilitysetup/measuringinstrument self-

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notional-deprocrypticism (as to our human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—(imbued-and-
hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human-subpotency-
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-
apriorising/re-axiomatising/re-referencing—conceptualisation)) is thus bound to induce a more profound consciousness implied as of the notional-deprocrypticism protensive-self-consciousness for overcoming dimensionality-of-desublimating-lack-of-
⟨<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation⟩ as to a much more profound notional-deprocrypticism imaginary/ideality projection (with regards to ‘varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming—frames-as-from-living,-
notional—firstnatures—temporal-to-intemporal-dispositions=<so-construed-as-from-perspective—ontological-
normacy/postconvergence’—existentialism-form-factor’). This is very much in line with the idea that every registry-worldview/dimension certainly has a conceptualisation of the notion of progress but such a conceptualisation is naively grounded on its presencing—absolutising-identitive-constitutedness (as it engages in the complexification of meaningfulness-and-teleology on the basis of its very same apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument it construes/reproduces as absolute) and fails to appreciate that it is rather by putting in question its supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—
conceptualisation as of the apriorising/axiomatising/referencing–psychologism that it then
aligns to existence-potency~sublimating–nascent, disclosed from prospective-epistemic-
digression; and so because the initiation by human limited-mentation-capacity of the
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of:
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument –for–
conceptualisation to reflect ecstatic-existence is of limited ontological-performance~
<including-virtue-as-ontology> such that inherently the human should be able to anticipate the
need for its limited-mentation-capacity-deepening as of re-motif–and–re-apriorising/re-
axiomatising/re-referencing/re-intelligibility/setup/re-measuring instrumenting so-explaining
dimensionality-of-sublimating {<amplituding/formative> supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}, as if the
human had absolute-mentation-capacity as falsely implied by presencing–absolutising-
identitive-constitutedness inclinations the very first humans will not
apriorise/axiomatis/reference meaningfulness-and-teleology as of recurrent-utter-
uninstitutionalisation but will directly attain prospective deprocrypticism–or–preempting—
disjointedness-as-of- reference-of-thought. In this regards, dimensionality-of-sublimating
{<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation} and dimensionality-of-desublimating-lack-of
{<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation} are intimately related respectively to ontological-good-
faith/authenticity enabling the possibility of human transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity) and ontological-bad-
faith/inauthenticity (assuming a desublimation/gimmickiness as to its perceived presencing social-stake-contention-or-confliction), and so beyond-the-consciousness-awareness-teleology -in-existential-extrication-as-of-existential-unthought. Prospective notional-deprocrypticism thus is ‘a projection beyond just about a deterministic supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for-conceptualisation’, but a fundamental grasp of the underlying 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{and 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\text{implications in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process (for prospective critical/decisive skewing towards dimensionality-of-sublimating-}\langle\text{amplituding/formative}\rangle\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}); as enabling ‘organic attainment’ of deprocrypticism—or-preempting—disjointedness-as-of-\langle\text{amplituding/formative}\rangle\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}, rather as to a mere and further complexification of our very same positivism/rational-empiricism manifestation of procrypticism—or-disjointedness-as-of-\langle\text{amplituding/formative}\rangle\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}, this is critical to broaden-the-latitude-of-human-
collective-consciousness so-implied as of the sublimation possibilities enabled by
dimensionality-of-sublimating—\(<\text{amplituding/formative}\sup re\text{geratory-de-
mentativeness/epistemic-growth-or-conflatedness} /\text{transvaluative-
ralionalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\>\) over the
desublimation/gimmickiness of dimensionality-of-desublimating-lack-of—\(<\text{amplituding/formative}\sup re\text{geratory-de-
mentativeness/epistemic-growth-or-conflatedness} /\text{transvaluative-
ralionalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness–equalisation}\>\). Interestingly, human rememoration/historical-recording is highly
skewed towards the rememorising/recording of ‘transvalutative sublimating-outcomes-of-
institutionalisation’ while overlooking the underlying ‘recurrent mental-orientations involved
contendingly as non-transvalutative/temporal and transvalutative/intemporal dispositons’ in
eventually producing the ‘transvalutative sublimating-outcomes-of-institutionalisation’.

‘Fatedness-of-sublimation-over-desublimation, to existence-potency ~sublimating–nascence,~
disclosed-from-prospective-epistemic-digression (in reflecting holographically-<\text{conjugatively-
and-transfusively}> the ontological-contiguity —of-the-human-institutionalisation-process ),
as from human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming ,–over–
desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-
mentating/structuring/paradigming ’, as the driver of the human-subpotency potentiating
existential becoming manifestation of sublimating-over-desublimating social-and-institutional-
constructs–of—meaningfulness-and-teleology—in-cumulation/recomposuring all along in
reflecting holographically-<\text{conjugatively-and-transfusively}> the ontological-contiguity—of-
the-human-institutionalisation-process (with regards to existence-potency~sublimating–
nascence,-disclosed-from-prospective-epistemic-digression); inherently implies that at any
given registry-worldview/dimension, its ‘transvaluative sublimating-outcomes-of-
institutionalisation’ tend to be construed as instigated as of the prior underlying
‘disseminative—sublimating-selectivity-of-ontological-good-
faith/authenticity\textsuperscript{69}~postconverging–de-mentating/structuring/paradigming\textsuperscript{70} mental-
orientation’ inducing the institutionalisation while ultimately ignoring/blanking-out the prior
‘disseminative—desublimating-deselectivity-of-ontological-bad-
faith/inauthenticity\textsuperscript{67}~preconverging–de-mentating/structuring/paradigming\textsuperscript{65} mental-
orientation’. The consequence of ignoring/blanking-out the prior ‘disseminative—
desublimating-deselectivity-of-ontological-bad-faith/inauthenticity\textsuperscript{67}~preconverging–de-
mentating/structuring/paradigming\textsuperscript{65} mental-orientation’ is that with regards to prospective
transcendental-enabling/sublimating/suberogatory–de-mentativity sublimating-over-
desublimating social-and-institutional-constructs–of–\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100}—in-
cumulation/recomposuring, dimensionality-of-sublimating\textsuperscript{65}
\langle\text{amplituding/formative} supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\rangle reflected in the ‘disseminative—sublimating-selectivity-of-
ontological-good-faith/authenticity\textsuperscript{69}~postconverging–de-mentating/structuring/paradigming\textsuperscript{70} 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\textsuperscript{65}
\langle\text{amplituding/formative} supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\rangle reflected in the ‘disseminative—desublimating-deselectivity-of-
ontological-bad-faith/inauthenticity preconverging-de-mentating/structuring/paradigming mental-orientation’ is unmemorated/unrecorded-and-unaccounted resulting in the prospectively induced ‘lacking-in-transvaluation relation with the sublimating-outcomes-of-institutionalisation’ (as to the reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology

<amplituding/formative> wooden-language-imbued—temporal–mere-

transfusively> the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68}—cumulating/recomposuring\textsuperscript{62}—successive registry-worldviews/dimensions uninstitutionalised-threshold\textsuperscript{3} implied notional-discontiguity/epistemic-discontiguity\textsuperscript{62}—shallow-supererogation\textsuperscript{67}—of-mentally-aestheticised–preconverging/dementing\textsuperscript{10}–qualia-schema (as rather failing to attain prospective notional-contiguity/epistemic-contiguity \textsuperscript{ profoun}d-supererogation\textsuperscript{97}—of-mentally-aestheticised–postconverging/dialectical-thinking\textsuperscript{20}–qualia-schema), in reflecting prospective ontological-contiguity\textsuperscript{67}: as to imply that ‘the dimensionality-of-desublimating-lack-of\textsuperscript{84}-(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness \textsuperscript{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}) of recurrent-utter-uninstitutionalisation’ = ‘the the dimensionality-of-desublimating-lack-of\textsuperscript{12}-(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness \textsuperscript{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}) of base-institutionalisation–ununiversalisation’ = ‘the the dimensionality-of-desublimating-lack-of\textsuperscript{14}-(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness \textsuperscript{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}) of notional–procrypticism’; so-construed as ‘the the dimensionality-of-desublimating-lack-of\textsuperscript{16}-(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness \textsuperscript{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}) of positivism–procrypticism’; so-construed as ‘the the dimensionality-of-desublimating-lack-of\textsuperscript{18}-(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness \textsuperscript{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}) of notional–procrypticism/notional–disjointedness-as-of\textsuperscript{19} reference-of-thought dimensionality’. The bigger point in contrasting the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process’s’s dimensionality-of-sublimating-
drivenness–equalisation) (as of ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting-of-existential-unthought, as reflecting prospective notional-contiguity/epistemic-contiguity \langle\text{profound-supererogation -of-mentally-}
\text{aestheticised-postconverging/dialectical-thinking –qualia-schema}\rangle\) and dimensionality-of-desublimating-lack-of \langle\text{amplituding/formative-supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\) (as of human-subpotency epistemic perspective, as it rather reflects prospective notional-discontiguity/epistemic-discontiguity \langle\text{shallow-supererogation -of-mentally-s}
\text{aestheticised–preconverging/dementing –qualia-schema}\rangle\) with regards to upholding/failing ontological-contiguity\(^6\) (as to existence-potency\(^6\)-sublimating–nascence,-disclosed-from-prospective-epistemic-digression), is effectively to reflect the idea that there is a more fundamental dimensionality issue involved in all human social-stake-contention-or-confliction in reflecting holographically-\langle\text{conjugatively-and-transfusively}\rangle\) the ontological-contiguity — of-the-human-institutionalisation-process\(^8\) (and particularly as it bears upon prospective notional–deprocrypticism as the ultimate de-mentative/structural/paradigmatic issue with regards to addressing prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint). This dimensionality issue in reflecting holographically-\langle\text{conjugatively-and-transfusively}\rangle\) the ontological-contiguity —of-the-human-institutionalisation-process\(^8\) can be reflected in the recurrent variance of ‘dimensionality-of-desublimating-lack-of \langle\text{amplituding/formative-supererogatory-de-}
\text{mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\) and dimensionality-of-sublimating \langle\text{amplituding/formative-supererogatory-de-}
\text{mentativeness/epistemic-growth-or-conflatedness /transvaluative-}
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation); as implied contrastively say with the-sophists/medieval-scholastics lack-of-dimensionality-of-
sublimating ⟨<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation⟩ and Socratic-philosophers/budding-positivists dimensionality-of-
sublimating ⟨<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
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-
epistematicity>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/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) (in existential-extrication-as-of-existential-unthought as of human-
subpotency epistemic perspective, as it rather reflects prospective notional-
discontiguity/epistemic-discontiguity <<shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing–qualia-schema>>); as reflected in the fact that the
supposed intellection of the non-universalising sophists, the medieval-scholastics and our
present pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<bramplituding/formative–epistemicity>totalising–in-relative-ontological-completeness>) ends
up in gimmickiness-of-thought (poorly-constrained or unconstrained to existence-
potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) skewing
towards an exercise of eliciting human temporality/shortness
<amplituding/formative> wooden-language—{imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
‘nondescript/ignorable–void ’—with-regards-to-prospective-apriorising-implications>}
with respect to social-stake-contention-or-confliction rather than true knowledge-reification
and human emancipating conception that faces prospective human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint with the
requisite dispensing-with-immediacy-for-relative-ontological-completeness~by-
reification\textsuperscript{a}/contemplative-distension\textsuperscript{b} (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{c}/shortness

\textlangle\textlt{amplituding/formative}\rangle wooden-language-{\textlt{imbued—averaging-of-thought}<as-to-

leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-

'nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}). In this

regards, this author construes such gimmicky pretences of intellection in our 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\textsuperscript{d}/~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\(^7\)/shortness <amplituding/formative> wooden-language\(\text{s}\)\(\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{
non-positivism/medievalism and prospectively in our positivism-procrypticism, then the de-mentative/structural/paradigmatic possibilities in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process wouldn’t be possibile. Such 56 meaningfulness-and-teleology 100 in existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective as to dimensionality-of-desublimating-lack-of 〈<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation⟩ rather speaks of a parasitising conception of intellection that warrants that by some miracle the possibility of human sublimation induced as of dispensing-with-immediacy-for-relative-ontological-completeness—by-reification 87 /contemplative-distension 76 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 〈amplituding/formative> wooden-language—{imbued—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 many ways, this dimensionality-of-desublimating-lack-of 〈<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation⟩ explains a poor inclination-or-capacity to effectively interpret the projected 56 meaningfulness-and-teleology 100 of many a past thinker as to presencing—absolutising-identitive-constitutedness institutional and social-vestedness/normativity 〈discretely-implied-functionalism〉〈amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiac-drag that naively think that being at the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process inherently grants epistemic-
profundity (not factoring that this is not necessarily the case with overall existence beholden frameworks which can actually suffer intellectual regression) unlike the case with epiphenomena as in the science domains (as providing the prolongation for human interpretation capacity with respect to epiphenomenal manifestations outside ordinary existential sublimation manifestations). In this regards, we can appreciate that the strong predictive constraining in many a natural science domain (as strongly constrained to existence-potency\(^{38}\)~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) induces the manifestation of sublimating thought as from induced requisite cogency of knowledge-reification\(^{87}\) (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\(^{87}\) (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\(^1\) wherein for instance in the physics domain-of-study at the beginning of the 20\(^{th}\) 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\(^{38}\)~sublimating–nascence,-disclosed-from-prospective-epistemic-digression), as of ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting-of-existential-unthought; whereas in many a blurry domain-of-study, disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity\(^{67}\)> tens 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\(^7\))
sublimating-over-desublimating implications of existence-potency\(^8\)–sublimating–nascent,–
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 \(\langle\text{implied}\rangle\)
self-assuredness-of-ontological-good-faith/authenticity \(\sim\) postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality\(\rangle\) 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/inferring-of-elucidation-outside—
existentialising/contextualising/textualising-contiguity\(^9\) without the defining
\(\langle\text{amplituding/formative–epistemicity}\rangle\) totalising/circumscribing/delineating
existentialising/contextualising/textualising-contiguity\(^9\) \langle\text{foregrounding—entailment}\rangle
(postconverging–narrowing-down–sublimation-as-to–existence—as-sublimating-withdrawal,–
eliciting-of-prospective-supererogation –in-reflecting–immanent-ontological-contiguity \(\rangle\);
as-operative-notional–deprocrypticism) in elucidating ontological-contiguity \(\langle\text{as-from–}
prospective-ontological-normalcy/postconvergence-epistemic-or-notional–projective-
perspective\rangle\) as to the lack or poor predicative-effectivity–sublimation–as-to-underlying–
ontological-commitment \(\langle\text{implied—self-assuredness-of-ontological-good–}
faith/authenticity \(\sim\) postconverging–de-mentating/structuring/paradigming –as-being-as-of-
existential-reality\rangle\) induced constraining knowledge-reifying-and-empowering
conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications leading to a social-vestedness/normativity-<discretely-implied-functionalism> reflex rather than ontological elucidation reflex. Such an approach is often projected contradictorily as methodologically emulating the natural sciences on the one hand but on the other hand implying that the knowledge-reification\(^7\) 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 \(\langle\)imbued-and-

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

epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-
apriorising/re-axiomatising/re-referencing—conceptualisation\rangle\) to epistemically come to terms with the absolute a priori that is existence as the ontological as to the overall-ecstatic-existence-supervening-conflatedness\(^7\). 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\(^7\) 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


‘enlightening’ human-subject-emancipatory-relativism-driven-recomposuring-constructivism—towards-singularisation<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing>’; as the ontological inherently permeates all social and cultural frameworks so-reflected as of their underlying supposedly coherent ontological-commitment<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—dementating/structuring/paradigming —as-being—as-of-existential-reality> thus inducing the possibility for prospective transcendence-and-sublimity/sublimation/supererogatory—dementativity when any of its given meaningfulness-and-teleology is discovered/shown not to be ontologically veridical leading to its effective human limited-mentation-capacity-deepening. Such that all human social or cultural frameworks are construable as of ‘relative-ontological-incompleteness’/relative-ontological-completeness


‘enlightening’ human-subject-emancipatory-relativism-driven-recomposuring-constructivism—towards-singularisation<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing>’; and the idea of such ‘relative-ontological-incompleteness’/relative-
ontological-completeness \{sublimating-referencing/registering/decisioning,-as-self-
becoming/self-conflatedness/formative–supererogating<-projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–
ontological-normalcy/postconvergence\} as to human-and-social–expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming–psychologism'' is not about
the subjugation of the state of relative-ontological-incompleteness but quite the contrary as
the state of relative-ontological-completeness (as to its true human self-surpassing—
existentialism-form-factor,-in-overcoming-'notionally–collateralising-beholdening-
protohumanity’-to-’attain-sublimating-humanity’-as-to-existence-potency ~sublimating–
nascence,-disclosed-from-prospective-epistemic-digression to supersede human
temporality/shortness <amplituding/formative> wooden-language\{imbued—averaging-of-
thought<-as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-
as-of-'nondescript/ignorable–void -with-regards-to-prospective-apriorising-implications>\}
implies an ‘emancipating attitude/mental-disposition/care–and–episteme ’ in relation to ‘the
other’ that is in the state of relative-ontological-incompleteness. Interpreting the historical
failures associated with colonising or slaving or otherwise-exploitative-or-exterminating
societies (as in the specific case of positivism/rational-empiricism technical and scientific
development it inevitably implied the coming-together/encountering/meeting of societies
worldwide), to then imply such a notion of ‘relative-ontological-incompleteness’/relative-
ontological-completeness\{sublimating-referencing/registering/decisioning,-as-self-
becoming/self-conflatedness/formative–supererogating<-projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–
ontological-normalcy/postconvergence\} as to human-and-social–expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming–psychologism’” is irrelevant is
rather a nuancing error that fails to assess/evaluate that the more critical issue had to do with
'the appropriate emancipating attitude/mental-disposition/care–and–episteme’ as effectively and paradoxically such a lack of nuancing can then lead to the interpretation that such historical failures should equally be the unavoidable expectation prospectively in analogous circumstances of socio-cultural disparity of societies, rather than interpreted to mean the prospective need for the requisite human knowledge-reifying and empowering reflexivity of appropriate human emancipating attitude/mental-disposition/care–and–episteme’ in the relationship between the state of relative-ontological-completeness and the state of relative-ontological-incompleteness\(^\text{10}\). Such a wrong interpretation arises as to lack-of—

\[\text{growth-or-conflatedness}^{11}/\text{transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness}\]

(reflecting mere reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation) that fails to make a nuance between on the one hand \(\text{historicity-tracing}–\text{in-presencing}–\text{hyperrealisation/hyperreal-transposition implications as to the ‘human social-vestedness/normativity}^{12}<\text{discretely-implied-functionalism}\)\(\) implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction \(\text{presencing–}\)

\(\text{absolutising-identitive-constitutedness}^{13}\) identitive-constitutedness as–‘epistemic-totality’

dereification\(^{14}\)-in-dissingularisation as-to-the-disjointedness/disentailment-of–presencing–

absolutising-identitive-constitutedness > as-flawed-epistemic-determinism

in

\[\text{amplituding/formative–epistemicity}\] totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag \(\) explaining the historical failures and on the other hand \(\text{historiality/ontological-eventfulness}^{15}/\text{ontological-aesthetic-tracing}\)

\[\text{perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’}\]

implications as to ‘existence-potency\(^{16}\)–sublimating–nascence,–disclosed-from-prospective-
epistemic-digression given difference-conflatedness as-to-totalitative-reification

\(\text{in-singularisation}<\text{as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing}\)

-as-
veridical-epistemic-determinism as to enlightening human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation as to the nondisjointedness/entailment-of-prospective nonpresencing reflected causality as to projective-totalitative-implications-of prospective nonpresencing, for explicating-ontological-contiguity as to ontological-primemovers-totalitative-framework that speaks to the ontologically-veridical and appropriate human emancipating attitude/mental-disposition/care and episteme. Such a wrong interpretation actually falls back into prospectively disenfranchising and undermining the emancipation of the state of relative-ontological-incompleteness prospectively as to its human inevitability stance poorly cognisant of the implications of the specific human-subpotency 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 (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
\[<\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating}
\text{existentialising/contextualising/textualising-contiguity}^{9}\text{foregrounding—entailment}^{4}\]
\{(postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating-withdrawal–
eliciting-of-prospective-supererogation ‘-in-reflecting–‘immanent-ontological-contiguity ‘;
\text{as-operative-notional–deprocrypticism}) \text{ in elucidating ontological-contiguity}^{<}\text{as-from–}
\text{perspective–ontological-normalcy/postconvergence-epistemic-or-notional–projective–}
\text{perspective}>’ \text{ and so as of the ‘internally implicited epistemic reflection of natural sciences
sublimating ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing-}<\text{perspective–}
\text{ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’}>’ \text{ in the sense that
‘scientists never-and-have-never really started scientific knowledge-reification’}
\text{apriorisingly/axiomatisingly/referencingly—as-from-scratch/as-from-zero}>{\text{(wrongly-implying–}
\text{no-human-limited-mentation-capacity-deepening -implications-of–re-motif-and–re–}
apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-
\text{measuringinstrumenting-as-so-reflecting– historiality/ontological-eventfulness }/\text{ontological–}
aesthetic-tracing-}<\text{perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity–}
\text{relativism’}>\text{, as-if-thereby-directly-producing-the-absolute-state-of-the-art-outcomes’ but
rather the inherent ‘education of scientists as from basic notions while making reference to past
scientists momentous contributions up to the state-of-the-art outcomes’ is the equivalent of
‘natural sciences own sublimating ‘historiality/ontological-eventfulness’/ontological–
aesthetic-tracing-}<\text{perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity–}
\text{relativism’}> \text{as re-motif–and–re-apriorising/re-axiomatising/re-referencing/re–}
\text{intelligibilitysettingup/re-measuringinstrumenting construct’ (as of past, present and future
projections of scientific sublimating ‘historiality/ontological-eventfulness’/ontological–}
aesthetic-tracing-}<\text{perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity–}
\text{relativism’}>\]
desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-
mentating/structuring/paradigming`; as reflecting successive sublimating
historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-
normaley/postconvergence-reflected–‘epistemicity-relativism’> contributions of cohorts of
scientists (not to be contemplated/construed as to a relic/artifactual traditional conception of
history as of historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition
ontologically-impertinent implications of re-originariness distorting) which are ‘historically
alive/living’ (as of the ‘historiality/ontological-eventfulness /ontological-aesthetic-tracing<
perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’> selectivity/deselectivity of human posited underdetermined natural sciences constructs,
conceptualisations and theories as to existence constrained transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity as knowledge-reification in a
foregrounding—entailment<postconverging–narrowing-down–sublimation-as-to–
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation –in-
reflecting–‘immanent-ontological-contiguity ’;–as-operative-notional~deprocrypticism)
dynamics leading to the natural sciences state-of-the-art outcomes while excluding
disparateness-of-conceptualisation<unforegrounding-disentailment,-failing-to-reflect–
‘immanent-ontological-contiguity ’>) reflected as part and parcel of the present state-of-the-art
elucidative notional-contiguity/epistemic-contiguity <profound-supererogation -of-mentally-
aestheticised–postconverging/dialectical-thinking –qualia-schema> and the prospective state-
of-the-art elucidative notional-contiguity/epistemic-contiguity <profound-supererogation -
of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema>, as to
‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
existentialising/contextualising/textualising-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>’. This insight (as of present state-of-the-art elucidative notional-

contiguity/epistemic-contiguity <profound-supererogation -of-mentally-
aestheticised–postconverging/dialectical-thinking –qualia-schema> and the prospective state-
of-the-art elucidative notional-contiguity/epistemic-contiguity <profound-supererogation -
of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema> as to

‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
existentialising/contextualising/textualising-contiguity <foreshortening—entailment
(postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation ’-in-reflecting-‘immanent-ontological-contiguity ’;−

as-operative-notional–deprocrypticism) in elucidating ontological-contiguity <as-from-

prospective-ontological-normalcy/postconvergence-epistemic-or-notional–projective-
perspective>’) is equally pertinent with respect to the ontological-veracity of the social but for

the confusion induced by its blurriness (unlike in the natural sciences where the constraint of

predicative-effectivity–sublimation-{as-to-underlying,-ontological-commitment <implied−
self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality> ) ‘naturally/intuitively’
guides the scientist in its directly operational purpose without overly needing to epistemically

explicit the underlying successive projections of its past, present and prospective sublimating

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

normalcy/postconvergence-reflected–‘epistemicity-relativism’> as so-required in the social
domain, and as herein explicated with the ontological-contiguity <of-the-human-
institutionalisation-process<elucidative notional-contiguity/epistemic-contiguity <profound-

"
supererogation -of-mentally-aestheticised-postconverging/dialectical-thinking -qualia-
schema> <cumulating/recomposuring>-successive registry-worldviews/dimensions difference-
conflatedness -as-to-totalitative-reification\footnote{\textsuperscript{17}} -in-singularisation<-as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing\footnote{\textsuperscript{16}} -as-veridical-epistemic-
determinism dimensionality-of-sublimating \{\langle amplituding/formative\rangle supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\}
implications, and as reflected with the specific dimensionality-of-sublimating \{\langle amplituding/formative\rangle supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\} insights about \footnote{\textsuperscript{15}} universalising-idealisation thinkers and budding-
positivists). The idea of ‘logically’ conceptualising the social
apriorisingly/axiomatisingly/referencingly—as-from-scratch/as-from-zero\{wrongly-implying-
o-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 \footnote{\textsuperscript{14}} historicity-tracing—in-presencing–hyperrealisation/hyperreal-
transposition as to the distorting epistemic implications of human limited-mentation-capacity
induced presencing—absolutising-identitive-constitutedness\footnote{\textsuperscript{1}}) makes the critical flaw of
ignoring that such ‘a reference of conceptualisation/conception’ manifests its very own
‘apriorising/axiomatising/referencing defect of ontological-performance’ -<including-virtue-as-
ontology>' as to its \footnote{\textsuperscript{13}} presencing—absolutising-identitive-constitutedness\footnote{\textsuperscript{1}} , that then fails to
reflect the true social sublimating \footnote{\textsuperscript{12}} historiality/ontological-eventfulness\footnote{\textsuperscript{17}}/ontological-aesthetic-
tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> (as overall and defining ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating existentialising/contextualising/textualising-contiguity\(^{39} \ ^{44}\) 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) in elucidating ontological-contiguity -<as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional–projective-perspective’), especially as it turns a blind eye to its more profound human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. Thus failing to allow existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation <as-to-perspective–ontological-normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’> and true transcendental signifier (going by the sublimating-over-desublimating implications of existence-potency—sublimating–nascence,-disclosed-from-prospective-epistemic-digression) to epistemically enlighten the social sublimation process (as it is existence that enables without ever giving any reasons as existence is the effective reason and the human that epistemically adjust to it for sublimation) as to the social historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> transcendental-enabling/sublimation insights of prior, present and prospective ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating existentialising/contextualising/textualising-contiguity\(^{39} \ ^{44}\) 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) in
normalcy/postconvergence-reflected-‘epistemicity-relativism’⟩, as-if-thereby-directly-producing-the-absolute-state-of-the-art-outcomes (and as the social is permeated with historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition as to the distorting epistemic implications of human limited-mentation-capacity induced presencing—absolutising-identitive-constitutedness). Such a critical epistemic and true knowledge-reification implications flaw arises because of the failure in grasping the ‘projective implications’ of human limited-mentation-capacity (as to ‘human limited-mentation-capacity-deepening’; when ‘logically’ conceptualising the social apriorisingly/axiomatisingly/referencingly—as-from-scratch/as-from-zero{(wrongly-implying-no-human-limited-mentation-capacity-deepening -implications-of–re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-as-so-reflecting–historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normaley/postconvergence-reflected-‘epistemicity-relativism’⟩), as-if-thereby-directly-producing-the-absolute-state-of-the-art-outcomes (and as the social is permeated with historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition as to the distorting epistemic implications of human limited-mentation-capacity induced presencing—absolutising-identitive-constitutedness); as human limited-mentation-capacity-deepening (reflected in its re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting of conceptualisation as to dimensionality-of-sublimating{⟨amplituding/formative>supererogatory demolitiontiveness/epistemic-growth-or-conflatedness /transvalutative rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩} is what is projectively warranted to enable present and prospective state-of-the-art elucidative notional-contiguity/epistemic-contiguity ⟨profound-supererogation -of-mentally-aestheticised~postconverging/dialectical-thinking –qualia-schema⟩, going by the
normalcy/postconvergence-epistemic-or-notional-projective-perspective’ that precedes-and-defines the pertinence of ‘methods/methodologies/approaches as to reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’. This inevitably means that a naïve and traditional conception of methods/methodologies/approaches as ‘mere deterministic alibis of 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/intelligibilitysetup/measuringinstrument—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 ‘an internalised reappropriating of the existentialising/contextualising/textualising-contiguity—implications of methods/methodologies/approaches as of existentialising/contextualising/textualising-contiguity’. The requisite ‘human corresponding-sUBLIMATION-inducing,—profound-and-creative

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation’ reflect the ontological-veracity that ‘the human knowledge-reification project’ is rather a ‘commitment to origination/reorigination underlying originariness-parrhesia,—as—spontaneity-of-aestheticisation as to human limited-mentation-capacity-deepening’—so-implied by its subjection to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression inducing of historiality/ontological-eventfulness/onTological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism’ as reflecting dimensionality-of—
sublimating

\{<amplituding/formative>supererogatory\-de-mentativeness/epistemic-growth-or-conflatedness
/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\}
(as the postconverging-or-dialectical-thinking\(^7\)–apriorising-psychologism contiguity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^7\)—of-the-human-institutionalisation-process\(^7\)); and so well beyond mere methods/methodologies/approaches as to ‘the 4 historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition of the merely affixed methods/methodologies/approaches of the <cumulating/recomposuring>-successive registry-worldviews/dimensions in distorted-originariness/distorted-origination’ as reflecting dimensionality-of-desublimating-lack-of

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

explaining why the successive institutionalisations occur ‘by subverting their prior registry-worldview/dimension perceived methods/methodologies/approaches for prospective knowledge-reification\(^8\)’. 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 existentialising/contextualising/textualising-contiguity\(^9\)
/4 foregrounding—entailment
(postconverging–narrowing-down~sublimation-as-to–‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^9\)-in-reflecting–‘immanent-ontological-contiguity\(^7\);–as-operative-notional–deprocrypticism) in elucidating ontological-contiguity <- as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional–projective-perspective>’ as to predicative-effectivity–sublimation-{as-to-underlying-,ontological-
commitment as implied—self-assuredness-of-ontological-good-faith/authenticity as postconverging—de-mentating/structuring/paradigming as being-as-of-existential-reality) and genuine-and-profound knowledge-reification; with science-ideology rather becoming an enterprise that rides-the-wave/exploits-without-corresponding-sublimation-as-to-existence-potency as sublimating–nascence-implications of achieved science prestige so effectively constrained, to then imply the ‘blinded epistemic-veracity of mere supposedly scientific methods/methodologies/approaches with little-or-poor heeding to the implications of the

<amplituding/formative–epistemicity>totalising/circumscribing/delineating existentialising/contextualising/textualising-contiguity


(blurring/undermining-of-prospective-totalising-entailing,–as-to-entailing–

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); speaking
to the fact that ontological-good-faith/authenticity about existential-reality precedes-and-
define the possibility for prospective transcendence-and-
sublimity/sublimation/supererogatory – de-mentativity beyond just mere
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation–
(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ) of
methods/methodologies/approaches as to prior-apriorising/axiomatising/referencing–
superseded-logical-basis-of~dialogical-equivalence<as-to-
psychologismic–apriorising/axiomatising/referencing–(of–
existentialising/contextualising/textualising-contiguity )—conflatedness , in-self-
becoming/self-conflatedness /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 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 existentialising/contextualising/textualising–
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>’), precedes-and-defines the pertinence of ‘methods/methodologies/approaches as to reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’; and so as to the implications of human limited-mentation-capacity-deepening with regards to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression. More than just about abstract knowledge-reification—the implications of science-ideology are ultimately social and institutional as to the implications of human emancipation; and so in the sense that contrary to what is generally thought, science itself as for-human-studies is the very first-level of social science as of the epistemic implications it projects upon society and social meaningfulness-and-teleology, and critically so because in reality budding-positivists were actually the very first modern social scientists in the sense that their posturing wasn’t critically about the ‘technicalities of the budding natural science they advanced’ like a heliocentric world or rational-empiricism driven natural science basis of analysis (as to satisfy their mere natural science curiosity given that in many ways some of the notions where previously advanced in different forms), but they were rather critically engaged in a social posturing to epistemically reconstrue the society and social meaningfulness-and-teleology in those scientific terms and the future elaboration and development of the natural sciences could only be rendered possible with an open society responsive to such budding scientific meaning, and it was this social posturing which was the true source of their troubles and persecution. In fact, such ridiculous historical interpretations seeming to criticise budding-positivists like Galileo for wrongly making the case for a heliocentric world for instance are paradoxically based on
condemning the latter and other budding-positivists for having a poor experimental framework as of ontologically-deficient "presencing—absolutising-identitive-constitutenedness" 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>' was developed and enculturated/constructed as scientific practices by these budding-positivists with their medieval societies previously knowing nothing of such as to their medieval-scholasticism (as to the mere disinclination and incuriosity to even look through a telescope and draw contemplative consequences); and such a criticism on the basis of the subsequently developed and more precise modern-day science experimental framework speaks of the characteristic nature of a supposed knowledge-reification exercise that doesn’t factor in human limited-mentation-capacity-deepening as of relative-ontological-incompleteness to ‘relative-ontological-incompleteness/relative-ontological-completeness’.

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

assuredness-of-ontological-good-faith/authenticity ~postconverging-de-
mentating/structuring/paradigming ~as-being-as-of-existential-reality>)’ at the very least (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>) in originariness—parrhesia,‘as—spontaneity—of—
aestheticisation; speaking to the requisite ‘human corresponding—sublimation—inducing,~
profound—and—creative supererogatory—acuity/perspicacity/astuteness/edgesiness/incisiveness—of—
apriorising/axiomatising/referencing/intelligibility—setup/measuring—instrument —for—
conceptualisation’ about science (as to implied ‘conceptualising implications about existential—
reality’ in reflecting the ‘relevant—level human—subpotency—
aporia/undecidability/dilemma/ought—indeterminacy/deficiency/limitation/constraint’ to be
surpassed/superseded/overcome for prospective transcendence—and—
sublimity/sublimation/superseding—logical—basis—of—dialogical—
equivalence)~as—to—psychologismic—apriorising/axiomatising/referencing—(of—
existentialising/contextualising/textualising—contiguity )—conflatedness ‘in—self—
becoming/self—conflatedness /formative—supererogating’ (as so—reflected along the entire
’historiality/ontological—eventfulness’/ontological—aesthetic—tracing<perspective—ontological—
normalcy/postconvergence—reflected—‘epistemicity—relativism’> of science and knowledge—
reification” in rather adapting to existence—potency ~sublimating—nascence,—disclosed—from—
prospective—epistemic—digression), and so much more than just an exercise of mere

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methods/methodologies/approaches reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as of prior-apriorising/axiomatising/referencing—superseded-logical-basis-of—dialogical-equivalence—<as-to-
psychologismic—apriorising/axiomatising/referencing-(of—
existentialising/contextualising/textualising-contiguity )—confatedness ,-in-self-
becoming/self-confatedness /formative—supererogating>85. Thus it is such an ideological
conception of science and knowledge-reification7 on the latter basis (as of prior-
apriorising/axiomatising/referencing—superseded-logical-basis-of—dialogical-equivalence—<as-
to-psychologismic—apriorising/axiomatising/referencing-(of—
existentialising/contextualising/textualising-contiguity )—confatedness ,-in-self-
becoming/self-confatedness /formative—supererogating>85 ) that ultimately translates into the
‘methodological, epistemic, institutional and social sagging of human knowledge-reification87’
reflected abstractly in crises of methodology, epistemicity and scholarship as well as derived
human institutional and social crises as to underlying5 meaningfullness-and-teleology100
infrastructure; and critically so with regards to our own positivism/rational-empiricism
manifestation of81 procrypticism—or—disjointedness-as-of—reference-of-thought relevant-level
of human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—’notional—firstnatedness—temporal-
to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-
normalcy/postconvergence>’—existentialism-form-factor that has to be addressed. In another
respect, given the requisite dispensing-with-immediacy-for-relative-ontological-
completeness -by-reification7 /contemplative-distension6 involved in true human
consciousness sublimation, dimensionality-of-sublimating82
{<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
confatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit—

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warrants that the conception of veridical human knowledge and emancipation is not beholden on the mere eliciting of a basic positive-opportunism⁷⁶, as ‘the very abstract value-reference commitment for dispensing-with-immediacy-for-relative-ontological-completeness⁸⁰-by-reification⁸⁰/contemplative-distension⁸⁰’ 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-opportunism⁵ elicits parallel competing meaningfulness-and-teleology⁷⁶ (in existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective of dimensionality-of-desublimating-lack-of⁷⁶
⟨<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-completeness⁸⁰-by-reification⁷⁶/contemplative-distension⁷⁶ inducing sublimation as of the secondnaturing institutionalisation exercise. In many ways the underpinning–suprasocial-construct itself as to ‘a rather acerbic and direct positive-opportunism⁷⁶ inclination’, while of abstractive apprehension of sublimation possibilities, tend to poorly appreciate the underlying and implied dimensionality-of-sublimating⁴₂−⟨<amplituding/formative>supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩⟩ and is functionally-speaking rather positive-opportunism⁰ 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-sublimating⁷⁶−⟨<amplituding/formative>supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩⟩.
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\[\text{\textsuperscript{7}}\]/contemplative-distension\[\text{\textsuperscript{6}}\] (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\[\text{\textsuperscript{9}}\]/shortness \[<amplituding/formative>\] wooden-language—{imbued—averaging-of-thought—\textlangle as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void ’–with-regards-to-prospective-apriorising-implications>}). Ultimately, the notional—deprocrypticism registry-worldview/dimension construed as the nascent prospect for overcoming dimensionality-of-desublimating-lack-of—\[<amplituding/formative>\] supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) effectively projects the possibility of boundless human aestheticisation–and–aestheticisation-towards-ontology well beyond our present contemplation of what is implied by "meaningfulness-and-teleology", 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/throwness-disposition,—as—reproducibility-of-aestheticisation’ rather than contemplate about prospective possibilities of ‘bechancing-becoming—originariness/origination—as-to—historiality/ontological-eventfulness'/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—'epistemicity—relativism'>—disinhibited-mental-aestheticising as of originariness-parrhesia,—as—spontaneity—of-aestheticisation’. Interestingly, in this regards in many ways the ontological-contiguity—of-the-human-institutionalisation-process possibility is hardly just about human ‘mere technical capacity potential’ but it is rather more critically a psychological issue as of desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition psychological entrapment implications that limit/stifle the human imaginary/ideality as to its dimensionality-of-sublimating—(<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)—capacity project in disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming,—over—
desublimating-deselection-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 

deprocripticism–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[7] and corresponding empowering reflexivity as to human-subpotency implied human 

potential’ (as implied in the differentiation between postmodern ontological-
reconstituting/deconstruction/genealogy that exposes itself and is phronetically/practically 

encrusted/embedded/inlayed with inherent existence as to its underlying ontological claim 

sublimating-validation/desublimating-invalidaton, and say a Hegelian dialectics and its 
derived-dialectics like Marxism wherein aspiration/ideology takes-a-leap-above/parts-with and 
is not utterly submitted to inherent existence ontological implications). Such a
epistemicity—relativism>/4historicity—tracing—in-presencing—hyperrealisation/hyperreal-
transposition form-factor, prospective-ontological-projection / social-vestedness-or-normativity form-factor, and ideality / positive-opportunism-disposition form-factor. This contrast is very much aligned with the ontological-contiguity—of-the-human-institutionalisation-process dimensionality-of-sublimating-〈amplituding/formative>supererogatory-delementativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation⟩ and dimensionality-of-desublimating-lack-of 〈amplituding/formative>supererogatory-delementativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation⟩. That said all registry-worldviews/dimensions as of their defining human contemplative moment arising from their very human limited-mentation-capacity induced—presencing—absolutising-identitive-constitutedness (while effectively contemplative of prospective progress), hardly/poorly project of prospective emancipation directly on the ontologically-veridical basis of the defining ‘prospectively conceptualisable aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’ (associated with its defining prospective transvaluative-rationalising / sublimating-thoughtfulness / historiality-or-ontological-eventfulness—or-ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism⟩ / prospective-ontological-projection / ideality as to prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation) but rather directly proceed as of the ‘perceived aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is supposedly inclined-and-amenable to face up to’ (reflecting its threshold as to dimensionality-of-desublimating-lack-of 〈amplituding/formative>supererogatory-delementativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation⟩ /
desublimating-or-gimmickiness-unthoughtfulness / historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition / social-vestedness-or-normativity / positive-opportunism/-disposition), but then the latter is improvisably/uncontrollably potentiatively-transformed into the former as to the former existentially constraining implications of ontological-veracity. Thus the reality of prospective human emancipation in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process rather as of such a ‘human consciousness defensive-driven/unhinging/unbalancing improvising/uncontrolled potentiative-transforming-process so-constrained existentially on the basis of human supposedly coherent ontological-commitment<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<sup>67</sup>—of-the-human-institutionalisation-process<sup>68</sup> (wherein the <cumulating/recomposuring>-successive registry-worldviews/dimensions as from recurrent-utter-uninstitutionalisation, base-institutionalisation, <sup>10</sup>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-asper-intelligibility -<imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation⟩ (underlying human construction-of-the-Self) the human prospective capacity to serenely come to terms with ‘prospectively conceptually 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 -<implied—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—<sup>56</sup>meaningfulness-and-teleology<sup>100</sup>-for-institutionalisation’). But
then such overcoming of ‘human consciousness tenuous self-surpassing shift in its apriorising/axiomatising/referencing appraisal’ still has to be effectively achieved as to the requisite human prospective development of protensive–self-consciousness in the face of the ever present manifestations of desublimating/gimmicky sophistry and eliciting of human temporality /shortness <amplituding/formative> wooden-language⟨imbued—averaging-of-
thought<-as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -
as-of-‘nondescript/ignoreable–void -with-regards-to-prospective-apriorising-implications⟩⟩ as to ¹¹ incrementalism-in-relative-ontological-incompleteness¹⁰—enframed-conceptualisation and so over the requisite ¹³ maximalising-recomposuring-for-relative-ontological-completeness¹²—unenframed-conceptualisation. The very forward-facedness of human consciousness as it defines human social-stake-contention-or-confliction is in many ways architectonically determinative and defining (as it projects postconverging/dialectical-thinking ¹⁰–qualia-schema over preconverging/dementing ¹⁰–qualia-schema), with regards to the dementative/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-driven/unhinging/unbalancing improvising/uncontrolled potentiative-transforming-process so-
constrained existentially on the basis of human 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 the potentiative
transforming/conversion, on the basis of existentially constraining implications of ontological-
veracity, of human ‘perceived aporia/undecidability/dilemma/ought-
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional~firstnaturdness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor’ (as the
underlying potentiative-paradox of human paradoxes) as to the fact that base-institutionalisation
is instigated in recurrent-utter-uninstitutionalisation, universalisation is instigated in base-
institutionalisation–ununiversalisation, positivism/rational-empiricism is instigated in
universalisation–non-positivism/medievalism and prospectively notional~deprocrypticism is
instigated in our positivism–procrypticism (and in all the above the given ‘uninstitutionalised-threshold
prior-apriorising/axiomatising/referencing–superseded-logical-basis-of–dialogical-
equivalence)<as-to-psychologism~apriorising/axiomatising/referencing–(of–
existentialising/contextualising/textualising-contiguity)—conflatedness ,‘in-self-
becoming/self-conflatedness /formative–supererogating<1>’ is overriden with the ‘succeeding
institutionalisation prospective-apriorising/axiomatising/referencing–superseding-logical-basis-
of–dialogical-equivalence<as-to-psychologism~apriorising/axiomatising/referencing–(of–
existentialising/contextualising/textualising-contiguity)—conflatedness ,‘in-self-
becoming/self-conflatedness /formative–supererogating<1>’); and so as to human limited-
mentation-capacity-deepening ‘de-mentation<supererogatory~ontological–de-mentation–stranding-or-attributive-dialectics>
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness of
apriorising/axiomatising/referencing for mental-aestheticisation of meaningfulness-and-
teleology<2> as to postconverging/dialectical-thinking –qualia-schema—mental-
aestheticisation-attribution and preconverging/dementing –qualia-schema—mental-
aestheticisation-attribution and then their mutually-reinfusing-attributive-possibilities, for
‘<amplituding/formative–epistemicity>totalising–pseudoconflation/conflation -of-human-
limited-mentation-capacity’–as-to-correspondingly-ensuing—desublimating-or-sublimating–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is supposedly inclined-and-amenable to face up to’ (reflecting its threshold as to its dimensionality-of-desublimating-lack-of

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness

 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-

indeterminacy/deficiency/limitation/constraint’ to be surpassed/superseded/overcome for prospective transcendence-and-sUBLImity/sublimation/supererogatory–de-mentativity); as of ‘
de-mentation–{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–
stranding-or-attributive-dialectics)
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness of
apriorising/axiomatising/referencing for mental-aestheticisation of ‘meaningfulness-and-
teleology’ as to postconverging/dialectical-thinking –qualia-schema—mental-
aestheticisation-attribution and preconverging/dementing –qualia-schema—mental-
aestheticisation-attribution and then their mutually-reinfusing-attributive-possibilities,-for-
‘<amplituding/formative–epistemicity>totalising–pseudoconflation/conflation -of-human-
limited-mentation-capacity’-as-to-correspondingly-ensuing—desublimating-or-sublimating-
mental-aestheticisation-representation (with regards to ‘varying magnitudes/scales—as-to-
successively-profound-rede-mentating/restructuring/reparadigming–frames-as-from-living,-
institutionalising,-and-Being-ontologising/infrastructure-of—meaningfulness-and-teleology
of prospective human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–'notional–firstnaturedness—temporal-
to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-
normaley/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
and originariness-parrhesia,—as–spontaneity-of-aestheticisation’ (conceptivity/epistemic-
reflexivity, in the sense that the one notion is already caught up in the other notion in the
sublimating/desublimating
‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating manifestation of aestheticisation–and–
aestheticisation-towards-ontology as of ‘relative-ontological-incompleteness’/relative-
reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation reflects ‘human derivational-disposition’: and so as to originariness-parrhesia,–as–spontaneity-of-aestheticisation driven re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting for the requisite ‘human corresponding-sublimation-inducing,—profound-and-creative
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness—of:
(with regards to ‘varying magnitudes/scales—as-to-successively-profound-rede-
mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-
ontologising/infrastructure-of–meaningfulness-and-teleology\(^{(100)}\) of prospective human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnatures—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
ormalcy/postconvergence>‘–existentialism-form-factor\(^{1}\) is fundamentally underlined by 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/organicism/aestheticising-handle\(^{1}\)-(imbued-supererogatory-projective-
arbitraryness/waywardness-of–transversalisation/tandemisation/abstractive-
conjugation/perspectivation/depthing—for–aestheticising–re-margining/re-edging/re-acuity—
as-postconverging_circumscripative/totalitative–restructuring’)—educing–
sublimation/desublimation>\(1\) (driving de-mentation-{supererogatory–ontological–de-
mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) dynamics) as-so eliciting transcendence-and-sublimity/sublimation/supererogatory-de-mentativity or desublimation/gimmickiness; as of the specific human-subpotency registry-
worldview/dimension as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-
as-panintelligibility -(imbued-and–‘hermeneutically/reprojectively/supererogatingly/zeroingly-
educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation). This
cceptivity/epistemic-reflexivity-{as- `<amplituding/formative–
epistemicity>totalising–‘effusing/ecstatic–inlining’};-
sublimation/desublimation⟩} (mental-aestheticising-becoming-manifestation as consciousness)
driving
\[\text{de-mentation-} \langle \text{supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics} \rangle \text{ dynamics. Conceptivity/epistemic-reflexivity}^* \]
(as- \langle \text{amplituding/formative-epistemicity} \rangle \text{totalising-‘effusing/ecstatic–inlining’;}\
(hermeneutically/reprojectively/supererogatingly/zeroingly-educing)-as-‘(supererogatory-de-mentative–amplituding—as-mental-aestheticising-attuning).\]
sublimation/desublimation⟩} further reflects the fact that \langle \text{amplituding/formative-epistemicity} \rangle \text{totalising/circumscribing/delineating apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity )—conflatedness}^* \text{ is associated with human sublimating-capacity,-as-of-} \langle \text{historiality/ontological-eventfulness}^* /\text{ontological-aesthetic-tracing-‘perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’}\rangle \text{ whereas } \langle \text{amplituding/formative-epistemicity} \rangle \text{totalising/circumscribing/delineating pseudoconflation/constitutedness}^* \text{ is associated with human desublimating-capacity,-as-of-} \langle \text{historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition; as to the de-mentative/structural/paradigmatic implications of dispensing-with-immediacy-for-relative-ontological-completeness-‘by-reification}/\text{contemplative-distension}^* \text{ with respect to social-stake-contention-or-confliction,}\]
epistemically/notionally involving respectively ‘ontological-normalcy/postconvergence
bechancing-becoming—originariness/origination—as-to—historiality/ontological-
eventfulness
/ontological-aesthetic-tracing<perspective—ontological-
normality/postconvergence-reflected—epistemicity-relativism’—disinhibited-mental-
aestheticising epistemic-or-notional—projective-perspective’ and ‘human-subpotency
beholdening-becoming—distortive-originariness/distortive-origination—as-to—historicity-
tracing—inhhibited-mental-aestheticising epistemic-or-notional—projective-perspective’.

Conpectivity/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—forc—‘aestheticising—re-margining/re-edging/re-acuity—
as-postconverging circumscriptive/totalitative—restructuring’)educing—
sublimation/desublimation> as of human sublimating/desublimating reflection of existential
possibilities as from the ‘full-potency of existence withheld as from ontological-
normalcy/postconvergence epistemic projection-perspective’ rather underscores ‘a human
exercise of epistemicity/notionality in circular re-originariness/reorigination and distorted-
originariness/distorted-origination reflexivity with its sublimation and desublimation’ so-
construed as ‘generating meaningfulness-and-teleology and metaphoricity’. Critically, the
possibility for notional—deprocrypticism or <amplituding/formative>notional—preempting—
disjointedness-as-of—reference-of-thought implied boundless human aestheticisation—and—
aestheticisation-towards-ontology as to dimensionality-of-sublimating

(<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/sprit-drivenness–equalisation), effectively requires 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⟩) converging towards ‘ontological-normalcy/postconvergence
bechancing-becoming—originariness/origination—as-to–‘historiality/ontological-
eventfulness’/ontological-aesthetic-tracing-⟨perspective–ontological-
normalely/postconvergence-reflected–‘epistemicity-relativism’⟩—disinhibited-mental-
aestheticising epistemic-or-notional–projective-perspective as of deneuterising
exter­iorisation-and-re-exteriorisations as prospective originariness-and-re-originariness’ and so
over ‘human-subpotency beholding-becoming—distortive-originariness/distortive-
origination—as-to–‘historicity-tracing–inhibited-mental-aestheticising epistemic-or-
notional–projective-perspective as of neuterising interiorisation-and-re-interiorisations as
prior distortive-originariness-and-redistortive-re-originariness’ (as to the de-
mentative/structural/paradigmatic implications of dispensing-with-immediacy-for-relative-
ontological-completeness–by-reification /contemplative-distension with respect to social-
stake-contention-or-confliction). This effectively comes down to human inclination for dealing
directly with ‘prospectively conceptualisable aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’ rather than just
with ‘perceived aporia/undecidability/dilemma/ought-
prospectively in poor ontological-good-faith/authenticity or outright ontological-bad-faith/inauthenticity overlooking existence-potency~sublimating–nascence, disclosed from-prospective-epistemic-digression for prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity; even as prospectively the reality of human notional~firstnaturedness—temporal-to-intemporal-dispositions~<so-construed-as-from-perspective–ontological-normalcy/postconvergence> nature sets in again as such transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is further related to at its own implied uninstitutionalised-threshold in terms of 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/supererogatory~de-mentativity ontological-primemovers-totalitative-framework, and rather is oriented towards sovereign extrication over knowledge-reification at this uninstitutionalised-threshold as of social-aggregation-enabling), as of its bare constraining mechanical-knowledge since 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. Correspondingly (despite the otherwise sophistic/pedantic moral and intellectual disenfranchisement/swindling/corruption/dispossession inclination in eliciting human
temporality /shortness <amplituding/formative> wooden-language {imbued—averaging-of-

thought<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology —

as-of—nondescript/ ignorable— void —with-regards-to-prospective-apriorising-implications>},

prospective human knowledge-reification 37 (as herein articulated-and-implied) has to factor in
the reality of ‘human notional~ firstnaturedness—temporal-to-intemporal-dispositions—so-

construed-as-from-perspective—ontological-normalcy/postconvergence> accordioning—{as-of-

varying-individuations-contextually-transverse-desublimation/sublimation—as-to-the-

redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-

imbued-ontological-performance —<including-virtue-as-ontology> } at uninstitutionalised-

threshold 103 as reflecting both desublimating 4 historicity-tracing—in-presencing—

hyperrealisation/hyperreal-transposition and sublimating 46 historicity/ontological-

eventfulness 37/ontological-aesthetic-tracing—<perspective—ontological-

normalcy/postconvergence-reflected—epistemicity-relativism> possibilities’, in order to
articulate and construct prospective knowledge taking account of the de-

mentative/structural/paradigmatic implications of ‘human notional— firstnaturedness—temporal-
to-intemporal-dispositions—so-construed-as-from-perspective—ontological-

normalcy/postconvergence> accordioning—{as-of-varying-individuations-contextually-

transverse-desublimation/sublimation—as-to-the-redounding/wavering/waveforming—of-their-

referencing-and-their-devolved-referencing-imbued-ontological-performance —<including-

virtue-as-ontology> } at uninstitutionalised-threshold 103 as reflecting both desublimating

historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating

historicity/ontological-eventfulness 37/ontological-aesthetic-tracing—<perspective—ontological-

normalcy/postconvergence-reflected—epistemicity-relativism> possibilities’ for prospective
know ledge-reification 37; 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–
existentialising/contextualising/textualising-contiguity }—confaltedness , -in-self-
becoming/self-confaltedness /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). The de-mentative/structural/paradigmatic implications of ‘human
notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-
perspective–ontological-normalcy/postconvergence> accordioning{as-of-varying-
individuations-contextually-transverse-desublimation/sublimation, as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-
imbued-ontological-performance <-including-virtue-as-ontology>} at uninstitutionalised-
threshold as reflecting both desublimating historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition and sublimating historiality/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–
existentialising/contextualising/textualising-contiguity }—confaltedness , -in-self-
becoming/self-confaltedness /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
temporality /shortness <amplituding/formative> wooden-language-{imbued—averaging-of-
thought<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -
as-of-*nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}

(passed for intellection out of poor ontological-good-faith/authenticity/or outright ontological-
bad-faith/inauthenticity ). In this regards, as to the ‘requisite human dimensionality-of-
sublimating’-{<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation}’ associated with the <cumulating/recomposuring>-succession of
registry-worldviews/dimensions in reflecting holographically-{conjugatively-and-
transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, just as
the possibility for prospective base-institutionalisation could not arise without the ‘requisite
human dimensionality-of-sublimating’-{<amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}’ from
recurrent-utter-uninstitutionalisation, and so successively up to our positivism/rational-
empiricism registry-worldview/dimension; the sophistic/pedantic pretence as impliciting that
our positivism/rational-empiricism registry-worldview/dimension is the ‘absolutely
unassailable epistemic framework even beyond ontological analysis’ is its fundamental
contrivance for eliciting human temporality /shortness <amplituding/formative> wooden-
language-{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology -as-of-*nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications> in an exercise forestalling the ‘meaningfulness-and-
teleology implications for contemplating prospective ‘requisite human dimensionality-of-
sublimating’-{<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

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drivenness–equalisation)’ as projected with postmodern-thought and herein implied as from the notional–deprocrypticism/notional–deprocrypticism epistemic projective-perspective. Such sophistic/pedantic implicitation of no ‘requisite human dimensionality-of-sublimating’

(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)’ is often articulated sophistically in terms of wooden-language-{imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology }, and more brazenly in terms of intellectual misanalyses/misrepresentations, pretences-of-misunderstanding and muddlement of prospectively emancipating conceptualisations as so-directed towards postmodern-thought. The fact is the possibility for prospective human knowledge in all domains can only and have only been able to arise on the basis of the ‘requisite human dimensionality-of-sublimating’

(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)’ involving human limited-mentation-capacity-deepening as to the ‘conflating

(<amplituding/formative–epistemicity>totalising/circumscribing/delineating 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 56<meaningfulness-and-teleology>56’, (with regards to ‘varying magnitudes/scales—as-to-successively-profound-redehemtating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of—meaningfulness-and-teleology of prospective human-

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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’); as to the fact that even secondnatured meaningfulness-and-teleology\(^ {100} \) involves the exertion of the requisite prospective curiosity, contemplation and elevation ‘beyond a historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition gimmickiness/desublimation relation with meaningfulness-and-teleology\(^ {100} \)’. Critically, an ‘underlying dumbing-down public intellection and media industry’ thrive on cultivating ‘a historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition gimmickiness/desublimation relation with meaningfulness-and-teleology\(^ {100} \)’ and is in many ways at the root source of the modern-day democratic crisis of political and socio-economic disenfranchisement/swindling/corruption/dispossession, as it disenables/paralyses the possibility for sublimating debates thus in many ways rendering the public decisionmaking process ‘a defaulting process as to the social-vestedness/normativity< discretely-implied-functionalism> of social-stake-contention-or-confliction’. Such undermining of the possibility of ‘requisite human dimensionality-of-sublimating’ (<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)’ is effectively critical with regards to ‘historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition, as to the fact that by mitigating the possibility to broaden-the-latitude-of-human-collective-consciousness off-the-beaten-path of historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition for prospective possibilities of historiality/ontological-eventfulness /ontological-aesthetic-tracing< perspective–ontological-normalcy/postconvergence-reflected—epistemicity-relativism’>,
human mind is psychologically entrapped in mental-reflexes of presencing—absolutising-identitive-constitutedness as to the elicited wooden-language—{imbued—averaging-of-thought—leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology—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-mentativity/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equation) is the social dilution/enfeeblement of value-construction/value-aspiration as to their ‘ad-hoc and incoherent’ (<amplituding/formative—epistemicity>totalising/circumscribing/delineating implications supposedly non-ontological as to non-metaphysical’ (with regards to conceptualising the social-construct prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity value-construction/value-aspiration), as associated particularly with ‘the specious usurpation of the overall social-construct’s intellectual–function/posture as to prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity’; with the paradox of such usurpation especially as of its drivenness in ‘intellectually mediating institutions as to popular-sovereignty’ including the media effectively projecting arbitrary social-vestedness/normativity—<discretely-implied-functionalism> constructs and frameworks of value-construction/value-aspiration while failing to intellectually editorialise/articulate/reflect the ontological equanimity/balance of conceptualisations as to the momentous implications of prospective historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism> (thus implicitly upholding the notion that the social is non-ontological as non-metaphysical); especially given that the
equanimity/balance for upholding democratic sovereignty is in effect achievable only as of ‘de-
mentative/structural/paradigmatic <amplituding/formative– epistemicity> totalising/circumscribing/delineating operant considerations for equanimity/balance with regards to the social, political and media landscapes decision-
making/editorialising processes’, as the often sparing instantiating existential frames of day-to-
day social, political and media landscapes decision-making/editorialising processes are poorly amenable naturally to such <amplituding/formative– epistemicity> totalising/circumscribing/delineating operant considerations for equanimity/balance’ and end up assuming social-vestedness/normativity-<discretely-implied-
functionalism> defaulting postures with occasional clamours for equanimity/balance of the decision-making/editorialising processes quite often the niggling exceptions to entrenched and existentially-unthought reflex. Such that beyond ‘gimmickiness/desublimation frameworks of aestheticisation’ in many ways the social-construct’s intellectual–function/posture itself (as of aestheticisation-towards-ontology with respect to prospective human emancipation) becomes capitalistically-captured-at-the-exclusion/denaturing -of-reifying-and-empowering-intellectual-
reflection as to the precedence of media-business-relevant-aestheticisation, underhanded-media-
capitalist-direct-ownership-and-indirect-sponsorship-distortive-influence, blatant-intellectual-
misanalyses-and-sophistry, public-influence-and-lobbying-overtaking-inherent-intellectual-
veracity, politicised-institutional-stakes-overtaking-inherently-objective-social-knowledge-
production-in-higher-academia, a-consciously-aware-intellectual–function/posture-impotence-
that-cynically-construes-of-the-possibility-for-prospective-sublimating-social-knowledge-as-
the-opportunity-for-its pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing- <amplituding/formative–epistemicity> totalising–in-relative-ontological-
completeness } 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’

(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation’); 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’


(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation’ implications for prospective deprocrypticism–or–preempting—disjointedness-as-of-
reference-of-thought. This existential-extrication-as-of-existential-unthought as to dimensionality-of-desublimating-lack-of \( \langle \text{amplituding/formative}\text{-supererogatory-de-} \) mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\) very much reflects the fact that all 'presencing—absolutising-identitive-constitutedness they are effectively manifestations of underlying ontological-bad-faith/inauthenticity\(^\text{14}\) with regards to their prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^\text{10}\); as all such 'presencing—absolutising-identitive-constitutedness\(^\text{15}\) fail to account for their ‘prior and prospective becoming’ which ontologically-veridical rationalisation effectively lies with the nonextricatory-existential-preempting-of-existential-unthought human emancipatory disposition associated with dimensionality-of-sublimating \( \langle \text{amplituding/formative}\text{-supererogatory-de-} \) mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\). Similarly with respect to the ‘requisite human dimensionality-of-sublimating \( \langle \text{amplituding/formative}\text{-supererogatory-de-} \) mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\)’ dispensing-with-immediacy-for-relative-ontological-completeness\(^\text{16}\) -by-reification /contemplative-distension\(^\text{26}\), in many ways just as prior human scientific and technological sublimation momentously induced \( \langle \text{historiality/ontological-eventfulness}\text{-ontological-aesthetic-tracing-}\langle \text{perspective–ontological-normalcy/postconvergence-reflected-} \) ‘epistemicity-relativism’\rangle inevitably required its accompanying social sublimation (as the manifestations of failing social sublimation were in many ways the reason for conflictual and exploitative encounters associated with budding-positivism), and so as of the contiguity of both human techno-scientific and social sublimations
giving their mutually for-human-studies sublimating nature; it is inevitably the case that a naïve construal of prospective science and technological development that seem to imply the requisite prospective sublimation of the overall human as to its prospective construction-of-the-Self is not critical, will inevitably lead to conundrums of prospective science and technology development as to the very possibility for developing the full human potential of science and technology as well as with respect to the underdevelopment of the human as to its shiftiness-of-the-Self in the capacity to handle and deal with prospective science and technology in such a manner that doesn’t imperil mankind’s very own survival (departing as from the larger conception of survival, beyond ‘reactionary construal’ of them-and-us in “presencing—absolutising-identitive-constitutedness” that end up ‘destructively dehumanising’ the various ‘the other’). Thus the very notion of human value-construction is entwined with ‘human notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence> accordion—{as-of-varying-individuations-contextually-transverse-desublimation/sublimation—as-to-the-redounding/wavering/waveforming—as-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—possibilities’ and the idea of prospective human emancipatory transcendence-and-sublimity/sublimation/supererogatory—dementativity possibilities critically lies in appreciating the enabling ‘prospective 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 that prospectively transforms human ontological-performance\textsuperscript{77} \textsuperscript{<including-virtue-as-ontology> capacity' as of the ‘elucidative \textsuperscript{4} foregrounding—entailment\textsuperscript{8}(postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’–in-reflecting–‘immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism) in reflecting holographically-⟨conjugatively-and-transfusively⟩ the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{64}’. The bigger point here (as of the ‘elucidative \textsuperscript{4} foregrounding—entailment\textsuperscript{8}(postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’–in-reflecting–‘immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism) in reflecting holographically-⟨conjugatively-and-transfusively⟩ the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{64}’) lies with the fact that the ‘social-construct \textsuperscript{44} ⟨amplituding/formative–epistemicity⟩ totalising/circumscribing/delineating given institutionalisation-threshold-and-uninstitutionalised-threshold \textsuperscript{103} imbued secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation’ (that is, as to any specific registry-worldview/dimension given thrownness-disposition) effectively precedes-and-defines-as-ontologically-flawed any notion of a ‘supposed human-subpotency abstract self-determinative ontological-performance’ \textsuperscript{72} \textsuperscript{<including-virtue-as-ontology> capacity as to the full-potency of existence’ (as wrongly upheld by \textsuperscript{80} presencing—absolutising-identitive-constitutedness\textsuperscript{11} postures that fail to appreciate the succession of projective stances of ‘human \textsuperscript{84} reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for conceptualisation’ as from recurrent-utter-uninstitutionalisation right up to prospective deprocrypticism) but for the ontological-veracity of ‘prospective predicative-effectivity–
sublimation-(as-to-underlying,-ontological-commitment <$implied—self-assuredness-of-
ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –
as-being-as-of-existential-reality>) constraining that prospectively transforms human
ontological-performance <$including-virtue-as-ontology> capacity’ as to induced prospective
sublimation; and so as ‘reflecting the ontological-performance <$including-virtue-as-
onontology> of the $refrence-of-thought–<as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–
meaningfulness-and-teleology of desublimating historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition and sublimating historiality/ontological-
eventfulness /ontological-aesthetic-tracing<$perspective–ontological-
ormalcy/postconvergence-reflected–'epistemicity-relativism'>’ (with regards to ‘varying
magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming–
frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of–
meaningfulness-and-teleology of prospective human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional~firstnaturedness—temporal-to-intemporal-dispositions<$so-construed-as-from-
perspective–ontological-normalcy/postconvergence>‘—existentialism-form-factor$). In this
regards, ‘human instigated meaningfulness-and-teleology of ontological-performance <$including-virtue-as-ontology> capacity’ (so-construed as from the ontological-
ormalcy/postconvergence epistemic projective-perspective) is rather practically ‘a
<amplituding/formative–epistemicity>totalising/circumscribing/delineating signposting
exercise’ operating on the overall basis of the ‘social-construct <$amplituding/formative–
epistemicity>totalising/circumscribing/delineating given institutionalisation-threshold-and-
uninstitutionalised-threshold imbued secondnatured reproducibility—
mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation’ when it comes
insight divulges the underlying de-mentative/structural/paradigmatic possibility that arise for
sophistic/pedantic dispositions across all registry-worldviews/dimensions as to the prior ‘social-
construct 4<amplituding/formative–epistemicity>totalising/circumscribing/delineating given
institutionalisation-threshold-and-uninstitutionalised-threshold\(^{103}\) imbued secondnatured
reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’
4<amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag of human 5 meaningfulness-and-
teleology\(^{100}\) when not subjected to ‘prospective predicative-effectivity—sublimation—(as-to-
underlying,—ontological-commitment 6<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging—de-mentating/structuring/paradigming—as-being-as-of-
existential-reality>) constraining that prospectively transforms human ontological-
performance—<including-virtue-as-ontology> capacity’. Critically, 7 deprocrypticism—or—
preempting—disjointedness-as-of—8 reference-of-thought as converging to the ‘supposed
human-subpotency abstract self-determinative ontological-performance—<including-virtue-as-
ontology> capacity as to the full-potency of existence’ effectively implies the converging of prior
‘social-construct 4<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 6<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging—de-mentating/structuring/paradigming—as-being-as-of-
existential-reality>) constraining that prospectively transforms human ontological-
performance—<including-virtue-as-ontology> capacity’. Such a ‘notional—deprocrypticism
predicative-effectivity—sublimation—(as-to-underlying,—ontological-commitment 6<implied—
to-psychologismic-apriorising/axiomatising/referencing-(of-existentialising/contextualising/textualising-contiguity)—conflatedness,-in-self-becoming/self-conflatedness-/formative–supererogating—. In other words, the human as ‘manifesting-presencing—absolutising-identitive-constitutedness—is intellectually-and-morally incompetent with regards to articulating prospective sublimating value-construction’; as we can appreciate that the state of prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism—or-disjointedness-as-of-reference-of-thought (so-construed as of ‘supposed human-subpotency abstract self-determinative ontological-performance—a-including-virtue-as-ontology> capacity as to the full-potency of existence in their presencing—absolutising-identitive-constitutedness) are respectively intellectually-and-morally incompetent with regards to articulating prospective sublimating value-construction as of prospective base-institutionalisation, universalisation, positivism/rational-empiricism and deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought respectively. This insight points to the fundamental deficiency of all frameworks supposedly involved in articulating human prospective transcendence-and-sublimating-meaningfulness-and-teleology whereas there are as of presencing—absolutising-identitive-constitutedness prior-apriorising/axiomatising/referencing—superseded-logical-basis-of—dialogical-equivalence—as-to-psychologismic-apriorising/axiomatising/referencing-(of-existentialising/contextualising/textualising-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—a-including-virtue-as-ontology> capacity as to the full-potency of existence’ (as reflected by its
mentatively/structurally/paradigmatically intellectually-and-morally incompetent with regards to articulating prospective sublimating value-construction, as to the fact that the possibility for human prospective sublimation is a ‘messianic-structure of intemporality’ as to solipsistic ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality: as reflected by prospective ‘human corresponding-sublimation-inducing,-profound-and-creative 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-physicalistic—apriorising/axiomatising/referencing—superseded-logical-basis-of—dialogical-equivalence—<as-
existentialising/contextualising/textualising-contiguity )—conflatedness ,in-self-
becoming/self-conflatedness /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 existentialising/contextualising/textualising-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-epistemie-or-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—

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presencing—absolutising-identitive-constitutedness

<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag that fails to factor in their prospective desublimation as to their given notional–procrypticism/notional–disjointedness-as-of-reference-of-thought and that notional–deprocrypticism prospective sublimation will de-mentatively/structurally/paradigmatically ‘dismiss fundamentally’ the registry-worldviews/dimensions very

to-psychologismic~apriorising/axiomatising/referencing-(of-existentialising/contextualising/textualising-contiguity)—conflatedness,-in-self-becoming/self-conflatedness/formative–supererogating
instigating prospective human sublimation’ and upholding the ‘messianic-structure of intemporality’; as so-constrained to ‘amplituding/formative-epistemicity>totalising/circumscribing/delineating existentialising/contextualising/textualising-contiguity<amplituding/formative–epistemicity>totalising/circumscribing/delineating existentialising/contextualising/textualising-contiguity

foregrounding—entailment-(postconverging–narrowing-down–sublimation-as-to-
‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
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"," speaks to the transformation of ‘supposed knowledge-reification’ framework of human-subpotency determination as to a temporal mere-formulaic-methodologising/mutualising/organising/institutionalising human-subpotency <preconverging-‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} as desublimating’ into ‘genuine knowledge-reification’ framework involving a detour to existence-potency~sublimating–nascence,~disclosed-from-prospective-epistemic-digression induced prospective determination which then is de-mentatively/structurally/paradigmatically preceding-and-constraining to human-subpotency as enabling prospective sublimation-over-desublimation’. In this regards, we can appreciate that ‘supposed knowledge-reification’ framework of human-subpotency determination as to a temporal mere-formulaic-methodologising/mutualising/organising/institutionalising human-subpotency <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 sublation’ 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-
which then is de-mentatively/structurally/paradigmatically preceding-and-constraining to
human-subpotency as enabling prospective sublimation-over-desublimation’ as of prospective-
apriorising/axiomatising/referencing–superseding-logical-basis-of–dialogical-equivalence–<as-
to-psychologismic–apriorising/axiomatising/referencing–(of–
existentalising/contextualising/textualising-contiguity )—conflatedness ,,-in-self-
becoming/self-conflatedness /formative–supererogating≥. \'{foregrounding—entailment
(postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation ’ ‘-in-reflecting–‘immanent-ontological-contiguity ’ ‘;
as-operative-notional–deprocrypticism) as to its implied transformation of prior-
apriorising/axiomatising/referencing–superseded-logical-basis-of–dialogical-equivalence–<as-
to-psychologismic–apriorising/axiomatising/referencing–(of–
existentalising/contextualising/textualising-contiguity )—conflatedness ,,-in-self-
becoming/self-conflatedness /formative–supererogating≥ into prospective-
apriorising/axiomatising/referencing–superseding-logical-basis-of–dialogical-equivalence–<as-
to-psychologismic–apriorising/axiomatising/referencing–(of–
existentalising/contextualising/textualising-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 dementatively/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- psychologismie–apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity )—conflatedness ,in-self-becoming/self-conflatedness /formative–supererogating> 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—\langle\text{as-to-psychologismic—apriorising/axiomatising/referencing—}\rangle

that recognised notions like space-time, considered the ether as real, considered that the laws of physics are different at atomic-scale, etc., and so as ‘genuine knowledge-reification’ framework involving a detour to existence-potency—sublimating—nascence, disclosed from prospective-epistemic-digression

induced prospective determination which then is de-mentatively/structurally/paradigmatically preceding-and-constraining to human-subpotency as enabling prospective sublimation-over-desublimation’. It is interesting to appreciate that given the prior enculturation of an underlying

‘scientific—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—\langle\text{as-to-underlying,—}\rangle

ontological-commitment—\langle\text{implied—self-assertedness-of-ontological-good-faith/authenticity—}\rangle

induced by budding-positivists (associated with their persecution), the stage was set for the foregrounding—entailment—\langle\text{postconverging—narrowing-down—}\rangle


(of—existentialising/contextualising/textualising-contiguity )—conflatedness ,—in-self-becoming/self-conflatedness /formative—supererogating\rangle

as to the tight-and-entwined
relationship between the overall human ontological-commitment

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 the critical enablers

for the possibility of prospective transcendental meaningfulness-and-teleology, without

eliciting (as was the case with the Galileos/Descartes, etc. in the face of the medieval-
scholastics pedantic dogmatism Establishment) ‘the breadth of human

notional~firstnaturedness—temporal-to-intemporal-dispositions-so-construed-as-from-
perspective–ontological-normalcy/postconvergence> not de-

mentatively/structurally/paradigmatically a competent intellectual-and-moral framework for

instigating prospective human sublimation’ as to the sophistic/pedantic possibility for inducing

human temporality/shortness amplituding/formative wooden-language-{imbued—

averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-
teleology –as-of‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-
implications} with regards to prospective social-stake-contention-or-confliction. Interestingly

as well, we can appreciate the more or less socially enculturated disposition in our

positivism/rational-empiricism registry-worldview/dimension (with regards to the ‘profoundly

sublimating natural sciences’) of human appreciation of the ‘messianic-structure of

intemporality’ and its derived deferential-formalisation-transference secondnaturing, with

regards to such sciences foregrounding—entailment-{postconverging—narrowing-
down—sublimation-as-to—existence—as-sublimating-withdrawal,—eliciting-of-prospective-

supererogation ’—in-reflecting—‘immanent-ontological-contiguity ’;—as-operative—
notional-deprocrypticism) as to the tight-and-entwined relationship between the overall human ontological-commitment <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 sublating–nascence,—disclosed-from-prospective-epistemic-digression induced prospective determination which then is de-mentatively/structurally/paradigmatically preceding-and-con constraining to human-subpotency as enabling prospective sublimation-over-desublimation’. In contrast this author is critical of the notion that disparateness-of-conceptualisation—<unforegrounding-disentailment,—failing-to-reflect—`immanent-ontological-contiguity ’> subject to totalisingly-disentailing—discretion/whim-of-thought associated with presencing—absolutising-identitive-constitutedness conception of knowledge-reification as of ‘supposed knowledge-reification’ framework of human-subpotency determination as to a temporal mere-formulaic—methodologising/mutualising/organising/institutionalising human-subpotency <preconverging—`motif-and-apriorising/axiomatising/referencing’—imbuing—> existentialising—enframing/imprintedness-{as-to—historicity-tracing—in-presencing—}
as desublimating’ that falsely ignore the de-
mentative/structural/paradigmatic implications of ‘human notional–firstnaturedness—temporal-
to-intemporal-dispositions<so-construed-as-from-perspective–ontological-
normalcy/postconvergence> accordioning{as-of-varying-individuations-contextually-
transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-
referencing-and-their-devolved-referencing-imbued-ontological-performance ^{<including-
virtue-as-ontology>}} at uninstitutionalised-threshold^{103} as reflecting both desublimating
‘historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition and sublimating
‘historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflected–epistemicity-relativism> possibilities’ in want for
‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
existentialising/contextualising/textualising-contiguity ^{9} ^{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 ^{<as-from-
prospective-ontological-normalcy/postconvergence-epistemic-or-notional–projective-
perspective>’}. Critically, the possibility of such a physics dialogical-equivalence<as-to-
psychologismic–apriorising/axiomatising/referencing-(of–
existentialising/contextualising/textualising-contiguity )—conflatedness ,in-self-
becoming/self-conflatedness /formative–supererogating> for instance is fundamentally
enabled by such ^{4} foregrounding—entailment{postconverging–narrowing-down~sublimation-
as-to–‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’;-
reflecting–‘immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism) of
physics: and where say for instance proponents of classical-mechanics—axiomatic-constructs
became involved in ‘the pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation—{blurring/undermining-of-prospective-totalising-entailing—
as-to-entailing—<amplituding/formative–epistemicity>totalising—in-relative-ontological-
completeness } of methods/methodologies/approaches as to prior-
apriorising/axiomatising/referencing—superseded-logical-basis-of—dialogical-equivalence—<as-
to-psychologismic—apriorising/axiomatising/referencing—(of—
existentialising/contextualising/textualising-contiguity )—conflatedness —in-self-
becoming/self-conflatedness /formative–supererogating—as to their presencing—
absolutising-identitive-constitutedness conception of knowledge-reification, then in many ways proponents of theory-of-relativity-together-with-quantum-mechanics—axiomatic-
constructs ‘would rather point out the transversality—<for-sublimating–existential-
eventuating/denouement>—of-affirmative-and-unaffirmative–disambiguated—‘motif-and-
apriorising/axiomatising/referencing’ of the former rather than wrongly imply any mutual 
logical-congruence of dialogical-equivalence<as-to-
psychologismic—apriorising/axiomatising/referencing—(of—
existentialising/contextualising/textualising-contiguity )—conflatedness —in-self-
becoming/self-conflatedness /formative–supererogating— involvement in knowledge-
reification exercise as they will do with respect to other proponents of theory-of-relativity-
together-with-quantum-mechanics—axiomatic-constructs with whom they may disagree within the 
prospective-apriorising/axiomatising/referencing—superseding-logical-basis-of—dialogical-
equivalence<as-to-psychologismic—apriorising/axiomatising/referencing—(of—
existentialising/contextualising/textualising-contiguity )—conflatedness —in-self-
becoming/self-conflatedness /formative–supererogating— framework’. This speaks to the fact that 
human dialogue-equivalence<as-to-
psychologismic—apriorising/axiomatising/referencing—(of—
existentialising/contextualising/textualising-contiguity )—conflatedness —in-self-
(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 historicity/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 wooden-language\textsuperscript{amplituding-formative} \textsuperscript{8} \textsuperscript{imbued—temporal—mere-form/virtualities/dereification /akrasiatic—} \textsuperscript{drag/denatured/preconverging-or-dementing —narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{10}}) over existence-potency \textsuperscript{~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\textsuperscript{<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 \textsuperscript{44}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} imbued sublation whereas the latter is critically concerned with ‘conceptions of human abstract interpositions as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—existentialising/contextualising/textualising-contiguity’ that are not necessarily subject to phenomenal/manifest existence’s \textsuperscript{44}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’; and so-peculiarly implied with the ‘importing/exporting of reductionisms’ (as to the fact that there is no physics reductionism of physics or say mathematics reductionism of mathematics or biology reductionism of biology as to being the
real and natural orientation for the specific physics, mathematics and biology epistemic-conceptions of their respective epistemic-conceptions phenomenal/manifest–subpotencies–(in-transitive-conflatedness –reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence)) to explain human psychological and social phenomena that ‘end up implicitly denying the very obvious reality of the psychological and social subpotencies–(in-transitive-conflatedness –reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence)’. In many ways taking such ontologically-flawed interpretations seriously induces human impotency and desublimation (as to the implicit 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\textsuperscript{38}–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\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68}. 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 ‘<amplitudding/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 ‘<amplitudding/formative–epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity’ of physics, chemistry, biological, genetic theories as to the ontological-contiguity of physics, chemistry, biological, genetic theories as to the ontological-contiguity67 imbedded foregrounding—entailment{postconverging–narrowing-down–sublimation-as-to–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-reflecting–immanental-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-contiguity67 succession of theories are developed aspiring cogently for ontological-contiguity67 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-theory/loop-quantum-gravity/etc. which all profess ontological-contiguity’). In other words, such biological/neurological and evolutionary substitutive/reductionist interpretations of the social and socio-psychological shouldn’t epistemically be selective in totalisingly-disentailing—discretion/whim-of-thought (if truly of science/ontology as to ‘<amplitudding/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–confoundedness–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
existentialising/contextualising/textualising-contiguity’
(forgrounding—entailments
(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’’. The reality of such biological/neurological and evolutionary
substitutive/reductionist interpretations of the social and socio-psychological is rather one that
points out that the ‘traditional nature versus nurture debate itself is fundamentally an
axiomatically bankrupt conception’ since ‘not even such proponents implicitly point to an
underlying human drivenness and functioning of the social and socio-psychological framework
on the basis of any such supposed ‘<amplituding–formative–
epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-
contiguity’ of biological/neurological and evolutionary substitutive/reductionist
interpretations’, but rather the strategies of such proponents (beyond-the-consciousness-
awareness-teleology–<in-existential-extrication-as-of-existential-unthought>) work
paradoxically only by impliciting the reality of the ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity’ of the social and socio-psychological epistemic-conception phenomenal/manifest–subpotencies⟨(in-transitive-conflatedness –reflexivity,-in-the-full-
potency-of-existence’s–sublimating–nascence)⟩ (as to their implied sublimating existence’s necessitating implications and consequences)’, and then surreptitiously project/select/pop-up (in totalisingly-disentailing—discretion/whim-of-thought) opportune/ad-hoc biological/neurological and evolutionary substitutive/reductionist interpretations of the social and socio-psychological frame–of–ontological-contiguity, and so as of vague disparateness-of-conceptualisation-⟨unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’⟩. Such flawed and surreptitious representation that biological/neurological and evolutionary substitutive/reductionist interpretations are the ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity’ of the social and socio-psychological (rather than the truly inherent social and socio-psychological epistemic-conception phenomenal/manifest–subpotencies⟨(in-transitive-conflatedness –reflexivity,-in-the-full-
potency-of-existence’s–sublimating–nascence)⟩ as of their ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity’ in effect wrongly implies a dialogical-equivalence-⟨as-to-
psychologismic~apriorising/axiomatising/referencing-(of–
existentialising/contextualising/textualising-contiguity)⟩—conflatedness ,–in-self-
becoming/self-conflatedness /formative–supererogating> ‘nature versus nurture debate’ between these two perspectives as to a ‘naïve academicism mere procedural argumentation reflex’. The reality at best is that of ‘biological/neurological and evolutionary interpretations transverse epistemic-conception phenomenal/manifest–subpotency⟨(in-transitive-
interpretations about the social (on the basis of the ‘hollow impressiveness of the natural sciences’) as a psychological trick/gimmick as to rendering knowledge-reification sublimation in the social impotent with regards to varied social-stake-contention-or-confliction purposes. Such claims often project/imply that analysing the social qua social is just about irrelevant (or paradoxically ‘make their very own subterfuge social interpretations’ as from the psychological trick/gimmick of the projected hollow impressiveness of the natural sciences so-derived from the clout of a natural science without demonstrating the epistemic-veracity for such a bypassing/dodgery as to arrive at the social ‘amplituding/formative-epistemicity-totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity’ sublimating implications and consequences). Besides, such claims are often so-associated with vague non-metaphysical as non-ontological conceptualisations of the social in vague disparateness-of-conceptualisation-unforegrounding-disentailment-failing-to-reflect-immanent-ontological-contiguity as to elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existentialising/contextualising/textualising-contiguity, and thus in many ways further undermine/distract-from the social ‘amplituding/formative-epistemicity-totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity’ conception of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint in dealing with direct social and institutional issues, crises and failures. A ‘purist science/ontology epistemic-conception of veracity/truth’ equally differs from the conception of veracity/truth as from the latitude of ‘human social-vestedness/normativity-discretely-implied-functionalism implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ with the former construing of ‘knowledge as to existential knowledge-reification privileging manifest sublimating outcome in existence’ in contrast to the latter construing of ‘knowledge as to
collective acquiescence as to the privileging of human commendation-or-agreementing/convincing-among-mortals (rather than a detour to existence-potency 15—sublimating—nascence,—disclosed-from-prospective-epistemic-digression) even over manifest sublimating outcome in existence’. Such a ‘purist science/ontology epistem-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
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 the successive registry-worldviews/dimensions—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 
of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as to their pre-eminence as of their ‘prospectively projected relative-ontological-completeness dimensionality-of-sublimating’—(amplituding/formative—supercerogatory—demmentativeness/epistemic-growth-or-conflatedness/transvaluative—rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equilisation). 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—discreetly-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—discreetly-implied-functionalism’, revealing their true motives rather as status quo preserving with regards to social-stake-contention-or-confliction (beyond-the-consciousness-awareness-teleology—in-existential-extrication-as-of-existential-unthought). The ‘purist science/ontology epistemic—
conception of veracity/truth’ is ever always about the ‘prospective upholding of existence-potency—sublimating–nascence,—disclosed-from-prospective-epistemic-digression and de-mentatively/structurally/paradigmatically so-explains the very possibility for human progress. In contrast the conception of veracity/truth as from the latitude of ‘human social-vestedness/normativity—discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ is rather more bent upon emphasising human-subpotency methodologising/mutualising/organising/institutionalising grounds for veracity/truth rather than eliciting prospective sublimating existence’s necessitating implications and consequences. Such notions of veracity/truth without articulating existence-potency—sublimating–nascence,—disclosed-from-prospective-epistemic-digression are vague disparateness-of-conceptualisation—unforegrounding-disentailment,—failing-to-reflect—‘immanent-ontological-contiguity’, and worse still when accompanied by claims of humility as to inherent institutionalised prescience are more often than not mere manifestations of intellectual entitlement; (as to imply the society is inherently beholden to the mere institutionalised imprimatur of intellection even as to when it projects intellectual desublimation associated with pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—blurring/undermining-of-prospective-totalising-entailing—as-to-entailing—amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness) as well as intellectually-distortive practices such as blind institutionalised priming/funnelling/staking of specific theoretical postures over genuine and profound ontological elucidation as to existential contextualisation with the associated academic careerism at the very antipode of genuine sublimating intellection) and so as reflecting the modern-day intellection relevant prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. Interestingly, the ‘purist science/ontology epistemic-conception of veracity/truth’ projects
prospective sublimating existence’s necessitating implications and consequences to implicitly underscore ‘interlocutory humility’ induced as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression; as to the fact that humility was rather imbued with the Einsteinian/theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs perspective over the prior institutionalised/classical-mechanics—axiomatic-constructs with the latter never assuming any arrogance as to its prior methodologising/mutualising/organising/institutionalising conception of physics. Critically, with regards to the blurriness of meaningfulness-and-teleology in the social that exposes prospective transcendental dispositions (as to dimensionality-of-sublimating~\langle\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness} /\text{transvaluative-rationalising/ transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\text{ontological-good-faith/authenticity} \sim\text{postconverging–de-mentating/structuring/paradigming}) to sophistic/pedantic 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\} eliciting of wooden-language\{imbued—averaging-of-thought<\text{as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}, it is important to articulate such prospective sublimating meaningfulness-and-teleology\} while equally reflecting upon the sophistic/pedantic to its dimensionality-of-desublimating-lack-of~\langle\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness} /\text{transvaluative-rationalising/ transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\text{ontological-bad-faith/inauthenticity} \sim\text{preconverging–de-mentating/structuring/paradigming} as part and parcel of the prospective sublimating.
meaningfulness-and-teleology\textsuperscript{10}\textsuperscript{0}, and not wrongly imply the desublimation is in apriorising-teleological-elevation-in-ontological-contiguity\textsuperscript{17} as to the transcendence-and-sUBLIMITY/sUBLIMATION/sUPEREROGRATORY–DE-MENTATIVITY attitude/MENTAL-TO-DISPOSITION/CARE–AND–EPISTEME\textsuperscript{5} (in this case reflecting sophistic/pedantic \textsuperscript{91} 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–firstnatures—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordioning-{as-of-varying-individuations-contextually-transverse-desublimation/sublimation—as-to-the-redounding/waverings/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance} <including-virtue-as-ontology>\rangle at uninstitutionalised-threshold \textsuperscript{53} as reflecting both desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition and sublimating ‘historiality/ontological-eventfulness\textsuperscript{7}/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> possibilities’) respectively is recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism–or–disjointedness-as-of-reference-of-thought to go on cynically eliciting <amplituding/formative> wooden-language-{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable–void ’–with-regards-to-prospective-apriorising-implications>} as of the latter. Ultimately, there is a ‘social underlying sublimating intellection proficiency’ to which all specific domains of study need to account for their sublimating pertinence; and the possibility of putting into question all ‘Establishment intellection as of their given ‘presencing—
absolutising-identitive-constitutedness’ (from across the most ancient civilisations to modern times and so as instigated by the Socrates, Galileos, Descartes, Diderots, etc.) has always arisen within-or-without such epochal Establishment intellection by the prompting of their ‘social underlying sublimating intellection proficiency’ which contemplative consciousness is not to be underestimated as to a ‘decadence posturing of intellectual entitlement’. Critically, the possibility of prospective value-construction and pretence of projecting more profound value is indissociable from the capacity of producing the relative-ontological-completeness knowledge that broaden-the-latitude-of-human-collective-consciousness as to the fact that just as prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism—or—disjointedness-as-of-reference-of-thought respectively are intellectually-and-morally wanting with respect to prospective base-institutionalisation, universalisation, positivism/rational-empiricism and deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought value-construction respectively; pretences of profound intellection as to the former are nothing but sophistic/pedantic exploitations of human limited-mentation-capacity as to ‘a delusion of generating knowledge and value from thin air’, and of vital importance in that regards is the fact that that which is in relative-ontological-completeness has to occupy the intellectual-and-moral ground imbued by such relative-ontological-completeness. Vague notions of arrogance and wretchedness are nothing but the ontological-veracity of the state of relative-ontological-incompleteness arrogance and wretchedness of thought (as from the ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective) as to an epistemically-decadent wooden-language

(imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology); and so as to the fact that the magnanimity of dispensing-with-immediacy-for-relative-ontological-completeness—by-
reification⁷⁄contemplative-distension⁵ out of concern about human prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology⁰⁰ ‘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-reification⁷⁷ 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-reification⁷⁷ exercise becomes pointless but as for institutional parading value. There is simply no knowledge without the effective demonstrated knowledge-reification⁷⁷ implications and pretending otherwise as to
‘virtual wisdoms’ is nothing more than totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag 3. Hence basically the overall differentiation between ‘purist science/ontology epistemic-conception of veracity/truth’ and ‘social-vestedness/normativity epistemic-conception of veracity/truth’ lies with their constraining whether towards inherent existence projected implications or towards human-subpotency projected implications respectively. This underlying point has de-mentative/structural/paradigmatic implications with regards to human meaningfulness-and-teleology (as to human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology). This differentiation can be rearticulated in aestheticisation terms to imply that existence (as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) is ‘the scalar conception that enables prospective human sublimation as of aestheticisation-towards-ontology’ while on the other hand human-subpotency (as to human presencing—absolutising-identitive-constitutedness 4. totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’ is ‘a non-scalar conception that induces prospective human desublimation aestheticisation’. The ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ as such is reflected with regards to prospectively implied ontological-normalcy/postconvergence construed as of ‘maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation epistemic-projection perspective while ‘human-subpotency non-scalarity/beholdening—as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation’ is reflected with regards to its prospectively implied epistemic- abnormalcy/preconvergence construed as of incrementalism-in-relative-ontological-
incompleteness\(^3\)—enframed-conceptualisation epistemic-projection perspective. Basically, ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ and ‘human-subpotency non-scalarity/beholding-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\(^3\) (as to dispensing-with-immediacy-for-relative-ontological-completeness-by-reification\(^7\)/contemplative-distension\(^6\)) is actually induced as from human uncontemplative-distension so-construed as ‘dispensing-with-immediacy-for-relative-ontological-completeness-by-reification\(^7\)/contemplative-distension\(^6\) imbued prospectively of both sublimating\(^4\) historiality/ontological-eventfulness\(^3\)/ontological-aesthetic-trace and desublimating\(^1\) historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’; as to prospective sublimating\(^4\) (historiality/ontological-eventfulness\(^3\)/ontological-aesthetic-trace ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ as prospectively preserving ontology/ontological-veracity and ‘human-subpotency non-scalarity/beholding-as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation\(^5\) prospective desublimating\(^4\) 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\(^3\) (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\(^7\)), emphasises the necessity for the bifurcation of the construal of prospective human ontological-performance\(^2\)-<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-reflected-‘epistemicity-relativism’> and ‘a non-scalarity/beholding-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-\langle\text{amplituding/formative\_supererogatory\_de-mentativeness/epistemic\_growth-or-conflatedness\_transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\_equalisation}\rangle 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-
presencing—absolutising-identitive-constitutedness\textsuperscript{1}, while the former strongly constrained to high predicative-effectivity–sublimation–\textsuperscript{1} as-to-underlying,-ontological-commitment \textsuperscript{2} implied—self-assuredness-of-ontological-good-faith/authenticity \textsuperscript{3} postconverging–de-mentating/structuring/paradigming \textsuperscript{3} as-being-as-of-existential-reality\textsuperscript{4} is rather relatively amenable to sublimating \textsuperscript{5} historiality/ontological-eventfulness \textsuperscript{6} ontological-aesthetic-tracing\textsuperscript{7} \textsuperscript{8} perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’\textsuperscript{9} 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 \textsuperscript{10} historiality/ontological-eventfulness\textsuperscript{11} ontological-aesthetic-tracing\textsuperscript{12} perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’\textsuperscript{13}). 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-
knowledge-reification implying a projection out of a prior human registry-worldview’s/dimension’s institutionalisation framework cannot be construed as of any exercise of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existentialising/contextualising/textualising-contiguity 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 as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existentialising/contextualising/textualising-contiguity, whereas in reality such grounds are recurrently rede-mentated/restructured/reparadigmed for relative-ontological-completeness as to re-motif-and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting); hence implying that prospective sublimating ‘historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism’ at any uninstitutionalised-threshold is necessarily imbued with prospective originariness-parrhesia—as—spontaneity-of-aestheticisation ‘messianic-structure of intemporality’ and its derived deferential-formalisation-transference secondnaturings. We can appreciate in this regards that budding-positivists meaningfulness-and-teleology however relatively intelligible to us today, wouldn’t make sense to the ‘ordinariness/commonsensicality of the non-positivism/medievalism prior institutionalisation secondnatured apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as to elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existentialising/contextualising/textualising-contiguity’ but the fact is that such budding-positivism in its rede-mentating/restructuring/reparadigming for relative-ontological-completeness rather induced the psychoanalytic-unshackling/memetic—
reordering/institutional-recomposuring for our 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 deprocripticism—or—preempting—disjointedness-as-of-reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. In this regards, just as the requisite dispensing-with-immediacy-for-relative-ontological-completeness induced 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 existentialising/contextualising/textualising-contiguity foregrounding—entailment—(postconverging—narrowing-down—sublimation—as-to—‘existence—as—sublimating—withdrawal,—eliciting-of-prospective-supererogation—in—reflecting—‘immanent-ontological-contiguity’;—as-operative-notional—deprocripticism) in elucidating ontological-contiguity—<as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional—projective-perspective>’ as to imbued positivism/rational-empiricism sublimation over non-positivism desublimation (and so over a long-and-sustained period of crossgenerational psychoanalytic—
unshackling/memetic-reordering/institutional-recomposuring) inducing the strongly enculturated predicative-effectivity–sublimation–(as-to-underlying,-ontological-commitment

reference-of-thought construction-of-the-Self psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ with regards to (the overall originariness/origination

existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’~in-

<implied—self-assuredness-of-ontological-good-
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—in-existential-extrication-as-of-existent-unthought) is how to exploit the fact that there is no ‘universalising-idealisation—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—ontological-commitment —implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality’) and no ‘positivism/rational-empiricism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—ontological-commitment —implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality’) to de-mentatively/structurally/paradigmatically undermine respectively the possibility for both Socratic-philosophers universalising-idealisation and positivism/rational-empiricism implied transcendence-and-sublimity/sublimation/supererogatory—de-mentativity meaningfulness-and-teleology by eliciting presencing—absolutising-identitive-constitutedness sensibility/decorum as of non-universalising Ancient-sophistry and non-positivism medieval-scholasticism meaningfulness-and-teleology respectively. Likewise, it is herein contended that a tradition of philosophy introduced and propped up after the second-world-war and a general social science and humanities attitude and practices closely associated with this orientation (as to perceived geostrategic reasons for undermining the possibility of unfettered thought paradoxically uncritical/thoughtless about the social implications associated with poor/usurped social critique) is fundamentally grounded on an actively surreptitious exercise of presencing—absolutising-identitive-constitutedness <amplituding/formative—
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 \(\text{presencing—absolutising-
identitive-constitutedness} \)
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-(blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-\(\langle\text{amplituding/formative—epistemicity} \rangle\)totalising—in-relative-ontological-
completeness \) promising postmodern-thought which portrays a very profound ontological-
veracity as to prospective sublimation possibilities in the face of prospective human-
subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint); and so-enabled as to no ‘deprocrypticism—
apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-
framing-of—predicative-effectivity—sublimation-(as-to-underlying,-ontological-commitment \)
\(\langle\text{implied—self-assuredness-of-ontological-good-faith/authenticity} \sim \text{postconverging—de-
mentating/structuring/paradigming—as-being-as-of-existential-reality}\rangle\)’ (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 “presencing—absolutising-identitive-constitutedness” sensibility/decorum of institutional imprimatur’ that is rather obsessively defensive of institutional pre-eminence over inherent knowledge-reification. But then the Ancient-sophists and medievalism-scholastics were the institutional imprimatur of their periods but their pedantic “presencing—absolutising-identitive-constitutedness” sensibility/decorum was never in any way beholdening upon sublimating existence as to existence-potency ~sublimating—nascence,-disclosed-from-prospective-epistemic-digression allowing for prospective Socratic-philosophers *universalising-idealisation and budding-positivism as to their respectively induced “universalising-idealisation—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying,-ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality>’ and “positivism/rational-empiricism—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> according-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—
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 produced by the efforts of budding-positivists even as during their own epoch this was contested by their Establishment) that allowed for sublimating scientific thought to be integrated or rejected by its mere predicative-effectivity—sublimation—(as to underlying, ontological-commitment, implied—self-assuredness-of-ontological-good-faith/authenticity, postconverging—de-mentating/structuring/paradigming, as being as of existential-reality)—

(as to the ‘positivism/rational-empiricism—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))’), then there is nothing inherently telling that the latter physics Establishment will have just acknowledged such a theoretical construct as to its then human sophistic/pedantic presencing—absolutising—identitive-constitutedness sensibility/decorum perceived social-stake-contention-or-confliction (as to the reality of ‘human notional~firstnaturedness—temporal-to-intemporal-dispositions—so construed as from perspective—ontological-normalcy/postconvergence—acco

Accordioning—(as of varying individuations—contextually-transverse—desublimation/sublimation—sto—redounding/wavering/waveforming—of their referencing—and their devolved referencing—imbued—ontological-performance including virtue as ontology) at uninstitutionalised-threshold as reflecting both desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating historicity/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence—reflected—‘epistemicity—relativism’ possibilities’). The point here is to highlight that across all registry-worldviews/dimensions blurriness of meaningfulness-and-

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 sensibility/decorum supposed projections of candour that tend to arise with social lack of universal-transparency associated with blurriness of meaningfullness-and-teleology poorly amenable to predicative-effectivity–sublimation–as-to-underlying–ontological-commitment—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-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, but then such an ontologically-flawed conception can be divulged when we contemplate of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity reflection of the relative-ontological-incompleteness of the <cumulating/recomposing>–succession of registry-worldviews/dimensions rather pointing out that the latter are ever always involved in an exercise of presencing—absolutising-identitive-constitutedness 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 meaningfullness-and-teleology (as leading to disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect–immanent-ontological-contiguity > due to lack of the universal-transparency –{transparency-of-totalising-entailing-,as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } of
sublimating-over-desublimating "amplituding/formative–epistemicity>totalising/circumscribing/delineating existentialising/contextualising/textualising-contiguity
foregrounding—entailment-(postconverging–narrowing-down–sublimation-as-to-
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation
-in-
reflecting-‘immanent-ontological-contiguity’;–as-operative-notional–deprocrypticism)
in elucidating ontological-contiguity -<as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional–projective-perspective>’ is intimately linked with the <cumulating/recomposuring>-successive registry-worldviews/dimensions uninstitutionalised-threshold; as to the lack of ‘relative-ontological-completeness’—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying,-ontological-commitment
<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality>). In this regards, blurriness7 of ‘meaningfulness-and-teleology100 with regards to the respective uninstitutionalised-threshold of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism as to their respective apriorising/axiomatising/referencing–psychologism is overcome respectively (as so-construed from ontological-normalcy/postconvergence epistemic-projection perspective as of
foregrounding—entailment-(postconverging–narrowing-down–sublimation-as-to-
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation
-in-
reflecting-‘immanent-ontological-contiguity’;–as-operative-notional–deprocrypticism)) with the induced social universal-transparency -<transparency-of-totalising-entailing,-as-to-
entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-
sublimation-{as-to-underlying,-ontological-commitment \textless\text{implied—self-assuredness-of-ontological-good-faith/authenticity} \textless\text{postconverging–de-mentating/structuring/paradigming} \textless\text{as-being-as-of-existential-reality}> \textrangle \text{construed-as} \text{‘rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ given ‘relative \textless\text{amplituding/formative–epistemicity} \textgreater\text{totalising/circumscribing/delineating existentialising/contextualising/textualising-contiguity} \textless\text{postconverging–narrowing-down—sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’-in–reflecting–‘immanent-ontological-contiguity’–as-operative-notional–deprocrypticism’ \textrangle \text{in elucidating ontological-contiguity \textless\text{from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional–projective-perspective\textrangle \text{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 \textless\text{implied—self-assuredness-of-ontological-good-faith/authenticity} \textless\text{postconverging–de-mentating/structuring/paradigming} \textless\text{as-being-as-of-existential-reality}> \textrangle \text{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\textless\text{unforegrounding-disentailment,-failing-to-reflect–‘immanent-ontological-contiguity’ \textgreater as to prior descalarising totalisingly-disentailing—discretion/whim-of-thought of individuals-suboptimal instigative potency as of human notional–firstnaturedness—temporal-to-intemporal-dispositions\textless\text{so-}}
construed as
‘rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,—that-is-not-universalisation-directed apriorising/axiomatising/referencing—psychologism’ given ‘relative disparateness-of-conceptualisation—<unforegrounding-disentailment,-failing-to-reflect-
‘immanent-ontological-contiguity’ as to prior descalarising totalisingly-disentailing—
discretion/whim-of-thought of individuals-suboptimal instigative potency as of human
notional~firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>
accordioning—(as-of-varying-
individuations-contextually-transverse-desublimation/sublimation,—as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-
imbued-ontological-performance —<including-virtue-as-ontology>’ at its given/defined
uninstitutionalised-threshold ontologically-deficient epistemic-conception of ‘the very same
overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation’),
- positivism/rational-empiricism—
apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying,—ontological-commitment
<implied—self-assuredness-of-ontological-good-faith/authenticity —postconverging—de-
mentating/structuring/paradigming —as-being-as-of-existential-reality>)
construed as
‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism’ given ‘relative
<amplituding/formative—
epistemicity>totalising/circumscribing/delineating existentialising/contextualising/textualising-
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
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]/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’ given ‘relative

<amplituding/formative–epistemicity>totalising/circumscribing/delineating
existentialising/contextualising/textualising-contiguity</foregrounding—entailments
(postconverging–narrowing-down–sublimation-as-to—‘existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation’—in-reflecting—‘immanent-ontological-contiguity’;
as-operative-notional—deprocrypticism) in elucidating ontological-contiguity
<as-from-
prospective-ontological-normalcy/postconvergence-epistemic-or-notional—projective-
perspective> as to its prospectively induced scalarising as of human supererogatory/messianic
intemporal and secondnatured socially-optimal instigative potency’ at its given/defined
institutionalisation ontologically-pertinent epistemic-conception of ‘the very same overall
phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-

prospective-supererogation’ (and so over prior positivism–procrypticism—
apriorising/axiomatising/referencing–psychologism 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—\textsuperscript{13} <amplituding/formative–
epistemicity>/growth-or-conflatedness /transvaluative-
\textsuperscript{12} 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 disparateness-
of-conceptualisation—\textsuperscript{15} unforegrounding-disentailment,—failing-to-reflect—‘immanent-
onological-contiguity’\textsuperscript{16}> as to prior descalarising totalisingly-disentailing—discretion/whim-
of-thought of individuals-suboptimal instigative potency as of human
notional–\textsuperscript{18} firstnaturedness—temporal-to-intemporal-dispositions—\textsuperscript{19} so-construed-as-from-
perspective–ontological-normalcy/postconvergence> accoding(<\textsuperscript{20} as-of-varying-
\textsuperscript{21} individuations-contextually-transverse-desublimation/sublimation, as-to-the-
\textsuperscript{22} redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-
\textsuperscript{23} imbued-ontological-performance \textsuperscript{24} <including-virtue-as-ontology>\textsuperscript{25}>’ at its given/defined
uninstitutionalised-threshold \textsuperscript{26} ontologically-deficient epistemic-conception of ‘the very same
overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation\textsuperscript{27}’), with the ‘deprocrypticism—
apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-
framing-of—\textsuperscript{31} predicative-effectivity–sublimation—\textsuperscript{32} (as-to-underlying,-ontological-commitment
\textsuperscript{33} <\textsuperscript{34} implied—self-assuredness-of-ontological-good-faith/authenticity \textsuperscript{35} postconverging–de-
\textsuperscript{36} 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—\textsuperscript{37} predicative-effectivity–
sublimation—\textsuperscript{38} (as-to-underlying,-ontological-commitment <\textsuperscript{39} implied—self-assuredness-of-
ontological-good-faith/authenticity \textsuperscript{40} postconverging–de-mentating/structuring/paradigming—
ingenerated sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism’—in existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as—sublimating-withdrawal,—eliciting-of-prospective-supererogation<as-to-perspective—ontological-normalcy/postconvergence-implied—prospective-aporeticism—overcoming/unovercoming’> (with the critical insight here for instance that the Socratic-philosophers as of universalising-idealisation ‘is not a relic of thought’ and it is very much ‘historically alive/living’ as to being pertinent to modern-day universalising implications of thought but for when prospective contextualisation requires universalising positivising/rational-empiricism just as we can garner that Newtonian/Leibzinian physics ‘is not a relic of thought’ and it is very much ‘historically alive/living’ as to being pertinent to modern-day physics but for when prospective contextualisation requires theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs, and thus reflecting comprehensively that the ontological-contiguity—of-the-human-institutionalisation-process as to its implied overall notional—deprocrypticism—apriorising/axiomatising/referencing—psychologisms ‘enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying,—ontological-commitment—<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—
apriorising/axiomatising/referencing’⟩ of relative-ontological-incompleteness
notional-deprocrypticism respectively over desublimating recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism respectively, and the failure to articulate this requisite ‘ontological-good-faith/authenticity ~postconverging-de-mentating/structuring/paradigming existential-condescension<of-apriorising/axiomatising/referencing–psychologism>’ is a failure to meet the ‘prospectively warranted organic-knowledge epistemic-veracity’ as failing to reflect supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for-conceptualisation in implying that ‘the sublimating apriorising/axiomatising/referencing–psychologism is the valid logical-basis’ and ‘the desublimating apriorising/axiomatising/referencing–psychologism is the invalid logical-basis’. This point out that the successive relative-ontological-completeness as base-institutionalisation, universalisation, positivism/rational-empiricism and notional–deprocrypticism respectively are actually projective-insights speaking to the fact that human prospective emancipation should rather be construed as of ‘human reference-of-thought (as grandest axiomatic-construct level) research-programme conception’ as so-enabling the transcendence-and-sublimity/sublimation/supererogatory–de-mentativity of the respective prior relative-ontological-incompleteness of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism. Such ‘human reference-of-thought (as grandest axiomatic-construct level) research-programme conception’ reflects the fact that it is the ‘prospective de-mentative/structural/paradigmatic sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation as so-induced by notional–asceticism reasoning-through/messianic-reasoning’ that affirmatively validates any of the respective relative-ontological-completeness registry-worldviews/dimensions instigated human emancipation, and so as to the fact that the corresponding reasoning-from-results/afterthought
inducing secondnatured institutionalisation (that speaks to collective thought in any given registry-worldview/dimension) while serving its secondnaturings institutionalisation purpose ‘is overrated with regards to the challenge of human aporeticism at prospective uninstitutionalised-threshold’ and shouldn’t be the threshold/limit for determining the possibility for prospective human emancipation (since it is relatively of poor responsiveness to prospective human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology) which rather requires instigative notional–asceticism reasoning-through/messianic-reasoning (as to the fact that for instance it is naïve to conceive that it was the ‘pure articulation of positivism/rational-empiricism logic that convinced/converted the non-positivism/medieval world into our positivism world’ but rather decisive in the secondnaturings of positivism/rational-empiricism was the notional–asceticism reasoning-through/messianic-reasoning instigative detour to positivism/rational-empiricism demen
tative/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 supposed coherent ontological-commitment —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–de-mentating/structuring/paradigming beyond-and-above the desublimating ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming of ordinary meaningfulness-and-teleology. However, this sublimating knowledge ‘ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming existential-condescension~<of-apriorising/axiomatising/referencing–psychologism>’ across all registry-worldviews/dimensions is ever always poorly appreciated with regards to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology (even though from a retrospective perspective we can grasp the preconverging/dementing ~qualia-schema of ‘the God of plane’ type of articulation of say base-institutionalisation as of animistic social-setup as from our positivism/rational-empiricism reflex ‘ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming existential-condescension~<of-apriorising/axiomatising/referencing–psychologism>’ but it is important to note that such an animistic social-setup doesn’t project of any such preconverging/dementing ~qualia-schema placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
teleology going by its presencing—absolutising-identitive-constitutedness just as we will be disinclined to contemplate about the more veridical preconverging/dementing—qualia-schema of our procrypticism—or–disjointedness-as-of-reference-of-thought uninstitutionalised-threshold as from a prospective notional-deprocrypticism perspective projected placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology. This poor appreciation arises for the simple reason that the uninstitutionalised-threshold speaks of the registry-worldview/dimension notional-discontiguity/epistemic-discontiguity—shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema, and thus it is disinclined to recognised 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 {<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} (as to the failure to appreciate that the surpassing of human-subpotency aporeticism is all about originariness-parrhesia,–as–spontaneity-of-aestheticisation—
assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
measuring-<as-to-preconverging-or-dementing –apriorising-psychologism>’, the requisite
‘ontological-good-faith/authenticity’ existential-condescension-<of-
apriorising/axiomatising/referencing–psychologism>’ for organic-knowledge ‘speaks to an
intellectual-and-moral responsibility associated with knowledge as of the requisite dispensing-
with-immediacy-for-relative-ontological-completeness -by-reification /contemplative-
distension for its elucidation and appropriate secondnatured institutionalisation that is not
dissociated from the very construction-of-the-Self’, and knowledge cannot thus be construed as
‘a minor and side thing of mere influencing and stature’ that is dissociated with veridical human
mental-development and emancipation in order to rather surreptitiously serve human-
subpotency as mortal methodologising/mutualising/organising/institutionalising perverted
purposes (as so-of-ten implicitly construed by many a social dominance/vested-interest actor
and sycophantic-sophistry throughout human history in eliciting wooden-language-⟨imbued—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-⟨blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-<amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness⟩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 underlining 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{implicated–nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness ’}; and it is here that the genuine social intellectual–function/posture comes in to veridically reflect the reality that a social-construct is not of absolute scalarisation of human ontological-performance–<including-virtue-as-ontology> for the possibility for its prospective scalarisation-as-to-rescalarisation-as–re-ontologisation/supererogatory–involuting-or-guilding-or-amplifying–scalarisation–<as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation>, and the genuine social intellectual–function/posture as such is not about a naivist social-vestedness/normativity–<discretely-implied-functionalism> as otherwise the possibility for the succession of registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory–dementativitity 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-
The genuine social intellectual–function/posture means that human thought can project beyond, overlook and override presencing—absolutising-identitive-constitutedness \( \text{preconverging} \langle \text{motif-and-apriorising/axiomatising/referencing} \rangle \text{imbuing} \rangle \) existentialising—enframing/imprintedness \( \text{as-to historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} \) conception of sublimating value and ontological-veracity disposition; and so as to the fact that presencing—absolutising-identitive-constitutedness \( \text{preconverging} \langle \text{motif-and-apriorising/axiomatising/referencing} \rangle \text{imbuing} \rangle \) existentialising—enframing/imprintedness \( \text{as-to historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} \) actually tend to be skewed towards ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (as to the beyond-the-consciousness-awareness-teleology \( \text{supererogation} \langle \text{profundity—postconverging—de-mentating/structuring/paradigming requisite dispensing-with-immediacy-for-relative-ontological-completeness} \text{by-reification} \langle \text{contemplative-distension} \rangle \text{for Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness—and-teleology} \rangle \), and in fact in many ways individuals intersolipsistic actions in society implicitly recognise this reality even as the overall underpinning—suprasocial-construct tends to be abstractly preconvergingly—de-mentated/structured/paradigmed to skew towards ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (as for instance professional choices and callings made well beyond just a question of their remunerative or supposed incidental social prestige worth). Part and parcel of the genuine social intellectual–function/posture is to undermine this skewing towards ‘immediacy supposed absolute
sublimating value and ontological-veracity disposition’ (as to the beyond-the-consciousness-awareness-teleology\textsuperscript{10}<-in-existential-extrication-as-of-existential-unthought>\textsuperscript{5} positive-opportunism\textsuperscript{76} 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{8}presencing—absolutising-identitive-constitutedness\textsuperscript{13} ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ but instead optimising their effort for ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ then the possibility will not arise for the very backbone of human value and ontological-veracity sublation (reflecting the ‘non-immediacy prospective sublimating value and ontological-veracity disposition’) upon which ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ is grounded. History knows that the ‘contorted human \textsuperscript{8}presencing—absolutising-identitive-constitutedness\textsuperscript{13} 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 \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{10} infrastructure building ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ arise and outlandishly skew human \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{10} (and so not only with human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textsuperscript{5}meaningfulness-and-teleology\textsuperscript{10} but is equally reflected in a poor-spirited bland conception of human living-development–as-to-personality-development and institutional-development–as-to-social-function-development). This insight is critically
important not as an idle exercise of merely stating the appropriateness of sublimating value and ontological-veracity disposition but in reflecting that the skewed underpinning–suprasocial-construct projected and preconvergingly–de-mentated/structured/paradigmed ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ cannot be construed as absolute as in effect it will ultimately prospectively stultifying the requisite ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ that acts as the backbone for human value and ontological-veracity sublation (as has always been the manifest case for surpassing the uninstitutionalised-threshold of registry-worldviews/dimensions). The fact is ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ as underlying ‘presencing—absolutising-identitive-constitutedness’ end up as the registry-worldviews/dimensions Establishments underpinning–suprasocial-construct as to dominance/vested-interest—drivenness—<as-to-its-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>—existentialising—enframing/imprintedness<(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) of social-vestedness/normativity<discretely-implied-functionalism> and social-stake-contention-or-confliction. It is the ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ (so-reflected in human ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’>) that goes beyond ‘presencing—absolutising-identitive-constitutedness’ and generate the requisite de-mentative/structural/paradigmatic sublation-over-desublation 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-
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>—existentialising—enframing/imprintedness{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} subontologising palliative terms that as to their specifically defined ‘human social-vestedness/normativity<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ are very much integrative of collateral aspects as imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable with regards to social-stake-contention-or-confliction and thus by dulling the social-construct’s conscience in this way rather distracts from the realisation and contemplation of the full possibilities for profound de-mentative/structural/paradigmatic transformation of ‘non-immediacy prospective sublimating value and ontological-veracity disposition’. The subtle manifestation of the social implications of ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (as to the beyond-the-consciousness-awareness-teleology

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

positive-opportunism of living-development–as-to-personality-development and institutional-development–as-to-social-function-development) with regards to our positivism–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—
hyperrealisation/hyperreal-transposition} analysis as to the positivism–procrysticism registry-
worldview’s/dimension’s de-mentative/structural/paradigmatic social institutional beholdening-
becoming—distortive-originariness/distortive-origination—as-to—historicity-tracing—inhibited-
mental-aestheticising implications is very much relevant however the underlying socio-econo-
political subontologisation/ideology-over-ontology whether technocratic, capitalistic or
communist (as in fact all such systems mirror each other as to their beholdening-becoming—
distortive-originariness/distortive-origination—as-to— historicity-tracing—inhibited-mental-
aestheticising, besides the differentiating specificities as to ingrained cultural context, speaking
of a more fundamental issue of positivism–procrysticism ontological-performance—
<including-virtue-as-ontology> as to the prospective human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint for
prospective depocrysticism—or—preempting—disjointedness-as-of—reference-of-thought); as
to the fact that the underlying institutional formativeness<as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>—of—
meaningfulness-and-teleology of these systems are rather as of ‘dominance/vested—
postconverging-or-dialectical-thinking\textsuperscript{20}—by—preconverging-or-dementing\textsuperscript{9}—perspectives-of-human\textsuperscript{5}—meaningfulness-and-teleology\textsuperscript{78}— underlying human ontological-performance\textsuperscript{72}—

\textless\textit{including-virtue-as-ontology}\textgreater as to the ontological-contiguity\textsuperscript{7}—of-the-human-institutionalisation-process\textsuperscript{68}\textless cumulative/recomposuring\textgreater—succession of registry-worldviews/dimensions’ and ‘the facet of the existentially-withdrawn-as—unaccounted-for’—

leftover-or-residuality-or-spirit-of—meaningfulness-and-teleology\textsuperscript{100}—so-construed-as-

metaphoricity ,—informing-prospective-

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness,—so-reflected-and-

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

\textless\textit{amplituding/formative}\textgreater supererogatory—de-mentativeness/epistemic-growth-or-

conflatedness /transvalutative-rationalising/transepistemicity/anamnetic-residuality/spirit-
drivenness–equalisation\rangle as limiting or of prospective human-subpotency aporeticism’ which surpassing as to human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring enables the possibility for human limited-mentation-capacity-deepening ’; and the ‘notional—deprocrypticism driving aesthetic-touch/aesthetic-sensibility of scalarising aestheticisation-towards-ontology’ is one that in reflecting holographically—\textless conjugatively-and-

transfusively\textgreater the ontological-contiguity\textsuperscript{7}—of-the-human-institutionalisation-process\textsuperscript{9} projects of human ontological-performance\textsuperscript{72}—\textless including-virtue-as-ontology\textgreater as: formativeness-of-unintelligence-towards-intelligence, so-rearticulated as formativeness\textless as-to-

intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-
dereferentialism>—of—meaningfulness-and-teleology of unintelligence (beholdening-

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

mental-aestheticising) towards intelligence (‘bechancing-backdrop of ‘nonpresencing-

\textless perspective—ontological-normalcy/postconvergence\textgreater ’ as to ‘bechancing-becoming—

originariness/origination—as-to—historiality/ontological-eventfulness\textsuperscript{77}/ontological-aesthetic-

\begin{align} 
\end{align}
existentialising—enframing/imprintedness—\( \text{as-to- historicity-tracing—\text{in-presencing—}} \) 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\(^{103}\) the prospective deprocripticism—or—preempting—disjointedness-as-of—reference-of-thought ‘ontological-good-faith/authenticity’—postconverging—de-mentating/structuring/paradigming\(^{70}\) existential-condescension—\( \langle \text{of-apriorising/axiomatising/referencing—psychologism} \rangle \) 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—\( \text{as-so-being-as-of-existential-reality} \) is more appropriately construed not as meaningfulness-and-teleology\(^{100}\) but metaphoricity\(^{57}\) as merely the setup for prospective human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring possibility for prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity; and this reality is what avails across the \( \langle \text{cumulating/recomposuring} \rangle \)-successive registry-worldviews/dimensions instigated transcendence-and-sublimity/sublimation/supererogatory—de-mentativity for their respective prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^{100}\) as to the fact that the intemporal messianic-reasoning/reasoning-through instigation respectively of prospective base-institutionalisation, universalisation, positivism/rational-empiricism and notional—deprocrypticism are not actually as of meaningfulness-and-teleology\(^{100}\) but rather are as of metaphoricity\(^{57}\) with regards respectively to prior recurrent-uninstitutionalisation, base-institutionalisation—ununiversalisation, universalisation—non-positivism/medievalism and our positivism—procrypticism, and so as to the fact that the latter (as to existence—as-sublimating-withdrawal—

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eliciting-of-prospective-supererogation\textsuperscript{72}) are ever always urged along beyond their uninstitutionalised-threshold\textsuperscript{03} 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 reference-of-thought—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—de-mentativity as effectively involving the veridically uninhibited/decomplexified dimensionality-of-sublimating\textsuperscript{84}—(<amplitude/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) in cognisance-and-integration of the requisite ‘ontological-good-faith/authenticity\textsuperscript{69}—postconverging—de-mentating/structuring/paradigming\textsuperscript{70} existential-condescension—<of-apriorising/axiomatising/referencing—psychologism>’ for the availing of the organic-knowledge \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} of base-institutionalisation, universalisation, positivism/rational-empiricism and notional—deprocripticism respectively (as to their respective ontological-good-faith/authenticity\textsuperscript{02}—postconverging—de-mentating/structuring/paradigming ‘inducing of their \textsuperscript{84}reference-of-thought—and—reference-of-thought—devolving—meaningfulness-and-teleology\textsuperscript{100} underlying logical-basis/logic—<as-to—transversality—<for-sublimating—existential-eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{102} of logical operation/processing/contention of narratives’ reflected as of their respectively induced
‘relative-ontological-completeness’—apriorising/axiomatising/referencing—psychologism
enculturatedconstructedsocial-pragmatics-framing-of—predicative-effectivity—sublimation-
(as-to-underlying—ontological-commitment}<implieself-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-subsampling—withdrawal—eliciting—of-prospective-
supererogation’—in-reflecting—inmanent-ontological-contiguity’—as-operative-
notional—deprocripticism}). This conception of ‘ontological-good-
faith/authenticity~postconverging—de-mentating/structuring/paradigming existenal-
condescension<of-apriorising/axiomatising/referencing—psychologism>’ rather speaks to the
fact that ‘human amplituding/formative—epistemicitytotalising—thrownness-in-existence’
as to its limited—mentation-capacity is intimately tied-down/laden—with prospective human-
subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—noteial—firstnaturedness—temporal-
to-intemporal-dispositions<so-construed—as—from—perspective—ontological-
normalcy/postconvergence’—existentialism—form—factor as to human teleology’ so-construed
as ‘human phenomenal/manifest conceptivity/epistemic—reflexivity in existence as ontological
(so-reflecting amplituding/formative—disposedness—as—totalising—contiguous/coherent—factuality—of—variability), underlied as of overall reifying-
and—empowering—reflexivity—of—ecstatic—existence—as—pan intelligibility —{imbued—and-
‘hermeneutically—reprojectively/supererogatingly/zeroingly—educing—human—subpotency—
epistemic—perspective—of—projective—reprojective—aestheticising—re—motif—and—re-
apriorising/re—axiomatising/re—referencing—conceptualisation). The underlying insight here is
that unlike the flawed mental—reflex associated with presencing—absolutilising—identitive—
constitutedness\textsuperscript{13} \textit{\langle amplitunding/formative–epistemicity\rangle} totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{13} that de-mentatively/structurally/paradigmatically projects of a ‘neutrally/objectively sound human ontological-performance\textsuperscript{72} \textit{\langle including-virtue-as-ontology\rangle} state failing to factor in human specific apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)–ontological-deficiency arising from its specifically given \textit{\langle amplitudging/formative–epistemicity\rangle} totalising–thrownness-in-existence’, human \textit{\langle amplitudging/formative–epistemicity\rangle} totalising–thrownness-in-existence\textsuperscript{13} as to human limited-mentation-capacity veridically implies that ‘existence is not beholdening to that human \textit{\langle amplitudging/formative–epistemicity\rangle} totalising–thrownness-in-existence’ and the critical human teleological as to ontological-performance\textsuperscript{72} \textit{\langle including-virtue-as-ontology\rangle} issue is how to adjust to existence and is not about how existence adjusts to the human who is rather of a subpotent epistemic relation to the full-potency of existence’. The implication here is that the ‘ontological-good-faith/authenticity\textsuperscript{69} \textit{\langle postconverging–de-mentating/structuring/paradigming\rangle} existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>’ is thus merely reflecting the veridicality of the possibility of prospective human transcendence-and-sublimity/sublimation/supererogatory\textsuperscript{13} de-mentativity which is only possible as to existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{<as-to-perspective–ontological-normalcy/postconvergence-implied–“prospective-aporeticism-overcoming/unovercoming”>} with regards to human formativeness\textsuperscript{<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>\textsuperscript{of–meaningfulness-and-teleology}}. Thus it is only the possibility of ‘ontological-good-faith/authenticity\textsuperscript{69} \textit{\langle postconverging–de-mentating/structuring/paradigming\rangle} existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>’ that can thus allow
human existential-discursivity—implicated-sublimation-over-desublimation beyond naïve 
presencing—absolutising-identitive-constitutedness\(^3\) \(<\text{amplituding/formative-epistemicity}>\) totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \(^3\) 
(given that human ontological-performance\(^2\) \(<\text{including-virtue-as-ontology}>\) cannot be neutrality separated from human \(<\text{amplituding/formative-epistemicity}>\) totalising—thrownness-in-existence \(^4\) and the reflexive temporal-to-intemporal 
ontological implications on human ontological-performance \(<\text{including-virtue-as-ontology}>\). 
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 beholding 
to human appreciation of the existential implications of the notion and science behind the 
esteroid 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\(^7\) \(<\text{postconverging-de-
mentating/structuring/paradigmising}>\) existential-condescension\(<\text{of-apriorising/axiomatising/referencing-psychologism}>\)’ with regards to the human species on 
Earth and strive to preempt such a cataclysm as to their technical capacity. We can appreciate 
that the human species on Earth as to its relative-ontological-incompleteness \(^7\) doesn’t have a 
pretence to being of a ‘neutrally/objectively sound human ontological-performance\(^2\) 
\(<\text{including-virtue-as-ontology}>\) state failing to factor in human specific 
apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-
contiguity )—ontological-deficiency arising from its specifically given 
\(<\text{amplituding/formative-epistemicity}>\) totalising—thrownness-in-existence \(^4\)’ but together with 
the extraterrestrials is rather de-mentatively/structurally/paradigmatically in existential-
discursivity—implicated-sublimation-over-desublimation relation as to the primacy of the full-
potency of existence over any subpotency (speaking fundamentally to prior human ontological-
commitment\textsuperscript{66} \textsuperscript{-} \textsuperscript{implied—self-assuredness-of-ontological-good-faith/authenticity \textsuperscript{69}~postconverging–de-mentating/structuring/paradigming \textsuperscript{70} as-being-as-of-existential-reality}) with regards to the fact that the ontological-veracity of all humans as human-subpotency is priority of existential-discursivity—implicated-sublimation-over-desublimation superseding pretenses of mere-formulaic methodologising/mutualising/organising/institutionalising presciences as to entitlements of presencing—absolutising-identitive-constitutedness\textsuperscript{67} articulated induced elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existentialising/contextualising/textualising-contiguity\textsuperscript{70}. Speaking of the requisite ‘owning-up’ as to when relative-ontological-completeness\textsuperscript{88} is-educated—avails—and—re-avails rather than ontological-bad-faith/inauthenticity\textsuperscript{64} in upholding relative-ontological-incompleteness\textsuperscript{88} (given that immortality/existence-perspective as to intemporality\textsuperscript{52} cannot be construed as arising from our prior mortals whims superseding of existential sublimation entailment and such presumption rather speaks to preconverging-or-dementing \textsuperscript{20}–apriorising-psychologism and not postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism). It is this pre-eminence of existential-discursivity—implicated-sublimation-over-desublimation that explains why the availing of relative-ontological-completeness\textsuperscript{88} as to dimensionality-of-sublimating\textsuperscript{24} \langle \textsuperscript{amplituding/formative} supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation \rangle takes precedence in defining human intellectual-and-moral ontological-performance \textsuperscript{1} \langle \textsuperscript{including-virtue-as-ontology} \rangle and so as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{77}. This \textsuperscript{\langle \textsuperscript{amplituding/formative–epistemicity} totalising–thrownness-in-existence \rangle implied existential-discursivity—implicated-sublimation-over-desublimation as to ‘ontological-good-faith/authenticity\textsuperscript{69}~postconverging–de-mentating/structuring/paradigming\textsuperscript{70} existential-
condescension-<of-apriorising/axiomatising/referencing–psychologism>’ effectively underlies the ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’, as the preformulating/preframing/premeaningfulness-<metaphoricity>-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–existentialising/contextualising/textualising-contiguity)—ontological-deficiency arising from its specifically given <amplituding/formative–epistemicity>totalising–thrownness-in-existence”. This insight puts into perspective our ‘presencing—absolutising-identitive-constitutedness’ conception of intellectual-and-moral responsibility wherein supposedly failed/unsuccessful/ineffective initiatives undertaken as to relative-ontological-completeness (for instance with regards to some public engagement aspiratory dispositions of such intellectuals like Sartre, Foucault, etc. and in the scientific domain for instance controversies associated with Louis Pasteur breakthroughs in microbial science) seem to be wrongly analysed from the posture of a supposedly neutral/objective social-setup conception of intellectual-and-moral responsibility (that ducks/ignores such relative-ontological-completeness aetiologisation/ontological-escalation posturing) without factoring in that ‘the social-setup’s relative-ontological-incompleteness’ specific apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)—ontological-deficiency arising from its specifically given <amplituding/formative–epistemicity>totalising–thrownness-in-
existence’ is not of neutrally/objectively sound ontological-performance; as to the fact that for instance the incidence of modern-day wars and their man-made catastrophes do not speak of neutral/objective individuals and social intellectual-and-moral responsibility as to their existence within the meaningful sovereign frameworks that dementatively/structurally/paradigmatically directly/indirectly validate such calamities. In other words, our intellectual-and-moral responsibility is already engaged as to our

\[\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–thrownness-in-existence}\] and the idea that any attitude of unconcern/indifference is intellectually-and-morally neutral/objective is bogus; and human intellectual-and-moral responsibility starts at the very least with an orientation to relative-ontological-completeness as to overall existential dimensionality-of-sublimating


\[\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–thrownness-in-existence}\] of human discursivity as to the possibility for prospective existential sublimation’ so-reflected in originariness-parrhesia–as–spontaneity-of-aestheticisation–supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness projection as to overall existential dimensionality-of-sublimating

\[\langle\text{amplituding/formative–epistemicity}\rangle\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepigisticity/anamnestic-residuality/spirit-drivenness–equalisation}\]. The
bigger point here is that prospective human sublimation underlying prospective knowledge-reification\(^7\) in relative-ontological-completeness\(^7\) cannot be engaged with any given registry-worldview/dimension in relative-ontological-incompleteness\(^7\) as if the latter is of a ‘neutrally/objectively sound human ontological-performance\(^7\)-<including-virtue-as-ontology> state failing to factor in human specific apriorising/axiomatising/referencing-(of-existentialising/contextualising/textualising-contiguity )—ontological-deficiency arising from its specifically given \(^4\langle\textit{amplituding/formative–epistemicity}^\rangle\text{totalising–thrownness-in-existence}\)’ with regards to the fact that human \(^4\langle\textit{amplituding/formative–epistemicity}^\rangle\text{totalising–thrownness-in-existence}\) is already engaged in existential-discursivity—implicated-sublimation-over-desublimation as to ‘ontological-good-faith/authenticity\(^9\)-postconverging–de-mentating/structuring/paradigming\(^7\) existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>’ (and so very much countering the deceptive eliciting in desublimation of \langle\textit{amplituding/formative}^\rangle\text{wooden-language\{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of–‘nondescript/ignorable–void ’—with-regards-to-prospective-apriorising-implications\}\rangle 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\(^9\)-postconverging–de-mentating/structuring/paradigming\(^7\) existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>’ implies that as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^7\), the respective state of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism cannot be construed as of ‘neutrally/objectively sound human ontological-performance\(^7\)-<including-virtue-as-ontology> state failing to factor in human specific
apriorising/axiomatising/referencing-(of-existentialising/contextualising/textualising-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
\langle amplituding/formative–epistemicity supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation \rangle.

Unlike it is often assumed from a sloppy conception of human sublimation in existence (caught up in any given presencing—absolutising-identitive-constitutedness; self-justification of uncertainty of prospective human sublimation), the comprehensive coherence of human sublimation in existence as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation is effectively highly regular and consistent (and this can only be fully appreciated from an ontologically sound conception of ‘existence as of its immanently tautologuous coherence speaking to its ontological-contiguity’ as to the possibility for intelligibility to arise as so-reflected with the overall ontological-contiguity—of-the-human-institutionalisation-process so-associated with human limited-mentation-capacity-deepening). This confliction in the perception and relation to human sublimation in existence between metaphysics-of-presence\langle implicated-’nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness \rangle
epistemicity > causality > as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity, is aptly reflected in the entangled/enmeshed nature of human sublimation in existence as reflected with the ontological-contiguity —of-the-human-institutionalisation-process. This is so fundamentally because of human teleology speaking of ‘human phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological (so-reflecting amplituding/formative-disposedness-(as-to-orientation/value-construct/valuation—and-derived-parameterising) and amplituding/formative entailment-(as-to-totalising-contiguous/coherent-factuality-of-variability))’, as reflecting the implications of human limited-mentation-capacity-deepening underlying the ontological-contiguity —of-the-human-institutionalisation-process; such that human sublimation is hardly ‘purist’ and rather occurring as from successive human registry-worldviews/dimensions projections of their specifically flawed presencing—absolutising-identitive-constitutedness given apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation. The insight here is that human state of prior relative-ontological-incompleteness de-mentatively/structurally/paradigmatically impacts reflexively on human appraisal of its prospective relative-ontological-completeness sublimation implications, and so across the cumulating/recomposuring-successive registry-worldviews/dimensions right up to the originariness/origination (so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence) perspective of deprocrypticism—or—preempting—disjointedness-as-of reference-of-thought which purportedly escapes any such reflexive presencing—absolutising-identitive-constitutedness given its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—
in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity — of-the-human-institutionalisation-process of 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—presublimation-construct—of—meaningfulness-and-teleology of their epoch wanting, explaining for instance Rousseau’s appreciation of the noble-savage and nature as speaking to a prospective aporeticism overcoming/unovercoming that recognised that mankind needed a more mature conception of interhuman relationship and human relation with nature as to when mankind/some-of-mankind began manifesting a more developed relationship with nature beyond just as of the immediacy of subsistence/survival relationship with nature (say for instance having technically more efficient guns with
gunpowder didn’t imply just killing animals at whim or along the same lines explaining his anti-Slavery stance); thus speaking of the prospectively requisite immaterial/social sublimation as to prospective positivism/rational-empiricism postconverging-or-dialectical-thinking apriorising-teleology. In this regards even budding-positivists like Galileo, Descartes, etc. just as well implicitly recognised this discrepancy of prospective material and technical sublimation positivistic science in relative-ontological-completeness and the immaterial/social overall relative-ontological-incompleteness 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—existentialisng—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\textsuperscript{76} driving the secondnatured institutionalisation of human sublimation induces discrepancy as to immediate material and technical possibilities of sublimation and the requisite dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{82}/by-reification\textsuperscript{87}/contemplative-distension\textsuperscript{26} 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\textsuperscript{106} 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/originating-so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence perspective of notional–deprocrypticism given the perpetual challenge of material sublimation upon human immaterial/social overall relative-ontological-incompleteness\textsuperscript{99}—presublimation-construct-of—meaningfulness-and-teleology\textsuperscript{100}; as prospective material/technical sublimation is associated with a discrepant ‘immaterial/social overall relative-ontological-incompleteness\textsuperscript{99}—presublimation-construct-of—meaningfulness-and-teleology\textsuperscript{100} instigating the referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-material/technical-sublimations<blinded-to-their-relative-ontological-completeness-reference-of-thought-devolving>’ that goes on as of
presencing—absolutising-identitive-constitutedness to render the supposed equanimity/balance of the overall politico-institutional system as to sublimating notions of sovereignty, democracy, free-will, etc. increasingly of relic/artifactual human ontological-performance <including-virtue-as-ontology> reflected in their failing effective outcomes of equanimity/balance; wherein their practice increasingly tends to dominance/vested-interest actors and sycophantic-sophistry induced desublimating narratives as to the <amplituding/formative> wooden-language-＜imbued—averaging-of-thought＜as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology ＜as-of-'nondescript/ignorable—void ＜with-regards-to-prospective-apriorising-implications＞）displayed in the public domain (caught-up/entrapped in ‘a politico-institutional beholdening relic/artefactual disenfranchising notion of both-sides’ as psyching-subterfuge that renders the common concrete pragmatic aspirations of sovereign individuals increasingly politically irrelevant as to the paradox for instance that the healthier political framework in the years following the second world-war, as hardly subject to closed-circles of effective direct/indirect politico-institutional influence rampant today, notwithstanding the even greater social prejudice/bigotry/closed-mindedness was able to induce critical progressive social transformations that in many ways the 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 \(^1\) presencing—absolutising-identitive-constitutedness\(^1\) 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\(^6\)—of-the-human-institutionalisation-process\(^\text{a}\), so-reflected from such science-ideology poor appreciation of the implications of the \(^4\) historiality/ontological-
eventfulness\textsuperscript{17}/ontological-aesthetic-tracing\textsuperscript{<&perspective--ontological-normalcy/>} rendering the scientific adventure as of a living existentialising/contextualising/textualising-contiguity\textsuperscript{39} exercise. Such that by this token science-ideology conception of science the requisite dispensing-with-immediacy-for-relative-ontological-completeness \textsuperscript{-by-reification} \textsuperscript{/contemplative-distension\textsuperscript{26}} as to human limited-mentation-capacity-deepening\textsuperscript{4} implications in fully appreciating human underlying aestheticisation scheming in conceptualising existence\textsuperscript{—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{7}} 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\textsuperscript{—existentialising/contextualising/textualising-contiguity\textsuperscript{19}} conception of methods/methodologies/approaches as to mere reproducibility\textsuperscript{—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation with a poor appreciation for the prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation—supererogatory\textsuperscript{—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—}\textsuperscript{—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\textsuperscript{\langle\textsuperscript{amplituding/formative}\textsuperscript{supererogatory–de-mentativeness/epistemic-growth-or-confatedness} /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\textsuperscript{\rangle} 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 ‘trailing aestheticisation frameworks of human apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for–conceptualisation as of the affirmatory sublimating possibilities inducible as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation” that ultimately enabled and propelled human limited-mentation-capacity-deepening” (so-associated with such affirmatory sublimating possibilities strong selective cultural diffusion as to the sublimating strengthening and anchoring upon the social-setup that such mystical/spiritual narratives enabled), and so-construable as from the institutional-cumulation/institutional-recomposure⟨as-to–historiality/ontological-eventfulness /ontological-aesthetic-tracing⟨perspective–ontological-normalcy/postconvergence-reflected⟨epistemicity-relativism⟩⟩⟩ that led to our modern-day non-superstitious clairvoyance/clearsightedness with the important projective-insights that since human aestheticisation scheming has always been central and preceding human aestheticisation-towards-ontology (as even manifested in modern-day natural sciences creativity) it would be foolhardy to adopt a mental-disposition as of science-ideology that poorly recognises the critical creative role for human aestheticisation in the perpetual development of human meaningfulness-and-teleology as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation”, 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—
is effectively ‘an ontological-contiguity projection as to an all-englobing/all-encompassing
construction’ (notwithstanding the epistemic limitation inherent to human limited-mentation-
capacity) that captures relative-ontological-completeness induced sublimation as reflected in
any subject-matter (as to its phenomenal/manifest-subpotency-{in-transitive-conflicatedness –
reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence}) and so as to the subject-
matter underlying existential-discursivity—implicit-sublimation-over-desublimation as to
‘ontological-good-faith/authenticity ~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-
<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-
conflicatedness –reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence} (but for
issues of epistemic limitation inherent to human limited-mentation-capacity). In this regards,
there can’t be any instance/circumstance to which the mathematician will construe of 1+1 as
being equal to 4 as to totalisingly-disentailing—discretion/whim-of-thought; as to the fact that
inherent ontological-veracity precedes-and-supersedes ‘mere-formulaic–
methodologising/mutualising/organising/institutionalising human-subpotency
<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
enframing/imprintedness-{as-to– historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition). The implication here that in the bigger scheme of things, the ‘apriorising decisions advancing mere-formulaic–methodologising/mutualising/organising/institutionalising human-subpotency <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 presencing—absolutising-identititive-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-reflect in a practice of ‘clouded thought’ that has no true intellectual elucidation purpose but rather an extension of the political over veridical knowledge-reification\(^7\) (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 cumulating/recomposing-successive registry-worldviews/dimensions required their specific ‘relative-ontological-completeness’\(^8\) — 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—dem- mentating/structuring/paradigming—as-being-as-of-existential-reality\(>\))’ to usher in the possibility of their very own secondnatured institutionalisation unclouded knowledge-reification\(^7\) gesturing, the ultimate possibility for our positivism—procrypticism overcoming its pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation- (blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—\(<\text{amplituding/formative—epistemicity}>\text{totalising—in-relative-ontological-completeness} \) lies with the prospective ‘deprocrypticism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying,-ontological-commitment \(-\) implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality\(>\))’ imbued foregrounding—entailment—(postconverging—narrowing—
reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity \textsuperscript{67}—of-the-human-institutionalisation-process \textsuperscript{68}; as it dynamically induces (as of ‘varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of—
meaningfulness-and-teleology \textsuperscript{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’> successive prospective reasoning-through/messianic-reasoning for reasoning-from-results/afterthought as the secondnatured-institutionalisation of the <cumulating/recomposuring>-successive registry-worldviews/dimensions \textsuperscript{94} reference-of-thought—and—\textsuperscript{94} reference-of-thought—
developing—meaningfulness-and-teleology \textsuperscript{10} so-construed as ‘generating varying human sublimating—over-desublimating social-and-institutional-constructs—of—
meaningfulness-and-teleology \textsuperscript{10}—
in-cumulation/recomposuring
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as to their pre-eminence as of their ‘prospectively projected relative-ontological-completeness \textsuperscript{86} 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{97}, 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—
psychologism) prospective reconciling. This is fundamentally the case because the implied dimensionality-of-sublimating \(<\text{amplituding/formative} \text{supererogatory-de-
mentativeness/epistemic-growth-or-confiliatedness} /\text{transvaluative-
ralionalising/transepirstemicity/anamnestic-residuality/spirit-drivenness—equalisation}\) inducing the nascent-particular/incipient-and-material/technical-sublimations \(<\text{blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving}\) is lost to the prior overall relative-ontological-incompleteness \(<\text{presublimation-construct—of—meaningfulness-and-
teleology}^{00}\) as to a narrow-minded positive-opportunism driven exploitation of such nascent-particular/incipient-and-material/technical-sublimations \(<\text{blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving}\) while failing to come to terms as to construing the \(<\text{amplituding/formative—epistemicity} \text{totalising/circumscribing/delineating}
‘relative-ontological-incompleteness’ \(<\text{relative-ontological-completeness—sublimating—referencing/registering/decisioning—as-self-becoming/self-confiliatedness} /\text{formative—supererogating—<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>—\text{as to human-and-social—expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigmig—psychologism}^{90}\) with regards to ‘\(<\text{reference-of-thought—} \text{reference-of-thought—devolving—meaningfulness-and-
teleology}^{00}\) comprehensiveness of prospective sublimating—nascence (as to the instigating relative-ontological-completeness \(<\text{apriorising/axiomatising/referencing—psychologism}\)’; thus inducing the discrepant ‘immaterial/social overall relative-ontological-incompleteness \(<\text{presublimation-construct—of—meaningfulness-and-teleology}^{00}\) instigating the referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-
material/technical-sublimations \(<\text{blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving}\)’ that is and so as to human social subontologising of
apriorising/axiomatising/referencing–psychologism overall-knowledge-reification\textsuperscript{17} - gesturing-<of-variously-devolving-‘axiomatising-conjugations’-so-reflected-in-its-nascent-particular-
sublimations>’ (as base-institutionalisation–ununiversalisation ‘\textsuperscript{13\textsubscript{2}}’ reference-of-thought–and–reference-of-thought-\textsuperscript{84} devolving–meaningfulness-and-teleology\textsuperscript{100} comprehensiveness of prospective sublimating–nascence’), universalisation–non-positivism/medievalism
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism overall-knowledge-reification – gesturing-<of-variously-devolving-
‘axiomatising-conjugations’-so-reflected-in-its-nascent-particular-sublimations>’ (as
universalisation–non-positivism/medievalism ‘\textsuperscript{13\textsubscript{2}}’ reference-of-thought–and–reference-of-thought-
\textsuperscript{84} devolving–meaningfulness-and-teleology\textsuperscript{100} comprehensiveness of prospective sublimating–nascence’), positivism–procrypticism ‘positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism overall-knowledge-reification\textsuperscript{17} - gesturing-<of-variously-devolving-
‘axiomatising-conjugations’-so-reflected-in-its-nascent-particular-sublimations>’ (as
positivism–procrypticism ‘\textsuperscript{13\textsubscript{2}}’ reference-of-thought–and–reference-of-thought-
\textsuperscript{84} devolving–meaningfulness-and-teleology\textsuperscript{100} comprehensiveness of prospective sublimating–nascence’), and prospectively notional–deprocrypticism ‘preempting—disjointedness-as-of- reference-of-thought,-as-to’\textsuperscript{13\textsubscript{2}} <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 overall-knowledge-reification\textsuperscript{17} - gesturing-<of-variously-devolving-
‘axiomatising-conjugations’-so-reflected-in-its-nascent-particular-sublimations>’ (as
notional–deprocrypticism ‘\textsuperscript{13\textsubscript{2}}’ reference-of-thought–and–reference-of-thought-
\textsuperscript{84} devolving–meaningfulness-and-teleology\textsuperscript{100} comprehensiveness of prospective sublimating–nascence’).
Critically this discrepancy between nascent-particular/incipient-and-material/technical-sublations<blinded-to-their-relative-ontological-completeness> and overall relative-ontological-incompleteness<sup>99</sup>–presublimation-construct–of–meaningfulness-and-teleology<sup>100</sup> (as involving ‘immaterial/social overall relative-ontological-incompleteness’ presublimation-construct–of–meaningfulness-and-teleology<sup>100</sup> instigating the referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-material/technical-sublations<blinded-to-their-relative-ontological-completeness>’ and so as to human social subontologising of nascent-particular/incipient-and-material/technical-sublations<blinded-to-their-relative-ontological-completeness>); is effectively the hallmark of all

presencing—absolutising-identitive-constitutedness<sup>13</sup> & preconverging—’motif-and-apriorising/axiomatising/referencing’–imbuing>—existentialising—enframing/imprintedness–(as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) as to their

creatively as the requisite underlying \( ^{17} \) deprocrypticism–or–preempting—disjointedness-as-of-
reference-of-thought institutionally projected (implying de-mentative/structural/paradigmatic
institutionalising of prospective scalarisation-as-to-rescalarisation-as–re-
ontologisation/supererogatory—involuting-or-guilding-or-amplifying–scalarisation-as–to-
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation
\( ^{97} \))
‘unenframed/unbeholdening/bechancing–supererogation\( ^{97} \) parameterisation/reparameterisation
(\( ^{97} \) reflecting-a-supererogatory–decisionality-of-socioinstitutional-conceptions-as-to–‘their-

nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-
desublimation\( ^{100} \))-as-so-operationalising–‘scalarisation-as-to-rescalarisation-as–re-ontologisation’
for prospective aestheticisation–and–aestheticisation-towards-ontology/’ meaningfullness-and-
teology\( ^{100} \) (as of human living-development–as-to-personality-development, institutional-
development–as-to-social-function-development and Being-development/ontological-
meaningfulness-and-teleology\( ^{100} \), and so as to existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation\( ^{97} \). Such an ‘unenframed/unbeholdening/bechancing–
supererogation\( ^{97} \) of notional–deprocryptism institutionalisation’s
parameterisation/reparameterisation (\( ^{97} \) reflecting-a-supererogatory–decisionality-of-
socioinstitutional-conceptions-as-to–‘their-nascent-sublimations-dynamic-preempting-of-
presublimatory-decisionality–numbing-traction-desublimation\( ^{100} \))-as-so-operationalising–
‘scalarisation-as-to-rescalarisation-as–re-ontologisation’ for prospective aestheticisation–and–
aestheticisation-towards-ontology/’ meaningfullness-and-teleology\( ^{100} \) (as to Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology\( ^{100} \)) will call into question as of pure-ontology
the very apriorising/axiomatising/referencing–(of–existentialising/contextualising/textualising-
contiguity \( ^{39} \) )—psychologism defining overall human social-stake-contention-or-confliction

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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\textsuperscript{17} -<including-virtue-as-ontology> from the more apt ontological-normalcy/postconvergence conception of the human as to humanity); so-reflected by a beholding conceptualisation/strual of the human as of their underpinning-suprasocial-construct implied presencing—absolutising-identitive-constitutedness \textsuperscript{13}<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing.–existentialising—enframing/imprintedness—⟩ as being ‘the imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable framework of human agency’\textsuperscript{.} However, as to a constructive knowledge-reification\textsuperscript{87} gesturing with respect to the haunting fact of human

\[<amplituding/formative–epistemicity>totalising–thrownness-in-existence\] as to any such presencing—absolutising-identitive-constitutedness\textsuperscript{13}<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing.–existentialising—enframing/imprintedness—⟩ as being

\[\text{speaking to such a }<amplituding/formative–epistemicity>totalising–thrownness-in-existence\], such a notional-deprocrypticism institutionalisation ‘unenframed/unbeholdening/bechancing–supererogation\textsuperscript{97} 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\textsuperscript{100} is more immediately-and-constructively bound to ‘appraise the conception of
souvern equanimity/balance driving human agency imbued sublimation as to<br>\(<\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating} \quad \text{‘relative-ontological-incompleteness’/relative-ontological-completeness} \;|\;
\text{(sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness /formative–supererogating–<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,–in-perspective–ontological-normalcy/postconvergence>)} \quad \text{as to human-and-social–expectations/anticipations–metaphoricity} \;|\;\text{‘as-rede-mentating/restructuring/reparadigming–psychologism’}^{90}. \text{This double epistemic orientation to a notional–deprocrypticism institutionalisation ‘unenframed/unbeholdening/bechancing–supererogation parameterisation/reparameterisation}^{\langle\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’ for prospective aestheticisation–and–aestheticisation-towards-ontology/meaningfulness-and-teleology}^{100} \text{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}^{100} \text{will enhance such an animistic social-setup as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation}^{97}, \text{the fact remains that our}^{44} \text{‘amplituding/formative–epistemicity>totalising–thrownness-in-existence}^{44} \text{in the animistic social-setup requires at least a basic engagement tolerable to its ‘meaningfulness-and-teleology}^{100} \text{before any pretense to a projection of positivistic ‘meaningfulness-and-teleology}^{100} \text{(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}
incrusting/plating/coating,-so-reflected-as-institutional-manifestations of human meaningfulness-and-teleology; thus as not necessarily speaking of the absolute possibility of human consciousness projection in want for its recurrent parameterisation/reparameterisation—


‘scalarisation-as-to-resscalarisation-as—re-ontologisation’ in optimising human ontological-performance—<including-virtue-as-ontology> (and our positivism–procrypticism registry-worldview/dimension cannot be overlooked in this regards notwithstanding the fact that it is at the backend of the institutional-cumulation/institutional-recomposure—

historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’>—). But then just like with all prior registry-worldviews/dimensions, our positivism–procrypticism presencing—

absolutising-identitive-constitutedness—<preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing>—existentialising—enframing/imprintedness—

(as-to— historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) effectively projects a hurdle to any such de-mentative/structural/paradigmatic notional–deprocrypticism conception of re-ontologisation as to its inherent <amplituding/formative—epistemicity>—totalising—self-referencing-syncretising/circularity/interiorising/akrasiac-drag

poorly amenable to profound alternative institutional aestheticising contemplation ‘given its calamitous conception and relation to the possibility for prospective re-ontologisation from its subontologisation’ such that any such profound alternative institutional aestheticising contemplation are traditionally bound to arise as disruptive institutional transformations whether or not involving power-showdown as associated with sudden/revolutionary transformations with ‘their drawback of having to think on their feet inducing deficient
ontological-performance\textsuperscript{72}-${<}\text{including-virtue-as-ontology}>$ 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 
\textsuperscript{74}$\text{presencing—absolutising-identitive-constitutedness}$\textsuperscript{72} $<\text{preconverging—‘motif-and-}
\text{apriorising/axiomatising/referencing’—imbuing—}\text{existentialising—enframing/imprintedness—}
\text{⟨as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩}$’ (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 
\textsuperscript{74}$\text{presencing—absolutising-identitive-constitutedness}$\textsuperscript{72} $<\text{preconverging—‘motif-and-}
\text{apriorising/axiomatising/referencing’—imbuing—}\text{existentialising—enframing/imprintedness—}
\text{⟨as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩}$ skews the fundamental ontology question by its inherent 
\textsuperscript{74}$<\text{amplituding/formative—epistemicity}>\text{totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}$\textsuperscript{33} 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-$\text{⟨discretely-implied-functionalism⟩}$$. This latter issue is the ultimate challenge to prospective notional-deprocrypticism institutionalisation ‘unenframed/unbeholding/bechancing—supererogation’ parameterisation/reparameterisation\textsuperscript{97} $\text{⟨reflecting-a-suppererogatory—decisionality-of-socioinstitutional-conceptions-as-to—‘their-}$
nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-desublimation\(\)–as-so-operationalising-‘scalarisation-as-to-rescalarisation-as–re-ontologisation’ for prospective aestheticisation–and–aestheticisation-towards-ontology/‘meaningfulness-and-teleology’\(\) as of the paradox that a social-setup as to its \(<\text{amplituding/formative–epistemicity}>totalising–thrownness-in-existence\) is so pragmatically self-focussed that its aestheticisation and hence aestheticisation-towards-ontology dynamic-potential as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(\) is narrowed/limited/constricted however its level of development (explaining the decisiveness/criticality of cultural diffusion imbued originariness-parrhesia,–as–spontaneity-of-aestheticisation in re-ontologisation accompanying human institutional-cumulation/institutional-recomposure\(\) as can be appreciated throughout human history). This is explained by the fact that the human can relatively easily appreciate the ontological-pertinence of new practices arising as from outside cultural diffusion but it is very much difficult to reconstrue of such practices as from the taxingness-of-originariness involved in surpassing an internalised \(<\text{amplituding/formative–epistemicity}>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(\)’ posture; and this very much explains the double epistemic orientation to notional–deprocrypticism institutionalisation ‘unenframed/unbeholding/bechancing–supererogation\(\) 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’ for prospective aestheticisation–and–aestheticisation-towards-ontology/‘meaningfulness-and
teleology\(^{(00)}\) as highlighted above (as to the need to feed our \(<\text{amplituding/formative-epistemicity}>\text{totalising-thrownness-in-existence}\>^{(1)}\) decisively globalising world with aestheticising re-originariness/re-origination to uphold the capacity for pure-ontology as to re-ontologisation). In this regards, all such ontologisation/re-ontologisation potential for human meaningfullness-and-teleology\(^{(10)}\): is de-mentatively/structurally/paradigmatically ever inducible as of human formativeness\(<\text{as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism}>\>^{\text{-of-meaningfulness-and-teleology}}\), as to the underlying human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality (given human limited-mentation-capacity implications on human ontological-performance\(^{(72)}\)–\(<\text{including-virtue-as-ontology}>\)) reflected in such formativeness (going by its given aestheticisation—and—aestheticisation-towards-ontology of the cultivated/beholdening-construct-of—\(^{\text{meaningfulness-and-teleology}}\)–ultimately-construed-as-habit/practice/belief/culture) and thereof the ontologically-valid/ontologically-invalid beholdening implications arising from the cultivated/beholdening-construct-of—\(^{\text{meaningfulness-and-teleology}}\)–ultimately-construed-as-habit/practice/belief/culture (when it comes to overall human ‘aestheticisation as reflecting the extensive manifest outcomes/outfits/shells—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations of human meaningfullness-and-teleology\(^{(10)}\)). The underlying insight here is that ‘the human apriorising/axiomatising/referencing process of \(<\text{amplituding/formative-epistemicity}>\text{totalising/circumscribing/delineating conceptualisation}>\) 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—\(^{\text{meaningfulness-and-teleology}}\)–ultimately-

aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of-

<amplituding/formative–epistemicity>totalising–conceptualisation}, as to when it converges to sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation, goes on to prospectively reflect the relative-ontological-completeness ‘specific overall-knowledge-reification’-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 <preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>existentialising—enframing/imprintedness–(as-to– historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)). The above analysis reflects the fact that human <amplituding/formative–epistemicity>totalising–thrownness-in-existence ,-imbued-projective-
arbitrariness/waywardness-\{as-to-the-human-projective/reprojective—aestheticising-re-motif-\}

aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of-
\{<amplituding/formative–epistemicity>totalising~conceptualisation')\} reflects an ‘effectively underlying human beholding—inking,-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-
enframing/imprintedness\{as-to–historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\}). Such an ‘effectively underlying human beholding—inching,-apprehending,-and-taming–drive or aestheticising—
surrealising/supererogating–drive for <postconverging~’motif-and-

projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of–amplituding/formative–epistemicity>totalising–conceptualisation’))
speaks to human preformulating/preframing/premeaningfulness–metaphoricity’–disposition—
as-to-psyche-induced-psychologism-of-existential-stake> with regards to formativeness<as-to-
tersolipsism-of-preformulating/preframing/premeaningfulness-imbed–mediativity-and-
deferralism>–of–meaningfulness-and-teleology); as underlying the possibilities for
human sublimation–educing–textuality/hermeneutic/reprojecting/supererogating/zeroing–as-to-
possibilities-of-self-becoming-as-of–existential-interpretation/epistemicity-in-
apriorising/axiomatising/referencing–of–existence’. Thus it is by such a ‘sublimation-over-
desublimation understanding’ of this amplituding/formative–epistemicity>totalising–thrownness-in-existence, imbed–projective–
arbitrariness/waywardness–(as-to-the-human–projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing-process-of–amplituding/formative–
epistemicity>totalising–conceptualisation’)

that apparently imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
surmountable/unovercomable framework of our positivism–procrypticism presencing–
absolutising-identitive-constitutedness
<preconverging–’motif-and-
apriorising/axiomatising/referencing’–imbuing’–existentialising—enframing/imprintedness–
(as-to– historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) (as the
challenge of the double epistemic orientation to notional–deprocrypticism institutionalisation
"unenframed/unbeholdening/bechancing–supererogation" parameterisation/reparameterisation for prospective aestheticisation—and–aestheticisation-towards-ontology/ meaningfulness-and-teleology as highlighted above) can be looked at in a new and enlightening perspective (beyond such a '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-faith/authenticity ~postconverging–de-mentating/structuring/paradigming as-being-as-of-existential-reality>’); and so as to the elucidation of such presencing—absolutising-identitive-constitutedness

failing existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’,
human <amplituding/formative–epistemicity>totalising~thrownness-in-existence’,-imbued-
projective-arbitrariness/waywardness-(as-to-the-human–projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of-
(<amplituding/formative–epistemicity>totalising~conceptualisation’)) notionally speaks of an
underpinning framework that is de-mentative/structural/paradigmatic to the potentiality for both
emancipating ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming and human impeding ontological-bad-
faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming underlying
human meaningfulness-and-teleology ontological-performance ~<including-virtue-as-
ontology>. Human <amplituding/formative–epistemicity>totalising~thrownness-in-
existence’,-imbued-projective-arbitrariness/waywardness-(as-to-the-human–
projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing-process-of–(<amplituding/formative–epistemicity>totalising~conceptualisation’)
 as
to its ‘effectively underlying human beholdening—inchings—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’>)
 is
rather ‘manifested de-mentatively/structurally/paradigmatically as reflecting human
ontological-performance ~<including-virtue-as-ontology> (with regards to constraining
existentialising/contextualising/textualising-contiguity upon human 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 possibility for sublimation or desublimation)’ as at defining
institutionalisation-threshold or as at defining uninstitutionalised-threshold of human ontological-performance—including-virtue-as-ontology; so-underlined respectively by the dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension associated with postconverging (postconverging-or-dialectical-thinking—apriorising-psychologism-representation,—as-of-postconverging-aestheticisation) as at defining institutionalisation-threshold or failing dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension associated with preconverging (preconverging-or-dementing—apriorising-psychologism-representation,—as-of-preconverging-aestheticisation) as at defining uninstitutionalised-threshold. In this respect (with regards to the possibility for human sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation), prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation—supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness as to its ‘invention’/‘creation’ of prospective methods/methodologies/approaches as to ‘prospective sublimation induced methodologising/mutualising/organising/institutionalising’ (involving sublimating human ‘formativeness—as-to-intersolipsism-of—preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism—of—meaningfulness-and-teleology’) is underlined by its ‘instigative—askesis-or-acumen 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—
‘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
<amplituding/formative—epistemicity>totalising/circumscribing/delineating construal of
meaningfulness-and-teleology respectively of say the ancient-sophists, medieval-scholasticism or modern-day
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation
(blurring/undermining-of-prospective-totalising-entailing—ag—of-entaili-
<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness ) in
their
<amplituding/formative—epistemicity>totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag ’ will hardly cognise the ‘prospective
aporeticism-overcoming/unovercoming-overcoming merits’ respectively of projected Socratic-
philosophers universalising-idealisation, budding-positivists positivism/rational-empiricism
and prospective postmodern-thought as herein projected with notional—deprocrypticism
conceptualisation and so as to the latter skirting/peripheral initiation within the presencing—absolutising-identitive-constitutedness<sup>13</sup> <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness> (as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) of the former so-construed by the Derridean conception of prospective philosophy occurring rather at the margin of prior seconddnatured 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<sup>13</sup> <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness (as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) associated with the eliciting of their respective <amplituding/formative> wooden-language{(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology—as-of‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}, is of ‘existential and contemplative internal adequation’ respectively for the nascent contemplation of such universalising-idealisation, positivism/rational-empiricism and prospective postmodern-thought as herein projected with notional–deprocrypticism conceptualisation whereas the skirting/peripheral initiation within such respective presencing—absolutising-identitive-constitutedness<sup>11</sup> <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness (as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) as of the former effectively speaks to their ‘fundamental de-mentative/structural/paradigmatic falsehood’ for the possibility for the genuine
social intellectual–function/posture prospective aporeticism-overcoming/unovercoming-overcoming sublimation involving ‘their seeding-misprising ontological-bad-faith/inauthenticity’ ~preconverging–de-mentating/structuring/paradigming that covertly and/or overtly project respectively that after 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

(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
⟨amplituding/formative–epistemicity⟩totalising~in-relative-ontological-completeness ⟩ 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-
ormaley/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 ~postconverging–de-mentating/structuring/paradigming and ontological-bad-faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming that are respectively instigative or forestalling of the possibility for prospective human aporeticism-overcoming/unovercoming sublimation). This is further reflected in ‘the very postconverging-
as-to-ontological-normalcy/postconvergence over preconverging-as-to-epistemic-abnormalcy conception of human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’ with regards to the fact that the state of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism and positivism–procrypticism respectively aren’t of the ‘existential and contemplative internal adequation’ for prospective base-institutionalisation, universalisation, positivism and deprocrypticism, as to the ‘increasing crumbling of the former genuine social intellectual–function/posture’ into subterfuge of false-scepticism (as to the fact that veridical scepticism is of constructive knowledge commitment effectively exposing itself to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation and so rather than idly critical and unaccountable totalisingly-disentailing—discretion/whim-of-thought), pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ) and
<amplituding/formative> wooden-language-{imbued–averaging-of-thought–<as-to-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}
narratives increasingly ignoring-and-failing to engage with inherent veridical knowledge-reification. In this respect the possibility of human prospective reasoning-through/messianic-reasoning that goes on to induce prospective reasoning-from-results/afterthought as secondnatured-institutionalisation is ever always accompanied/framed by its ‘instigative–askesis-or-acumen postconverging–de-mentating/structuring/paradigming the possibility for prospective sublimating and reifying socio-institutional conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative reinvigoration/disruption’ as to the resultantly developed deferential-formalisation-transference
so-inherent to human \textsuperscript{1}\textsubscript{4} \textsuperscript{amplituding/formative–epistemicity}totalising–thrownness-in-existence\textsuperscript{1}\textsubscript{4}, -imbued-projective-arbitrariness/waywardness-(as-to-the-human–projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of-‘\textsuperscript{amplituding/formative–epistemicity}totalising–conceptualisation’ )}, actually takes the form of a numbing-traction—of-desublimating–meaningfulness-and-teleology\textsuperscript{1}\textsubscript{4} \{as-perspective-lost-of-
\textsuperscript{supererogatory}–acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-
postconverging/dialectical-thinking –of–notional–deprocrypticism–(in-dimensionality-of-
sublimating — \textsuperscript{amplituding/formative–epistemicity}growth-or-
conflatedness /scalarisation-as-to-rescalarisation-as–re-ontologisation)\} which goes on to instill (beyond-the-consciousness-awareness-teleology\textsuperscript{10},<in-existential-extrication-as-of-
existential-unthought>) a social agency all of its own associated with inducing prospective desublimating and dereifying of socio-institutional conceptions/constructs/models. Such a
\textsuperscript{historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition numbing-}
traction—of-desublimating–meaningfulness-and-teleology\textsuperscript{10} \{as-perspective-lost-of-
\textsuperscript{supererogatory}–acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-
postconverging/dialectical-thinking –of–notional–deprocrypticism–(in-dimensionality-of-
sublimating — \textsuperscript{amplituding/formative–epistemicity}growth-or-
conflatedness /scalarisation-as-to-rescalarisation-as–re-ontologisation)\} is manifested not only
with regards to specific socio-institutional conceptions/constructs/models practices but
englobes extended social institutions including the underpinning–suprasocial-construct, the
genuine social intellectual–function/posture as well as the media; and in many ways is the
enabler (as to its prompting of a supposedly imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
surmountable/unovercomable \textsuperscript{13} \textsuperscript{presencing—absolutising-identitive-constitutedness}\textsuperscript{13}
conflatedness /scalarisation-as-to-rescalarisation-as–re-ontologisation)⟩ reflects the implications of the ‘effectively underlying human beholdening—inking,-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 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>
referencing/registering/decisioning and \textsuperscript{84} reference-of-thought-\textsuperscript{8} devolving/devolved-axiomatising-conjugations (holding-forth for human existential-instantiations \textsuperscript{7} meaningfulness-and-teleology \textsuperscript{9})', as to the sublimating dynamics of ‘human re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting as of prospective nascent-particular/incipient-and-material/technical-sublimations-\textsuperscript{<blinded-to-their-relative-ontological-completeness – reference-of-thought-devolving>\textsuperscript{84} devolving/devolved–axiomatising-conjugations (holding-forth for human existential-instantiations \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100})’ reflecting the fact that (as to \textsuperscript{5} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation involving human limited-mentation-capacity-deepening\textsuperscript{53} for ‘human re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting as of prospective nascent-particular/incipient-and-material/technical-sublimations-\textsuperscript{<blinded-to-their-relative-ontological-completeness – reference-of-thought-devolving>\textsuperscript{84} devolving/devolved–axiomatising-conjugations (holding-forth for human existential-instantiations \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100})’ reflecting immanent-existence’s ontological-contiguity\textsuperscript{67}, so-epistemically underscored by the reference-of-thought-and-its-devolving) as knowledge-reification\textsuperscript{87}’ in then holding-forth for prospective human \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} existential-instantiations by aposteriorising/logicising/deriving/intelligising/measuring; with the ‘epistemic entwining of reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning and reference-of-thought-\textsuperscript{8} devolving/devolved–axiomatising-conjugations (holding-forth for human existential-instantiations \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100})’ reflecting the fact that (as to \textsuperscript{5} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation involving human limited-mentation-capacity-deepening\textsuperscript{53} for ‘human re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting as of prospective nascent-particular/incipient-and-material/technical-sublimations-\textsuperscript{<blinded-to-their-relative-ontological-completeness – reference-of-thought-devolving>\textsuperscript{84} devolving/devolved–axiomatising-conjugations (holding-forth for human existential-instantiations \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100})’ reflecting immanent-existence’s ontological-contiguity\textsuperscript{67}, so-epistemically underscored by the reference-of-thought-and-its-devolving, as knowledge-reification’) prospective human transcendence-and-sublimity/sublimation/supereorogatory-de-mentativity rather implies first the ‘prospective nascent-particular/incipient-and-material/technical-sublimations-\textsuperscript{<blinded-to-their-relative-ontological-completeness – reference-of-thought-devolving>\textsuperscript{84} devolving/devolved–axiomatising-conjugations (holding-forth for human existential-instantiations \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100})’ which then ultimately usher in the ‘reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning own’s prospective sublimation, but then
with the paradox that the ‘prospective nascent-particular/incipient-and-material/technical-sublimations—reference-of-thought—devolving’ have to be existentially referenced/registered/decisioned as from the available desublimating prior reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning (notwithstanding the need for its very own prospective sublimation at which point incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation is manifested), thus necessarily inducing presublimation until when the ‘prospective nascent-particular/incipient-and-material/technical-sublimations—reference-of-thought—devolving’ decisively point to a prospective change/sublimation of the existentially referencing/registering/decisioning reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning (at which point maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation is manifested), so-arising as of the ultimately/eventually perceived referencing coherence/contiguity of the ‘prospective nascent-particular/incipient-and-material/technical-sublimations—reference-of-thought—devolving’. This ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance—including-virtue-as-ontology’ as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’ in many ways explain why budding-positivists like Newton and Descartes for instance paradoxically integrated medieval non-positivistic esoteric, alchemic and deistic notions, however marginally or qualified, as pragmatically complementing their nascent-particular/incipient-and-material/technical-sublimations—reference-of-thought—devolving positivistic/rational-empiricism conceptions (as reflected with Newton’s interest in alchemy and the occult in association with his positivistic natural philosophy as well as Descartes’ underlying deistic
interest in association with his incipient positivistic mathesis universalis schema/disseminative metaphoricity explicited with his thinking proposition and scepticism exercise engendering as to its dimensionality-of-sublimating exercise engendering as to its 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{our positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme}\text{). Along the same lines, it is interesting to note how Plato’s Socrates and Plato as to their 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{universalising-idealisation instigation were in many ways rather beholdening to a pre-universalising Delphian spirituality conception (as so-reflected particularly by the Delphian motto know thyself) with regards to their universalising-idealisation approach mostly emphasising human and social virtue (as underlined with Socrates’ maieutics and Plato’s theory of Forms) and so very much in contrast to the latter Aristotelian approach in an all-expansive perspective of universalising-idealisation particularly so by its emphasis on overall universalising-idealisation pragmatic knowledge including practical and natural phenomena universalising-idealisation implications. This ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance –\langle\text{including-virtue-as-ontology}\rangle\text{as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’ (in reflecting holographically-\langle\text{conjugatively-and-transfusively}\rangle\text{the ontological-contiguity}}—\text{of-the-human-institutionalisation-process}}\text{implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation}}\text{) is effectively what epistemically
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness projection of prospective methods/methodologies/approaches as from prospective sublimation induced methodologising/mutualising/organising/institutionalising’ (reflected historically as of a sacral, monasterial, pastoral, hippocratic, etc. aestheticisation–and–aestheticisation-towards-ontology and inconsistently echoed in modern-day deonto-professional institutional practices); and so unlike any given ‘naïve’ presencing—absolutising-identitive-constitutedness’<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness–(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) perspectiveless-and-soulless blinded adherence to prior methods/methodologies/approaches’ whether of ancient-sophistry, medieval-scholasticism or of modern-day disjointing/disparateness/disentailing pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation–{(blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness )}. The further implication is that ours cannot pretend to be
the human generation that shuts-off from prospective knowledge-reification³ the analysis and criticism of its methodologising/mutualising/organising/institutionalising as of its
presencing—absolutising-identitive-constitutedness
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-
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’). 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 historicity/ontological-eventfulness/ontological-aesthetic-tracing—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/meaningfulness-de-mentativity to arise (as to the notional–asceticism instigating originariness-parrhesia,–as–spontaneity-of-aestheticisation—acuity/perspicacity/astuteness/edginess/incisiveness projection of prospective methods/methodologies/approaches as from prospective sublimation induced methodologising/mutualising/organising/institutionalising), and so because all the ‘existential
and contemplative internal adequation’ available for any given relative-ontological-incompleteness\textsuperscript{88} registry-worldview/dimension is as of its inherent apriorising/axiomatising/referencing–psychologism imbued logical-basis/logic-\textless as-to—transversality-\textless for-sublimating–existential-eventuating/denouement\textgreater of-affirmative-and-unaffirmative–disambiguated-\textquotesingle motif-and-apriorising/axiomatising/referencing\textsuperscript{102} that is not postconvergingly–de-mentated/structured/paradigmed to recognise the prospective sublimating relative-ontological-completeness\textsuperscript{88} registry-worldview/dimension apriorising/axiomatising/referencing–psychologism imbued logical-basis/logic-\textless as-to—transversality-\textless for-sublimating–existential-eventuating/denouement\textgreater of-affirmative-and-unaffirmative–disambiguated-\textquotesingle motif-and-apriorising/axiomatising/referencing\textsuperscript{102} (with only the crossgenerational positive-opportunism\textsuperscript{86} arising from the relative-ontological-completeness\textsuperscript{88} comprehensively induced sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{87} that then elicits the universal-transparency\textsuperscript{10} \textless transparency-of-totalising-entailing,-as-to-entailing-\textless amplituding/formative–epistemicity\textgreater totalising~in-relative-ontological-completeness\textsuperscript{88}⟩, untenability and affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-\textless as-to-postconverging-or-dialectical-thinking–apriorising–psychologism\textgreater of the relative-ontological-completeness\textsuperscript{88} apriorising/axiomatising/referencing–psychologism imbued logical-basis/logic-\textless as-to—transversality-\textless for-sublimating–existential-eventuating/denouement\textgreater of-affirmative-and-unaffirmative–disambiguated-\textquotesingle motif-and-apriorising/axiomatising/referencing\textsuperscript{102} ). But then with such notional–asceticism associated with notional–deprocrypticism factoring in that the projective-insights ‘out of thin air’ (as of reasoning-through/messianic-reasoning) that go on to contemplate of prospective relative-ontological-completeness\textsuperscript{88} sublimation is potentially a universal human capacity as of discretionary human disposition (as to when relative-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}) about the notional–deprocrypticism reflected in the overall ontological-contiguity—of-the-human-institutionalisation-process explains why the universalising-idealisation of the Socratic-philosophers is not a ‘disengaged articulation but subverts’ non-universalising sophistry, why budding-positivism is not a ‘disengaged articulation but subverts’ non-positivising medieval-scholasticism and prospectively why postmodern-thought and herein notional–deprocrypticism is not a ‘disengaged articulation but subverts’ present-day disjointing/disparateness/disentailing pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-

(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-

<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness ) of thought; and so further reflected as to the fact that base-institutionalisation, universalisation, positivism and prospectively notional–deprocrypticism (as of their respective prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-teleology ) are respectively subversions of the aporeticism overcoming/unovercoming of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism and positivism–procrypticism. The veracity of human knowledge as ever always a ‘non-disengaging epistemic articulation as to the totalising oneness of existence manifest sublimations’ lies with the very immanent–ontological-contiguity of existence that epistemically speaks to the ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ as so divulging/disclosing existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation; such that human knowledge-reification is effectively in reality about addressing and superseding human
‘human<amplituding/formative—epistemicity>totalising—purview-of-construal’, with the implication that human epistemic limits arising due to human limited-mentation-capacity at the uninstitutionalised-threshold respectively of recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, universalisation—non-positivism/medievalism, and positivism—procrypticism as to their presencing—absolutising-identitive-constitutedness<implies—preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing—existentialising—enframing/imprintedness—(as-to— historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition), do not speak of limits to prospective human knowledge-reification (as epistemic-constructs referencing prospective ontological-contiguity conception of relative-ontological-completeness as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation ) respectively as of base-institutionalisation, universalisation, positivism and prospectively deprocrypticism. But then with regards to the uninstitutionalised-threshold of all registry-worldviews/dimensions in their presencing—absolutising-identitive-constitutedness<implies—amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, the fact is that their socio-institutional decisional-construct for responding to their own given prospective aporeticism-overcoming/unovercoming take up a pedantising/muddling/formulaic—
break with prospective ontological-contiguity\textsuperscript{17} conception of relative-ontological-completeness\textsuperscript{18} as to existence—\textit{as-sublimating-withdrawal,-eliciting-of-prospective-supererogation}\textsuperscript{97} for knowledge-reification’ wrongly construing ‘the subverting epistemic implications of relative-ontological-completeness\textsuperscript{18} as to existence—\textit{as-sublimating-withdrawal,-eliciting-of-prospective-supererogation} of budding-positivism’ as being about ‘a framework of metaphysical/ideological advocacy as of totalisingly-disentailing—discretion/whim-of-thought (rather than truly being a framework of ontological-veracity implied relative-ontological-completeness\textsuperscript{18} \textlangle\textit{amplituding/formative}\rangle entailment—\textit{as-to-totalising-contiguous/coherent–factuality-of-variability})’ to then falsely justify their scholastic non-positivising pedanticising and institutional self-preservation and so over addressing their prospective aporeticism-overcoming/unovercoming necessarily warranting prospective positivism/rational-empiricism; and likewise it is herein contended that modern-day disjointing/disparateness/disentailing pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(\textit{blurring/undermining-of-prospective-totalising-entailing,–amplituding/formative–epistemicity} totalising~in-relative-ontological-completeness\textsuperscript{18})\textrangle adopts ‘a disjointing/disparateness/disentailing break with prospective ontological-contiguity\textsuperscript{17} conception of relative-ontological-completeness’ as to existence—\textit{as-sublimating-withdrawal,-eliciting-of-prospective-supererogation}\textsuperscript{97} for knowledge-reification\textsuperscript{87} (as to a strategically flawed anti-relativism interpretation that then overlooks and ignores ‘relative-ontological-incompleteness\textsuperscript{89}/relative-ontological-completeness\textsuperscript{88}’ (\textit{sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflicatedness /formative–supererogating–\textlangle\textit{projective/reprojective—aestheticising–re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence}\textrangle as to human-and-social–expectations/anticipations—metaphoricity\textsuperscript{57}–as-rede-mentating/restructuring/reparadigming–psychologism\textsuperscript{90} as of our
meaning’ as a wrongly articulated/made argument ontologically, since it is being wrongly articulated/made from the ‘modern perspective/frame/reference/horizon’ as to historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition induced ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance’ <including-virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’, and so as postmodern-thought is much more than just a naïve notion of a multiplicity of narratives as wrongly implied from the modern take of <preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>—existentialising—enframing/imprintedness— ⟨as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ necessarily subject to ontological-bad-faith/inauthenticity as of the modern’s take prospective uninstitutionalised-threshold of procrypticism or disjointedness—as-of reference-of-thought in many ways explaining the difficulties of Derrida and Foucault in effectively qualifying their thought postures (when each was asked whether they were poststructuralist) underlied/organised respectively by messianicity and parrhesia, with such messianicity and parrhesia herein articulated and elaborated as to the supererogatory—unbeholdening-confledness of nascent–human-decisionality-induced-sublimation—<of-blinded-relative-ontological-completeness—imbued—supererogatory reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning> so-construed as ‘prospective/nascent relative-ontological-completeness—reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning supererogatory—unbeholdening-confledness projective-insights as of notional—deprocrypticism’ as underlying the overall: human-subpotency ‘fatedness-of-sublimation-over-desublimation to existence-potency—sublimating–nascence—disclosed-from-prospective-epistemic-digression in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-
construct of ‘<amplituding/formative>disposedness-{as-to-orientation/value-
construct/valuation–and–derived-parameterising} and ontologisation’ as so-reflected by the
underpinning–suprasocial-construct (historically involving ‘dominance/vested-interest structure
in relative-ontological-incompleteness⁰⁹—presublimation-construct–of—⁰⁷ meaningfullness-and-
 teleology⁰⁰ desublimating–existentialising–decisionality’ as from blantant brutish
conquest/subjugation conception of approportioning, dominion protection conception of
approportioning, to the very natural-order-of-things conception of approportioning and to our
subtle modern-day institutionally-distorted/disjointed conception of approportioning as
particularly the target as to Lyotard’s critique of such institutionally-distorted implied
metanarratives especially with regards to their poor/sheepish/dubious/ineffectual
social/institutional devolving parameterised equanimity/balance as putting in question their
theoretical, conceptual and operative veracity, and speaking in all the above epochal instances
of ‘ontological-bad-faith/inauthenticity⁶⁴—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-
completeness⁷⁷-by-reification⁷⁷/conTEMPLATIVE-distension⁷⁷). But then such a presencing-
distorted–meritocracy/totalising–sovereign-approportioning—of-human-ontological-
performance⁷²-<including-virtue-as-ontology> conception of sublimating ⁵⁶ meaningfullness-
and-teleology⁰⁰ as so-construed fundamentally as to the underpinning–suprasocial-construct
conception that mostly defines human ⁵⁶ meaningfullness-and-teleology⁰⁰ as of the constraint of
‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (as to
the beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-
existential-unthought⁴ positive-opportunism⁷⁶ of living-development–as-to-personality-
development and institutional-development–as-to-social-function-development), is rather
predisposed to overlook the supererogation⁰⁷-profundity–postconverging–de-
mentating/structuring/paradigming (with regards to the requisite dispensing-with-immediacy-for-relative-ontological-completeness\(^{26}\)-by-reification\(^{26}\)/contemplative-distension\(^{26}\) of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^{10}\)) 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-
postconverging/dialectical-thinking ‘projective-insights’/epistemic-projection-in-
<preconverging ‘motif-and-apriorising/axiomatising/referencing’–imbuing ‘existentialising—
enframing/imprintedness ⟨as-to historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition⟩’ imbu’d ‘ontological-good-faith/authenticity\(^{9}\)-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 acts as the backbone for human value and ontological-veracity sublimation. The fact is the ‘redounding/wavering/waveforming—of-the-
referencing-and-the-devolved-referencing-imbued-ontological-performance’-<including-
virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-
referencing-and-devolved-referencing’ means that in reality the underpinning–suprasocial-
construct ‘meaningfulness-and-teleology\(^{10}\) is mostly as of ‘prior reference-of-
thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning
presublimation-drivenness’ and thus implies a preconverging–de-
mentating/structuring/paradigming of nascent-particular/incipient-and-material/technical-
sublimations-<blinded-to-their-relative-ontological-completeness – reference-of-thought-
devolving> around the ‘dominance/vested-interest structure in relative-ontological-incompleteness’—presublimation-construct—of—meaningfulness-and-teleology

there is ever always a supererogation element that is often underrated as well as a supposedly presencing-distorted-meritocracy/totalising-sovereign-appropportioning—of-human-ontological-performance -

human self-reflexive questioning of how the ‘supererogation’-profundity-postconverging-de-
mentating/structuring/paradigmng of nascent-particular/incipient-and-material/technical-
sublimations-<blinded-to-their-relative-ontological-completeness – reference-of-thought-
devolving> in reflection of the overall ontological-contiguity—of-the-human-
institutionalisation-process implications as to existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation (beyond ‘immediacy supposed absolute sublimating
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 approporitioning, dominion protection conception of
approporitioning, to the very natural-order-of-things conception of approporioning and to our
subtle modern-day institutionally-distorted/disjointed conception of approporitioning as so-
underlying their epochal instances of ‘ontological-bad-faith/inauthenticity—and–lack-of-
equanimitity 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 (so-construed as to the ‘re-originary—as-
unenframed/unbeholdening/outlier-conceptualisation—imbued-postconverging/dialectical-
thinking—projective-insights/epistemic-projection-in-conflatedness—of-
notion-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—
meritocracy/totalising—sovereign-appropoioning—of-human-ontological-performance^2\text{-}<including-virtue-as-ontology>) are the absolute possibilities of human ontological-performance^2\text{-}<including-virtue-as-ontology> potential; as to the paradox that human presublimation as of the underpinning—suprasocial-construct aporeticism stances of shallow-supererogation^97 (as to presencing-distorted—meritocracy/totalising—sovereign-appropoioning—of-human-ontological-performance^2\text{-}<including-virtue-as-ontology> as historically involving ‘dominance/vested-interest structure in relative-ontological-incompleteness^98—presublimation-construct—of—meaningfulness-and-teleology^100 desublimating—existentialising—decisionality’ as from blantant brutish conquest/subjugation conception of appropoioning, dominion protection conception of appropoioning, to the very natural-order-of-things conception of appropoioning and to our subtle modern-day institutionally-distorted/disjointed conception of appropoioning) of recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, universalisation—non-positivism/medievalism and positivism—procrypticism are preconvergingly—dementated/structured/paradigmed as to be incapable of explaining the possibility for prospective human emancipation/sublimation as reflected in the overall ontological-contiguity^97—of-the-human-institutionalisation-process implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation^97 with respectively base-institutionalisation, universalisation, positivism and prospective notional—deprocrypticism (so-enabled rather by supererogatory dimensionality-of-sublimating:\text{{<amplituding-formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative}-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} as to the ‘re-originary—as-unenframed/unbeholdening/outlier-conceptualisation—(imbued—postconverging/dialectical-thinking —‘projective-insights’/‘epistemic-projection-in-conflatedness ^9—of-notional—deprocrypticism-prospective-sublimation)\text{intemporal-}'
disposition supererogatory rescalarisation of ontologisation and value-construction within any given registry-worldview/dimension presencing—absolutising-identitive-constitutedness
worldviews/dimensions decadent wariness to ‘break-away from prospective ontological-contiguity’\textsuperscript{67} conception of relative-ontological-completeness\textsuperscript{70} as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{7} for knowledge-reification\textsuperscript{47}’ (hence inducing a flawed imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable epistemic-projection perspective that undermines prospective re-ontologisation and value-construction) as to wrongly construing of any such prospective insight as rather being of ‘a framework of metaphysical/ideological advocacy as of totalisingly-disentailing—discretion/whim-of-thought (rather than truly being a framework of ontological-veracity implied relative-ontological-completeness\textsuperscript{88} <amplituding/formative>disposedness-{<as-to-orientation/value-construct/valuation–and–derived-parameterising}> and <amplituding/formative>entailment—as-to-totalising-contiguous/coherent–factuality-of-variability\textsuperscript{45}); this registry-worldviews/dimensions decadently so-induced disparateness-of-conceptualisation\textsuperscript{<unforegrounding-disentailment,-failing-to-reflect–immanent-ontological-contiguity>\textsuperscript{49}> at their prospective destructuring-threshold\{uninstitutionalised-threshold \( / \)presublimating–desublimating-decisionality\}–of-ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> arises as to the pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation\{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\} of their ontologically-flawed presublimating \textsuperscript{40}reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning <amplituding/formative>disposedness\{as-to-orientation/value-construct/valuation–and–derived-parameterising\} as supposedly entailing the prospective nascent-particular/incipient-and-material/technical-sublimations\textsuperscript{<blinded-to-their-relative-ontological-completeness}—reference-of-thought- devolving\textsuperscript{49} (whereas the latter is in want for its very own prospective
sublimating \footnote{reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning in reflecting ontological-contiguity \textsuperscript{1} \textsuperscript{1}}, and this pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—\textsuperscript{1} (blurring/undermining-of-prospective-totalising-entailing, as-to-entailing—\textsuperscript{1} <amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness \textsuperscript{30} \textsuperscript{30} ) then fails the requisite ontological-veracity of \textsuperscript{55} \textsuperscript{55} maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation necessary for prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—\textsuperscript{100} meaningfulness-and-teleology \textsuperscript{100} \textsuperscript{100} and its induced prospective living-development—as-to-personality-development and institutional-development—as-to-social-function-development. The implication here is that instead of an ontologically-veridical supererogatory—unbeholding-confiliatedness \textsuperscript{12} \textsuperscript{12} ‘supererogation’-profundity—postconverging—de-mentating/structuring/paradigming of nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological-completeness — reference-of-thought—devolving>’ inducing of ‘prospective/nascent relative-ontological-completeness \textsuperscript{84} \textsuperscript{84} reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning supererogatory—unbeholding-confiliatedness \textsuperscript{12} \textsuperscript{12} projective-insights as of notional—deprocrypticism’ as underlying the overall: human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency ~sublimating—nascence,—disclosed—from-prospective-epistemic-digression (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 \textsuperscript{13} \textsuperscript{13}—over—
contiguity) conflatedness 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{ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation implications) and so involving ‘human \langle \text{amplituding/formative–epistemicity} \rangle \text{totalising–thrownness-in-existence,} \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 \text{ (speaking of varying temporal-to-intemporal human ontological-performance as 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–profundity–postconverging–de-mentating/structuring/paradigmig, and as this in turn underlies the narrowing-down secondnaturung of the } \langle \text{cumulating/recomposuring} \rangle \text{-successive registry-worldviews/dimensions (while excluding human temporal-dispositions of ontological-performance as including-virtue-as-ontology) as to the secondnatured level of projective-insights attained). Thus inherently ‘human notional–firstnatures—temporal-to-intemporal-dispositions as to living-development–as-to-personality-development is de-mentatively/structurally/paradigmatically reflected in the overall ontological-contiguity—of-the-human-institutionalisation-process (as of successive Being-development/ontological-}
framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-
meaningfulness-and-teleology\(^{[10]}\) is rather by the narrowing-down selectivity and
secondnaturering of the intemporal-disposition at the utter exclusion of temporal-dispositions
(that is, until the prospective destructuring-threshold\(^{[uninstitutionalised-threshold /presublimating–desublimating-decisionality]}\)–of-ontological-performance\(^{[72]}\)-
including-virtue-as-ontology\> reflect human notional–firstnaturedness—temporal-to-
temporal-dispositions--so-construed-as-from-perspective–ontological-
normacy/postconvergence\> in want for the same narrowing-down selection of the intemporal-
disposition as to ‘human\(^{[amplituding/formative–epistemicity]}\)totalising–thrownness-in-
existence\(^{[4]}\),-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”\)
(speaking of varying temporal-to-intemporal human ontological-performance\(^{[#includeing-
virtue-as-ontology]}\) fundamental subjection to prospective existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation\> for intemporal-disposition selectivity in
reflection of re-originary–as-unenframed/unbeholdening/outlier-conceptualisation\(\{imbued-
postconverging/dialectical-thinking ‘projective-insights’/‘epistemic-projection-in-
conflatedness” ‘of-notional–deprocrypticism-prospective-sublimation\}\(^{[11]}\). This thus implies that
human social-stake-and-contention framing as preformulating/preframing/premeaningfulness-
<metaphoricity\>–disposition—as-to-psyche-induced-psychologism-of-existential-stake> is
rather ever always caught up in an enframed–unenframed or enframed-overflowing or re-
originary–as-unenframed/unbeholdening/outlier-conceptualisation\(\{imbued-
postconverging/dialectical-thinking ‘projective-insights’/‘epistemic-projection-in-
conflatedness” ‘of-notional–deprocrypticism-prospective-sublimation\}\(^{[11]}\) stance as to the
prospective possibility of the ontological-veracity of human ontological-performance\(^{[72]}\)-
procrypticism registry-worldview/dimension); wherein the possibility for the specifically given registry-worldview/dimension induced postlogism\(^7\) and social-postlogism\(^8\) is fundamentally possible only as of the specific registry-worldview/dimension destructuring-threshold\(\langle\)uninstitutionalised-threshold /presublimating–desublimating-decisionality\rangle\~of-ontological-performance\(\rangle\)\~<including-virtue-as-ontology> presublimating \(^8\) reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning imbued apriorising/axiomatising/referencing–psychologism ontological-deficiency whether as of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or \(^8\) procrypticism–or–disjointedness-as-of\(\rangle\) reference-of-thought (notional–procrypticism). Such that the manifested postlogism\(^7\)-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 \(<\)disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness\(\rangle\)\ is directly related to the presublimating \(^8\) reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning \(<\)amplituding/formative> disposedness\(\langle\)as-to-orientation/value-construct/valuation–and–derived-parameterising\rangle\) to be cognisant-and-integrative in prelogism -as-of-conviction,-in-profound-supererogation \(<\)existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at\(\rangle\) (construed as if of postconverging-or-dialectical-thinking\(\rangle\)–apriorising-psychologism) of the same \(^5\) meaningfulness-and-teleology\(^0\) articulated as of postlogism\(^1\) manifestation (articulated rather as preconverging-or-dementing\(\rangle\)–apriorising-psychologism) thus inducing the conjugated-postlogism\(^7\); and so as to the fact that for instance a postlogism\(^7\)
manifestation grounded in a social-setup as of say an animistic social-setup cognisant-and-integrative of notions-and-accusations-of-sorcery in prelogism79-as-of-conviction,-in-profound-supererogation<<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>> (as if of postconverging-or-dialectical-thinking90–apriorising-psychologism) is susceptible to the postlogism78 of notions-and-accusations-of-sorcery meaningfulness-and-teleology100 (articulated rather as preconverging-or-dementing90–apriorising-psychologism) which will be de-mentatively/structurally/paradigmatically impossible to manifest in a non-superstitious positivistic registry-worldview/dimension. Thus the idea of ‘prelogism79-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 presublimation84 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 postlogism78 and social-postlogism78 implications are ontologically escalating beyond just any particular/specific existential manifestation of postlogism78 and that inherently a presublimating84 reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning is rather de-mentatively/structurally/paradigmatically an ontological-deficiency paradoxically in-wait for its manifest postlogism78 and social-postlogism and such a presublimating84 reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning as to its cognisance-and-integration of postlogism78 is the more ontologically profound conceptualisation as to systemic aetiologisation/ontological-escalation implications of social pervasiveness of postlogism78 and conjugated-postlogism78. Ultimately as from the technical ontological-veracity of originariness/origination-{so-construed-
perspective of notional-deprocrypticism, disparateness-of-conceptualisation-unforegrounding-disentailment-failing-to-reflect-immmanent-ontological-contiguity insight (as to the pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
(blurring/undermining-of-prospective-totalising-entailing-as-to-entailing-
<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness ) of
‘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 non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation of such an animistic social-setup God of plane non-positivistic proposition’ that enables the possibility for maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation as bringing to the consciousness-awareness-teleology of the animistic social-setup that the notion of plane implies an altogether superseding positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–
registry-worldviews/dimensions as of their preconverging-or-dementing apriorising-psychologism pretend to articulate what can prospectively be possible and impossible (in such a way that ‘conveniently’ imply that theirs is the registry-worldview/dimension that ‘thinks right’ while ignoring projective-insights as of the overall ontological-contiguity —of-the-human-institutionalisation-process implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation) with respect to all corresponding prospective relative-ontological-completeness projective-insights implications of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity; failing to factor in that their paradoxical contemplation in relative-ontological-incompleteness is exactly what renders their supposed determination of what can prospectively be possible and impossible structurally/paradigmatic nonsensical but for the convenience of falling back (even when relative-ontological-completeness is-educed–and–avails–and–re-avails) as of ontological-bad-faith/inauthenticity to the notion that afterall all the world that exists is-as-of-their-given-registry-worldview/dimension however its preconverging–de-mentating/structuring/paradigming vices-and-impediments (which mental-reflex is ever always ‘exactly the aporeticism’ to be superseded with prospective sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation). In a further elucidation, the ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance’ as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’ associated with human temporal inclination to historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition has to do fundamentally with the very nature of human sublimation (notwithstanding its constraint by human limited-mentation-capacity). Such a most profound insight about human sublimation in ontological-normalcy/postconvergence as to ‘re-originary—as-unenframed/unbeholdening/outlier-conceptualisation—(imbued-
postconverging/dialectical-thinking - 'projective-insights'/'epistemic-projection-in-
conflatedness 'of-notional–deprocrypticism-prospective-sublimation" intemporal-
disposition supererogatory rescalarisation of ontologisation and value-construction (within any
given registry-worldview/dimension presencing—absolutising-identitive-constitutedness' preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing—
existentialising—
enframing/imprintedness(as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) inducing prospective sublimation-over-desublimation
meaningfulness-and-teleology infrastructure thus effectively superseding any such given
registry-worldview/dimension underpinning–suprasocial-construct prior conception of
ontologisation and value-construction’ reflects a spontaneous human incipient/seeding
sublimation-construct which is underlined by both human-decisionality-<as-to-play-of-
valid/invalid-decisionality-imbued-sublimation/desublimation> and effectively-manifest-
sublimation/sublime. This spontaneous human incipient/seeding sublimation-construct
(underlined as of human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-
sublimation/desublimation> and effectively-manifest-sublimation/sublime) is
incipiently/seedingly reflected in human aestheticisation and aestheticisation-towards-ontology
(as to artistic, the philosophical and the scientific/ontological orientations of human
meaningfulness-and-teleology) and as human aestheticisation—and–aestheticisation-
towards-ontology translates into defining human living-development–as-to-personality-
development, institutional-development–as-to-social-function-development and Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
inference-of—meaningfulness-and-teleology. This speaks to the fact that ‘this
spontaneous human incipient/seeding sublimation-construct underlined by human-
decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation>
and effectively-manifest-sublimation/sublime’ is the very basis for human limited-mentation-
capacity-deepening\textsuperscript{53} (as to ‘human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100}’), involving ‘aestheticisation–and–aestheticisation-towards-ontology of human ontological-performance\textsuperscript{11}–<including-virtue-as-ontology>’ underlying both ‘motif-as-to-aestheticisation–<imbued-projective-arbitrariness/waywardness>’ and ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation as to aestheticisation-towards-ontology’ (so-construed as \textsuperscript{4}<amplituding/formative–epistemicity>totalising–conflatedness\textsuperscript{12} of \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{100} involving ‘the epistemic-totalising\textsuperscript{32}~resubjecting or totalising-entailing–reconstrual of motif-as-to-aestheticisation–<imbued-projective-arbitrariness/waywardness> to existence–as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{97} in rede-mentating/restructuring/reparadigming intelligibility(as-to-human-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-process,-in-<amplituding/formative–epistemicity>totalising–conceptualisation)>’, and so-underscored by the \textsuperscript{84}reference-of-thought–and–\textsuperscript{84}reference-of-thought-\textsuperscript{85} devolving dynamics of re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting) of human \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} with respect to ‘human existential-instantiations of both manifest motif (outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation) and associated/attendant manifest aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology\textsuperscript{100}’. Human-decisionality–<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> as both incipiently/seedingly and
underlied by overall existential dimensionality-of-sublimating


1211

1212
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\(^{97}\) 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-implied with the self-assuredness-of-ontological-good-faith/authenticity\(^{97}\)—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-construct (historically involving ‘dominance/vested-interest structure in relative-ontological-incompleteness’—presublimation-construct—of—meaningfulness-and-teleology\(^{100}\) desublimating–existentialising–decisionality’ as from blantant brutish conquest/subjugation conception of appropportioning, dominion protection conception of appropportioning, to the very natural-order-of-things conception of appropportioning and to our subtle modern-day institutionally-distorted/disjointed conception of appropportioning) are effectively obligated to
their ‘self-assuredness-of-ontological-good-faith/authenticity’ ~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>’ in being epistemic-
totalisingly ~resubjectable to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation for inducing prospective effectively-manifest-sublimation/sublime (thus explaining the possibility for prospective human transcendence-and-
sublimity/sublimation/supererogatory de-mentativity 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 ’).

However, human limited-mentation-capacity as it induces human notional~firstnatures—
temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
normalcy/postconvergence> with respect to human ontological-performance ~<including-
virtue-as-ontology> is effectively the critical de-mentative/structural/paradigmatic impediment to human omnipotentiality but that said the possibility for human limited-mentation-capacity-
deepening is equally what critically renders the elucidation of human omni-potent pertinent and vital (as herein undertaken beyond any ~presencing—absolutising-identitive-
constitutedness perspective in ~<amplituding/formative–epistemicity>totalising-self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag’ as to social-
vestedness/normativity ~<discretely-implied-functionalism> historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition but rather enabling the construing of the more ontologically-veridical perspective allowing for prospective ~historiality/ontological-
eventfulness ~ontological-aesthetic-tracing~<perspective–ontological-
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\(^{104}\) over blurriness\(^7\) with regards to elucidated emancipatory/sublimating implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^{97}\) (reflecting ‘Derridean underdetermination-imbu ed 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 \(<\text{preconverging-‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness–as-to– historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition}\> social-vestedness/normativity–discretely-implied-functionalism\> and dominance/vested-interest—drivenness–as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,—as-inducing-prospective-threshold-of-institutional-and-social-desublimation>, noting however that such universal-transparency\(^{104}\) elucidated emancipatory/sublimating implications as from the ‘absolutely-disruptive hierarchical-order implied as to the implications of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’ is more precisely about the opening-up of ‘desublimating presencing—absolutising-identitive-constitutedness\(^{13}\) \(<\text{preconverging-‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness–as-to– historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition}\> social-vestedness/normativity–discretely-implied-
towards omnipotentiality (so-construed as reflecting the sublimating possibility for prospective

preconvergingly–de-mentated/structured/paradigmed as to its ricocheting beholding all the way from the very ‘international overarching order of social-stakes-contention-or-confliction
<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
enframing/imprintedness{as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition’}, ricocheting-with ‘nation-states overarching orders of social-stakes-contention-or-confliction
<preconverging~‘motif-and-
apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness{(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)},
ricocheting-with ‘intrastatal/communal orders of social-stakes-contention-or-confliction
<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
enframing/imprintedness<as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’ and as interspersed ricochettingly with ‘corporate/institutional orders of social-stakes-contention-or-confliction
<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality, and so as to the various orders respective-and-dynamically instilled ‘desublimating <presencing—absolutising-identitive-
constitutedness{<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>—
existentialising—enframing/imprintedness{as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition} social-vestedness/normativity<discretely-implied-
functionalism> and dominance/vested-interest—drivenness<as-to-its-direct/indirect-eliciting-
by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-
interests,—as-inducing-prospective-threshold-of-institutional-and-social-desublimation>’. This
elucidation of omnipotentiality while highly abstract is effectively the ‘epistemic-totalising’
unenframable conception for convergence towards omnipotentiality’ as of a conceptualisation
not caught up in presencing—absolutising-identitive-constitutedness in order to articulate a
fundamental framework for ontological-veracity elucidation; and so, as of maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation for
effectively-manifest-sublimation/sublime of nascent–human-decisionality-induced-sublimation-
of-blinded-relative-ontological-completeness—imbued, supererogatory—reference-of-
thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning> necessary for
prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology and its induced
prospective living-development—as-to-personality-development and institutional-development—
as-to-social-function-development as underlined in ontological-normalcy/postconvergence so-
reflected as to ‘re-originary—as-unenframed/unbeholdening/outlier-conceptualisation—imbued-
postconverging/dialectical-thinking—‘projective-insights’/‘epistemic-projection-in-
conflatedness—of-notional—deprocrypticism-prospective-sublimation)—intemporal-
disposition supererogatory rescalarisation of ontologisation and value-construction (within any
given registry-worldview/dimension presencing—absolutising-identitive-constitutedness
〈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’. That said, human-subpotency reifying-and-
empowering-reflexivity-of-ecstatic-existence-as-panintelligibility’ imbuend-and-
‘hermeneutically/reproductively/supererogatingly/zeroingly-educing’—human-subpotency—
epipistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-
apriorising/re-axiomatising/re-referencing—conceptualisation) in reflecting the overall
ontological-contiguity—the-human-institutionalisation-process, underscores that the
effective mechanism for overcoming ‘relic/artifactual–beholdening-constitutedness
historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition’ lies with the
human capacity for reframing (as of supererogatory—unbeholdening-conflatedness
historiality/ontological-eventfulness /ontological-aesthetic-tracing—perspective—ontological-
normalcy/postconvergence-reflected—‘epistemicity-relativism’ so-implied as of
notional—deprocrypticism) whether as to mere aestheticisation reframing or aestheticisation—and–aestheticisation-towards-ontology reframing (as to living-development—as-to-personality-
development, institutional-development—as-to-social-function-development and Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology ). Inherently the requisite originariness-
parrhesia,–as—spontaneity-of-aestheticisation for human reframing given human limited-
mentation-capacity is rather more forthcoming with directly grasppable contextually restricted
frameworks-of-conceptualisation with human reframing capacity increasingly of
apriorising/axiomatising/referencing—(of—existentialising/contextualising/textualising-
contiguity )—re-originariness/re-origination impotence with frameworks-of-conceptualisation
of overwhelming scale inducing increasing ‘sovereign-deferece with lack of universal-
transparency—(transparency-of-totalising-entailing—as-to-entailing—<amplituding/formative—
epistemicity>totalising—relative-ontological-completeness )’ and leading to direct/indirect
dominance/vested-interest—drivenness—as-to-its-direct/indirect-eliciting-by-or-exploiting-of—
prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-
prospective-threshold-of-institutional-and-social-desublimation> de-
mentative/structural/paradigmatic domination/pre-eminence over social-stake-contention-or-
confliction. The grander issue in this regards (as to optimal human reframing capacity with
regards to the equanimity/balance of human theoretical-conceptual-operant institutionalised-
conceptualisations) as of the present thus has to do with ‘generalised-and-representative human
appreciation of its reifying and empowering reflexivity potential giving the
perplexing/passivising modern-day scale of organisationally and institutionally
preconvergingly–de-mentated/structured/paradigmed \textsuperscript{57} meaningfulness-and-teleology\textsuperscript{100}’ 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\textsuperscript{13} \textsuperscript{<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 \textsuperscript{8}presencing—absolutising-identitive-constitutedness\textsuperscript{13} \textsuperscript{<preconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness-
(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)
conceptualisations), as well as more fundamentally undermining the capacity for human re-
ontological-completeness\textsuperscript{1}-imbued, supererogatory\textsuperscript{2} reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning> in the overall prospective human sublimation-construct’ as ‘incrementalism-in-relative-ontological-incompleteness — enframed-conceptualisation (since disparateness-of-conceptualisation<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity ’) as of its supposed knowledge-reification\textsuperscript{87} gesturing fails to epistemically elucidate the ‘blinded ontological-contiguity\textsuperscript{67} phenomenonality so-construed as from ‘reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning’ of nascent–human-decisionality-induced-sublimation<of-blinded-relative-ontological-completeness\textsuperscript{88}-imbued,-supererogatory reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning>); and thus in lieu the overarching re-framing for convergence towards omnipotentiality, construed as from the ‘absolutely-disruptive hierarchical-order implied as to the implications of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{97}’ (as can be so-constrained as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating \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}’ 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}) is fundamentally about nurturing a psychological-disposition to prospective/nascent sublimating supererogatory-unbeholdening-conflatedness \textsuperscript{2} (bound to a \textsuperscript{46} historiality/ontological-eventfulness\textsuperscript{7}/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism'> formativeness<as-to-intersolipsism-of-

Human limited-mentation-capacity de-mentatively/structurally/paradigmatically implies this seedingly/incipiently fundamental paradox of ‘prospective/nascent sublimating supererogatory–unbeholdingen-conflatedness\^{13}’ and ‘presublimating relic/artifactual–beholdingen-constitutnedness’; so-reflected with the ‘aestheticisation–and–aestheticisation-towards-ontology of human ontological-performance\^{12}<<including-virtue-as-ontology>’ underlying both ‘motif-as-to-aestheticisation<<imbued-projective-arbitrariness/waywardness>>’ and ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation as to aestheticisation-towards-ontology’ (so-construed as \^{4}<<amplituding/formative–epistemicity>totalising–conflatedness\^{12} of meaningfulness-and-teleology\^{10} involving ‘the epistemic-totalising\^{12}~resubjecting or totalising-entailing~reconstrual of motif-as-to-aestheticisation<<imbued-projective-arbitrariness/waywardness>> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\^{97} in rede-mentating/restructuring/reparadigming intelligibility\{as-to-human-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-process,-in-\^{<amplituding/formative–epistemicity>totalising–conceptualisation}’; wherein ‘the epistemic-totalising\^{12}~resubjecting or totalising-entailing~reconstrual of motif-as-to-aestheticisation-
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

human tools, other technical/material capabilities like electricity, etc. are rather of ‘de-
mentative/structural/paradigmatic momentous-unbeholding–aestheticising-reflex effectively-
manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation’ as to the inherent sublimating/emancipatory possibilities 
accrueable to all humans and societies as to their underlying ontological-commitment

\[\text{<implied—self-assuredness-of-ontological-good-faith/authenticity \_postconverging—de-
mentating/structuring/paradigming \_as-being-as-of-existential-reality> of \_meaningfulness-
and-teleology}; \text{so-reflecting the fact that overall human civilisation (notwithstanding any}
given societies/cultures of naïve \text{presencing—absolutising-identitive-constitutedness} \text{as to}

\text{presencing-distorted–meritocracy/totalising–sovereign-appropportioning—of-human-
ontological-performance} - \text{<including-virtue-as-ontology> ‘merely-beholdening–aestheticising-
reflex of \_meaningfulness-and-teleology’}) \text{could only be possible by the}
cumulating/recomposuring of all such ‘de-mentative/structural/paradigmatic momentous-
unbeholding–aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—
as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’, manifested at various 

stages across all human societies/cultures and diffusible likewise across all human 
societies/cultures with the implications that such ‘de-mentative/structural/paradigmatic 
momentous-unbeholding–aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—
as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’, 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’ 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  historiaality/ontological-eventfulness ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’> of sublimating intelligibility’ divulging the underlying dynamism of human ‘de-mentative/structural/paradigmatic momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ (and so rather than a shallower point-of-departure as from a ‘human psychological-disposition for relic/artifactual–beholdening-constitutedness historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition of presublimating intelligibility’ of ‘merely-beholdening–aestheticising-reflex of meaningfulness-and-teleology caught up in complexes of ‘naïve presencing—absolutising-identitive-constitutedness as to presencing-distorted–meritocracy/totalising—sovereign-appropriation—of-human-ontological-performance <including-virtue-as-ontology>’ that end up inducing poor/distorted human understanding of the human). The underlying point here is that just as human tools, other technical/material capabilities like electricity, etc. are rather of ‘de-mentative/structural/paradigmatic momentous-unbeholdening–aestheticising-reflex effectively-
surmountable/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–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation} so-underscored by ‘effectively underlying human beholdening—inhching,-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-
(sublimating–referencing/registering/decisioning,–as-self-becoming/self-
conflatedness /formative–supererogating–<projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing–in-perspective–ontological-
normalcy/postconvergence>} epistemicity’ underlying ontological-performance”.<including-
virtue-as-ontology> insightfully reflects human sublimation/emancipation as to prospective ‘re-
originary–as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-
postconverging/dialectical-thinking –‘projective-insights’/‘epistemic-projection-in-
conflatedness ’-of-notional–deprocripticism-prospective-sublimation)’ reconceptualisation of
‘effectively underlying human beholding—inking,-appraising,-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’>}
with regards to effective convergence/advancement of ‘human-decisionality–<as-to-play-of-
valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential
commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality
(and so as to living-development–as-to-personality-development, institutional-development–as-
to-social-function-development and Being-development/ontological-framework-expansion–as-
De-mentatively/structurally/paradigmatically, ‘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> (including human-subpotency) are
constrained in their ontological-performance ~<including-virtue-as-ontology>/potentiation
with respect to the backdrop-of-inherent-immanent-existence’s–sublimation-structure-<of-
‘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—inking,-
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)

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constrained as from perspective ‘unbeholdening sublimating–nascence ontologising-depth of
the full-potency of existence’); as to the fact that surreally/supererogatorily
existentialising–decisionality is of ‘notional–/nonpresencing—absolutising-identitive-
constitutedness’ preconverging–de-mentating/structuring/paradigming—beholdening-as-to-
effectuation’ and so potently constrained as from sublimating–nascence
‘notional–/nonpresencing–perspective–ontological-normalcy/postconvergence> as to
onlogical-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’<preconverging–motif-and-
apriorising/axiomatising/referencing’–imbuing–existentialising—enframing/imprintedness–
as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition>) as from
nonpresencing–perspective–ontological-normalcy/postconvergence> epistemic-projection
perspective just as so-reflected ‘between reproducibility—mathesis/motif/thrownness-
disposition,—as—reproducibility-of-aestheticisation and originariness-parrhesia,—as—spontaneity-
of-aestheticisation’ and so as of ‘relative-ontological-incompleteness /relative-ontological-
completeness’<sublimating–referencing/registering/decisioning,—as-self-becoming/self-
confaltedness /formative—supererogating–projective/reprojective—aestheticising-re-motif—
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-
normalcy/postconvergence>) as to human-and-social–expectations/anticipations—
metaphoricity—as rede-mentating/restructuring/reparadigming—psychologism” (just as for
instance the notion of length is already caught up in the notion of width in the ‘sublimating
<amplituding/formative–epistemicity>totalising/circumscribing/delineating manifestation of a
rectangle’ and so with regards to the fact that human aestheticisation–and–aestheticisation—
ontological-incompleteness\textsuperscript{89}—presublimation-construct—of—meaningfulness-and-teleology\textsuperscript{100} desublimating—existentialising—decisionality (thus undermining the requisite relative-ontological-completeness \textsuperscript{56} ‘reference-of-thought—devolving—meaningfulness-and-teleology\textsuperscript{100} comprehensiveness of prospective sublimating—nascence’ as of the sublimating—nascence teleological-inflection{(as-to-more-profound-nondisjointing—\textsuperscript{45}\langle\text{amplituding/formative—epistemicity}>totalising/circumscribing/delineating\rangle). That is, the individual and social existentialising—decisionality is more readily defined by default in ‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’ and this is effectively the default individual and social existentialising—decisionality psychological-disposition as to upholding/defending sovereignty, but then given human limited-mentation—capacity the individual and social are then secondarily predisposed to deferential-formalisation—transference existentialising—decisionality psychological-disposition as to the positive-opportunism\textsuperscript{76} consequences of deferring to ‘universal-transparency\textsuperscript{105}—\langle\text{transparency-of—totalising—entailing,—as-to—entailing—\textsuperscript{45}\langle\text{amplituding/formative—epistemicity}>totalising—\textsuperscript{88}\text{relative—ontological—completeness}\rangle\rangle of sublimating—nascence’ (in delegating sovereignty ultimately as to existence—as-sublimating-withdrawal,—eliciting-of-prospective—supererogation\textsuperscript{97}) with the lack of such ‘universal-transparency\textsuperscript{105}—\langle\text{transparency-of—totalising—entailing,—as-to—entailing—\textsuperscript{45}\langle\text{amplituding/formative—epistemicity}>totalising—\textsuperscript{88}\text{relative—ontological—completeness}\rangle\rangle of sublimating—nascence’ as to when ‘blurriness in existentialising—decisionality’ arises inducing defaulting ‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’ existentialising—decisionality psychological-disposition (as to relative-ontological-incompleteness\textsuperscript{89}—presublimation-construct—of—meaningfulness-and-teleology\textsuperscript{100} desublimating—existentialising—decisionality). The implications of this dual existentialising—decisionality psychological-dispositions is critical particularly with regards to the social-and-institutional-frameworks-of—
expansive relative-ontological-completeness\textsuperscript{8} ‘
appreciation/grasp (given the non-positivist presentizing—absolutizing-identitive-
constitutedness\(^{13}\) existentializing—decisionality psychological-disposition of defaulting
individual and social ‘beholdening as sovereignizing—imbued-
subontologization/subpotentialiation’); and this ‘human existentializing—decisionality dual
psychological-dispositions continuum-gradient of sovereignizing—by—ontologizing-depth in
inducing desublimation or sublimation’ applies in the <cumulating/recomposuring>-succession
of registry-worldviews/dimensions with regards to the possibility for their prospective
sublimation/emancipation. Along the same lines of disambiguating ‘human existentializing—
decisionality dual psychological-dispositions continuum-gradient of sovereignizing—by—
ontologizing-depth in inducing desublimation or sublimation’ just as ‘a God of plane non-
positivist proposition’ in an animistic social-setup implies priorly an ‘altogether superseding
positivist apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for–
conceptualisation induced psychologism of ‘reference-of-thought’ (over their non-positivist
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 positivist ‘meaningfulness-and-teleology\(^{100}\)
‘more profound reflection of existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation\(^{97}\) 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\(^{15}\)’ in the sense that the
technician and natural scientist are unconcerned with ‘any social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality imbuement’ supposedly superseding existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation—given that any such social and institutional pretense-of-sublimation cannot generate any inherent technical and scientific sublimating–nascence (wherein if such social-and-institutional-frameworks-of—referencing/registering/decisioning pretense-of-sublimation warrants gravity on earth to be considered as $7 \text{ m/s}^2$ for instance for one reason or another but for existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ), rather the natural scientist and technician will view such social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality pretense-of-sublimation as the very de-mentative/structural/paradigmatic undermining of the possibility of natural science and technical development as to sublimating–nascence beyond just the specific instance but as to a fundamentally underdeveloped social-and-institutional-frameworks-of—referencing/registering/decisioning desublimating–existentialising–decisionality that must be overridden (so that similar intellectual decadent pretense-of-sublimation should not arise) for the prospective possibility for science and technical development sublimating–nascence to flourish; and likewise it is herein contended that absolutising social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality pre-eminence as to imprimatur and the dynamics of imprimatur (with regards to ‘blurriness in existentialising–decisionality’ associated with social-and-institutional-frameworks-of—referencing/registering/decisioning) as ‘precedingly defining the possibility of prospective knowledge over inherent knowledge’ is itself the very de-mentative/structural/paradigmatic desublimating undermining of the possibility of veridical social and institutional prospective sublimation/emancipation as to sublimating–nascence, and in that respect no mortal (including the one mortal making this articulation herein) can pretend to a status bigger than existence—
as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{97} to then imply that genuine knowledge-reification\textsuperscript{87} cannot cross-it/has-to-bow-to-it (for one reason or another), and in that regards the more profound knowledge-reification\textsuperscript{7} as to the de-mentative/structural/paradigmatic upholding at all instances of the possibility for prospective genuine knowledge-reification\textsuperscript{7} inducing sublimation/emancipation as to sublimating–nascence is more than just the specific knowledge-reification\textsuperscript{7} 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 \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{100} of any given specific knowledge-reification\textsuperscript{7} gesturing for sublimation (as for instance there is little point articulating any given positivistic existentialising–decisionality specific knowledge-reification\textsuperscript{7} gesturing for sublimating–nascence as to positivistic nascent-particular/incipient-and-material/technical-sublimations\textsuperscript{7} blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving> where the underlying registry-worldview/dimension existentialising–frame of knowledge is of non-positivistic desublimating–existentialising–decisionality and is not addressed/dealt-with as the Galileos, Descartes, etc. understood with respect to non-positivising medieval-scholasticism desublimating–existentialising–decisionality or the \textsuperscript{10}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 \textsuperscript{4}amplituding/formative–epistemicity>totalising–thrownness-in-existence\textsuperscript{11},-imbued-
projective-arbitrariness/waywardness-\{as-to-the-human-projective/reprojective-aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing-process-of-
\langle amplituding/formative–epistemicity>totalising–conceptualisation’\} as to sublimating–
nascence epistemic-conflatedness\textsuperscript{12} 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 \textsuperscript{50}meaningfulness-and-
teleology\textsuperscript{100} elucidates as to its \textsuperscript{17}deprocripticism–or–preempting—disjointedness-as-of-
\{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
\langle amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \}
underlying existentialising–frame of knowledge as to fundamental misanalysis’ as so-reflected also with ‘postmodern thinkers direct/indirect criticisms of \textsuperscript{80}presencing—absolutising-
identitive-constitutedness’ as the sublimating–existentialising–decisionality predefining condition for their specific knowledge articulation to more profoundly be grasped/comprehended/realised), with human knowledge-construal being an altogether level playing field only driven as of the sublimating potential as to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation (and in this regards theories and concepts cannot be articulated to imply that their subverting criticisms are rather personal/traditions attacks as is increasingly the case in todays institutional-being-and-craft pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation–
\{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
\langle amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \} since
the very first credo of the intellectual is for inherent knowledge above any given theories and
concepts and traditions which are rather subordinate to the more profound purpose of the human knowledge-reification project as was so understood and propounded by such mid-twentieth century thinkers like Bertrand Russell, A.J. Ayer, Richard Rory, etc. even as their conceptions came under criticism because a genuine relation with knowledge is what can bring about appropriate prospective correction for sublimating knowledge when prospective inspiration avails notwithstanding the traditional approach to knowledge so long as it remains self-critical whereas a false social and institutional pre-eminence driven relation to knowledge shoves existential issues under the table not because there is no human intelligence to tackle true knowledge but because the possibility for more profound contemplation is a-priori placed out-of-sight since ‘supposed knowledge-reification’ as to its gesturing’ is as of ‘existentialising–decisionality that desublimatingly precedes knowledge-reification’ rather than veridically ‘knowledge-reification’ as of its very own deriving/manifest/ensuing/eventuating sublimating–existentialising–decisionality’ and as so-reflected when mere-formulaic methodologising/mutualising/organising/institutionalising as of human-subpotency is construed as doing away with priorly requisite-and-relevant supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for–conceptualisation with the off-the-shelf and made-to-measure projection of methods and statistics by itself considered as supposedly profound knowledge, and even then such an approach ends up losing out on vision while wrongly reinforcing knowledge as a self-serving punctual/expeditious institutional enterprise rather than of overall prospective human existential sublimation/emancipation). Overall the social-construct itself is reflexive of this ‘human existentialising–decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ as of its very underlying social-and-institutional-frameworks-of—referencing/registering/decisioning as
to social-stake-contention-or-confliction wherein the ‘implicit sublimating–existentialising–
decisionality’ underlying the ‘non-immediacy prospective sublimating value and ontological-
veracity disposition’ associated with nascent-particular/incipient-and-material/technical-
sublimations-<blinded-to-their-relative-ontological-completeness – reference-of-thought-
devolving> (as reflected by the dedication/selflessness/disinterest/magnanimity underlying
such existentialising–decisionality of sublimating–nascence as to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation >) tend to be incoherently
overlooked/ignored when it comes to ‘immediacy supposed absolute sublimating value and
ontological-veracity disposition’ reconception of existentialising–decisionality as to social-and-
institutional-frameworks-of—referencing/registering/decisioning (with respect to such
underlying nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-
relative-ontological-completeness – reference-of-thought– devolving>) poorly constrained to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’y > and ending
up defaulting as of relative-ontological-incompleteness –presublimation-construct–of–
meaningfulness-and-teleology’y desublimating–existentialising–decisionality (and so as to
‘blurriness’ in existentialising–decisionality’y). In many ways social undertones of
meaningfulness-and-teleology’y reflected as of <amplituding/formative> wooden-language
{imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology as of ‘nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications} imply that the requisite sublimating–nascence of social-
and-institutional-frameworks-of—referencing/registering/decisioning tend to shallow-
ontologisation/subontologisation/subpotentiation especially where such frameworks are not
thoroughly conceptualised, envisioned/imagined and purposed as to aetiologisation/ontological-
escalation and so as to mediocre rationales of their very own 8<presencing—absolutising-
identitive-constitutedness> 4 <amplituding/formative–epistemicity> totalising–self-referencing-
apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness
(as-to- historicity-tracing—nspresencing–hyperrealisation/hyperreal-transposition) mystic of institutional pre-eminence whether intellectual or administrative/governmental’ as we can appreciate in such a case like Edward Snowden’s with a human desublimating–existentialising–decisionality of vague ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ of such ‘institutionalised-wisdom-of-irresponsibility’ while paradoxically there is now an emerging social clamouring for increasing social and online privacy as a requisite for prospective human sublimation/emancipation as to the positive-opportunism sublimating–existentialising–decisionality of ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’). Ultimately, such preconverging–de-mentating/structuring/paradigming intellectual or administrative/governmental institutions desublimating–existentialising–decisionality as to social-and-institutional-frameworks-of—referencing/registering/decisioning conception tend to align with their given <preconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness

<including-virtue-as-ontology> desublating—existentialising—decisionality and so-historically involving ‘dominance/vested-interest structure in relative-ontological-incompleteness’—presublimation-construct—of—meaningfulness-and-teleology desublating—existentialising—decisionality’ as from blantant brutish conquest/subjugation conception of approportioning, dominion protection conception of approportioning, to the very natural-order-of-things conception of approportioning and to our subtle modern-day institutionally-distorted/disjointed conception of approportioning); and as any such ‘beholdening as sovereignising—imbued—subontologisation/subpotentiation’ given<br presencing—absolutising—identitive—constitutedness  

<preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing—existentialising—enframing/implantedness—{as—to— historicity-tracing——in-presencing—hyperrealisation/hyperreal-transposition} gesturing is inherently construed as superseding prospective ‘unbeholdening sublimating—nascence—ontologising-depth of the full-potency of existence’ which

<transparency-of-totalising—entailing,—as—to—entailing—<amplituding/formative—epistemicity> totalising—in-relative-ontological-completeness } (as herein articulated) is exactly
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 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–
not as utterly doing away with human sovereignty but rather as explicitly projecting the notion of appropriate-and-coherent human sovereignty deferential-formalisation-transference ‘in relation to prospective knowledge as of human specialisation-and-focussing, time-investment as well as effectively manifestable sublimation’ and so with regards to human limited-mentation-capacity implied requisite expediency for profound human ontological-performance\textsuperscript{72} –\textless including-virtue-as-ontology\textgreater associated with human intemporal individuations firstnatured instigation of prospective sublimation and subsequent human positive-opportunism\textsuperscript{7} secondnatured institutionalisation). This lack of notional–self-distantiation–\textless imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing\textgreater /\textgreater distantiation of contemplative existentialising–frame as to transversality\textless for-sublimating–existential-eventuating/denouement\textgreater – of affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ as arising at destructuring-threshold\{uninstitutionalised-threshold /presublimating–desublimating-decisionality\}–of-ontological-performance\textsuperscript{72} –\textless including-virtue-as-ontology\textgreater is the very element particularly acted upon by social and intellectual pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation–\textlangle blurring/undermining-of-prospective-totalising-entailing–as-to-entailing–\langle amplituding/formative–epistemicity\textgreater totalising–in-relative-ontological-completeness \rangle as to \textsuperscript{5}incrementalism-in-relative-ontological-incompleteness\textsuperscript{10}—enframed-conceptualisation (as it can be appreciated for instance that the lack of notional–self-distantiation–\textless imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing\textgreater /\textgreater distantiation of contemplative existentialising–frame as to transversality\textless for-sublimating–existential-eventuating/denouement\textgreater – of affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ in a non-positivistic social-setup between prospective positivistic knowledge and prior non-positivistic knowledge is

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exactly what can enable pedantic dispositions to cultivate non-positivistic meaningfulness-and-teleology in such a social-setup), and critically in this regards it principally involves pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness} as undermining the social-construct’s intellectually potent reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—{imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation}. Such muddlement is more critically as of the inconsistency associated with both sceptical argumentations (with sceptical arguments not necessarily pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness} when assuming a coherent/consistent threshold of scepticism in want for elucidation) as well as surreptitiously acquiescing/accommodating argumentations, wherein in both instances the inconsistency is bent on blurring/undermining universal-transparency—{transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness} as to a de-mentative/structural/paradigmatic implication that renders prospective knowledge impotent and so out of ontological-bad-faith/inauthenticity in desublimating–existentialising–decisionality gesturing of attenuating/devaluing, blurring and trivialising wherein there is ‘supposedly no totalising-entailing conception of meaningfulness-and-teleology’ thus allowing for totalisingly-disentailing—discretion/whim-of-thought pretense-of-sublimation rather unconstrained to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation\textsuperscript{97}. Critically the ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ associated with nascent-particular/incipient-and-material/technical-sublimations–\textsuperscript{blinded-to-their-relative-ontological-completeness}–reference-of-thought-devolving\textsuperscript{97} is necessarily of totalising-entailing as to the immediate-potency of existence—as-sublimating-withdrawal–eliciting-of-prospective-supererogation\textsuperscript{97} thus relatively undermining such ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ gesturing associated with social-and-institutional-frameworks-of—referencing/registering/decisioning as of ‘blurriness’ in existentialising–decisionality’ (that is, where the latter does not extensively intrude into the former as for instance in determining-and-demarcating the framework of natural sciences research). Hence in many ways prospective knowledge cannot elude the aporeticism overcoming/unovercoming of such ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ gesturing and so relatively to the given domain-of-study/domain-of-interest blurriness, wherein blurriness is reflected with desublimating–existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification\textsuperscript{87} rather than ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence (implied as to the very inherent knowledge-reification\textsuperscript{87} gesturing as determining sublimating–existentialising–decisionality)’; with this conflicting of ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ and ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ so-reflected across the <cumulating/recomposuring>-successive registry-worldviews/dimensions given human notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as to prospective social-stake-contention-or-confliction (beyond-the-consciousness-awareness-teleology\textsuperscript{60}<-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 \(104\text{universal-transparency}\langle\text{transparency-of-totalising-entailing,-as-to-entailing-}<\text{amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness}\rangle\) 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 \(104\text{universal-transparency}\langle\text{transparency-of-totalising-entailing,-as-to-entailing-}<\text{amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness}\rangle\)
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\(^\text{87}\) to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^\text{97}\) 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 \(^1\)nonpresencing-\(<\text{perspective–ontological-normalcy/postconvergence}\> epistemic-projection, and so similar to a Derridean ‘heterogeneous genesis’ epistemic conception), speaks to a more profound lack of constraining aporeticism overcoming/unovercoming as to institutional convenience that fails to articulate such a
‘totalising-entailing pertinence of thought upheld/elevated above anyone person’ and thus
renders in relative terms the social domain more intellectually impotent in inducing a similar
level of sublimating–existentialising–decisionality as to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation as is relatively the case in the natural
sciences (and so notwithstanding the relative blurriness of the social which can effectively be
brought to exactifying/precisioning–of-sublimation-as-to-entailing-theoretical,-conceptual-
and-operant-implications as to the requisite self-criticality overcoming as well as emotional-
involvement overcoming rather than assuming a relatively false social and institutional pre-
eminence driven relation to knowledge); with the further implication of such ‘totalising-
entailing pertinence of thought upheld/elevated above anyone person’ being that the
‘knowledge-reification process becomes highly impersonal and complementary in a natural
way’ without the artifice of ‘politically-driven accommodation of ideas not necessarily as of the
pre-eminence of existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation’. In this regards, it is contended that the argumentation articulated herein are
strictly striving towards aetiologisation/ontological-escalation in reflection of ‘abstract human
intemporal individuative ontological-performane (as to the backdrop of the
notionalisation/notional-conception/amplituding of knowledge in reflection of human
notional–firstnaturedness—temporal-to-intemporal-dispositions-so-construed-as-from-
perspective–ontological-normalcy/postconvergence) while striving for totalising-entailing
pertinence of thought’ and so projecting beyond any implications of
personalising/particularising import but rather turning towards ‘ontological elucidation import
as it then reifyingly-and-empoweringly enables human sublimation as to prospective
operationalising construals’ and so-reflected in the idea that the fundamental stakes of
prospective knowledge-reification is about prospective social-stake-contention-or-confliction
and not prior social-stake-contention-or-confliction (as for instance prospective positivistic
meaningfulness-and-teleology is not developed to go about articulating/relating-to
meaningfulness-and-teleology as to the prior social-stake-contention-or-confliction of non-positivistic
meaningfulness-and-teleology), and so by the mere implications of dimensionality-of-sublimating
\{<amplituding/formative>supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
ralising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation\} (even as such prospective meaningfulness-and-teleology tend to be rather desublimatingly related to as of dimensionality-of-desublimating-lack-of
\{<amplituding/formative>supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
ralising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation\} by the prior
\{presencing—absolutising-identitive-constitutedness\} <preconverging—‘motif-and-
priorising/axiomatising/referencing’—imbuing—existentialising—enframing/imprintedness>
\{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\}). But then as well the fact remains that the reality of human knowledge-reification especially (as speaking to prospective human destructuring-threshold—{uninstitutionalised-threshold /presublimating—desublimating—decisionality)—of-ontological-performance—
\{including-virtue-as-ontology\}) is inevitably infused with social-and-institutional-frameworks-
of—referencing/registering/decisioning manifest politically-driven motives of desublimating—existentialising—decisionality beyond just ‘a purported baseline conception of neutral knowledge-reification’ with such frameworks projecting their
\{presencing—absolutising-identitive-constitutedness\} <preconverging—‘motif-and-
priorising/axiomatising/referencing’—imbuing—existentialising—enframing/imprintedness>
\{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\} conception of the ‘overall possibility of human existentialising—decisionality as to catchmenting-by-rejection’. In this respect, it is important to grasp that knowledge-reification then
desublimatingly becomes an issue of more than just rightness or wrongness but involves a striving for interest/advantage/ascendancy/head-start with respect to existentialising—decisionality of prospective knowledge-reification\(^7\), 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\(^7\)—to—profound-supererogation\(^7\) conception of social-stake-contention-or-confliction’ with respect to prospective knowledge-reification\(^8\). 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\(^8\)’ 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 skeptically and in blurriness\(^7\) at previous moments), and so as to shallow-supererogation\(^7\) desublimating–existentialising–decisionality driven by mere institutional-ascendency. In many ways thus the conceptualisation herein ‘is not caught-up/constrained to any such fooleries’ (as to the history of such ploy against postmodern thought) and is consciously articulated as to the profound-supererogation motive of human sublimation beyond/and-not-subjected-to the <preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing–>existentialising—enframing/imprintedness—(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) of any shallow-supererogation\(^7\) social-and-institutional-frameworks-of—referencing/registering/decisioning as to the 8.5 billion humans on planet Earth and as any party of interest of profound-supererogation\(^7\) may find useful or not! In this respect, it is critical to understand what defines humanity as to the ‘firstnatureness and derived seconddnaturedness positive-opportunism\(^9\)’ required for human self-surpassing—existentialism-form-factor,—in-
‘the legislation for human prospective sublimation’ (as to sublimating–existentialising–
decisionality) lies with the firstnatured intemporal individuation relation to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation77 and the positive-
opportunism76 arising thereof (as of a minimum) for human secondnaturing institutionalisation;
and so as to the fact that the Socrates, Descartes, Kants, Newtons, Leibniz, Pasteurs,
Rousseaux, Diderots, Einsteins, Teslas, etc. didn’t ask for any prior consent from the rest of the
human species to undertake whatever sublimation they envisioned about humanity making
nonsensical the idea that there is any ‘generalised human deterministically constraining
contemplation of prospective sublimating’. Humanity as such has always been, is and will ever
always be about intemporal individuations imagination-and-capacity-for-prospective-
sublimation (as to living-development–as-to-personality-development, institutional-
development–as-to-social-function-development and Being-development/ontological-
meaningfulness-and-teleology implications) and in that regards the triteness of human
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
incrementalism-in-relative-ontological-incompleteness80—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-

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eliciting-of-prospective-supererogation\textsuperscript{7} \textless as-to-perspective–ontological-

normality/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’\textgreater 

( 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:
\textless \textless \textless \textless \textless \textless \textless amplituding/formative\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater \textgreater supererogatory-de-mentativeness/epistemic-growth-or-

conflatedness \textless /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\textgreater as to requisite epistemic-conflatedness\textsuperscript{12} implied
projective/reprojective—aestheticising-re-motif-and–re-apriorising/re-axiomatising/re-
referencing induced ‘projective-insights for predicative-insight’. In this respect,
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—
\textless \textless \textless \textless \textless \textless \textless blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-

\textless \textless \textless \textless \textless \textless \textless amplituding/formative–epistemicity\textgreater totalising–in-relative-ontological-completeness \textgreater \textgreater poor
appreciation 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{102} (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-
implications), is reflected in the ‘extra-knowledge/knowledge-outside-knowledge/knowledge-
without-knowledge paradox’ when it claims to co-opt/supersede prospective sublimating
knowledge-reification\textsuperscript{37} (on the basis of desublimating prior
apriorising/axiomatising/referencing–psychologism in epistemic-abnormalcy/preconvergence\textsuperscript{30})

failing to grasp the underlying dimensionality-of-sublimating\textsuperscript{24}
(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equality) of the said prospective sublimating knowledge-reification; as to imply that (say with regards to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology) it is supposedly possible to understand the veracity of any specific positivistic meaningfulness-and-teleology while remaining of non-positivistic mindset, which inevitably induces a relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology desublimating—existentialising—decisionality. This ‘extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge paradox’ when it claims to co-opt/supersede prospective sublimating knowledge-reification can be further elucidated along the same lines (with regards to living-development–as-to-personality-development and institutional-development–as-to-social-function-development) wherein for instance the notion of say genius is supposed to imply the ‘supposed genius’ is exceptional/abnormal (by their ‘specifically given sublimating elucidation’ so-enabled as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation). But then actually the ‘supposed genius’ cannot be exceptional/abnormal for the simple reason that ‘existence (so sublimatingly elucidated) is nothing but just normal as to its ontological-normalcy/postconvergence’ reflecting the fact that the social-construct meaningfulness-and-teleology as from the moment of the sublimating elucidation is/has-been rather of epistemic-abnormalcy/preconvergence, with the notion of ‘supposed genius’ serving as to human presencing—absolutising-identitive-constitutedness—<preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>existentialising—enframing/imprintedness–(as-to- historicity-tracing—) in-presencing—hyperrealisation/hyperreal-transposition (beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought> ) to render obstruse the veracity of this
epistemic-abnormalcy/preconvergence of the social-construct  meaningfullness-and-teleology that the ‘supposed genius’ is pointing out as ‘the very issue at stake warranting the social-construct’s prospective 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{ as the ‘supposed genius’ sublimating elucidation implies it has relatively achieved its own ‘prospective 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{ 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 pedanticincrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation or wooden-language-\{\text{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>}\}) and particularly so in relatively blurry domains-of-study/domains-of-interest (as we can appreciate that such a ‘technically wrong-presencing—absolutising-identitive-constitutedness–preconverging–‘motif-and-apriorising/axiomatising/referencing–imbuing–existentialising—enframing/imprintedness-as-to–historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) deficient notion of genius’ in spheres of inherently sublimating–nascence as to nascent-particular/incipient-and-material/technical-sublimations

{\text{blinded-to-their-relative-ontological-completeness — reference-of-thought- devolving} \rangle \text{ is}}
practically of ‘insignificant import though technical ontological-impertinence’ and so ‘as to
their very knowledge-reification’ gesturing as determining sublimating–existentialising–
decisionality’ since the immediate/direct potency as to existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation will be highly challenging to any incompetent mind
pretending to be technically/scientifically apt/of-sublimating–existentialising–decisionality in
lieu of the truly apt/of-sublimating–existentialising–decisionality technician/scientist, and so
unlike desublimating–existentialising–decisionality taking precedence over prospective
knowledge-reification arising relatively in blurry domains-of-study/domains-of-interest where
such ‘temporal beholdening as sovereignising–imbued-subontologisation/subpotentiation
implied pretense-of-sublimation as to desublimating–existentialising–decisionality supposedly
taking precedence over inherent prospective knowledge-reification can more easily arise). In
both elucidations of notional–self-distantiation–<imbued—re-motif-and-re-apriorising/re-
axiomatising/re-referencing/>‘distantiation of contemplative existentialising–frame as to
transversality–<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-
unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ (as of Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology and living-development–as-to-personality-
development and institutional-development–as-to-social-function-development), and so
overriding any beyond-the-consciousness-awareness-teleology –<in-existential-extrication-as-
of-existential-unthought>, the blunt fact of the matter is that the very de-
mentative/structural/paradigmatic possibility of human ontological-performance
–<including-virtue-as-ontology> is ‘more veridically construed as of nonpresencing–
oneontological-normalcy/postconvergence> as to the ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming over the
ontological-bad-faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming
(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’ as rather failing the prospective possibility for ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality (with such a criticism of social-vestedness/normativity-<discretely-implied-functionalism> here not articulated as from naïve presencing—absolutising-identitive-constitutedness <preconverging—‘motif-and-apriorising/axiomatising/referencing’–imbuing>—existentialising—enframing/imprintedness
(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) but rather construed as from ‘nonpresencing-<perspective–ontological-normalcy/postconvergence> as to the notional contrast between social-vestedness/normativity-<discretely-implied-functionalism> and re-orginariness/re-origination availing with regards to ‘relative-ontological-incompleteness’/relative-ontological-completeness
(sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative–supererogating—<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence>) as to human-and-social—expectations/anticipations—metaphoricity ‘as-rede-mentating/restructuring/reparadigming—psychologism’ alongside the same lines as the conception of both reproducibility—mathesis/motif/thrownness-disposition,
as–reproducibility-of-aestheticisation and originariness-parrhesia,–as–spontaneity-of-aestheticisation in the sense that the one notion is already caught up in the other notion in the sublimating/desublimating


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-conflicatedness/sublimation or epistemic apriorising/axiomatising/referencing–(of–existentialising/contextualising/textualising-contiguity )—constitutedness /pseudoconflation desublimation/gimmickiness’ for eliciting sublimation/desublimation from the ‘full-potency of existence withheld as from ontological-normalcy/postconvergence epistemic projection-perspective’). As we can appreciate that more critically than any individual persons punctual existential ontological-performance—<including-virtue-as-ontology>/morality/ethics/etc., the vices-and-impediments manifested in any registry-worldview/dimension are more decisively explained by the given registry-worldview’s/dimension’s ‘destructuring-threshold–{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-performance —<including-virtue-as-ontology> dynamics of notional–firstnatures—temporal-to-

Critically, in many ways the ‘projection that the social is necessarily/solely a framework of knowledge as to knowledge-driven existentialising–decisionality’ is ontologically flawed given human notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> to arrive at desublimating–existentialising–decisionality/sublimating–existentialising–decisionality overlooking organic-knowledge implications (whether by ‘temporal beholdening as sovereignising–imbued-subontologisation/subpotentiation’ implied ‘pretense-of-sublimation as to desublimating–existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification’ or ‘intemporal unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ implied ‘as to the very inherent knowledge-reification’ gesturing as determining sublimating–existentialising–decisionality’). Thus as to critical pure-ontology (underlied as of overall reifying-and-empowering-reflexivity-of-ecstatic-
existence-as-panintelligibility \( \langle \text{imbued-and-} \)

‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation) the fact is rather that inherent to
human temporality\(^\text{10}^\) is its ‘ephemeral purpose beholdening’ that ‘do not truly know-of/carry a
universal-transparency\(^\text{10}^\) \( \langle \text{transparency-of-totalising-entailing,-as-to-entailing-} \)
\( \langle \text{amplituding-/formative–epistemicity>totalising–in-relative-ontological-completeness } \) \)
project’ as to its beyond-the-consciousness-awareness-teleology\(^\text{100}^\) \( \langle \text{in-existential-extrication-as-of-existential-unthought> } \)
existentialising–frame. This prospect of human temporality\(^\text{99}^\) 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-developmen-as-
infrastructure-of–meaningfulness-and-teleology \) is a fundamental factor to be taken into
consideration for ‘intemporal unbeholding sublimating–nascence ontologising-depth of the
full-potency of existence (implied as to the very inherent knowledge-reification\(^\text{87}^\) gesturing as
determining sublimating–existentialising–decisionality)’ in overcoming/superseding ‘temporal
beholding as sovereignising–imbued-subontologisation/subpotentiation (implied pretense-of-
sublimation as to desublimating–existentialising–decisionality supposedly taking precedence
over inherent prospective knowledge-reification \)’, and specifically such an
overcoming/superseding is rather crossgenerational when it comes to Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology\(^\text{100}^\) (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–

This critical pure-ontology analysis point out that [meaningfulness-and-teleology] cannot be profoundly construed as being about mere-manipulable formulaicity but rather contrastively as being about ‘profound supererogatory appraisal-and-reappraisal that supersedes mere-manipulable formulaicity’ (and as to the fact that knowledge-reification ends/should-not aspire to any ‘convincing’ of ontological-bad-faith/inauthenticity~preconverging–de-mentating/structuring/paradigming as the latter is nothing but a circular process that only ends up degrading knowledge into falsehoods as individual supererogatory–shallowness or supererogatory–profoundness seedingly/inceptively lies with the individual and not knowledge, well before sublimating knowledge can be of any relevance thereof as to derived-formulaicity projected reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation). In many ways the above elucidation of the ‘extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge paradox’ of social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality proned to presencing—absolutising-identitive-constitutedness<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 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’⁷ 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) can thus de-mentatively/structurally/paradigmatically be construed as of ‘notionalisation/notional-conception/amplituding of knowledge’, wherein existence as to its very panintelligibility⁷—effusing/ecstatic–inlining is the very aloofness/detachment upon which human conceptivity/epistemic-reflexivity can supererogatorily act/react in sublimation or desublimation from whence knowledge as to organic-knowledge can arise so-construed as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁷⁷. Thus ‘notionalisation/notional-conception/amplituding of knowledge’ underlies inherent existence-exacted-sublimating–as-to-postconverging–de-mentating/structuring/paradigming or existence-exacted-desublimating–as-to-preconverging–de-mentating/structuring/paradigming exactable respectively as from human ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming⁷⁷ or ontological-bad-faith/inauthenticity~preconverging–de-mentating/structuring/paradigming so-undergirded as to 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–

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 \footnote{<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 \footnote{maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation relation with existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation that can induce sublation-over-desublation. Such a veridical ontology (in relegating/doing-away-with/superseding the ‘extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge paradox’) is critically all about ‘a coherent totalising-entailing knowledge-reification \footnote{gesturing’ exposed to existence—as-the-absolute-a-priori-of-conceptualisation—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation \footnote{<as-to-perspective—ontological-normalcy/postconvergence-implied—prospective-aporeticism-overcoming/unovercoming>}; with such a coherent totalising-entailing knowledge-reification \footnote{gesturing accounting for overall knowledge \footnote{historiality/ontological-eventfulness}—ontological-aesthetic-tracing—epistemicity-relativism \footnote{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} \footnote{amplituding/formative—epistemicity} totalising—in-relative-ontological-completeness \footnote{so—}}.
associated with human limited-mentation-capacity-deepening\(^{53}\). It is important to note in this regards that ‘knowledge-reification\(^{97}\) gesturing \(^{46}\) historiality/ontological-eventfulness\(^{17}\)/ontological-aesthetic-tracing-\(<\)perspective–ontological-normality/postconvergence-reflected–‘epistemicity-relativism’\(>\)’ is the more profound conception of ontology and science (as to human dimensionality-of-sublimating\(^{37}\) \(\langle\)amplituding/formative\rangle supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle\), 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 \(\rangle\)/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 \(\rangle\). 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 \(\langle\)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’ \(\rangle\) 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 \(\rangle\)’, with this shallow-supererogation\(^{97}\) 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 \(\langle\)presencing—absolutising-identitive-constitutedness\(\rangle\) conception in

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desublimating~referenced/registered/decisioned self-presence/self-constitutedness^{1}-<in-perspective–epistemic-abnormalcy/preconvergence^{2}> (without or poorly appreciating the profound-supererogation^{3} involved in true science and ontology as to ‘sublimating~referencing/registering/decisioning self-becoming/self-confiliatedness^{4}/formative–supererogating<-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>’) leads to dominance/vested-interest prodded social-stake-contention-or-confliction determination of knowledge as of ‘historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition with the accompanying social disenfranchisement/swindling/corruption/dispossession. Such development as to ‘extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge paradox’ is ultimately associated with scenarios of institutional-ascendency and other dominance/vested-interest (as associated with many a modern-day think-tank and secret institutions) overtly or covertly construed as inherently predicative-of and superseding knowledge as to networks of influence bent on intimating what can be thought or not as well as pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation^{5}\{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-\}<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness 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^{6})’. It is herein contended that in many ways as to human ontological-good-faith/authenticity^{7}~postconverging–de-mentating/structuring/paradigming^{8}, 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^{9}<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 wooden-language-{imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology} as of shortsighted social power play.

Such ‘fraudulent conception of knowledge’ thrive not only as to punctual thematic issues like climate change science and disenfranchisement/swindling/corruption/dispossession implications but even worst carry ideological dehumanising implications as to covertly/implicitly putting in question the humanity of other peoples/nations/cultures/races. It is herein contended that any pretense of a conception of humanity along those lines is nothing but mirrored-fascism as to the mere-token that all the human others are capable of ‘sublimating—referencing/registering/decisioning self-becoming/self-conflatedness /formative—supererogating—<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing—,in-perspective—ontological-normalcy/postconvergence’ (as to inherent cultural growth and cultural diffusion capacity) thus rendering any lousy exclusionary conception of humanity along the lines of Western, non-Western, Oriental, Chinese, Arab, African, Russian, etc. of vague \[\text{presencing—absolutising-identitive-constitutedness}\] 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—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—\]

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ontological-normalcy/postconvergence>). In many ways this latterly identified manifestation
of ‘extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge paradox’,
wherein political purpose supposedly supersedes human intellective potency is the very crème-
de-la-crème de-mentative/structural/paradigmatic and defining basis for social-and-
institutional-frameworks-of—referencing/registering/decisioning
of desublimating–existentialising–decisionality as to ‘temporal beholdening as sovereignising–
imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to
desublimating–existentialising–decisionality supposedly taking precedence over inherent
prospective knowledge-reification’); so-reflected with dominion/statal–logic
(preconverging/shallow-supererogating–human-and-social–expectations/anticipations—de-
mentating/structuring/paradigming–psychologism’–as-to-its-specifie–collateralising–
consociated-dominance/vested-interest-subontologising-skewed-influence–as-to-social–
vestedness/normativity–<discretely–implied–functionalism>’
‘temporal beholdening as sovereignising–imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as
to desublimating–existentialising–decisionality supposedly taking precedence over inherent
prospective knowledge-reification’). In other words, the global political and geopolitical
dynamics itself (so-associated with derived economic and social dominance/vested-interest) is
de-mentatively/structurally/paradigmatically instigative of a ‘surreptitious–and–flawed claim in
desublimating–existentialising–decisionality upon human genuine social intellectual–
function/posture’ as to social-and-institutional-frameworks-of—
referencing/registering/decisioning existentialising–decisionality and so obviating genuine
social intellectual–function/posture ontological-veracity as to ‘intemporal 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), but for when it comes to the sublimating–nascence of nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving> subordinated to social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality; as so reflecting the overall dynamics of human <amplituding/formative> wooden-language⟨imbued—temporal—mere-form/virtualities/dereification /akrasiatie—drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology⟩, social and intellectual pedantic incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation as well as dominance/vested-interest with this dynamic inducing ‘temporal beholdening as sovereignising—imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating–existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification’), and critically social sublimation/emancipation necessarily requires human aporeticism overcoming/unovercoming along these intimately-and-dynamically reinforcing existentialising—frames of human destructuring-threshold⟨uninstitutionalised-threshold/presublimating–desublimating–decisionality⟩ of-ontological-performance—<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 un beholding 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 20th century very much underlies the 'temporal beholding as sovereignising–imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating–existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification)’ which could only end up in the human-made calamities of the 20th century so-critically attributable to dominion/statal–logic
enlightening-renewal of the political process or the medieval establishment politico-religious excesses underlying the reformation and renaissance and its prolongation into the enlightenment genuine social intellectual–function/posture strive for science, universal human rights and enlightened society and governance. Such a varying relation between the possibility for profound-supererogation inducible as from genuine social intellectual–function/posture and dominion/statal–logic⟨preconverging/shallow-supererogating-'human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’-as-to-its-specific–collateralising-beholdening–<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity–<discretely-implied-functionalism>⟩ in many ways across human history is intimately tied to ‘perceived urgency in social mood’ whether as to a mood of enlightening-renewal or hegemonic-ascendancy. It is no wonder that periods following heights of acute hegemonic strifes especially as associated with warfare come to be tempered with a genuine social intellectual–function/posture obverse/self-deprecatory to such hegemonic manifestations; more like symbolising a sense of failing a more critical human purposefulness usurped in the fantasy of such hegemonic strife. In another respect, exactly because of this disillusionment arising from hegemonic strifes the very genuine social intellectual–function/posture (as to its abstract notional/epistemic possibilities for prospective sublimation/emancipation so-undermined by dominion/statal–logic⟨preconverging/shallow-supererogating-'human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’-as-to-its-specific–collateralising-beholdening–<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity–<discretely-implied-functionalism>⟩) tend to be paradoxically re-construed (on the basis of dominion/statal–logic⟨preconverging/shallow-supererogating-

presencing—absolutising-identitive-constitutedness ᵃᵐᵖˡⁱᵗᵘᵈᵘⁱⁿᵍ/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ᵃⁿᵗⁱᵏᵃᵗ⁵

as at best subject to the dominion/statal–logic⟨preconverging/shallow-supererogating-‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising-beholdening-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>-and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>⟩ and at worst of relative irrelevance to prospective social sublimation/emancipation (especially as to when it ambitions a criticism of profound social emancipation), and so as to muddlement induced subversion of such genuine social intellectual–function/posture marked by the overt and covert cultivating of pedantic ᵃᵢⁿᶜʳᵉᵈᵃᵢⁿᵃˡⁱᵐᵉⁿᵗⁱⁿᵍ/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 ᵃⁿᵗᵢᵏᵃᵗ⁵ basis for such supposedly ontological insight so-critically provided by the veridical genuine
social intellectual–function/posture. Critically, such dominion/statal–logic 
(preconverging/shallow-supererogating–‘human-and-social–expectations/anticipations—de-
mentating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising-
beholdingening–<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 /akrasiatie-
drag/denatured/preconverging-or-dementing –narratives—of-the- reference-of-thought—
categorical-imperatives/axioms/registry-teleology108) as well as pedantic 5 incrementalism-in-
relative-ontological-incompleteness59—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-beholdingening–<whether–trepidatious-or-warped-or-preclusive-or-
occlusive>--and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-
as-to-social-vestedness/normativity–<discretely-implied-functionalism>–which is in a ‘shallow 
relation with sublimating/desublimating knowledge-reification’ accountability’ as to a relative 
expropriating/estranging/constraining/limiting of public sovereignty representation as to its 
‘temporal beholdingening as sovereignising–imbued-subontologisation/subpotentiation (implied 
pretense-of-sublimation as to desublimating–existentialising–decisionality supposedly taking 
precedence over inherent prospective knowledge-reification59’). 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
(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
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 \textsuperscript{5} incrementalism-in-relative-ontological-incompleteness\textsuperscript{6}—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\textsuperscript{7} 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/paradigmaming’ 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\textsuperscript{preconverging/shallow-supererogating–human-and-social–expectations/anticipations—de-mentating/structuring/paradigmaling–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>\textsuperscript{8} pursuit of such vague argumentations for subverting the genuine social intellectual–function/posture is rather all about the ruthless adoption of a perambulatory course for institutional and political ascendancy
rather than a question of genuine preoccupation as to the requisite dispensing-with-immediacy-
for-relative-ontological-completeness\textsuperscript{26}/by-reification\textsuperscript{27}/contemplative-distension\textsuperscript{26} associated with veridically profound genuine social intellectual–function/posture and its sublimating implications of ‘intemporal unbeholding sublimating–nascence ontologising-depth of the full-potency of existence (implied as to the very inherent knowledge-reification\textsuperscript{27} gesturing as determining sublimating–existentialising–decisionality)’. In our modern-day context, the very essential ‘public-sovereignty–giving function/posture as associated with the centrality of elections, voting and party politics’ of the modern democratic process is now paradoxically surreptitiously re-construed as the very cornerstone for dominion/statal–logic\textsuperscript{26} (preconverging/shallow-supererogating–‘human-and-social–expectations/anticipations—determinating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising–

beholdening–<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-

consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-

vestedness/normativity–<discretely-implied-functionalism>) subverting the sublimating–existentialising–decisionality of the genuine social intellectual–function/posture; and so as to the fact that the democratic process ‘public-sovereignty–giving function/posture as associated with the centrality of elections, voting and party politics’ is incomplete without an adequate-and-healthy enlightening public-debate with such enlightening encumbering upon a genuine social intellectual–function/posture. In many ways the very idea of the ‘democratic public-debate’ itself is skewed from its very inception as to dominance/vested-interest natural ascendency over ‘the supposedly democratic platforming and stakeholding in defining the very issues of society’s social-stake-contention-or-confliction’ (as so-associated with thematically skewed media debates and socio-econo-political thought-makers/thought-making overtly associated with ‘skewed think-tanks’ or covert surreptitious underhanded institutional and media influence). Critically, in this context such skewed platforming and stakeholding ends up
alienating supposed sovereign electors as to a platforming and stakeholding process that mediatically and politically take a self-contained course (as to dominance/vested-interest defaulting issues that can be debated as to the underpinning–suprasocial-construct <preconverging~’motif-and-apriorising/axiomatising/referencing’–imbuing>_existentialising—enframing/imprintedness_{as-to_ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} socio-econo-political social-stake-contention-or-confliction) with the consequence that the so-politically-alienated sovereign electors are increasingly turning to protest votes (reflecting rather a psychological-outleting rather than true policy solution) or decreasing participation in the democratic process, in many ways speaking to the very natural defaulting of the political process to dominance/vested-interest ‘tolerable locked-in socio-econo-political outcomes’ however the underlying sovereign electors mood as to the fact that even protest votes can’t escape the institutional hold of such dominance/vested-interest. In many ways, it is the critical and genuine social intellectual–function/posture as to such aporeticism overcoming/unovercoming that can reifyingly-and-empoweringly effectively reflect upon the pertinence of such a dominance/vested-interest democratic process confiscation/lock-in (as equally manifested by the fact that even newly elected ambitious representatives come to be surreptitiously given their marching orders as to what is politically possible or not). In this respect, the very underpinning–suprasocial-construct <preconverging~’motif-and-apriorising/axiomatising/referencing’–imbuing>_existentialising—enframing/imprintedness_{as-to_ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} (as to living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology ) poses a major challenge as public-sovereignty is existentialisingly—enframed/imprinted to be wary of prospective re-
ontologisation of alternative institutional aestheticising contemplation ‘given dominion/statal–logic⟨preconverging/shallow-supererogating–human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising-beholdening⟨whether–trepidatious-or-warped-or-preclusive-or-occlusive⟩–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity–<discretely-implied-functionalism⟩⟩calamitous conception and relation to the possibility for prospective re-ontologisation from its subontologisation/suboptimisation’ such that any such profound alternative institutional aestheticising contemplation are traditionally bound to arise as disruptive institutional transformations whether or not involving power-showdown as associated with sudden/revolutionary transformations with ‘their drawback of having to think on their feet inducing deficient ontological-performance’<including-virtue-as-ontology> as well as generalised social apprehension which is then enigmatically held against them’ (however the merits of their underlying case) very much unlike ‘the latitude for articulating conceptualisations available for \[\text{presencing–absolutising-identitive-constitutedness}\langle\text{preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing}\rangle\text{existentialising—enframing/imprintedness–(as-to–historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)}\]’ (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⟨uninstitutionalised-threshold /presublimating–desublimating-decisionality⟩–of-ontological-performance<including-virtue-as-ontology>, and so as to the fact that human technical-and-associated-organisational-development central to human social formation and social-enhancement is prospectively ‘apprehended/locked-in by the dominion/statal–logic⟨preconverging/shallow-supererogating–human-and-social–expectations/anticipations–de-
skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>

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 (banded 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—profoundness seedingly/inceptively lies with the individual and not knowledge, well before sublimating knowledge can be of any relevance thereof as to derived-formulaicity projected reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation). Critically, this Machiavellianism again is the reflection of the fact that no human institutional-construct (including the modern democratic institution) can sublimatingly perpetuate itself on the mere basis of a formulaicity as to secondnatured reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation inherently-so
given prospective human notional–firstnaturedness—temporal-to-intemporal-dispositions<so-
construed-as-from-perspective–ontological-normalcy/postconvergence> to whatever induced
supererogation'/messianicity of originariness-parrhesia,–as–spontaneity-of-aestheticisation in
reflection of human dimensionality-of-desublimating-lack-of'
\{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}, and so prospectively requiring human re-orginariness/re-origination
as of ‘relative-ontological-incompleteness'/relative-ontological-completeness
〈sublimating–referencing/registering/decisioning,–as-self-becoming/self-
conflatedness /formative–supererogating–<projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,–in-perspective–ontological-
normalcy/postconvergence>〉 as to human-and-social–expectations/anticipations—
metaphoricity’/as-rede-mentating/restructuring/reparadigming–psychologism’. In this
regards the genuine social intellectual–function/posture is simply about projecting the
‘notionalisation/notional-conception/amplituding of knowledge’ underlying inherent existence-
exacted-desublimating~as-to-preconverging–de-mentating/structuring/paradigming—by—
existence-exacted-sublimating~as-to-postconverging–de-mentating/structuring/paradigming (as
of ‘relative-ontological-incompleteness’/relative-ontological-completeness
〈sublimating–referencing/registering/decisioning,–as-self-becoming/self-
conflatedness /formative–supererogating–<projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,–in-perspective–ontological-
normalcy/postconvergence>〉 as to human-and-social–expectations/anticipations—
metaphoricity’–as-rede-mentating/restructuring/reparadigming–psychologism’), notionally
eliciting the underlying human ontological-good-faith/authenticity’/postconverging–de-
mentating/structuring/paradigming’ or ontological-bad-faith/inauthenticity’/preconverging–
de-mentating/structuring/paradigming preceding knowledge-reification, along the same lines that a scientist or mathematician de-mentatively/structurally/paradigmatically projects the abstract possibilities for human scientific and technical sublimating or desublimating ontological-performance; \(<\text{including-virtue-as-ontology}>;\) and it is this insight that underlies overall human reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligence \(\langle\text{including-virtue-as-ontology}>;\) along the same lines that a scientist or mathematician de-mentatively/structurally/paradigmatically projects the abstract possibilities for human scientific and technical sublimating or desublimating ontological-performance; \(<\text{including-virtue-as-ontology}>;\). Even then the pedantic incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation of dominion/statal—logic—\(<\text{preconverging/shallow-supererogating—human-and-social—expectations/anticipations—de-mentating/structuring/paradigming—psychologism—as-to-its-specific—collateralising-beholdening—whether—trepidatious-or-warped-or-preclusive-or-occlusive—and—its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity—\langle\text{discretely-implied-functionalism}\rangle\) 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 \(<\text{preconverging—motif-and-apriorising/axiomatising/referencing—imbuing—existentialising—enframing/imprintedness—\langle\text{as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}\rangle\) 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 \(<\text{preconverging~'}\text{motif-and-apriorising/axiomatising/referencing~'}\text{imbuing~'}\text{existentialising~'}\text{enframing/imprintedness~'}\text{as-to~'}\text{historicity-tracing~'}\text{in-presencing~'}\text{hyperrealisation/hyperreal-transposition}\) 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\(^7\) gesturing as determining sublimating–existentialising–decisionality); and critically this ‘subliminally induced \(<\text{preconverging~'}\text{motif-and-apriorising/axiomatising/referencing~'}\text{imbuing~'}\text{existentialising~'}\text{enframing/imprintedness~'}\text{as-to~'}\text{historicity-tracing~'}\text{in-presencing~'}\text{hyperrealisation/hyperreal-transposition}\) reflex’ is a reflex that has ever always existed across the \(<\text{cumulating/recomposuring~'}\text{-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~'}\text{-by-reification~'}\text{/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 disquisitive enframed-conceptualisation–by–unenframed-conceptualisation knowledge-reification\(^7\) constructive conception’ projection of ‘reclamation/recovery of ‘maximalising-recomposuring-for-relative-ontological-completeness\(^6\)–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
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—psychologism⁹⁰. But then
existence’s inherent sublimating–nascence as to human-subpotency conceptivity/epistemic-
reflexivity bifurcates along ‘immediately potent nascent-particular/incipient-and-
material/technical-sublimations-<blinded-to-their-relative-ontological-completeness
reference-of-thought- devolving> sublimating–existentialising–decisionality (however the
devolved/devoluted–referencing-narrowness with respect to overall social-and-institutional-
frameworks-of—referencing/registering/decisioning existentialising–decisionality’) and
meaningfulness-and-teleology⁹⁰ comprehensiveness of prospective sublimating–nascence
(over relative-ontological-incompleteness⁹⁰—presublimation-construct–of—‘meaningfulness-
and-teleology⁹⁰) as to overall social-and-institutional-frameworks-of—
referencing/registering/decisioning sublimating–existentialising–decisionality’. Such that the
fundamental issue of human sublimating–existentialising–
decisionality/desublimating–existentialising–decisionality thus has to do between human
‘⁴reference-of-thought—and—reference-of-thought— devolving–⁴meaningfulness-and-
teleology⁹⁰ comprehensiveness of prospective sublimating–nascence
sublimating–existentialising–decisionality’ and ‘relative-ontological-incompleteness⁹⁰—
presublimation-construct–of—⁴meaningfulness-and-teleology⁹⁰
desublimating–existentialising–decisionality’; as the ⁴reference-of-thought effectively reflects
human <amplituding/formative–epistemicity>totalising–thrownness-in-existence’,-imbued-
projective-arbitrariness/waywardness–{as-to-the-human–projective/reprojective—
aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing-process-of-
<amplituding/formative–epistemicity>totalising–conceptualisation’)}
given
‘<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’>) for rendering
meaningfulness-and-teleology upon inherent existence’s sublimating—nascence as to overall
social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—
decisionality’ (whether sublimatingly as of ‘reference-of-thought—and—reference-of-thought-
devolving—meaningfulness-and-teleology comprehensiveness of prospective sublimating—
nascence’ or desublimatingly as of relative-ontological-incompleteness—presublimation-
construct—of—meaningfulness-and-teleology). The implication here as well is that even
nascent-particular/incipient-and-material/technical-sublimations are necessarily
referenced/registered/decisioned from the reference-of-thought as to reference-of-thought-
devolving (however the devolved/devoluted—referencing-narrowness with respect to overall
social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—
decisionality) in the sense that for instance nascent-particular/incipient-and-material/technical-
sublimations as of a positivism/rational-empiricism reference-of-thought apriorising/axiomatising/referencing—psychologism like plane technology is not necessarily
fully contemplatable/comprehensible to say a purely non-positivism or animistic reference-of-
thought apriorising/axiomatising/referencing—psychologism (as to the requisite overall
sublimation-induced human-and-social—expectations/anticipations—metaphoricity—as-rede-
mentating/restructuring/reparadigming—psychologism—as-from-perspective~ontological-
normalcy/postconvergence> of a positivism/rational-empiricism reference-of-thought
reflected as to the positivism/rational-empiricism overall social-and-institutional-frameworks—

matter failing ‘supererogatory—aestheticising—re-origination/reshuffling/anarchisation/transformativeness’ in hermeneutically/reprojectively/supererogatingly/zeroingly-educing ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflecting—epistemicity-relativism’ and rather betrothed to a ‘functionalism projection and conception’ (to which the notion of prospective sublimation/desublimation as to the possibility for prospective knowledge-reification is inevitably bogged down to the totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of our modern presencing—social-vestedness/normativity—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 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\(^{57}\) gesturing’ and rather ‘implicit by their approach that
human \(^{58}\) ‘meaningfulness-and-teleology\(^{10}\) is as to its subjection to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation\(^{7}\) in hermeneutically/reprojectively/supererogatingly/zeroingly-educing sublimation-over-
desublimation’ (as herein articulated as of the implications of human limited-mentation-
capacity-deepening\(^{53}\) postconvergingly–de-mentating/structuring/paradigming–out the ontological-contiguity\(^{7}\)—of-the-human-institutionalisation-process\(^{10}\) 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-
tonologising-development-as-infrastructure-of– meaningfulness-and-teleology\(^{10}\)). This
conceptivity/epistemic-reflexivity difference between ‘human sublimating/desublimating—
modalisation-<as-to-absolute-referencing–of– meaningfulness-and-teleology\(^{10}\)> upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ and ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing–of– meaningfulness-and-teleology\(^{10}\)> upon social-vestedness/normativity-<discretely-implied-
functionalism> inducing of subontologisation/subpotentiation’ can be compared in allegorical
terms to say having a highway with poor signalling and construction bound to induce a given
level of accidents (as to possibility of sublimation/desublimation), with the former rather
construing of the inherent nature of the highway of foundational problematic aporeticism
overcoming/unovercoming and the latter rather ignoring the inherent foundational problematic
aporeticism overcoming/unovercoming nature of the highway and adopting extricatory
stratagems for dealing with the highway in its given state ‘with the implicated expectation of
accidents’; and in this respect deconstruction and genealogy analyses (and notional–deprocrypticism suprastructuralism analysis as expressed herein with regards to the ontological-contiguity\(^{7}\)—of-the-human-institutionalisation-process\(^{10}\)) as to ‘human
sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–meaningfulness-and-teleology> upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ sublimating–existentialising-decisionality is bound to a knowledge-reification gesturing for tackling the more foundational problematic aporeticism overcoming/unovercoming issues underlying say the present decadal economic crises, media and information crises, political accountability, etc., whereas ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–meaningfulness-and-teleology> upon social-vestedness/normativity<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’ supposedly of sublimating–existentialising-decisionality as implied not only with regards to overall social-and-institutional-frameworks-of—referencing/registering/decisioning reflex but manifested with many a subject-matter like economics theory, psychological theory and social theory which tend to implicitly ignore/consider this more foundational problematic aporeticism overcoming/unovercoming reality of present decadal economic crises, media and information crises, political accountability, etc. as a given and rather come-up-with/reflect ‘stratagems of extricatory solutions considered of sublimating–existentialising-decisionality’ and paradoxically validating the very inherence of the decadal economic crises, media and information crises, political accountability, etc. as to a winners-and-losers implicated conceptualisation of social-vestedness/normativity<discretely-implied-functionalism> and thus incapable of an orientation for addressing fundamental ontology as to veridical aporeticism overcoming/unovercoming (as of the ‘requisite profound-supererogation’ entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness>historicity/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\((\text{implicated-'nondescript/ignorable-void '}-\text{as-to- presencing—absolutising-identitive-constitutedness})\) imbued \(^{13}\) presencing—absolutising-identitive-constitutedness\(^{13}\) social-vestedness/normativity\(<\text{discretely-implied-functionalism}>\) inducing of subontologisation/subpotentiation’ (in a psychological-disposition to \(^{47}\) historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition); with the further idea that an adorning use of abstract ‘mere-formulacicity-<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\(^{87}\) 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 \(^{40}\) historiality/ontological-eventfulness\(^{37}\)/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected—'epistemicity-relativism'> implications that rather bring out the true lustre of science, scientific methods, statistics and mathematics when-and-if of sublimating—nascence relevance. Critically, the inherent relative ignorance/disenfranchisement of the human sovereign—function/posture in many ways renders blurry the differentiation of such a \(^{1}\) historiality/ontological-eventfulness\(^{37}\)/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected—'epistemicity-relativism'> and \(^{13}\) historicity—
tracing—in-presencing—hyperrealisation/hyperreal-transposition with respect to true knowledge-reification and overall social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating–existentialising–decisionality; as to the fact that ‘totalisingly-disentailing—discretion/whim-of-thought pretense-of-sublimation’ and ‘profound-supererogation entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness sublimation’ can be easily passed for one another in a public debate critically fragile to pedantic disorientation even as in many ways the human sovereign–function/posture is very much conscious of the social-stake-contention-or-confliction aporeticism overcoming/unovercoming masked/avoided/ignored/deflated by such pedantic manipulation to which the genuine social intellectual–function/posture can effectively speak to.

hyperrealisation/hyperreal-transposition) of presencing—absolutising-identitive-constitutedness\textsuperscript{13} social-vestedness/normativity-\textsuperscript{ discretionally-implied-functionalism} inducing subontologisation/subpotentiation’ as so reflected in the ‘sublimating aestheticisation—and—aestheticisation-towards-ontology (as to manifest outcomes/outfits/shells—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations)’ as to ‘fatedness-of-sublimation-over-desublimation to existence-potency—sublimating–nascence,—disclosed-from-prospective-epistemic-digression in reflecting holographically-\textsuperscript{ conjugatively-and-transfusively} the ontological-contiguity —of-the-human-institutionalisation-process\textsuperscript{1}. This is in contrast to an obviating \textsuperscript{29} presencing—absolutising-identitive-constitutedness\textsuperscript{13} epistemic conception as of ‘discrete inherence of sublimating/desublimating—modalisation-\textsuperscript{ as-to-absolute-referencing—of—meaningfulness-and-teleology\textsuperscript{1}} on the basis of presencing—absolutising-identitive-constitutedness social-vestedness/normativity-\textsuperscript{ discretionally-implied-functionalism} inducing of subontologisation/subpotentiation’ (in an absolutising \textsuperscript{ preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing—existentialising—enframing/imprintedness\textsuperscript{ (as-to— historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)}). Thus the veridical \textsuperscript{ nonpresencing—<perspective—ontological-normalcy/postconvergence> epistemic conception rather speaks to ‘supererogatory—aestheticising—<as-from-perspective—ontological-normalcy/postconvergence>—re-origination/reshuffling/anarchisation/transformativeness in hermeneutically/reproductively/supererogatingly/zeroingly-educing \textsuperscript{ historiality/ontological-eventfulness—and/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence—reflected—‘epistemicity-relativism’>’ overriding of ‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’ existentialising—decisionality psychological-disposition (as to relative-ontological-incompleteness\textsuperscript{14}—presublimation-construct—of—meaningfulness-and-teleology\textsuperscript{100} desublimating—existentialising—decisionality)
as-real’–ontological-normalcy/postconvergence>’ (as so-underlied by human-subpotency epistemically-reflexive consciousness overlying the ‘substantive existentialising/contextualising/textualising-contiguity’)

hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-tissue-of–social-emanance’ as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility’{(imbued-and-


‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-
apriorising/re-axiomatising/re-referencing—conceptualisation—existentialising implications, (so-
underlying the ‘<amplituding/formative-epistemicity>totalising—thrownness-in-existence—re-
aestheticising/re-motif—<in-postconverging—narrowing-down—‘sublimation-of-taste—
hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-
reflexivity-of—historiality/ontological-eventfulness /ontological-aestheticising-tracing’—as-to-
existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation > and re-
procesion/re-automaticism—as-to-re-apriorising/re-axiomatising/re-referencing—<in-
postconverging—narrowing-down—‘sublimation-of-apriorising/axiomatising/referencing—
hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-
reflexivity-of—historiality/ontological-eventfulness /ontological-aestheticising-tracing’—as-to-
existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation >) of human
aestheticising—‘surrealising/supererogating—drive for <postconverging—‘motif-and-
apriorising/axiomatising/referencing’—imbuing>—existentialising—framing/imprinting{as-to-
prospective—historiality/ontological-eventfulness /ontological-aesthetic-tracing—
<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’>}(as
to
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—supererogatory—<perspicacity/astuteness/edginess/incisiveness—differential
ontological-performance”<including-virtue-as-ontology>/potentiation’); for ushering in
‘prospective sublating aestheticisation—and—aestheticisation-towards-ontology’ as to overall
sublimation-induced human-and-social—expectations/anticipations—metaphoricity”—as-rede-


This analysis (as to fundamental human existentialising—anxiety-imbued-beholdening-inducing,<preconverging–’motif-and-apriorising/axiomatising/referencing’–imbuing–existentialising—enframing/imprintedness<as-to–historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition>) brings out the fundamental reason for human
firstnatureness–deferentialism-imbuing and secondnaturedness–deferentialism-deriving as of underlying human ontological-commitment

as-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

all such prospectively institutionalised registry-worldviews/dimensions come to reject the prior uninstitutionalised-threshold crassness-of-thoughts as of ‘supposed reified thoughts projecting their notional–procrypticism/notional–disjointedness-of- reference-of-thought’ as to their ‘discrete inheritance of sublimating/desublimating—modalisation—meaningfulness-and-teleology

on the basis of presencing—absolutising-identitive-constitutedness social-vestedness/normativity

functionalism> inducing of subontologisation/subpotentiation’; and rather falling back to the prior uninstitutionalised-threshold genuine social intellectual–function/posture as it provides

meaningfulness-and-teleology infrastructure reflected as Being-development/ontological-framework-expansion—meaningfulness-and-teleology

for the given institutionalised registry-worldview/dimension to even have the possibility to exist (explaining why the the Socrates, Descartes, Kants, Newtons, Leibniz, Pasteurs, Rousseaux, Diderots, Einsteins, Teslas, etc. as to their existentialising—framing/imprinting—historiality/ontological-eventfulness

/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism> outlived their eras uninstitutionalised-threshold ‘crassness-of-thoughts

<preconverging–motif-and-apriorising/axiomatising/referencing—imbuing—

existentialising—enframing/imprintedness-{as-to-prospective– historiality/ontological-normalcy|postconvergence-reflected—epistemicity-relativism}> with the same sublimation-over-desublimation consequence availing prospectively as to the requisite
as to the social-stake-contention-or-confliction manifested in the \text{cumulating/recomposuring-}
successive registry-worldviews/dimensions of ‘punctual \text{amplituding/formative–}
epistemicity\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} \text{rather measuring-up success/accomplishment/aspiration in shallow-supererogation} \text{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 \text{nonpresencing–}
\text{perspective–ontological-normalcy/postconvergence} nature of inherent existence (explaining
the centrality of metaphysics-of-presence\{\text{implicated–nondescript/ignorable–void} \text{as-to–}
presencing–absolutising-identitive-constitutedness\} in all thought aspiring for the
momentousness of sublimating \text{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 sublimation-over-desublimation
\text{meaningfulness-and-teleology} only avails with human limited-mentation-capacity-deepening
explaining the need for \text{amplituding/formative–epistemicity\text{totalising–renewing-realisation/re-perception/re-thought,in–}
supererogatory–epistemic-conflatedness} in re-origination/re-originariness’ as most profound
in the construal of existence as to its sublimation-over-desublimation (and so as the epistemic-
projection perspectives of relative profound-supererogation is ‘not of
desublimating–referenced/registered/decisioned self-presence/self-constitutedness \text{in–}
perspective–epistemic-abnormalcy/preconvergence’ but rather ‘of
sublimating–referencing/registering/decisioning self-becoming/self-conflatedness\text/formative–
supererogating–projective/reprojective—aestheticising-re-motif–and–re-apriorising/re–
axiomatising/re-referencing–in-perspective–ontological-normalcy/postconvergence\). While
the positive-opportunism underlying human secondnaturedness in many ways undermines prospective firstnatureness (as to the prospective ‘human sublimating/desublimating—modalisation—meaningfulness-and-teleology’ upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’) associated with the genuine social intellectual–function/posture, as exposing the latter to pedantic incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation as well as generalised amplituding/formative wooden-language—imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology } both underlied by dominion/statal—logic—preconverging/shallow-supererogating—human-and-social—expectations/anticipations—de-mentating/structuring/paradigming—psychologism—as-to—its—specific—collateralising—beholding—whether—trepidatious—warped—or—preclusive—or—occlusive—and—its—consociated—dominance/vested—interest—subontologising—skewed—fluence—as-to—social—vestedness/normativity—discretely—implied—functionalism), the fact is somehow/someway the genuine social intellectual–function/posture have been able to drive human prospective sublimation-over-desublimation as to the fact that the human sovereign—function/posture is very much conscious of the social-stake-contention-or-confliction aporeticism overcoming/unovercoming masked/avoided/ignored/deflated by pedantic manipulation as well as the fundamental human ontological-commitment—assuredness-of-ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality of all human meaningfulness-and-teleology as to prospective sublimation-over-desublimation (so-implied with the self-assuredness-of-ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality with respect to social-
as-postconverging circumscriptive/totalitative–restructuring’)—educing–
sublimation/desublimation> in hermeneutically/reprojectively/supererogatingly/zeroingly-
imbuing ‘supererogatory’ acuity/perspicacity/astuteness/edginess/incisiveness–differential
ontological-performance<including-virtue-as-ontology>/potentiation’ for prospective
aporeticism overcoming/unovercoming in reconstrual of ‘<amplituding/formative–
epistemicity> totalising–thrownness-in-existence as to re-aestheticising/re-motifying:<in-
postconverging–narrowing-down–‘sublimation-of-taste–
hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-
reflexivity-of- historicality/ontological-eventfulness /ontological-aestheticising-tracing’,–as-to-
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation > and re-
procession/re-automatism–as-to-re-apriorising/re-axiomatising/re-referencing<in-
postconverging–narrowing-down–‘sublimation-of-apriorising/axiomatising/referencing–
hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-
reflexivity-of- historicality/ontological-eventfulness /ontological-aestheticising-tracing’,–as-to-
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>
ontologically-flawed construal of totalising-entailing’ with ‘the prospective ‘nonpresencing-


projected sublimating ontological-performance "<including-virtue-as-ontology> of ‘meaningfulness-and-teleology" together with ‘effective existentially-contextualised instantiation/actualisation of

projected sublimating/desublimating ontological-performance "<including-virtue-as-ontology> of ‘meaningfulness-and-teleology"”, as to their separate-and-intermingling manifestation in
<postconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>
existentialising—framing/imprinting-{as-to-prospective–historicity/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected–epistemicity-relativism’}> as so-reflected in human
living-development–as-to-personality-development, institutional-development–as-to-social-
function-development and Being-development/ontological-framework-expansion–as-to-depth-
of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology ) is
desublimatingly~referenced/registered/decisioned in the self-presence/self-constitutedness 1 –
<in-perspective–epistemic-abnormalcy/preconvergence 2 > of the relative-ontological-
referencing/registering/decisioning existentialising–decisionality prone to 8 presencing–
absolutising-identitive-constitutedness 11 (as to the underlying mere-formulaicity–<as-to-mere-
formulaic—methodologising/mutualising/organising/institutionalising> of secondnatured
reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation
undermining prospective human-and-social–expectations/anticipations—metaphoricity 8 –as-
rede-mentating/restructuring/reparadigming–psychologism). This fundamental disparateness
between ‘<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–
existentialising—enframing/imprintedness-<as-to–historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition> ontologically-flawed construal of totalising-entailing’
and ‘<postconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–
existentialising—framing/imprinting-<as-to-prospective–historicity/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected–epistemicity-relativism’> ontologically-veridical
construal of entailing-<amplituding/formative–epistemicity>totalising—in-relative-


normalcy/postconvergence-reflected-'epistemicity-relativism'\) of ordered human firstnatureness–deferentialism-imbuing and secondnaturedness–deferentialism-deriving as of underlying human 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 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^{26}\) (and not the overrated pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{\text{blurring/undermining-of-prospective-totalising-entailing, as-to-entailing-} <\text{amplituding/formative–epistemicity}totalising~\text{in-relative-ontological-completeness} >\) of ''meaningfulness-and-teleology''\(^{100}\) arising when existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^{27}\) <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-{\text{blurring/undermining-of-prospective-totalising-entailing, as-to-entailing-} <\text{amplituding/formative–epistemicity}totalising~\text{in-relative-ontological-completeness} >\) 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\(^{27}\) (as grasped by notional–asceticism)\) and go on to adopt ‘discrete inherence of sublimating/desublimating—modalisation-<as-to-absolute-referencing–of– meaningfulness-and-teleology\(^{100}\) > on the basis of \(^{8}\)presencing—absolutising-identitive-constitutedness\(^{13}\) social-vestedness/normativity\(^{11}\) <discretely-implied-functionalism> inducing of subontologisation/subpotentiation’ and qualifying such notional–asceticism as conspiratorial as to its ‘punctual <\text{amplituding/formative–epistemicity}totalising–self-referencing–...
However, it is only a veridical nonpresencing-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-confoundedness-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-blurring/undermining-of-prospective-totalising-entailing-as-to-entailing-amplituding/formative—epistemicity<totalising—in-relative-ontological-completeness 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-
onontological-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-referring-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-supererogation97 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-subpotencymeaningfulness-and-teleology[-infrastructure as to preconverging/shallow-supererogating-‘human-and-social–expectations/anticipations—de-
mentating/structuring/paradigming–psychologism’ (as of ‘discrete inheritance of sublimating/desublimating—modalisation<as-to-absolute-referencing–of–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-supererogation97 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\(^7\) 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—psychology <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-imbuings and seconndnaturedness–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 nonpresencing—<perspective—ontological-normalcy/postconvergence> projection) articulated prospective ‘relative-ontological-incompleteness’/relative-ontological-completeness—{sublimating—referencing/registering/decisioning,—as-self-becoming/self—conflatedness /formative—supererogating—<projective/reprojective—aestheticising-re-motif—
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normaley/postconvergence>) as to human-and-social—expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism[^90] (speaking to the more profound reality that the truer problem of a democratic crisis lies in the fact that it is poorly interceded by the genuine social intellectual—function/posture as it enables ‘human sublimating/desublimating—modalisation—as-to-absolute-referencing—of—meaningfulness— and-teleology[^56] upon inherent existence’s sublimating—nascence inducing of ontologisation/omnipotentiality’ to then go on to concretely resolve socio-econo-political social-stake-contention-or-confliction aporeticism overcoming/unovercoming and rather disenfranchisingly interceded by a pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—{blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—<amplituding/formative—epistemicity>—totalising—in-relative-ontological-completeness} that is enabling de-mentatively/structurally/paradigmatically (whether by wrong/flawed analysis or cynical ontological-bad-faith/inauthenticity[^64] misanalysis) to ‘occlusive discrete inherence of sublimating/desublimating—modalisation—as-to-absolute-referencing—of—meaningfulness— and-teleology[^10] on the basis of presencing—absolutising—identitive-constitutedness[^13] social-vestedness/normativity<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’, especially—so as to an economically driven media landscape that can hardly discriminate between intellection and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—{blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—<amplituding/formative—epistemicity>—totalising—in-relative-ontological—completeness} and in many ways passes the latter for the former as—so associated with overall social banalisation—of—thought with foils/stooges of pop-intellectuals as the ‘greatest thinkers’ of our present intellectually shameful epoch). In this regards, it is critical to appreciate that the democratic
process is a sovereignty-imbuining process and while this sovereignty-imbuining 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-{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness } of meaningfulness-and-teleology’ as to the fact that human discursivity is not a discursivity of absolute-mentation-capacity but rather a discursivity of limited-mentation-capacity, and thus it is a discursivity of subpotency as to human-subpotency which doesn’t necessarily subject/supersede existence as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation as warranted for prospective sublimation/emancipation (even as human social-and-institutional-frameworks-of—referencing/registering/decisioning of existentialising–decisionality by reflex tend to absolutise human discursivity as to presencing—absolutising-identitive-constitutedness social-vestedness/normativity <discretely-implied-functionalism>); thus requiring appropriate nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection (as to requisite human limited-mentation-capacity-deepening towards absolute-mentation-capacity, in projective reflection of ontologisation/omnipotentiality as to ontological-normalcy/postconvergence, as sought-after by the genuine social intellectual–function/posture involving its specifically cultivated arts/skills

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

and

dimensionality-of-sublimating–

{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}). 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–‘reference-of-thought–<of-
apriorising/axiomatising/referencing> 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 }, <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-
telegology } 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—deprocrypticism-prospective-sublimation)’ in perspective ontological-
ormalocy/postconvergence beyond normativities’ but when secondnaturally habituated as to
positive-opportunism ‘ for institutionalisation become normativities such that ‘what is then ever
always lost’ prospectively to all secondnatured institutionalisation is this
‘ungraspable/conflating perspective ontological-normalcy/postconvergence underlying
firstnaturedness re-ontologisation/omnipotentiality’ to which ‘habituated secondnaturedness
(imbued—temporal—mere-form/virtualities/dereification /akrasiaic-
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-
affirmative-and-unaffirmative—disambiguated—motif-and-
apriorising/axiomatising/referencing>; wherein the habituatedness/mental-colonisation of the
sovereign—function/posture to the presencing—absolutising-identitive-constitutedness
social-vestedness/normativity is cynically construed as enabling a social-stake-contention-or-
confliction distractive-alignment-to—reference-of-thought<of-
apriorising/axiomatising/referencing> 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) exercise in undermining prospective human re-ontologisation/omnipotentiality.
Critically, while the ‘unbeholdening sublimating—nascence ontologising-depth of the full-
potency of existence’ for nascent-particular/incipient-and-material/technical-sublimations
<blinded-to-their-relative-ontological-completeness — reference-of-thought— devolving—
existentialising—decisionality in many ways is difficultly underminable to
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—
(blurring/undermining-of-prospective-totalising-entailing—as-to-entailing—
<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness)
distractive-alignment-to—reference-of-thought<of-apriorising/axiomatising/referencing> inducing of subontologisation/subpotentiation the blurriness associated with social-and-
human profound-supererogation (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-unnaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing’ superseding an equivalence with pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation–
(blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing–
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness )
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 is-educed–and–avails–and–re-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 beholding-becoming—distortive-originariness/distortive-origination—as-to— historicity-tracing—inhibited-mental-aestheticising) are not the absolution/absolute-possibility of human profound-supererogation which is ever always subjectable to re-originary—as-unenframed/unbeholdening/outlier-conceptualisation{imbued-postconverging/dialectical-thinking—‘projective-insights’/‘epistemic-projection-in-conflatedness’—of-
notional–deprocrypticism-prospective-sublimation} (as the very manifest rule reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-
human-institutionalisation-process). Critically in this regards, knowledge itself as to organic-
knowledge is inherently and truly as of an existentialising/contextualising/textualising-
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’ (with regards to living-
development–as-to-personality-development, institutional-development–as-to-social-function-
development and Being-development/ontological-framework-expansion–as-to-depth-of-
onologising-development-as-infrastructure-of–meaningfulness-and-teleology ) 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-
affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing’ of the university-level competence and electronics
technician competence (unless somehow say the secondary-education level pupil or accountant
had pursued a qualifying complementary existential hermeneutic/reprojecting/supererogating/zeroing development for the appropriate university-
level or electronics knowledge discursivity or otherwise the knowledge is articulated as to their
subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-
completeness } deterministic-alignment-to-reference-of-thought-<of-
apriorising/axiomatising/referencing>\(^9\) is rather elevated when it comes to social-and-
institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality
as to social-stake-contention-or-confliction). Critically in this regards, notional—self-
distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
referencing>/‘distantiation of contemplative existentialising–frame as to transversality-<for-
sublimating—existential-eventuating/denouement>—of-affirmative-and-unaffectative—
disambiguated—motif-and-apriorising/axiomatising/referencing’\(^1\) is merely the translation of
the perspective ontological-normalcy/postconvergence of inherent existence as to an
impasse/break between relative-ontological-incompleteness\(^5\) and relative-ontological-
completeness\(^6\) (with regards to their varying projection of
<amplituding/formative>disposedness{(as-to-orientation/value-construct/valuation—and-
derived-parameterising) and <amplituding/formative>entailment{(as-to-totalising-
contiguous/coherent—factuality-of-variability) as to 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)). This can starkly be appreciated in the instance of
Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology\(^6\) wherein for instance the
notion of God-of-plane in an animistic social-setup speaks of a fundamental rede-
mentating/restructuring/reparadigming notional—self-distantiation-<imbued—re-motif-and-re-
apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising—
frame as to transversality-<for-sublimating—existential-eventuating/denouement>—of—

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affirmative-and-unaffirmative–disambiguated–motif-and–apriorising/axiomatising/referencing’ as to the fact that the positivistic/rational-empiricist meaningfulness-and-teleology as to the fact that the positivistic/rational-empiricist meaningfulness-and-teleology (\textsuperscript{10}) is of utter ‘amplituding/formative\textsuperscript{ disposedness} (as-to-orientation/value-construct/valuation–and–derived-parameterising) and ‘amplituding/formative\textsuperscript{ entailment} (as-to-totalising-contiguous/coherent–factuality-of-variability)’ break/impass (with the animistic meta-conceptualisation scheme of meaningfulness-and-teleology (\textsuperscript{10}) as to its prospective uninstitutionalised-threshold (\textsuperscript{10})) for inducing the appropriate perspective ontological-normalcy/postconvergence (to enable the eventual epistemicity growth/conflatedness (\textsuperscript{2}) 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-conflict presencing—absolutising-identitive-constitutedness <preconverging~’motif-and-apriorising/axiomatising/referencing–imbuing~,\textsuperscript{ 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 (\textsuperscript{11})/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—(blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness ) and associated epistemic-decadence (but then the detachment and lesser ‘emotional-involvement’ with regards to nascent-particular/incipient-and-material/technical-subsilations—<blinded-to-their-relative-ontological-completeness — reference-of-thought—devolving> renders such an exercise less problematic than with regards to the imposing/impostoring self-presence/self-constitutedness—<in-perspective–epistemic-abnormalcy/preconvergence> of social-and-institutional-frameworks-of—referencing-registering/decisioning existentialising–decisionality prone to 8°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—<discretely-implied-functionalism>) and so especially in opening-up prospective registry-
worldviews/dimensions as to human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology—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—supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation associated with the genuine social intellectual—function/posture notional—self-distantiation—imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing/>/‘distantiation of contemplative existentialising—frame as to transversality—of-affirmative-and-unaffirmative-disambiguated—motif-and-apriorising/axiomatising/referencing’ implies that the very same instigative firstnaturesed intemporal-disposition originariness-parrhesia, as—spontaneity-of-aestheticisation gesturing-of-sublimation-over-desublimation ‘that is ever always lost prospectively to all habituated seconddnaturesd institutionalisation as to their presencing—absolutising-identitive-constitutedness social-vestedness/normativity—discretely-implied-functionalism’, is the very same intemporal-disposition originariness-parrhesia, as—spontaneity-of-aestheticisation gesturing-of-sublimation-over-desublimation that is warranted and ontologically-valid for prospective human emancipation/sublimation with the contention that claims from the ‘distractive-alignment-to—reference-of-thought—of-apriorising/axiomatising/referencing> pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—{blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—superamplituding/formative—epistemicity}totalising—in-relative-ontological-completeness} of the various registry-worldviews/dimensions’ are ‘exactly non-responsible’ for the possibility of their priorly-educed as well as prospective sublimation/emancipation (in

\langle<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle\rangle as failing to reflect holographically—<conjugatively-and-transfusively> the ontological-contiguity \langle—of-the-human-institutionalisation-proces. Critically, the genuine social intellectual–function/posture is thus much more than just about identitive specificities of \langle—presencing—absolutising-identitive-constitutedness \rangle


psychological-complexes (as so-associated with fairness/equanimity advocacy) but projects of an altogether renewed momentousness of <postconverging—‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—framing/imprinting—\langle—as-to—prospective—historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective–ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’\rangle in re-originary—as-unenframed/unbeholdening/outlier-conceptualisation—\{imbued-postconverging/dialectical-thinking—‘projective-insights’/‘epistemic-projection-in-conflatedness—‘of-notional–deprocrypticism-prospective-sublimation’\}; such that in effect (as can be appreciated more candidly with the truly cumulative nature of the natural sciences as to
historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> the genuine social intellectual–function/posture is of most profound-supererogation about relaying a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation for human re-ontologisation/omnipotentiality across the <cumulating/recomposuring>-succession of registry-worldviews/dimensions so-underlined as to dimensionality-of-sublimating

veridicality, as to human limited-mentation-capacity-deepening); so-underlying the contrast that historiality/ontological-eventfulness /ontological-aesthetic-tracing, implications of nascent-particular/incipient-and-material/technical-sublimations—blinded-to-their-relative-ontological-completeness – reference-of-thought-devolving are relatively readily appraised as to their relative-ontological-completeness while historiality/ontological-eventfulness /ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism—implications of human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality are rather prone to presencing—absolutising-identitive-constitutedness are prone to relative-ontological-incompleteness distorted-originariness/distorted-origination historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition. What is thus implied herein as most critical about the human and humanity is the capacity for profound-supererogation (as to human limited-mentation-capacity-deepening implication of nonpresencing—perspective—ontological-normalcy/postconvergence) and so ‘more than just a positive-opportunism relation to meaningfulness-and-teleology as of the registry-worldview/dimension station/locus of amplituding/formative—epistemicity—totalising—thrownness-in-existence, -imbued-projective-arbitrariness/waywardness—(as-to-the-human—projective/reprojective—aestheticising-re-motif and—re-apriorising/re-axiomatising/re-referencing-process-of—amplituding/formative—epistemicity—totalising—conceptualisation’) in existential-extrication-as-of-existentia-unthought. Fundamentally, the ‘contrastive inequivalence relation’ implied as of notional—self-distantiation—imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing/distantiation of contemplative existentialising—frame as to transversality—for
sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated–motif-and-apriorising/axiomatising/referencing’ is critically ‘the manifestation of the very ontological-normalcy/postconvergence nature of existence but for the confusion of human limited-mentation-capacity induced by presencing—absolutising-identitive-constitutedness’. Thus in effect notional-self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> actually reflects the reality of human limited-mentation-capacity-deepening (rather than truly of diagonal contrast with distractive-alignment-to-reference-of-thought<of-apriorising/axiomatising/referencing>), and so in the sense that existence as of its ontological-normalcy/postconvergence is unbeholding to human limited-mentation-capacity (as to its amplituding/formative–epistemicity-totalising–thrownness-in-existence, imbued-projective-arbitrariness/waywardness{(as-to-the-human–projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of-'amplituding/formative–epistemicity>totalising–conceptualisation) which beholding ‘wrongly projects a contrastive equivalence relation’ between notional-self-distantiation<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> and distractive-alignment-to-reference-of-thought<of-apriorising/axiomatising/referencing>; as rather notional-self-distantiation<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> is a ‘submission-to and making-up-to existence’s ontological-normalcy/postconvergence’ as to when relative-ontological-completeness is-educed–and–avails–and–re-avails (and not a contrastive equivalence ‘submission-to and making-up-to human-subpotency epistemic-abnormalcy/preconvergence’ in relative-ontological-incompleteness as wrongly implied with distractive-alignment-to-reference-of-thought<of-apriorising/axiomatising/referencing>, thus speaking rather of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that accompanies existence-
potency - sublimating - nascence - disclosed - from - prospective - epistemic - digression. In this respect, we can appreciate that appropriate notional - self - distantiation - imbued - re - motif - and - re - apriorising / re - axiomatising / re - referencing - is effectively what is bound to bring about momentous "historiality / ontological - eventfulness / ontological - aesthetic - tracing - perspective - ontological - normalcy / postconvergence - reflected - epistemicity - relativism" as to a human genuine social intellectual - function / posture (underlied by ontological - commitment - implied - self - assuredness - of - ontological - good - faith / authenticity ~ postconverging - de - mentating / structuring / paradigmng - 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 distracting - alignment - to - reference - of - thought - 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 distracting - alignment - to - reference - of - thought -
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-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness⟩ as can be appreciated with the <cumulating/recomposuring>-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–existentialising/contextualising/textualising-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–existentialising/contextualising/textualising-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–existentialising/contextualising/textualising-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/intelligibility/setup/measuringinstrument—for-conceptualisation as to postconverging–de-mentating/structuring/paradigming effective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity). For that matter in-effect all such subject-matters are actually for-human-studies/for-human-constructs of conceptivity/epistemic-reflexivity as to ‘human consciousness point-of-departure for their knowledge-reification and appraisal’), and so as the more ‘empirically exact’ supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness conception of overall science reflection of the full-potency of existence (with the implication here that it is human
genuine social intellectual–function/posture as to human consciousness supervening-as-
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
<cumulating/recomposuring>-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-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’>
(but
more expansively translated as to human intemporal-individuation dynamics of Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology, institutional-development–as-to-social-
function-development and living-development–as-to-personality-development induced 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 ) are the more ‘decisively empirical reason’ for human
sublimation-over-desublimation than any vague conceptions of inoperant and imaginary
notional-constitutedness potency of shallow-supererogation with the implication that our
own self-conscious conceptivity/epistemic-reflexivity as herein implied (as of prospective
‘relative-ontological-incompleteness /relative-ontological-completeness
(sublimating–referencing/registering/decisioning,–as-self-becoming/self-
conflatedness /formative–supererogating–<projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,–in-perspective–ontological-
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–existentialising/contextualising/textualising-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–existentialising/contextualising/textualising-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-distantiation–<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> as from prospective deprocrypticism–or–preempting—disjointedness-as-of–reference-of-thought protensive-consciousness’); as to the fact that a typical individual of a ‘psychosomatic reactivity positivistic apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-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–existentialising/contextualising/textualising-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-distantiation–<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>
> arising from profound contemplation and understanding of the underlying

<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag
(reflecting the ‘psychological placeboic-palliation practice as of an occlusive-consciousness mental-aestheticisation—architectonically-consigning–aesthetised-perceptibility-and-disposition apriorising/axiomatising/referencing-
(of–existentialising/contextualising/textualising-contiguity })—relation-to-the-world’) defining
our positivism–procrypticism prospective uninstitutionalised-threshold
in procrypticism–or–disjointedness-as-of—reference-of-thought as to its social-setup motif-and-apriorising/axiomatising/referencing–psychologism imbued preconverging/dementing–qualia-
schema’ (as so-construed rather as from prospective ‘deprocrypticism–or–preempting—
disjointedness-as-of— reference-of-thought protensive-consciousness motif-and-apriorising/axiomatising/referencing–psychologism imbued postconverging/dialectical-
thinking
–qualia-schema’). In this regards, an elaborate grasp/understanding of our positivism–
procrypticism modern-day ‘psychological science’ in its various institutional setups of
presencing—absolutising-identitive-constitutedness purposes as to social-functioning-and-
accordance—as-of-social-stake-contention-or-confliction like ‘occluding reference-of-
ought-devolving’ administrative, educational, marketing, psychoanalysis or even statal
dark-arts/ploys/gimmicks points out that in-the-bigger-scheme-of-things their ‘apparently
sublimating ontologising-depth’ (as construed from ‘a projected prospective ‘deprocrypticism–
or–preempting—disjointedness-as-of—reference-of-thought ‘nonpresencing—<perspective–
tonological-normalcy/postconvergence> sublimating apriorising/axiomatising/referencing-(of–
existentialising/contextualising/textualising-contiguity })—relation-to-the-world) is critically

<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness> ). 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 institutional setups warped occultism reference-of-thought–devolving apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity )—relation-to-the-world purposes as being of appropriate social-functioning-and-
accordance—as-of—social-stake-contention-or-confliction, our positivism—procrysticism
presencing—absolutising-identitive-constitutedness institutional setups occlusive
reference-of-thought- developing apriorising/axiomatising/referencing—(of—existentialising/contextualising/textualising-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
existentialising/contextualising/textualising-contiguity knowledge-reification
<amplituding/formative—epistemicity> causality—as-to-projective-totalitative—implications-of—
prospective—nonpresencing—for-explicating-ontological-contiguity ) is effectively what
allows for the possibility and avenue of their respective ‘manifest existential and
institutionalised desublimating pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation—{blurring/undermining-of-prospective-totalising-entailing—
as-to-entailing—<amplituding/formative—epistemicity> totalising—in-relative-ontological-
completeness } as well as generalised <amplituding/formative> wooden-language—{imbued—
temporal—mere-form/virtualities/dereification /akrasiatic-drug/denatured/preconverging-or-
dementing —narratives—of-the—reference-of-thought—categorical—
impersives/axioms/registry-teleology }’ (and critically this is exactly what renders the
logical-basis/logic—<as-to—transversality—<for-sublimating—existential—
eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—‘motif-and—
apriorising/axiomatising/referencing’ of the respective ‘prior secondnatured
meaningfulness-and-teleology’ percolation-channelling,<in-deferential-formalisation-
transference>’ irrelevant for prospective firstnatured knowledge-reification renewed logical-
basis/logic,<as-to—transversality,<for-sublimating—existential-eventuating/denouement>—of-
affirmative-and-unaffirmative—disambiguated—‘motif-and-
apriorising/axiomatising/referencing’ so-undertaken by the genuine social intellectual—
function/posture as to prospective nonpresencing,<perspective—ontological-
normalcy/postconvergence> over the prior perspective epistemic-
abnormalcy/preconvergence, in reflection of human dimensionality—of—sublimating—
{<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth—or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation} for intemporal—preservation—entropy—or—contiguity—or—ontological-
preservation enabling re-ontologisation/omnipotentiality for prospective secondnatured
meaningfulness-and-teleology percolation-channelling,<in-deferential-formalisation-
transference>). Thus, in both instances inherent existence exudes of a deterministic constraining
that is not beholdening to any given human registry-worldview/dimension presencing—
absolutising—identitive—constitutedness <preconverging—‘motif-and-
apriorising/axiomatising/referencing’—imbuing> existentialising—enframing/imprintedness—
as—to— historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition), with this
constraining as of existence—potency—sublimating—nascence,—disclosed—from—prospective-
epistemic—digression implying that it is the human placeholder—setup/mental—devising—
representation/mentation/consciousness-awareness—teleology that adapts/adjusts to existence
(and not the other way round as falsely projected with ‘normalised/stereotyped/selfhelping/feel-
good knowledge being brought at the individual—or—institutional—or—social sovereign’s service’)
explaining fundamentally the conceptualisation herein of 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\(^{100}\) as to \(^{84}\) reference-of-thought-devolving apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)—relation-to-the-world as so-reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^{87}\)—of-the-human-institutionalisation-process\(^{86}\). 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 \(^{84}\)reference-of-thought-devolving apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)—relation-to-the-world and the prospective budding positivism/rational-empiricism science \(^8\)reference-of-thought-devolving apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-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\(^{12}\)/formative–supererogating-<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normaley/postconvergence> of human notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> incipience of metaphoricity and then \(^{56}\)meaningfulness-and-teleology\(^{100}\) (as to superseding/transcending the ‘uninstitutionalised-threshold\(^{103}\) of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction conception in preconverging/dementing-<apriorising-psychologism> as so-represented above with say ‘animistic warped occultism \(^{84}\)reference-of-thought-devolving’ or our ‘positivism–procrypticism occlusive \(^8\)reference-of-thought-devolving psychological science conception’ or for that matter any given registry-worldview/dimension
in reflection of the fact that human ‘social and individual consciousness is supererogatorily at the very driving seat of human psychology’ as being about an altogether ‘substantive existentialising/contextualising/textualising-contiguity’ hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-tissue-of–social-emanance’ (as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility} 


underlying the institutional-cumulation/institutional-recomposure—\(\text{as-to-}\)
historiality/ontological-eventfulness /ontological-aesthetic-tracing—\(\text{perspective–ontological-normalcy/postconvergence-reflected–}'epistemicity-relativism’\(>\). The ‘substantive existentialising/contextualising/textualising-contiguity’ hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-tissue-of–social-emanance’ so-arises as to successive <postconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing—existentialising—framing/imprinting—\(\text{as-to-}\)
prospective–historiality/ontological-eventfulness/ontological-aesthetic-tracing-
perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism’⟩}
speaking to the more profoundly veridical conception of human psychology as
'postconverging-or-dialectical-thinking'–psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics'; as to 'a prospective 'nonpresencing–perspective–
tonological-normalcy/postconvergence' sublimating apriorising/axiomatising/referencing–(of–
existentilising/contextualising/textualising-contiguity)–relation-to-the-world precedence in
sublimatingly postconvergingly–de-mentating/structuring/paradigming human psychology'
rather than 'a presencing–absolutising-identitive-constitutedness desublimating
apriorising/axiomatising/referencing–(of–existentilising/contextualising/textualising-textualising-
contiguity)–relation-to-the-world precedence in desublimatingly/gimmickingly
preconvergingly–de-mentating/structuring/paradigming human psychology as of placeboic-
palliation', failing to factor in the psychological centrality of human 'epistemic-
growth/disquiet/discomfort–(induced-sublimation–as-from-existence’s–effusing/ecstatic–
inlineing-as-historiality–(science/authenticity/nonextrication)-beyond-mere-formulaicity-as-
historicity-tracing–(science-ideology/fashionability/distraction) as to construction-of-the-Self
in dispensing-with-immediacy-for-relative-ontological-completeness'–by-
reification'/contemplative-distension' that is incipient-to–and–cultivating-in-supererogation
the 'substantive existentialising/contextualising/textualising-contiguity'
hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-
tissue-of–social-emanance' reflecting the 'momentous historiality/ontological-
eventfulness/ontological-aesthetic-tracing–perspective–ontological-
normalcy/postconvergence-reflected–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-

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development-as-infrastructure-of—meaningfulness-and-teleology. The overall insight here is that ‘the more profound apriorising/axiomatising/referencing—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 <cumulating/recomposing>-successive registry-worldviews/dimensions (as from nonpresencing—perspective—ontological-normalcy/postconvergence> epistemic-projection perspective) is what veridically underlies human psychology as ‘postconverging—or-dialectical-thinking—psychology or psychology-olfmentation-dynamics or natural—psychological-dynamics’ (as superseding by such an underlying ‘psychological historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism’ of notional—self-distantiation—imbued—re-motif—and-re-apriorising/re-axiomatising/re-referencing>’ all the successive overarching registry-worldviews/dimensions uninstitutionalised-threshold notional—disjointedness of motif-and-apriorising/axiomatising/referencing—psychologism imbued preconverging/dementing—qualia-schema’ naively of their given <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag in their presencing—absolutising-identitive-constitutedness <preconverging—motif-and-apriorising/axiomatising/referencing—in-imbuing—existentialising—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—constitutedness in preconverging-or-
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 notional–originariness-parrhesia,—as–

spontaneity-of-aestheticisation’ before the incipience of metaphoricity and then

meaningfulness-and-teleology 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 /circumscribing/delineating agency’ underlied by

human notional–self-distantiation-<imbued—re-motif-and-re-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/faitdrivenness/supererogating-for-

human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-

invalidation) of human embodied-consciousness motif-and-
apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-

contiguity )—elicited-incipience-of-existentialising–decisionality’ undergirding the ‘full

incipient supererogating breadth of human intelligibility transmutation’ (as

‘<supererogatory–human-subpotency>–effecting imbued epistemic-totalising' preformulating/preframing/premeaningfulness of notional–originariness-parrhesia,—as–

spontaneity-of-aestheticisation’ before the incipience of metaphoricity and then

meaningfulness-and-teleology as to existentialising–frame); with existentialising–frame
speaking to the ‘notionally sublimating/desublimating flux of ontologising/disontologising
given human limited-mentation-capacity’ that is ‘human social-functioning-and-accordance—
as-of–social-stake-contention-or-confliction’ as the perpetually supererogating medium for the
‘full incipient supererogating breadth of human intelligibility transmutation’. Notionally,
human social-functioning-and-accordance—as-of–social-stake-contention-or-confliction is thus
critically
‘(formativeness)<as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–
meaningfulness-and-teleology) empowering<to-Self> and (formativeness)<as-to-
intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-
deferentialism>-of– meaningfulness-and-teleology) empowering<to-Other>’ in order for
‘the possibility of the sublimating social to arise as to human-and-social–
expectations/anticipations—metaphoricity –as-rede-mentating/restructuring/reparadigming–
psychologism’ involving the requisite human limited-mentation-capacity-deepening for
‘eventual human ontologising-over-disontologising ontological-performance’<including-virtue-as-ontology>’ (as to living-development—as-to-personality-development, institutional-
development—as-to-social-function-development and Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–
meaningfulness-and-teleology); and so as to the fact that human ‘social-functioning-and-
accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of
disontologising/ontologising-and-re-ontologising’ rather acts as existentialising–leeway-
thresholding,-allowing-formatively-for-<disontologising-subontologisation/subpotentiation-in-
order-to-enable-prospective-ontologising/re-ontologising-performance–of-sovereign-self-
reflexive–instigative-eventuating> (given the two-sided epistemic-veracity of undergirding human
‘self-reflexive–instigative-eventuating–(as-to-teleological-instigative/incipient–
willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility–
teleology} \langle \text{as-perspective-lost-of-} \\
\text{supererogatory} \text{-acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-} \\
\text{postconverging/dialectical-thinking} \ -\text{-of-notional-deprocrypticism-(in-dimensionality-of-} \\
\text{sublimating} \ - \langle \text{amplituding/formative-epistemicity-growth-or-} \\
\text{conflatedness} /\text{scalarisation-as-to-rescalarisation-as-re-ontologisation}\rangle \rangle \text{ (inducing} \\
\text{desublimating} \text{ pedantising/muddling/formulaic-hollowing-out—in-} \\
\text{subontologisation/subpotentiation-} \langle \text{blurring/undermining-of-prospective-totalising-entailing-,} \\
\text{as-to-entailing-} \langle \text{amplituding/formative-epistemicity-totalising-in-relative-ontological-} \\
\text{completeness} \rangle \text{ as well as generalised} \langle \text{amplituding/formative} \text{-wooden-language-(imbued—} \\
\text{temporal–mere-form/virtualities/dereification } /\text{akrasiatic-drag/denatured/preconverging-or-} \\
\text{dementing }-\text{narratives—of-the-reference-of-thought–categorical-} \\
\text{imperatives/axioms/registry-teleology} \rangle \rangle \text{ caught up in} \\
\text{‘desublimating-referenced/registered/decisioned self-presence/self-constitutedness}-\langle \text{in-} \\
\text{perspective–epistemic-abnormalcy/preconvergence } >’ \text{ (so-manifested in a mental-reflex of} \\
laxing, inattentiveness and unaccountability that wrongly construes of ‘the resultant mere-} \\
\text{formulaicity-<as-to-mere-formulaic—} \\
\text{methodologising/mutualising/organising/institutionalising} > \text{ of prior profound-} \\
\text{supererogation”/originariness-parrhesia,–as–spontaneity-of-aestheticisation’ reflected in} \\
\text{‘present mere-formulaic—methodologising/mutualising/organising/institutionalising implied} \\
\text{reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’} \\
as impliciting a dispensation ‘from eliciting prospective profound-} \\
\text{supererogation”/originariness-parrhesia,–as–spontaneity-of-aestheticisation’ so-implied as to} \\
\text{‘hermeneutically/reprojectively/supererogatingly/zeroingly-imbuing} \\
\text{‘supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness--differential ontological-} \\
\text{performance”–<including-virtue-as-ontology>/potentiation’ for prospective aporeticism}


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-{induced-sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as-historiality-(science/authenticity/nonextrication)-beyond-mere-formulaicity-as-historicity-tracing-(science-ideology/fashionability/distraction}) 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-{induced-sublimation,-as-from-existence’s—effusing/ecstatic– inlining-as-historiality-(science/authenticity/nonextrication)-beyond-mere-formulaicity-as- historicity-tracing-(science-ideology/fashionability/distraction)}) 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\(^{57}\) and then \(^{58}\) meaninglessness-and-teleology\(^{100}\) 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\(^{77}\) (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-reflect as to the deficient social outcomes it is bound to be associated with’). Critically when push comes to shove, such blatantly flawed conception of true knowledge but socially accommodated as to ‘a social-functioning-and-accordance—as-of–social-stake-contention-or-confliction conception associated with immediate public ratings and/or sales/merchandising’ (over the ‘epistemic-growth/disquiet/discomfort-induced-sublimation,-as-from-existence’s—effusing/ecstatic—inlining-as-historiality-(science/authenticity/nonextrication)-beyond-mere-formulaicity-as-historicity-tracing-(science-ideology/fashionability/distraction}) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness -by-reification\(^{77}\)/contemplative-distension\(^{77}\)” implications of ‘constraining existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^{77}\) imbuing human ontological-commitment \(^{66}\)<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging-de-mentating/structuring/paradigming ~as-being-as-of-existential-reality>\(^{77}\)’) 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-\{induced-sublimation,-as-from-existence’s—effusing/ecstatic–
inlining-as-historiality-(science/authenticity/nonextrication)-beyond-mere-formulaicity-as-
historicity-tracing-(science-ideology/fashionability/distraction)\} as to construction-of-the-Self
in dispensing-with-immediacy-for-relative-ontological-completeness\[8\]-by-
reification\[87\]/contemplative-distension\[26\]’ 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\[87\] 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$^\langle\text{induced-
sublimation, as-from-existence’s—effusing/ecstatic—inlining-as-historiality—}
\text{(science/authenticity/nonextrication)-beyond-mere-formulaicity-as-historicity-tracing-(science-
ideology/fashionability/distraction)}\rangle$ as to construction-of-the-Self in dispensing-with-
immediacy-for-relative-ontological-completeness$^{98}$/by-reification$^\langle\text{by-reification—}
\text{intuition—trend—vogue—fashionability—compliance—effectiveness—effect-
domestication—compliance—trend—vogue}{\rangle}$ necessary for prospective ontologisation/re-ontologisation as to epistemic-
totalising$^{97}$—resubjecting or totalising-entailing—reconstrual of existentialising/contextualising/textualising-contiguity$^{99}$—in-elucidation-or-reification$^{97}$). 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$^\langle\text{induced-sublimation, as-from-existence’s—}
\text{effusing/ecstatic—inlining-as-historiality—(science/authenticity/nonextrication)-beyond-mere-
formulaicity-as-historicity-tracing-(science-ideology/fashionability/distraction)}\rangle$ as to
construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness$^{98}$-
by-reification$^{97}$/contemplative-distension$^{97}$ to the education of children and young people can
be particularly detrimental to critical thinking (while cultivating ‘an elicited mere-formulaic—
conformity/trending/voguing/fashionability/resonance relation to $^{56}$meaningfulness-and-
teleology$^{100}$) due to the overly denatured and insufficiently challenging—and—dependence-
eliciting existentialising-frame of $^{56}$meaningfulness-and-teleology$^{100}$ (as to veridical
hermeneutic/reprojecting/supererogating/zeroing re-exposition for eliciting active
thought/contemplative engagement as of prospective epistemic-totalising$^{97}$—resubjecting or
totalising-entailing—reconstrual of existentialising/contextualising/textualising-contiguity$^{99}$—in-
elucidation-or-reification\(^{(1)}\) 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\(^{(97)}\) and so rather than ‘an elicited mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to \(^{(5)}\) meaningfulness-and-teleology\(^{(100)}\) with a poor sense of the prospective existentialising/contextualising/textualising-contiguity\(^{(12)}\)-in-elucidation-or-reification\(^{(87)}\) of knowledge content as to epistemic-totalising\(^{(3)}\)-resubjecting or totalising-entailing~reconstrual). Where the cultivated ‘passive integration of schema of thinking/contemplation and engagement’ is rather as of ‘an elicited mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to \(^{(5)}\) meaningfulness-and-teleology\(^{(100)}\)’ 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 existentialising/contextualising/textualising-contiguity \(^{(12)}\)-in-elucidation-or-reification\(^{(87)}\) of knowledge content as to epistemic-totalising\(^{(3)}\)-resubjecting or totalising-entailing~reconstrual) enabling appropriate social ‘epistemic-growth/disquiet/discomfort-\(\langle\)induced-sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as-historiality-\(\rangle\) as to construction-of-the-Self in dispensing-with-
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—induced-sublimation—as-from-existence’s—effusing/ecstatic—inlining-as-historiality—(science/authenticity/nonextrication)—beyond-mere-formulaicity-as-historicity-tracing—(science-ideology/fashionability/distraction)) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension’ requiring appropriate notional~self-distantiation—imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing)—in public spaces is not detached from ‘public interestedness/profundity mediocrity’ and ‘public awareness/accounting/decisioning mediocrity’. But then technicity/profundity as to the public discourse is all about cultivating the possibility for ‘a public formulative appraisal and habituation for an enlightened sovereign engagement with public decision-making policies and technicalities’; and in this regards it is herein contended that unlike it can naively be construed about human capacity for understanding, a lot of ‘human understanding is actually passive exposition to understanding of appropriately articulated/formulated knowledge-reification so-underlying <supererogatory~human-subpotency>—effecting as to the formative-and-enabling formulative backdrop for sovereignly appraising meaningfulness-and-teleology technicity/profundity’ whether with regards to public education or even childhood-development education and/or formative institutional/professional education, as to the fact that formulative
understanding (as of \textsuperscript{supererogatory\textendash}human-subpotency\textendash}effecting) is the sovereignty/independence giving possibility for human \textquotesingle epistemic-growth/disquiet/discomfort\textquotesingle (induced-sublimation,\textendash}as-from-existence\textquotesingle{s\textendash}effusing/ecstatic\textendash}inlining-as-historiality\textendash}(science/authenticity/nonextrication)-beyond-mere-formulaic-as-historicity-tracing-(science-ideology/fashionability/distraction)) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{88}-by-reification\textsuperscript{87}/contemplative-distension\textsuperscript{26}, relation with knowledge (as \textquoteright{} to conscious awareness existentialising\textendash}decisionality implications even if complete understanding as of complete \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} technicity/profundity is not achieved and thus rendering the public resilient to desublimating pedantising/muddling/formulaic-hollowing-out\textendash}in-subontologisation/subpotentiation\textendash}(blurring/undermining-of-prospective-totalising-entailing,\textendash}as-to-entailing-\textsuperscript{<amplituding/formative\textendash}epistemicity\textendash}totalising\textendash}in-relative-ontological-completeness \textsuperscript{88} with regards to the competing discourse in public spaces by such a direct or deferential capacity for notional\textendash}self-distantiation\textendash}<imbued\textendash}re-motif\textendash}and\textendash}re-apriorising\textendash}re-axiomatising\textendash}re-referencing\textsuperscript{>\textendash}to cultivate \textquotesingle epistemic-growth/disquiet/discomfort\textsuperscript{\{induced-sublimation,\textendash}as-from-existence\textquotesingle{s\textendash}effusing/ecstatic\textendash}inlining-as-historiality\textendash}(science/authenticity/nonextrication)-beyond-mere-formulaic-as-historicity-tracing-(science-ideology/fashionability/distraction)\textsuperscript{}} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{ }-by-reification\textsuperscript{ }/contemplative-distension\textsuperscript{ } over a facility/convenience mental-reflex). In this regards, the sovereign\textendash}function/posture ontologising-aptness is truly realised as to a dynamic deferential\textendash}formalisation\textendash}transference relation with the genuine social intellectual\textendash}function/posture that is much more than a conception of \textquotesingle normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-or-institutional-or-social sovereign\textquotesingle{s service lacking in the underlying conception of epistemic-growth/disquiet/discomfort\textsuperscript{\{induced-sublimation,\textendash}as-from-existence\textquotesingle{s\textendash}effusing/ecstatic\textendash}
inlining-as-historiality-(science/authenticity/nonextrication)-beyond-mere-formulaicity-as-historicity-tracing-(science-ideology/fashionability/distraction) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness -by-reification\(^{67}/\text{contemplative-distension}^{59}\) as such a flawed conception is very much prone to disenfranchising public, media and institutionalised 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 \} bound to ultimately induce individuals reflective estrangement and disinterest with regards to public outcomes of social-stake-contention-or-confliction (and as such disenfranchising framework render the truly relevant public issues secondary/indirect to their punctual/immediate purpose of ratings/popularity than genuine thought). But rather the sovereign–function/posture ontologising-aptness in many ways is in a protracted continuum with the genuine social intellectual–function/posture, so-implied as to ‘a totalitative construal of the genuine social intellectual–function/posture parallel intellectual contestation of aptitudinal-substantive-pertinence educing layers of deferential-formalisation-transference as of percolation-channelling-{in-deferential-formalisation-transference} enabling the sovereign–function/posture ontologising-aptness (as so-undergirded by ‘the overall underlying social-construct ontological-commitment -<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality> so-reflected as of social notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>). The sovereign–function/posture ontologising-aptness warrants that it doesn’t fall prey to falsehoods of ‘contrastive equivalence’ implied as of distractive-alignment-to-<reference-of-thought-<of-apriorising/axiomatising/referencing>\(9\) 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–(induced-sublimation–as-from-existence’s—effusing/ecstatic–inlining-as-historiality–(science/authenticity/nonextrication)-beyond-mere-formulaicity-as-historicity-tracing–(science-ideology/fashionability/distraction)) 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
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—as-to-the-imbued-postconverging/dialectical-thinking—of—notional—deprocrypticism—(in-dimensionality—of-sublimating—\(\langle\text{amplituding/formative—epistemicity}\rangle\text{—growth-or-conflatedness}/\text{scalarisation-as-to-rescalarisation-as—re-ontologisation}\)\rangle wherein ‘an elicited mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to meaningfulness-and-teleology\(^{100}\) undermines the individual’s and social ‘conscious-and-active epistemic-totalising re-procession of the existentialising—frame re-apriorising/re-axiomatising/re-referencing of meaningfulness-and-teleology\(^{100}\) while overemphasising rather a ‘subconscious-and-passive epistemic-totalising re-automatism relation with the existentialising—frame re-apriorising/re-axiomatising/re-referencing of meaningfulness-and-teleology\(^{100}\) as elicited with pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—\(\langle\text{blurring/undermining-of-prospective-totalising-entailing—}\langle\text{amplituding/formative—epistemicity}\rangle\text{—in-relative-ontological-completeness}\rangle\) 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—\(<\text{in-deferential-formalisation-transference}>\) (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—(blurring/undermining-of-prospective-totalising-entailing—as-to-entailing—<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness) 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 distinctive-alignment-to-\(^3\) reference-of-thought-<of-apriorising/axiomatising/referencing>\(^{30}\) 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 intelleculation-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 \(^{45}\) <amplituding/formative–epistemicity\>totalising–thrownness-in-existence\(^4\), ‘human \(^{58}\) meaningfulness-and-teleology\(^{100}\) is effectively of epistemic-totalising\(^{12}\) consequence reflecting epistemic-totalising\(^{12}\) growth/conflatedness /postconverging as to existentialising/contextualising/textualising-contiguity ‘-in-elucidation-or-reification’ knowledge/interpretative veracity implications of concurrent limited-mentation-capacity-deepening\(^{53}\) (thus implying human \(^{56}\) meaningfulness-and-teleology\(^{100}\) profoundness/ontologising-depth is of notional~nondisjointedness/contiguity/coherence as of ‘<amplituding/formative>disposedness-(as-to-orientation/value-construct/valuation–and- derived-parameterising) and <amplituding/formative>entailment-(as-to-totalising-contiguous/coherent–factuality-of-variability)’ underlined as to its given prospective ‘foregrounding—entailment-(postconverging–narrowing-down–sublimation-as-to- ‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ‘-in- reflecting-‘immanent-ontological-contiguity ‘;–as-operative-notional–deprocrypticism)); with the implication here that ‘institutional process/processiveness as of mere-formulaicity-<as-to-
mere-formulaic—methodologising/mutualising/organising/institutionalising> (while clearly inducing disontologising socio-econo-political outcomes)’ cannot be construed as the all-be-all of human institutions but rather ‘process/processiveness has to be associated with sublimating–existentialising–decisionality institutional socio-econo-political outcomes and purpose reappraisal reflected with the epistemic-totalising\textsuperscript{32}–resubjecting or totalising-entailing–reconstrual of existentialising/contextualising/textualising-contiguity\textsuperscript{39}–in-elucidation-or-reification’ as to profound supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness ontologising/re-ontologising conception of social-stake-contention-or-confliction to avoid their pedantising skewing into numbing-fraction—of-desublimating—meaningfulness-and-teleology\textsuperscript{10}–\langle 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)\rangle. 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{32} growth/conflatedness /postconverging as to existentialising/contextualising/textualising-contiguity\textsuperscript{39}–in-elucidation-or-reification\textsuperscript{37} knowledge/interpretative veracity implications of concurrent limited-mentation-capacity-deepening ’ allowing for appropriate coherence between concrete–social-reality–<as-to-manifest-sublimation/desublimation> and overall public perception of concrete–social-reality–<as-to-manifest-sublimation/desublimation> with respect to public outcomes of social-stake-contention-or-confliction’ and so rather than the naive counterintuition of mere ‘shallow process/processive conception as so-often reflected with a process/processive bothsidesism mental-reflex in-constitutedness/preconvergence in an atmosphere of incoherence between concrete–social-reality–<as-to-manifest–
sublimation/desublimation> and overall public perception of concrete–social-reality—<as-to-manifest-sublimation/desublimation>—has 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—existentialising/contextualising/textualising—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
(blurring/undermining-of-prospective-totalising-entailing—as-to-entailing—totalising—in-relative-ontological-completeness—induced distractive-alignment-to—reference-of-thought—apriorising/axiomatising/referencing—v and wherein issues of minor or irrelevant social-stake-contention-or-confliction are used to disorientate and estrange the sovereign–function/posture while trivialising-and-enframing issues of central public interests). The consequence being that a ‘shallow process/processive conception as so-often reflected with a process/processive bothsidesism mental-reflex in-constitutedness/preconvergence in an atmosphere of incoherence between concrete–social-reality—<as-to-manifest-sublimation/desublimation> and overall public perception of concrete–social-reality—<as-to-manifest-sublimation/desublimation>—is critically inadequate for ‘neutral sovereign–function/posture upholding’ as so particularly elicited with distractive-alignment-to—reference-of-thought—apriorising/axiomatising/referencing— issues. The fundamental point here is that existence—as-the-absolute—a-priori-of-conceptualisation—existence—as-sublimating-withdrawal—eliciting-of-prospective—
supererogation makes nonsense of any such vague notion as ‘neutrality by the balancing of human-subpotencies’ so-reflective of ‘vested interests driven conception of balance as to discrete interests’ (rather than common/mutualising interest conception of balance rather requiring the cultivation of a veridical social exercise of notional–self-distantiation–imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> as to implied social formativeness as to intersolipsism-of–preformulating/preframing/premeaningfulness-imbued-meditativity-and-deferentialism> of–meaningfulness-and-teleology reflective of ‘nonpresencing–perspective–ontological-normalcy/postconvergence> epistemic-projection implications), with such ‘vested interests driven conception of balance as to discrete interests’ rather an exercise consciously or unconsciously of manifest ontological-bad-faith/inauthenticity in existential-extrication-as-of-existential-unthought. Thus ontological-veracity (as to the pertinence of ‘overall social intellection-aptitude body’ as to its capacity for ‘neutral sovereign–function/posture upholding’) rather arises as of a ‘human knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications detour to existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression’ in pointing out the prospect of sublimating/desublimating–existentialising–decisionality socio-econo-political outcomes and implications rather than the ‘passive deification of institutional process/processiveness as of mere-formulaicity–methodologising/mutualising/organising/institutionalising>’ (underlying why such a deficient social intellection posture will tend to be one step behind cumulating desublimating socio-econo-political outcomes as if it is most critically about reflecting upon such cumulating desublimating–existentialising–decisionality socio-econo-political outcomes rather than truly a posture of anticipative analysis and preemption). This mere process/processiveness induced
deficiency is often critically reflected in a ‘barest and passive/poorly-reflexive conception of sovereignty in the democratic process’ that is poorly cognisant of the appropriate overall social enlightenment/knowledge imbuing oversight of the ‘overall social intellection-aptitude body’ (as to its capacity for ‘neutral sovereign–function/posture upholding’ whether as so-reflected by the public university or the press body or the ‘overall backdrop of the professional class intellectualism’) that is ‘much more than about leaving the room for competing/contending parties narrations/orientations/advocacies for socio-econo-political existentialising–decisionality but appraising-and-critiquing the effective coherence of such narrations/orientations/advocacies as to socio-econo-political outcomes expectations of the sovereign–function/posture’; so-underlying the more profound-supererogation notion of sovereignty associated with ‘appropriately sublimating technicity/profundity capable of veridically responding to social and institutional aporeticism overcoming/unovercoming’ as to social dynamics of veridical social knowledge percolation-channelling-<in-deferential-formalisation-transference>. The consequence of this mere process/processiveness induced deficiency is reflected in an entrenched dichotomy of the democratic process between the reality of recurrent narratives of disontologising socio-econo-political outcomes on the one hand and on the other hand a publicly cultivated <preconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing>—existentialising—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—{as-
perspective-lost-of–supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness-as-to-
the-imbued-postconverging/dialectical-thinking—of–notional–deprocrypticism—in-}

reflexivity imbued theoretical/conceptual/operant implications as to ‘social and institutional
notional−self-distantiation−⟨imbued−re-motif-and-re-apriorising/re-axiomatising/re-
referencing⟩/’distantiation of contemplative existentialising–frame as to transversality−⟨for-
sublimating−existential-eventuating/denouement⟩−of-affirmative-and-unaffirmative−
disambiguated−‘motif-and-apriorising/axiomatising/referencing’ elicted ontological-
normalcy/postconvergence recovery-of/making-available of prospective ontologising-depth of
meaningfulness-and-teleology (in so-overriding sovereignising disposition for beholdening
subontologisation/subpotentiation as associated with social and institutionalised
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation−
(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing−
⟨amplituding/formative–epistemicity⟩totalising−in-relative-ontological-completeness )
desublimating−existentialising–decisionality imbued distractive-alignment-to-
reference-of-
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−⟨blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing− ⟨amplituding/formative–epistemicity⟩totalising−in-relative-ontological-
completeness ⟩ 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-

\{(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-

\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising~in-relative-ontological-completeness}\}\} 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’37 gesturing as to ‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications’ enabling the conceptualisation of momentous \langle\text{historiality/ontological-eventfulness}\rangle/ontological-aesthetic-tracing-\langle\text{perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity–relativism’}\rangle), 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-

\{(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-

\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising~in-relative-ontological-completeness}\}\} is one that ‘increasingly runs away from and thrive outside the very central notion defining intellectualism’ (herein implied as ‘knowledge-reifying-and-empowering
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 and so in a cogent percolation-channelling existentialising–frame allowing for human and humanity’s ‘epistemic-growth/disquiet/discomfort-(induced-sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as-historiality-(science/authenticity/nonextrication)-beyond-mere-formulaicity-as-historicity-tracing-(science-ideology/fashionability/distraction)) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension’ (and not flawed normalised/stereotyped/selfhelping/feel-good conception of knowledge). We can appreciate in this regards that the specialist whether astronomer, technician, electronician, etc. is more critically sublimating/emancipating as to a ‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications’ acting upon the breadth of socially cogent percolation-channelling existentialising–frame of intellectualism involving genuine social intellectual–function/posture projection of prospective human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as first-level technicity/profundity elucidation (as to existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression) with fellow specialists and then of derived-knowledge implications percolating to the appraisal of ‘overall social intellection-aptitude body’, and not a directly normalised/stereotyped/selfhelping/feel-good conception of knowledge relation with the
general public in distinctive-alignment-to-reference-of-thought-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—induced-sublimation—as-from-existence’s—effusing/ecstatic—inlining—as-historiality—science/authenticity/nonextrication)—beyond-mere-formulaicity-as-historicity-tracing—science-ideology/fashionability/distraction) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/comemplative-distension as an exercise that is behind knowledge-production in-the-very-first-place and is required for effective prospective existentialising/contextualising/textualising-contiguity—in-elucidation—or-reification of knowledge content as to epistemic-totalising—~resubjecting or totalising-entailing—reconstrual) suffices without factoring that this is exactly what allows for 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 } 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-mention-
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 knowledge-reification hermeneutically/reprojectively/supererogatingly/zeroingly (with regards to effective prospective existentialising/contextualising/textualising-contiguity—in-elucidation-or-reification of knowledge content as to epistemic-totalising—resubjecting or totalising-entailing—reconstrual) and so while at the same time not subject-to/avoiding vague conceptualisations inducing disorientation, estrangement and trivialisation (of such technicity/profundity sublimating/emancipating knowledge-reification) failing to fulfil the veridical public outcomes of social-stake-contention-or-confliction aporeticism overcoming/unovercoming and rather inducing social numbing-traction—of-desublimating—meaningfulness-and-teleology{(as-perspective-lost-of-supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—as-to-the-imbued-postconverging/dialectical-thinking—of-notional—deprocrypticism—(in-dimensionality-of-sublimating—<amplituding/formative—epistemicity>growth-or-conflatedness/scalarisation-as-to-rescalarisation-as—re-ontologisation) as to ‘an elicited mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to meaningfulness-and-teleology{0}). 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—}
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\(^\text{[13]}\) in epistemic-abnormalcy/preconvergence\(^\text{[20]}\) 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\(^\text{[7]}\)–<including-virtue-as-ontology>’) for such a translating-insight; herein construed as to prospective re-originariness/re-origination ‘postconverging-or-dialectical-thinking\(^\text{[20]}\)–apriorising-psychologism’ (in apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity )—conflatedness\(^\text{[13]}\) epistemic-projection perspective reflection upon a preconverging-or-dementing\(^\text{[10]}\)–apriorising-psychologism (in apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity )—constitutedness), as recurrently manifested across the <cumulating/recomposuring>-succession of registry-worldviews/dimensions. Critically, human \(<\text{amplituding/formative–epistemicity}>\text{totalising–thrownness-in-existence}<\text{educing intelligibility}, \text{as of ‘full incipient supererogating breadth of human intelligibility transmutation’ (as ‘<\text{supererogatory–human-subpotency}>–effecting imbued epistemic-totalising preformulating/preframing/premeaningfulness of notional–originariness-parrhesia,–as–spontaneity-of-aestheticisation’ before the incipience of metaphoricity\(^\text{[57]}\) and then \text{meaningfulness-and-teleology}\(^\text{[10]}\) 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<\text{for-sublimating–existential-eventuating/denouement}>–of-affirmative-and-unaffirmative–
nascence devolved axiomatic-constructs’ into ‘straightened-out/rede-
mentated/restructured/reparadigmed reference-of-thought sublimating–nascence so-
instantiated as to overall reference-of-thought–devolving sublimating–nascence (and so-
reflected in prospective human social-and-institutional-frameworks-of—
referencing/registering/decisioning sublimating–existentialising–decisionality)’. The depth of
willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,–
existentialising/contextualising/textualising-contiguity–elicited-incipience-of-
existentialising–decisionality’ as to both ‘the consequent human sublimating/desublimating—
modalisation–as-to-absolute-referencing–of–meaningfulness-and-teleology> upon inherent existence’s sublimating–nascence inducing of re-ontologisation/omnipotentiality
sublimating–existentialising–decisionality’ and ‘the consequent human
decisionality’. The depth of human ‘<supererogatory–human-subpotency>–effecting imbued
epistemic-totalising preformulating/preframing/premeaningfulness of notional–originariness-
parrhesia,–as–spontaneity-of-aestheticisation’ is so-underlined notionally as of ‘both human
<self-reflexive>-willed–thought and <self-reflexive>-willed–will<amplituding/formative–
epistemicity–totalising/circumscribing/delineating’ (with regards to constraining
existentialising–decisionality taking/making), reflecting the fact that human intelligibility (individual and social) undergirding 'self-reflexive–instigative-eventuating{as-to-teleological:

instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-
human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-
invalidation) of human embodied-consciousness motif-and-apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-
contiguity )—elicited-incipience-of-existentialising–decisionality (for ontological-
performance{including-virtue-as-ontology})’ modalises differently; and so-differently
modalised (between ‘empowering/disempowering <self-reflexive>-willed–thought as to
enhancing availability/elicitation–and–reassurance/reinforcement/corroboration/constraining for
ontologising’ and/or ‘empowering/disempowering <self-reflexive>-willed–will as to
disenhancing unavailability/unelicitation–and–unnerving/undermining/contradiction/unconstraining for disontologising’) when it comes down
to such manifest self-reflexive conceptualisation of both (in <amplituding/formative–
epistemicity>totalising–thrownness-in-existence{amplituding/formative–epistemicity>totalising~in-relative-ontological-
completeness } as available-to/elicitable-to the social-functioning-and-accordance—as-of–
social-stake-contention-or-confliction conception of the given registry-worldview/dimension
<preconverging~’motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
enframing/imprintedness{as-to–historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition}’. This differing modalising is so-reflected 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-
onologising-development-as-infrastructure-of–meaningfulness-and-teleology, as so-
speaking to the insight that: the logical-basis/logic–as-to—transversality–of-affirmative-and-
existential-eventuating/denouement–of-affirmative-and-unaффirmative—disambiguated–'motif-
and-apriorising/axiomatising/referencing’ of ‘secondnatured' meaningfulness-and-
teleology as to prior percolation-channelling—in-deferential-formalisation-transference’ is
irrelevant for prospective firstnatured knowledge-reification renewed logical-basis/logic–as-
to—transversality–of-affirmative-and-unaффirmative—disambiguated–'motif-and-apriorising/axiomatising/referencing’, and so as to
the ‘fundamental ontologising/disontologising confliction’ re-arising across
-successive registry-worldviews/dimensions but rather so-re-
arising as to the successive/changing reference-of-thought–categorical-
 imperative/axioms/registry-teleology underlying the ontological-contiguity —of-the-
human-institutionalisation-process involving human limited-mentation-capacity-deepening
as to human notional–self-distantiative—imbued—re-motif-and-re-apriorising/re-
axiomatising/re-referencing/'distantiative of contemplative existentialising–frame as to
transversality–of-affirmative-and-unaффirmative—disambiguated–'motif-and-apriorising/axiomatising/referencing’ imbuing
historiality/ontological-eventfulness/ontological-aesthetic-tracing–perspective–ontological-
normalcy/postconvergence-reflected–'epistemicity-relativism’. This ‘fundamental
ontologising/disontologising confliction’ is disambiguatively reflected with
‘empowering/disempowering <self-reflexive>-willed–thought as to enhancing
availability/elicitation–and–reassurance/reinforcement/corroborate/constraining for
ontologising’ (as so-bound to the ‘supplanting–conviction-as-to-profound-supererogation’).
human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-
(amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) de-mentatively/structurally/paradigmatically arises/re-arises at prospective destructuring-threshold-{uninstitutionalised-threshold103/presublimating-desublimating-decisionality}–of-ontological-performance~<including-virtue-as-ontology> as to:

- human lack of visibility of prospective ontologising-depth and epistemic-totalising implications as so-undermining prospective ontologisation (as from the <self-reflexive>-willed–thought of the genuine social intellectual–function/posture projection of prospective human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity) and so-eliciting prospective disontologisation (as from the <self-reflexive>-willed–will of dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity<discretely-implied-functionalism> and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation),

- institutionalising percolation-channelling<in-deferential-formalisation-transference> defaulting into a ‘subconscious-and-passive epistemic-totalising re-automatism relation with the existentialising–frame re-apriorising/re-axiomatising/re-referencing of meaningfulness-and-teleology100 (in shallow supererogatory–acuity/perspicacity.astuteness/edginess/incisiveness) and so over ‘conscious-and-active epistemic-totalising re-procession of the existentialising–frame re-apriorising/re-axiomatising/re-referencing of meaningfulness-and-teleology100 (as so-reflecting ‘the requisite dynamic sublimating grasp/mastery hermeneutically/reprojectively/supererogatingly/zeroingly of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’ in-accounting-for prospective human limited-
mentation-capacity-deepening with regards to ‘human relative epistemic-abnormalcy/preconvergence’ in relation to the already given ontological-normalcy/postconvergence nature of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation speaking of more than just mere-formulaic methodologising/mutualising/organising/institutionalising as to ‘the precedence of profound supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness in generating-and-regenerating/maintaining-oversight-of methodologising/mutualising/organising/institutionalising alignment to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ and so in }

whether as of a Derridean différance deconstruction knowledge-reification \(^7\) gesturing or Foucauldian genealogy/archaeology knowledge-reification \(^7\) gesturing or as herein in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity \(^6\)—of-the-human-institutionalisation-process \(^5\) as to an explicit ontological-normalcy/postconvergence epistemic-projection knowledge-reification \(^8\) gesturing or for that matter natural science and true scientific knowledge-reification \(^7\) gesturing, wherein the knowledge-reification \(^7\) gesturing is totalising-entailingly explicative of everything within its epistemic bounds as to reification \(^7\) and dereification \(^7\) 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)


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-
(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) but rather
called for a renewed conceptualisation of humanity beyond a mentality of immediate
subsistence/survival and just as well such scientists like Einstein realised implicitly/intuitively
that their scientific breakthroughs with regards to say nuclear science effectively called for a
renewed conceptualisation of humanity beyond a mentality of immediate immaterial/social
dimension expediency that could arise with respect to nuclear weapons, with this fundamental
translating insight about ‘nascent-particular/incipient-and-material/technical-sublimations
<blinded-to-their-relative-ontological-completeness — reference-of-thought— devolving>
sublimating–existentialising–decisionality’ critically warranted not just with such starked cases
but with respect to the comprehensive and more subtle overall social-and-institutional-
frameworks-of—referencing/registering/decisioning existentialising–decisionality as it can be
appreciated for instance that the business driven and mere defaulting utilisation of say media technologies has hardly elicited ‘a comprehensive social self-reflexive questioning-and-contemplation’ of their appropriate sublimating–existentialising–decisionality conception but for ad-hoc insights and approaches poorly appreciative of their requisite aporeticism overcoming/unovercoming and particularly-so with creatively effective public communication and democratic enhancement as to sovereign knowledge/enlightenment, insight/acumen and participation/interest thus inducing in many ways inducing the present hyperreality–as-to-its-simulacrum implications pointed out by Baudrillard)


- the existentialising/contextualising/textualising-contiguity of human meaningfulness-and-teleology implies that prospective knowledge-reification as to organic-knowledge is necessarily in an ‘existentialising–frame reflecting its <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’>)’ 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⟨blurring/undermining-of-prospective-totalising–entailing,–as-to-entailing–<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness ⟩ project such shallow supererogatory–acuity/perspicacity.astuteness/edginess/incisiveness that contorts ontological-veracity while undermining veridical issues of aporeticism overcoming/unovercoming (as can be fairly appreciated with the skewed outcomes associated with decades-long theorising and politically manipulative narratives like deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, middle-of-the-ground, identity politics, etc.)

- a fundamental ‘deficiency of excessive/undue magnanimity’ of the genuine social intellectual–function/posture throughout-and-all-along the ontological-contiguity—of-the-human-institutionalisation-process that seem to merely imply that ‘its social sublimating
<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness
{<amplituding/formative>supererogatory—de—mentativeness/epistemic—growth—or—conflatedness /transvalutive—rationalising/transepipticity/anamnestic—residuality/spirit—drivenness—equality)’ and so over ‘mere-formulaic methodologising/mutualising/organising/institutionalising as of human-subpotency non-scalarity/beholdening—<as—to—what—has—gone:before—aesthetically—dementates/structures/paradigms—distortedly—the—possibility—for—the—later—ontologisation— in presencing—absolutising—identitive—constitutedness
<amplituding/formative—epistemicity>totalising—self—referencing—syncretising/circularity/interiorising/akrasiatic—drag’ )
a human presencing—absolutising-identitive-constitutedness imbued

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\text{‘<amplituding/formative>disposedness-(as-to-orientation/value-construct/valuation-and-
derived-parameterising) and <amplituding/formative>entailment-(as-to-totalising-
contiguous/coherent–factuality-of-variability’) of ‘punctual
<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
rather measuring-up success/accomplishment/aspiration in shallow-supererogation\textsuperscript{97} of manifest in-effect absolution as to the given registry-worldview/dimension
<preconverging–’motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
enframing/imprintedness-(as-to–historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)’ and so effectively oblivious and ‘lacking in conscious protensivity as of \textsuperscript{97}nonpresencing-<perspective–ontological-normalcy/postconvergence>
implications’ explaining the veracity of the manifest suboptimisation/subontologisation/subpotentiation of all human societies as to their shallow-supererogation\textsuperscript{97} relative to ‘their abstractly conceivable profound- supererogation potential for re-ontologisation’ (so-implied as to successive human re-ontologisation/omnipotentiality possibilities) but for the genuine social intellectual–function/posture cyclically induced prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity for such re-ontologisation overriding of such ‘measuring-up success/accomplishment/aspiration in shallow-supererogation’ of manifest in-effect absolution’ conception of the social-setup, with such a conception of the social-setup arising as to the fact that however counterintuitive it may seem ‘ordinarily/generally a social-setup is not consciously-and-subconsciously self-reflexive of itself as about its optimisable ontologising-depth (as of a prospective overriding re-ontologisation underlying the possibility for its prospectively idealised transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity as to sublimating–existentialising–decisionality)’ but rather a social-setup is consciously-and-subconsciously self-reflexive of

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dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity-<discretely-implied-functionalism> and
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation’ (thus
reflecting why for instance the democratic process is bound to ebb in
suboptimisation/subontologisation/subpotentiation given the inherent overall
disparity/incongruence of the actual manifestation of a social-setup’s self-reflexivity as to
‘minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-
of–social-stake-contention-or-confliction’ and the potential manifestation of the social-setup’s
self-reflexivity as to perspective ‘re-ontologising/potentiating/optimisable sublimating–
nascence ontologising-depth as of the full-potency of existence’); and it is critically the genuine
social intellectual–function/posture imbuing knowledge-reification gesturing as of
maximalising-recomposuring-for-relative-ontological-completeness—unenframed-
conceptualisation as to aporeticism overcoming/unovercoming conceptivity/epistemic-
reflexivity that carries the potential for pushing and making-available/eliciting such a prospect
for re-ontologisation (and as so effectively manifested historically as to the relatively low
emotional-involvement with non-socially implied sublimation/emancipation and the relatively
high emotional-involvement with socially implied sublimation/emancipation, and in the latter
instance particularly when the threshold-of-<self-reflexive>-willed–will of defaulting
dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity-<discretely-implied-functionalism> and
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness )
overlays 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-

Ultimately, our human presencing—absolutising-identitive-constitutedness <preconverging~’motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness–as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) (as to the high emotional-involvement associated with social ontological-performance—<including-virtue-as-ontology> and low emotional-
involvement associated with non-social ontological-performance—including-virtue-as-ontology> elicited prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity) seem to take the easy-way-out/contrivance to imply that ‘we are just as perfect as we are (implying the impertinence/non-veracity for prospective human ‘epistemic-growth/disquiet/discomfort—induced-sublimation—as-from-existence’s—effusing/ecstatic—inlining-as-historiality—(science/authenticity/nonextrication)—beyond-mere-formulaicity-as-historicity-tracing—(science-ideology/fashionability/distraction)⟩ 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—{blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—<amplituding/formative—epistemicity>totalising—<relative-ontological-completeness⟩ 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—referencing/registering/decisioning existentialising—decisionality, that doesn’t mean this gives leeway for political and other dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity—<discretely-implied-functionalism>; as to the fact that the pretense of a social science/ontology dies (with respect to the emancipation/sublimation
possibilities for the 8.5 billion humans on Earth) when such an illegitimate pretense is not bluntly challenged notwithstanding any browbeating as ‘supposed intellectuals’ lose their intellectual soul when they acquiesce to the wooden-language 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 that 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 imbedded theoretical/conceptual/operant implications’ (so-construed as of prospective ‘relative-ontological-incompleteness’/relative-ontological-completeness as to human-and-social–expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism); as to a
decadent immediate materialism that will not recognise that the ‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications’ of the physicists or chemists or biologists for instance is what allows for the expectations/anticipations underlying physical engineering/application or chemical engineering/application or biological engineer/application as to generated material productions (as without abstract science contemplation the very imagination of derived technologies will not arise) and along the same lines it can only be of the utmost disappointment to realise that at the very core of academic institutionalised social and philosophical contemplation is the manifestation of a pedantry that doesn’t have or project the lack of the least insight about the historiality/ontological-eventfulness/ontological-aesthetic-tracing/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-{blurring/undermining-of-prospective-totalising-entailing,<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness}, the punctual/immediate temporal advantageousness for eliciting the lowliness of human contemplation consciously or unconsciously prospective human desublimation/disempowerment as inherently validatory of a decadent conception of human self-referencing-syncretising in terms of self-presence/self-constitutedness<in-perspective–epistemic-abnormalcy/preconvergence> of presencing—absolutising-identitive-constitutedness<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>.
existentialising—enframing/imprintedness—as-to-historicity-tracing—in-presencing hyperrealisation/hyperreal-transposition); but then in reality it is herein contended that in the middle to long run such posturing falsehoods are untenable notwithstanding their apparent punctual/immediate impression for the simple reason that veridical knowledge is not built on eliciting human sovereignising beholdening but rather eliciting human ontological-commitment—<implied—self-assuredness-of-ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming—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—deprocripticism-prospective-sublimation}) as to human-subpotency 'fatedness-of-sublimation-over-desublimation to existence-potency—sublimating—
nascence,—disclosed-from-prospective-epistemic-digression in reflecting holographically—
<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process'). At the ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ such a conceptualisation may seem frivolous but then the work/job of doing philosophy and thinking is not for those of ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’; that is why such pettiness-of-minds cannot recognise true work/job when they see it and it is herein contended are better off elsewhere rather than ‘merely hanging to the thread of institutional prescience’ devoid of ‘aptitudinal-substantive-pertinence reflected in a predisposition for totalisingly-disentailing—discretion/whim-of-thought’ that fails prospective human re-ontologisation/omnipotentiality. The above insight provides a relevant backdrop for a truer appreciation of what is entailed by prospective ‘nonpresencing—<perspective—
psychology as ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ (as superseding by such an underlying psychological historiality/ontological-eventfulness/ontological-aesthetic-tracing of notional—self-distantiation—imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing’) all the successive overarching registry-worldviews/dimensions uninstitutionalised-threshold notional—disjointedness of motif-and-apriorising/axiomatising/referencing—psychologism imbued preconverging/dementing—qualia-schema’ naively of their given <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag in their presencing—absolutising-identitive-constitutedness <preconverging—motif-and-apriorising/axiomatising/referencing’—imbuing—existentialising—enframing/imprintedness—(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 <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’) 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
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness ⟩desublimation manifestation devoid of ‘aptitudinal-substantive-pertinence reflected in a predisposition for totalisingly-disentailing—discretion/whim-of-thought’ nowadays is associated with a normalised/stereotyped/selfhelping/feel-good conception of knowledge that by distractive-alignment-to-<reference-of-thought-<of-apriorising/axiomatising/referencing> ‘falsely cultivate the notion that it is engage in-the-very-first-place at the same contemplative pedestal’ with profound knowledge as of the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework (as to when it seemingly ‘affirm to be engaged in analysing’ but grossly blundering about the very requisite basics before even pretending to be truly engaged with such thought as articulated by postmodern thinkers and as so-prodded by monopolising/quasi-monopolising/networking existentialising–frame of public and institutional discursivity as of mere entitlement-and-access and ratings-drivenness bent on side-lining salient and relevant narratives as to technicity/profundity), in a decadent intellectual culture that construe of ‘dumbed-down apathetic publics-of-conquest’ as the true environment for ‘intellectual geniosity as to blandly cultivated popularity’ (rather than in epistemic re-
‘knowledge-notionalisation backdrop of entailing-formative-epistemicity-totalising-in-relative-ontological-completeness’ of knowledge-reification in reflecting ‘historiality/ontological-eventfulness/ontological-aesthetic-tracing’ 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—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—'}
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/fidathruness/supererogating-for-human-intelligibility,— preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) of human embodied-consciousness motif-and-apriorising/axiomatising/referencing-(of— existentialising/contextualising/textualising-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 (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-(blurring/undermining-of-prospective-totalising-entailing—
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-{induced-sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as-historiality-(science/authenticity/nonextrication)-beyond-mere-formulaicity-as-historicity-tracing-(science-ideology/fashionability/distraction)} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness\(^{a}\)-by-reification\(^{b}\)/contemplative-distension\(^{c}\))'. 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-(blurring/undermining-of-prospective-totalising-entailing-, as-to-entailing-<amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness\(^{a}\) of presencing—absolutising-identitive-constitutedness social-vestedness/normativity<-discretely-implied-functionalism> can be veridically undermined/superseded by a ‘corresponding antipodal/diametrical compensatory subontologisation’ (as manifested between the conflicting capitalistic and communistic ideologies), rather than a true aspiration for a most profound prospective ontologisation/re-ontologisation in-of-itself so-implied as of supererogatory-progressivity as to human aporeticism overcoming/unovercoming in enabling prospective sublimating–nascence for human social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating–existentialising–decisionality (even as the practicalities of the political environment inevitably will elicit thresholds of disontologising as to non-ontologising/subontologising conceptualisations); but then just as the natural scientist’s basic research is to ‘open-up’/’throw-up’/’reveal' sublimating avenues for ‘more and more profound
ontologising possibilities for engineering/technical practices’ likewise the genuine social intellectual–function/posture has to be able to ‘open-up’/‘throw-up’/‘reveal’ ‘more and more profound ontologising possibilities/avenues of contemplative sublimating for more and more profound social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating–existentialising–decisionality’ notwithstanding ideological pretenses of mere-formulaicity<-as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising> as to mere-formulaic capitalistic/communist ideological methodologising/mutualising/organising/institutionalising that seem to be utterly immune 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—equality⟩ as to profound dispensing-with-immediacy-for-relative-ontological-completeness—by-reification^2/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^3 social-vestedness/normativity’ stifles the true re-originarily—as-unenframed/unbeholdening/outlier-conceptualisation⟨imbued-postconverging/dialectical-thinking—'projective-insights'/epistemic-projection-in-conflatedness—of-notional—deprocrypticism-prospective-sublimation⟩^4 potential for human prospective aporeticism overcoming/unovercoming. Such a postmodern philosophical anti-ideological stance of ‘nonpresencing<-perspective—ontological-normalcy/postconvergence>
anarchic-growth/anarchisation for re-ontologisation’ (just as is the case with the natural sciences as to ‘prospective scientific sublimating reconstruals of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human-amplituding/formative-epistemicity–totalising–purview-of-construal as of human limited-mentation-capacity-deepening’11 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-
(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness
exercise’) is all about human candidity/candour-capacity for effectively tackling prospective aporeticism over/coming/unovercoming as to profound supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness eliciting of ‘epistemic-growth/disquiet/discomfort-{induced-sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as-historiality-(science/authenticity/nonextrication)-beyond-mere-formulaicity-as-historicity-tracing-(science-ideology/fashionability/distraction}) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness’-by-reification11-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-constitutedness11 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<perspectivontological-normalcy/postconvergence> change in human apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-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-
mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>) in an already prospectively poorly apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-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–existentialising/contextualising/textualising-contiguity )—relation-to-the-world wouldn’t countenance-and-cultivate the true prospect of scientific knowledge requiring a positivism apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-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
arbitrariness/waywardness-of-transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—for-‘aestheticising-re-margining/re-edging/re-acuity—as-postconverging_circumscripive/totalitative-restructuring’)—educing-
(sublimation/desublimation>⟩ with regards to the ‘deprocrypticism—or-preempting—
disjointedness-as-of-reference-of-thought implied ‘relative-ontological-
incompleteness /relative-ontological-completeness⟩

(sublimating—referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative–supererogating—projective/reprojective—aestheticising-re-motif—
and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-
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—{blurring/undermining-of-prospective-
totalising-entailing,—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-
relative-ontological-completeness } 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 explicitied or implicitied 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 intellec tion-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-deepening⁴⁵. 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-supererogation⁷ entailings <amplituding-formative-epistemicity>totalising—in-relative-ontological-completeness⁸ 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—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–⟩{induced-sublimation,–as-from-existence’s—
effusing/ecstatic–inlining–as–historiality–(science/authenticity/nonextrication)-beyond-mere-
formulaicity–as–historicity-tracing–(science-ideology/fashionability/distraction)}⟩ as to
construction-of-the-Self in dispensing-with-immediacy–for-relative-ontological-completeness
by-reification”/contemplative-distension⁵⁸”. 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-existence⁵⁹) a ‘human prospective regressive-shift in
ontological-normalcy/postconvergence conceptualisation’ (so-reflect ed 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-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

(⟨amplituding/formative⟩supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation⟩). This dynamics sums up human ontological-performance

⟨including-virtue-as-ontology⟩ so-underlied de-mentatively/structurally/paradigmatically by human-subpotency ‘fatedness-of-sublimation-over-desublimation to existence-potency ~sublimating–nascence,–disclosed-from-prospective-epistemic-digression in reflecting holographically-⟨conjugatively-and-transfusively⟩ the ontological-contiguity —of-the-human-institutionalisation-process ’ (as to living-development–as-to-personality-development,
institutional-development–as-to-social-function-development and Being-
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)). What then can be
pertinently contemplated from this summary articulation of human ontological-performance
<including-virtue-as-ontology> is potently about understanding/analysing-as-from-the-angle of
such ‘human prospective regressive-shift in ontological-normalcy/postconvergence
conceptualisation’ into ‘epistemic-abnormalcy/preconvergence’ of mere-formulaicity-as-to-
mere-formulaic—methodologising/mutualising/organising/institutionalising> implied prior
secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-
aestheticisation’, so-underlied with regards to ‘social-functioning-and-accordance—as-of–
social-stake-contention-or-confliction imbuing existentialising–frame of
disontologising/ontologising-and-re-ontologising’ (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-{induced-sublimation,-as-from-existence’s—
effusing/ecstatic–inlining-as-historiality-(science/authenticity/nonextrication)-beyond-mere-
formulaicity-as-historicity-tracing-(science-ideology/fashionability/distraction}) as to
construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness
–by-reification”/contemplative-distension”, and as so-undergirded by human ‘self-
reflexive–instigative-eventuating—{as-to-teleological-instigative/incipient–
willing/arbitrariness/waywardness/faith drivenness/supererogating-for-human-intelligibility—
preceding-existence’s-eventuating-sUBLImating-validation/desUBLImating-invalidation}
of
human embodied-consciousness motif-and-apriorising/axiomatising/referencing-(of–
existentiaLising/contextualising/textualising-contiguity )—elicited-incipience-of-
wedded whether as of relatively shallow-supererogation\textsuperscript{97} or relatively profound-supererogation\textsuperscript{97} (as to living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology ) to ‘their given mere-formulaicity-\langle-\text{as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising}\rangle\text{ implied prior secondnatured reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’ for their ‘social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’ so-reflected in their \langle-preconverging–\text{‘motif-and-apriorising/axiomatising/referencing’–imbuing}\rangle-existentialising—enframing/imprintedness\langle-\text{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}\rangle\text{ with their ontological-performance –}\langle\text{-including-virtue-as-ontology}\rangle\text{ so-thresholding between their given ‘second-level as to human-subpotency ascendance driven self-referencing-syncretising human-existential-tautology as to desublimating derivation of intelligibility’ and their given ‘first-level as to existence-potency\textsuperscript{96}–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\textsuperscript{97}—apriorising-psychologism epistemic-projection of mere-formulaicity-\langle-\text{as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising}\rangle’ 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—existentialising/contextualising/textualising-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
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 \(^1\), 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–de-mentating/structuring/paradigming implications of prospective true knowledge in terms of their veridical entailing– <amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness\(^8\)’ without a disontologising disposition. Rather the ‘fundamental ontologising/disontologising confliction’ (as to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–58meaningfulness-and-teleology\(^9\) arises effectively as of ‘a prospective nonpresencing–<perspective–ontological-normalcy/postconvergence> change in knowledge-reification\(^7\) gesturing in maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation’ (as we can appreciate that the state of recurrent-utter-uninstitutionalisation construed of its non-rules—apriorising/axiomatising/referencing–psychologism knowledge disposition in terms of entailing– <amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness\(^8\) but for the prospective base-institutionalisation change in knowledge-reification\(^1\) gesturing for prospective ontologisation/re-ontologisation in maximalising-recomposuring-for-relative-ontological-completeness\(^8\)—unenframed-conceptualisation as to rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism which highlighted the uninstitutionalised-threshold \(^1\) of recurrent-utter-uninstitutionalisation at which point it is of a disontologising disposition of ‘incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation, and this ‘prospective nonpresencing–<perspective–ontological-normalcy/postconvergence> changing in knowledge-reification\(^5\)
existentialising/contextualising/textualising-contiguity — relation-to-the-world
cceptivity/epistemic-reflexivity’ but where prospective ‘nonpresencing-<perspective–
ontological-normalcy/postconvergence> intimates a fundamental variance in knowledge-
reification gesturing as to relative-ontological-incompleteness (‘incrementalism-in-relative-
ontological-incompleteness — enframed-conceptualisation) by relative-ontological-
completeness (maximalising-recomposuring-for-relative-ontological-completeness —
unenframed-conceptualisation), then such a supposed ‘a common knowledge-reification’
gesturing as of apriorising/axiomatising/referencing-(of—
existentialising/contextualising/textualising-contiguity — relation-to-the-world
ceptivity/epistemic-reflexivity’ collapses (as the relative-ontological-completeness implied
maximalising-recomposuring-for-relative-ontological-completeness — unenframed-
conceptualisation reflects a re-originary—as-unenframed/unbeholdening/outlier-
conceptualisation ⟨imbued-postconverging/dialectical-thinking ‘projective-
insights’/‘epistemic-projection-in-conflatedness ‘of-notional—deprocrypticism-prospective-
sublimation⟩). This ‘fundamental ontologising/disontologising confliction’ (as to ‘prospective
nonpresencing-<perspective–ontological-normalcy/postconvergence> changing in
knowledge-reification gesturing for prospective ontologisation/re-ontologisation in
maximalising-recomposuring-for-relative-ontological-completeness — unenframed-
conceptualisation’ implications) very much reflects the Socratic-philosophers
universalising-idealisation ontologising/re-ontologising maximalising-recomposuring-for-
relative-ontological-completeness — unenframed-conceptualisation’ with respect to Ancient-
sophists ‘non-universalising disontologising incrementalism-in-relative-ontological-
incompleteness — enframed-conceptualisation’, budding-positivists ‘positivism/rational-
empiricism ontologising/re-ontologising maximalising-recomposuring-for-relative-
ontological-completeness — unenframed-conceptualisation’ with respect to medieval-
parrhesia—i.e., spontaneity-of-aestheticisation—supererogatory acuity/perspicacity_ASTENESS/edginess/incisiveness underlying dimensionality-of-sublimating \{<amplituding/formative>supererogatory-de-mentativity/epistemic-growth-or-conflatedness/\textit{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness--equalisation}\} as to profound dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{50}/by-reification\textsuperscript{87}/contemplative-distension\textsuperscript{36}. But then the inherent difficulty of the reflexive contemplation projected as of such a prospective deprocripticism 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 \textit{cumulating/recomposuring}-successive registry-worldviews/dimensions superseding of their precedently\textsuperscript{90} presencing—absolutising-identitive-constitutedness\textsuperscript{12} as so-reflecting ‘the human notional-philosophy\textless as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-knowledge-generation-beyond-a-convenient-division-of-labour-conception-of-knowledge\textgreater 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> crossgenerational epistemic-stretching; thus dismissing the ontological-veracity of its
‘desublimating–referenced/registered/decisioned self-presence/self-constitutedness\textsuperscript{13}<in-perspective–epistemic-abnormalcy/preconvergence\textsuperscript{13}>’ and in lieu affirming the implications of such a prospective depocrypticism imaginary rather as to human prospective notional–self-distantiation\textsuperscript{13}<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-conflatedness\textsuperscript{13}/formative–supererogating\textsuperscript{13}<projective/reprojective–aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>. It is exactly this disparity–of-momentousness/magnanimity/scale/magnitude in human intelligibility appraisal as to the scale of ‘multicenturies-long human crossgenerational Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{90} prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’ and ‘conceptualising scale of a human 60-100 years lifespan today as to living-development–as-to-personality-development ’ that induces human existential-extrication-as-of-existential-unthought predisposition manifested in distractive-alignment-to-reference-of-thought\textsuperscript{29}<of-apriorising/axiomatising/referencing>\textsuperscript{29}. Critically, such psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring conception as to maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation is exactly what compensates for this disparity–of-momentousness/magnanimity/scale/magnitude and totalisingly-entails for prospective social aetiologisation/ontological-escalation in contrast to the de-mentative/structural/paradigmatic association of human existential-extrication-as-of-existential-unthought predisposition manifested as to distractive-alignment-to-reference-of-thought\textsuperscript{29}<of-apriorising/axiomatising/referencing>\textsuperscript{29} with incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation imbued dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity\textsuperscript{discretely-implied–}
functionalism>, 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 ‘generalised social <amplituding/formative> wooden-language-{imbued—
temporal–mere-form/virtualities/dereification /akrasiac-drag/denatured/preconverging-or-
dementing—narratives—of-the—reference-of-thought—categorical-
imperatives/axioms/registry-teleology}. In this regards, the idea that the pertinence of
Socratic-philosophers ‘universalising-idealisation ontologising/re-ontologising’ lies in an
equivalence/correspondence relation with Ancient-sophists ‘non-universalising disontologising’
secondnatured social-setup or budding-positivists ‘positivism/rational-empiricism
ontologising/re-ontologising’ lies in an equivalence/correspondence relation with medieval-
scholastics ‘non-positivising disontologising’ secondnatured social-setup or for that matter
postmodern thought ‘nondisjointing totalising-entailing ontologising/re-ontologising as to
a human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-
singularisation—<as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing>’ lies
in an equivalence/correspondence relation with present-day ‘disjointing totalisingly-
disentailing—discretion/whim-of-thought disontologising’ secondnatured social-setup; are
naiveties of human distractive-alignment-to—reference-of-thought—of-
apriorising/axiomatising/referencing—supererogatory–de-mentativity is all about intellectually-and-morally
 superseding its Age as to relative-ontological-completeness —maximalising-recomposuring-
for-relative-ontological-completeness—unenframed-conceptualisation and not subjecting-
itself/succumbing to the relative-ontological-incompleteness —incrementalism-in-relative-
ontological-incompleteness—enframed-conceptualisation of its Age, and as so-inherently
 warranted by existence-potency—sublimating–nascence,—disclosed-from-prospective-

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epistemic-digression prospect for its social-setup epistemic-growth/disquiet/discomfort
(induced-sublimation,-as-from-existence’s—effusing/ecstatic—inlining-as-historiality-
(science/authenticity/nonextrication)-beyond-mere-formulaicity-as-historicity-tracing-(science-
ideology/fashionability/distraction)) as to construction-of-the-Self in dispensing-with-
immediacy-for-relative-ontological-completeness-by-reification /contemplative-
distension). Prospective Being-development/ontological-framework-expansion—as-to-depth-
of-ontologising-development-as-infrastructure-of—meaningfulness-and-

teleology imaginaries as such as to the implied human notional~self-distantiation—<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—<in-perspective—epistemic-abnormalcy/preconvergence> inclinations (even
if that arises incidentally/parenthetically as of the induced secondnatured positive-

opportunism accompanying the intemporal-disposition firstnaturesd 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—

devolving, as so—reflected with human sovereign ‘epistemic-growth/disquiet/discomfort—(induced-sublimation,-

as-from-existence’s—effusing/ecstatic—inlining-as-historiality—
(science/authenticity/nonextrication)-beyond-mere-formulaicity-as-historicity-tracing-(science-
ideology/fashionability/distraction)) as to construction-of-the-Self in dispensing-with-
immediacy-for-relative-ontological-completeness—by-reification /contemplative-distension

(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—(induced-sublimation,-as-from—
existence’s—effusing/ecstatic—inlining-as-historiality-(science/authenticity/nonextrication)-beyond-mere-formulaicity-as-historicity-tracing-(science-ideology/fashionability/distraction))
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\{induced-sublimation,-as-from-existence’s—effusing/ecstatic—
inlining-as-historiality-(science/authenticity/nonextrication)-beyond-mere-formulaicity-as-
historicity-tracing-(science-ideology/fashionability/distraction)} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness\(^7\)-by-reification\(^7\)/contemplative-distension ’) supposedly so-earning intellectual recognition/due; thus paradoxically subjecting the notion of intellectualism to human ‘social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’ which is in want for its prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—\(^5\)^{\text{meaningfulness-and-teleology}} imaginary. The blunt reality of true intellectualism couldn’t be more diametrical as to the fact that the genuine social intellectual–function/posture involves unaccommodating the social-setup’s \(^8\)\{presencing—absolutising-identitive-constitutedness\(^{13}\) social-vestedness/normativity<discretely-implied-functionalism>\} rather than further cultivating its nonsensical, nombrilistic and self-important pretenses/claims of manifest in-effect absolution \(^8\)\{presencing—absolutising-identitive-constitutedness\(^{13}\) \}. As to the modern states penchants of misgovernance, dehumanisation, criminal wars, genocides and hideous activities and as so in association with dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity<discretely-implied-functionalism> and an overall out-of-sight-out-of-mind civil society ‘social-functioning-and-accordance—as-of—social-stake-contention-or-confliction imbu...
disontologising/ontologising-and-re-ontologising’, such a supposedly implied conception of intellectual-and-moral ascendency is nothing but a bogus social-setup’s auto-congratulatory exercise of ‘supposed intellection and morality’ that cannot answer to the inherent preconverging–de-mentating/structuring/paradigming vices-and-impediments/limitations of its Age (let alone prospectively uphold ‘human-decisionality—as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation’ omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality). In the bigger scheme of things as to nonpresencing—epistemic-projection, human social-setups reflecting the respective states of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism and positivism–procrypticism are transcended/superseded exactly because of an incipient/nascent/instigative genuine social intellectual–function/posture ‘sneering’ at them and never as to otherwise ingratiating at them as manifested by the Socrates, Platos, Copernicuses, Galileos, Descartes, Newtons, Leibnizes, Diderots, etc. as so-instigative of the requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring conception as to maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation for prospective social aetiologisation/ontological-escalation (noting that the notion of ‘human prospective notional–self-distantiation—imbued—re-motif–and-re-apriorising/re-axiomatising/re-referencing’ induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-conflatedness /formative–supererogating—projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing—in-perspective—ontological-normalcy/postconvergence’ is about eliciting the sense of fellow human capacity/deferential-capacity to appreciate the inherent soundness of epistemic-growth/disquiet/discomfort—(induced-sublimation,—as-from-existence’s—effusing/ecstatic–inlining-as-historiality—
(science/authenticity/nonextrication)-beyond-mere-formulaicity-as-historicity-tracing-(science-ideology/fashionability/distraction) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness \(\text{by-reification} /\text{contemplative-distension}\) as to the fellow human capacity/deferential-capacity for undergirding ‘self-reflexive-instigative-eventuating\(\langle\text{as-to-teleological-instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,}-\text{preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation}\rangle\) of human embodied-consciousness motif-and-apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity \(\langle\) 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 dementatively/structurally/paradigmatically availing to ‘the fellow human in a direct-capacity or deferential-capacity of human growth/development/maturation’ as to their ontological-good-faith/authenticity\(69\) or ontological-bad-faith/inauthenticity\(64\) 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\(100\)\(-\langle\text{in-existential-extrication-as-of-existential-unthought}\rangle\) bound to lead to the institutionalised pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation–(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-\(\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–in-relative-ontological-completeness}\) \)}}
desublimation and so associated with dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity\(\langle\)discretely-implied-functionalism\(\rangle\) and ‘generalised social \(\langle\)amplituding/formative\(\rangle\) wooden-language\(\langle\)imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing – narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-teleology \(\rangle\); 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 \(\langle\)preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing\(\rangle\)–existentialising—enframing/imprintedness\(\langle\)as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition \(\rangle\) conceptualisation which itself fails the test of standing at a ‘distance as of notional–self-distantiation\(\langle\)imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing\(\rangle\)’ 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\(\langle\) limitations). This disparity–of-momentousness/magnanimity/scale/magnitude underlies the notional–ratio-contiguity/ratiocination de-mentative/structural/paradigmatic implications (as to living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology \(\rangle\) reflecting holographically\(\langle\)conjugatively-and-transfusively\(\rangle\) the ontological-contiguity\(\langle\)—of-the-human-institutionalisation-process \(\rangle\); as so-underlying ‘the \(\langle\)cumulating/recomposuring\(\rangle\) succession of human registry-worldviews/dimensions notional–ratio-contiguity/ratiocination
ontological-performance of including-virtue-as-ontology’ as of amplituding/formative–epistemicity totalising-random-as-impulsive-phenomenal-abstractiveness-of-presencing-in-

‘Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology™ imaginary of individualization’ as to notional—ratio-contiguity/ratiocination of human ontological-
abstractive social contemplations beyond ordinary consideration-and-expectations/anticipations bearing registry-worldview/dimension opening-up consequences’ and ‘psychical-nascency punctual/ presencing—absolutising-identitive-constitutedness epistemic-projection of social contemplations as to secondnatured human endeavours of ordinary consideration-and-expectations/anticipations’. The human psychical-nascency—ideal-type-or-individuation can be construed as a human individuation of in-effect absolution upholding of the ‘social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’ and so consciously or unconsciously whether effectively ontologising or disontologising as to the mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> implications of its<br>
of 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’ but for when prospective effective sublimating–nascence manifests (as to ‘a rootless sourcing/generating of social sublimating–nascence manifestations and their prospective sublimating possibilities’) speaking to ‘a relatively poor abstractive relation with the instigation/incipience of effective sublimating–nascence manifestations and their prospective protracted sublimating possibilities and thus a relatively poor abstractive relation with prospective instigation/incipience of social sublimating–nascence’ as to ‘presencing—absolutising-identitive-constitutedness’


prospective-aporeticism-overcoming/unovercoming’ (in lack of limited-mentation-capacity-deepening’). The ontological-veracity of this ‘human psychical-nascency foremost human conservative disposition’ can be garnered when it comes to the crossgenerational span it has taken the human species (as to its genealogical/archaeological growth/development) to go through the <cumulating/recomposuring>-successive registry-worldviews/dimensions ‘relative-ontological-completeness’
apriorising/axiomatising/referencing-(of–
existentialisng/contextualising/textualising-contiguity )—relation-to-the-world conceptivity/epistemic-reflexivity’ before arriving at our present rational-empiricism/positivising ‘relative-ontological-completeness’
apriorising/axiomatising/referencing-(of–existentialisng/contextualising/textualising-textualising-
contiguity—relation-to-the-world conceptivity/epistemic-reflexivity’, with the possibility of the successive human registry-worldviews/dimensions induced transcendence-and-sublimity/sublimation/supererogatory-de-mentativity from ‘the scarce re-originary-as-unenframed/unbeholding/outlier-conceptualisation{imbued-postconverging/dialectical-thinking -‘projective-insights’/‘epistemic-projection-in-conflatedness ’-of-
positivist ushering our present-day scientific worldview like Newton wasn’t himself ‘freed/liberated’ from the ‘medieval social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality’ as to occultic/alchemic dispositions and further speaking to the fact that it is naïve for the modern-day scientist not to contemplate about how our present-day social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality imbued psychical-nascency’ impacts on the possibility of prospective sublimating–nascence and so more obviously as to a reflex of desublimating science ideology). That said the reality as well points to the fact that the more circumscribed/bounded nature of human nascent-particular/incipient-and-material/technical-sublimations-blinded-to-their-relative-ontological-completeness render them premonitory as to preceding and empowering the possibility for prospective social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating–existentialising–decisionality; as we can appreciate that a Galileo heliocentric budding-positivistic contention with his new telescope demonstration is more naturally-and-potently unsettling/unarguable/disarming by its sublimating rational-empiricism/positivising implications than say an abstractly contemplated contention in that period on the basis that a ‘rational-empiricism/positivising knowledge-reification’ gesturing as to ‘reference-of-thought-devolving’ is the appropriate ‘social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating–existentialising–decisionality’. Psychical-nascency thus speaks to the fact that ‘human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality de-mentatively/structurally/paradigmatically have a potent prospective disontologising psychosomatic grip’ (as of preconverging—motif-and-apriorising/axiomatising/referencing—imbuing—existentialising—enframing/imprintedness—⟨as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩) upon


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—existentialising/contextualising/textualising-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–existentialising/contextualising/textualising-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-conflatedness ’-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—
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–
existentialising/contextualising/textualising-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-conflatedness ’-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’> imbeded
<cumulating/recomposuring–successive registry-worldviews/dimensions ‘relative-ontological-
completeness’ knowledge-reification gesturing as of apriorising/axiomatising/referencing-
a relic/artifactual interpretation of any prospective knowledge is bound to effectively undermine the prospective aporeticism overcoming/unovercoming required for prospective knowledge-reification in the sense that for instance in many ways budding-positivists and their medieval-scholastics counterparts dealt more or less with the same knowledge issues but with medieval-scholasticism ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation in totalisingly-disentailing—discretion/whim-of-thought’ fundamentally stalled/hampered by their non-positivising and undermining the budding-positivism epistemic-projection perspective of ‘positivising supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/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 axiomatic-construct in existentialising/contextualising/textualising-contiguity cannot be construed as of mere conceptual-patterning-{as-devoid-of–existentialising/contextualising/textualising-contiguity ’s-reifying-or-elucidating-of-’prospective-relative-ontological-completeness ’, -rather-enabled–by-a- nonpresencing-divulging-of-momentous- historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism’> say in terms of Mendelian hereditary axiomatic-construct which will utterly undermine the modern-day ‘DNA-driven hereditary supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation as to its postconverging–de-mentating/structuring/paradigming aporeticism overcoming/unovercoming implications’). Whereas a psychical-nascency disposition of
encounter/confrontation with existence’), merely reflects a psychical-nascency
hyperrealisation/hyperreal-transposition that hardly articulates existential prospective
aporeticism overcoming/unovercoming but in many ways consciously or unconsciously
manifesting prospectively ‘cynical and strategic anti-intellectualism stances hanging upon mere
institutional imprimaturing’ and further underlying in many ways the crisis of the humanities
(as to when the humanities are ‘conceptualised as of desublimating beholdening to
presencing—absolutising-identitive-constitutedness’ social-vestedness/normativity
<discretely-implied-functionalism>
hyperrealisation/hyperreal-transposition’ rather
than ‘projecting/reprojecting of sublimating/emancipating nonpresencing-<perspective—
onontological-normalcy/postconvergence>
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-prime movers-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–existentialising/contextualising/textualising-
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—(blurring/undermining-of-prospective-totalising-entailing—as-to-entailing-
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness )
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 ontologising/re-ontologising’ or medieval-
scholasticism ‘non-positivising disontologising’ in the face of budding-positivists
‘positivism/rational-empiricism ontologising/re-ontologising’ or as herein contended present-
day ‘disjointing totalisingly-disentailing—discretion/whim-of-thought disontologising’ in the face of postmodern thought ‘nondisjointing totalising-entailing ontologising/re-ontologising as to human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-
singularisation~<as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing> ’); as so-underlying the sublimating ontological-good-faith/authenticity or desublimating ontological-bad-faith/inauthenticity existentialising–decisionality associated with transversality~<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-
unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing (as to the fact that ‘axiomatic-constructs including the reference-of-thought as grandest-axiomatic-construct are rather of teleological-instigative/incipient—willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility’ preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation). There can be ‘no common logical-basis/logic~<as-to—transversality~<for-sublimating–existential-
eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–motif-and-
<preconverging~‘motif-and-apriorising/axiomatising/referencing’~imbuing~>existentialising—
enframing/imprintedness ~(as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition)”; with the idea of mutual-intelligibility/dialogical-
equivalence~<as-to-psychologismic~apriorising/axiomatising/referencing~(of~
existentialising/contextualising/textualising-contiguity)—conflatedness , ~in-self~
becoming/self-conflatedness /formative–supererogating> secondary-and-operating as to the
‘attained institutionalisation’ allowing for such institutionalised
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument— for—
conceptualisation of human ‘social-functioning-and-accordance—as-of–social-stake-
contention-or-confliction imbuing existentialising—frame of disontologising/ontologising-and-
re-ontologising’ induced aposteriorising/logicising/deriving/intelligising/measuring—
meaningfulness-and-teleology(10). Where the institutionalisation is prospectively put into
question as to prospective uninstitutionalised-threshold(13) disontologising as of prospectively
deficient apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument— for—
conceptualisation such mutual-intelligibility/dialogical-equivalence~<as-to-
psychologismic~apriorising/axiomatising/referencing~(of~
existentialising/contextualising/textualising-contiguity)—conflatedness , ~in-self~
becoming/self-conflatedness /formative–supererogating> breaks down as it is undermined
from prospective ontologising/re-ontologising in re-originary—as-
unenframed/unbeholdening/outlier-conceptualisation~(imbued-postconverging/dialectical-
thinking~‘projective-insights’/~epistemic-projection-in-conflatedness ~’-of–
notional~deprocrypticism-prospective-sublimation) encounter/confrontation with existence
(as to prospectively implied ‘constraining existence—as-sublimating-withdrawal,-elicitings-of-
prospective-supererogation(7) imbuing human ontological-commitment ~<implied—self-
assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality>’ and ‘universal-transparency\textsuperscript{10} –{transparency-of-totalising-entailing-as-to-entailing- <amplitudding/formative– epistemicity>–totalising–in-relative-ontological-completeness } as available-to/elicitable-to the social-functioning-and-accordance—as-of–social-stake-contention-or-confliction conception of any given registry-worldview/dimension <preconverging–’motif-and- apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness–as-to– historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{1}). Along the same lines of angling-of-imaginary implied \textsuperscript{61} nonpresencing–<perspective–ontological-normalcy/postconvergence> is the veracity that epistemicity is veridically as of ontological-normalcy/postconvergence as to human limited-mentation-capacity-deepening\textsuperscript{8} postconverging–de-mentating/structuring/paradigming implications wherein prospective knowledge-reification\textsuperscript{87} gesturing as of sublimating \textsuperscript{4} historiality/ontological-eventfulness\textsuperscript{17}/ontological-aesthetic-tracing–<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 existentialising/contextualising/textualising-contiguity\textsuperscript{9} induced ‘epistemic-growth/disquiet/discomfort–{induced-sublimation–as-from-existence’s—effusing/ecstatic– inlining-as-historiality–(science/authenticity/nonextrication)—beyond-mere-formulaicity-as– historicity-tracing–(science-ideology/fashionability/distraction)} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness –by-reification\textsuperscript{87}/contemplative-distension\textsuperscript{26}’ 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 in-effect absolution exercise of elaboration-as-to-mere-
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 or 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 or 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 imprimaturning 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/subpotentialiation-{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness} tend to construe of institutional stature as a defensive fall-back as to mere-formulaic institutional-imprimaturning and institutional-legalism poorly upholding/perpetuating the veridical knowledge sublimating contemplation behind the institutional formation/creation in-the-very-first-place as so-inceptively instigated as of ‘prior originariness-parrhesia,—as—spontaneity-of-aestheticisation in want for prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation with human limited-mentation-capacity-deepening’ and as so-failing to prospectively relay genuine-knowledge production as rather undergirded as of dimensionality-of-sublimating—{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}). Such an incipient social conception and instigation of prospective genuine-knowledge as to its veridical existential veracity underscored the Socratic-philosophers and their successors development of philosophical schools propounding universalising-idealisation in sublimating self-assuredness-of-ontological-good-faith/authenticity—postconverging–de-mentating/structuring/paradigming—as-being-as-of-existential-reality subverting the Ancient-sophists ‘non-universalising sophistry ontological-bad-faith/inauthenticity—preconverging–de-mentating/structuring/paradigming’, likewise
budding-positivism movements with their correspondences and initiatives in sublimating self-assuredness-of-ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality ultimately led to the subversion of medieval-scholasticism ‘non-positivising scholasticism ontological-bad-faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming ’, and today in many ways the postmodern movement is more potent as to its social dynamics of ‘liberation and emancipation’ (however incipiently crude as to its sublimating self-assuredness-of-ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality) in the face of surreptitious and spurious strategies of anti-intellectual misanalysis, misinformation and complotment as to our modern-day ‘pedantic totalisingly-disentailing—discretion/whim-of-thought ontological-bad-faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming ’. Thus the more centrally defining element of human angling-of-imaginary speaks to human capacity for contemplation of metaphysics-of-absence-\langle implicited-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>\rangle 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-its-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 implicated 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 dementation—(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 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-
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—
existentialising/contextualising/textualising-contiguity)—conflatedness implications on human reference-of-thought as grandest-axiomatic-construct of meaningfulness-and-teleology existentialising—decisionality’ and so let alone the anti-positivistic stances of their medieval-scholasticism distractors imbued prior psychologismic—apriorising/axiomatising/referencing—(of—
existentialising/contextualising/textualising-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 —<including-virtue-as-ontology> of human meaningfulness-and-teleology is rather manifested in existentialising/contextualising/textualising-contiguity induced ‘epistemic-growth/disquiet/discomfort—(induced-sublimation, as-from-existence’s—effusing/ecstatic—
linining-as-historiality—(science/authenticity/nonextrication)—beyond-mere-formulaicity-as—
historicity-tracing-(science-ideology/fashionability/distraction) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{7} by-reification\textsuperscript{7}/contemplative-distension\textsuperscript{7} (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 ‘existentialising/contextualising/textualising-contiguity’\textsuperscript{10} station of relative-ontological-incompleteness\textsuperscript{8} 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 existentialising/contextualising/textualising-contiguity\textsuperscript{9} with human limited-mentation-capacity-deepening\textsuperscript{3} as to ‘relative-ontological-incompleteness\textsuperscript{9}/relative-ontological-completeness\textsuperscript{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>); and so speaking to the overall prolongation of contextualising/existentialising–attendant-ontological-contiguity\textsuperscript{77} rather veridically elicited as from prospective \textsuperscript{77} nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection of ontological-contiguity\textsuperscript{77}. Critically, we can grasp a glimpse of this fundamental psychologismic~apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity —conflatedness\textsuperscript{11} 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–existentialising/contextualising/textualising-contiguity —relation-to-the-world knowledge

prospectively in the relative-ontological-incompleteness psychologically~apriorising/axiomatising/referencing-(of—existentialising/contextualising/textualising-contiguity )—constitutedness’s state of recurrent-utter-uninstitutionalisation, recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism–or–disjointedness-as-of—reference-of-thought?

Critically, as well the answer fundamentally call in question the self-presence/self-constitutedness<br>contemplative capacity as of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism–or–disjointedness-as-of—reference-of-thought respectively in contemplating such prospective psychologically~apriorising/axiomatising/referencing-(of—existentialising/contextualising/textualising-contiguity )—conflatedness’s implications; with the true reality of such a question and its discursivity rather translating/metaphorising as a notion of manifest existentialising/contextualising/textualising-contiguity induced ‘epistemic-growth/disquiet/discomfort-(induced-sublimation,-as-from-existence’s—effusing/ecstatic—inlineing-as-historiality-(science/authenticity/nonextrication)-beyond-mere-formulaicity-as-historicity-tracing-(science-ideology/fashionability/distraction)) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness’by-reification”/contemplative-distension” respectively as towards base-institutionalisation, universalisation, positivism/rational-empiricism and prospective deprocrypticism–or–preempting—disjointedness-as-of—reference-of-thought (thus validating the contention that
reification / contemplative-distension’ as overcoming psychical-nascency; as so-conveyed from the implication of underlying human ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising-frame of disontologising/ontologising-and-re-ontologising’ that ontologising is veridically about ‘expansion of human ontologising possibilities so-construed as aporeticism overcoming/unovercoming’ speaking critically of an exercise of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. This ‘ahistorical-emancipation as to archaeological/deconstructive–conceptualisation of prior/present/prospective human ontologising insight as of ‘nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection of ontological-contiguity’ conceptualisation as to prior/present/prospective epistemic-projection’ contrasts with flawed ‘theoretical conceptualisations of the social as to presencing—absolutising-identitive-constitutedness epistemic-projection devoid of ontological-contiguity conceptualisation as to prior/present/prospective epistemic-projection’ (as the latter puts into question the veracity of this very same notion of ontologising as in the natural sciences with regards to prospective aporeticism overcoming/unovercoming) and is herein construed as manifesting ‘beholdening historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition lacking in the capacity for nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection of ontological-contiguity’. Critically, it can be appreciated that the fundamental dimensionality-of-sublimating ⟨amplituding/formative⟩supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) (undergirding the ‘psychologismic–apriorising/axiomatising/referencing—(of–existentialising/contextualising/textualising-contiguity)—conflatedness implications on human reference-of-thought as grandest-axiomatic-contract of meaningfulness-and-teleology existentialising–decisionality’ of transcendence-and-

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being that the <cumulating/recomposuring>-successive registry-worldviews/dimensions as to the overall ontological-contiguity —of-the-human-institutionalisation-process involve successively induced apriorising/axiomatising/referencing-(of—existentialising/contextualising/textualising-contiguity )—re-originariness/re-origination as of the very same fundamental dimensionality-of-sublimating <<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 the ‘psychologismic—apriorising/axiomatising/referencing-(of—existentialising/contextualising/textualising-contiguity )—conflatedness implications as of the very same fundamental dimensionality-of-sublimating <<amplituding/formative>supererogatory de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation’ in existentialising/contextualising/textualising-contiguity induced ‘epistemic-growth/disquiet/discomfort-(induced-sublimation,-as-from-existence’s—effusing/ecstatic—inlining-as-historiality-(science/authenticity/nonextrication)-beyond-mere-formulaicity-as-historicity-tracing-(science-ideology/fashionability/distraction)) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness —by-reification”/contemplative-distension” instigating the <cumulating/recomposuring>-succession of registry-worldviews/dimensions (as to angling-of-imaginary). In this regards, the very central notion of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> as to postmodern human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> is so-fundamentally underlied
by the very same 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{ (that effectively supersedes/attends-to underlying desublimating human existential-extrication-as-of-existential-unthought). It is effectively the lack of dimensionality-of-sublimating\text{-}\langle \text{amplituding/formative}\rangle_{\text{supererogatory--de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness--equalisation}} \rangle\text{ (so-reflected in the psychologismic-\text{apriorising/axiomatising/referencing-(of-existentialising/contextualising/textualising-contiguity-\text{constitutedness}}\text{ implications of ‘existential-extrication-as-of-existential-unthought downgrading/demoting of human ontological-performance\text{-}\langle \text{including-virtue-as-ontology}\rangle\text{ along beholdening--existentialising-echelons of human \text{presencing—absolutising-identitive-constitutedness}}\text{ social-vestedness/normativity\text{-}\langle \text{discretely-implied-functionalism}\rangle\text{ in human distractive-alignment-to-reference-of-thought-\text{of-apriorising/axiomatising/referencing}}\text{ as to manifest dimensionality-of-desublimating-lack-of}}\text{-}\langle \text{amplituding/formative}\rangle_{\text{supererogatory--de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness--equalisation}} \rangle\text{, that underlies human desublimating ‘beholdening as sovereignising--imbued-subontologisation/subpotentiation’ over the sublimating--nascence of ‘unbeholdening ontologising-depth as to backdrop-of-inherent-immanent-existence’s--sublimation-structure-<of-‘unsurrealistic-as-real’–ontological-normalcy/postconvergence>’ (in the confliction between human psychical-nascency shallow-supererogation\text{ and angling-of-imaginary profound-supererogation}\text{ respectively). As to human conceptivity/epistemic-reflexivity--\langle \text{amplituding/formative--epistemicity}\rangle_{\text{totalising--‘effusing/ecstatic–inlining’}}\text{).}}\text{}}
(hermeneutically/reprojectively/supererogatingly/zeroingly-educing)-as-‘(supererogatory-DEMMENTATIVE-amplituding—as-mental-aestheticising-attuning);
interlay/organicalism/aestheticising-handle‘-(imbued-supererogatory-projective-
arbitrariness/waywardness-of-transversalisation/tandemisation/abstractive-
conjugation/perspectivation/depth—for-‘aestheticising–re-margining/re-edging/re-acuity—
as-postconverging_circumscripitive/totalitative–restructuring’)—educing-
sublimation/desublimation⟩ (driving dementation-(supererogatory-ontological-de-
mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) dynamics), the
‘psychologismic-apriorising/axiomatising/referencing-(of–
existentialising/contextualising/textualising-contiguity )—conflatedness implications of the
fundamental dimensionality-of-sublimating ⟨amplituding/formative>supererogatory-de-
mentativeness/epistem-growth-or-conflatedness/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ in
existentialising/contextualising/textualising-contiguity induced ‘epistemic-
growth/disquiet/discomfort⟨induced-sublimation,-as-from-existence’s—effusing/ecstatic–
inlining-as-historiality–(science/authenticity/nonextrication)-beyond-mere-formulaicity-as-
historicity-tracing–(science-ideology/fashionability/distraction)) 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-recomposing-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”
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


This epistemic projective-equalisation exercise (‘exercise of the epistemic projective-equalisation of human station of \(^{80}\) presencing—absolutising-identitive-constitutedness\(^{13}\) as to
equality of human station of \(^8\) presencing—absolutising-identitive-constitutedness\(^{13}\) as to prospective \(^6\) nonpresencing-\(<\text{perspective–ontological-normalcy/postconvergence}>\) epistemic-projective-equalisation’ allows no room for any human existential-extrication-as-of-existential-unthought supposed conception of knowledge (which necessarily points to deficient human ontological-performance\(^{14}\)-\(<\text{including-virtue-as-ontology}>\)/morality/ethics/etc. but for a naïve conceptualisation lacking in prospective \(^6\) nonpresencing-\(<\text{perspective–ontological-normalcy/postconvergence}>\) epistemic-projection); as so-naively and nombilistically associated with our \(^8\) presencing—absolutising-identitive-constitutedness\(^{13}\) practices of ontologically-flawed ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-or-institutional-or-social sovereign’s service lacking in the underlying conception of epistemic-growth/disquiet/discomfort-\(<\text{induced-sublimation, as-from-existence’s—effusing/ecstatic–inlining-as-historiality-(science/authenticity/nonextrication)-beyond-mere-formulaicity-as-historicity-tracing-(science-ideology/fashionability/distraction)}>\) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness—by-reification\(^{57}\)/contemplative-distension’ which supposedly supersedes the veracity of ‘psychologismic~apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)—conflatedness implications as of the very same fundamental dimensionality-of-sublimating\(^{54}\) \(<\text{amplituding/formative}>\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness } /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}>\) in existentialising/contextualising/textualising-contiguity induced ‘epistemic-growth/disquiet/discomfort-\(<\text{induced-sublimation, as-from-existence’s—effusing/ecstatic–inlining-as-historiality-(science/authenticity/nonextrication)-beyond-mere-formulaicity-as-historicity-tracing-(science-ideology/fashionability/distraction}>\) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness\(^{55}\)-
by-reification /contemplative-distension” (and as so-reflected from a prospective nonpresencing-<perspective–ontological-normaley/postconvergence> epistemic-projection). The latter basically underlines ‘the de-mentative/structural/paradigmatic nonextricatory-existential-preempting-of-existential-unthought historial knowledge-reification gesturings that enabled the attainment of our present-level emancipation/sublimation (so-gleanable as to angling-of-imaginary implied ‘multicenturies-long human crossgenerational Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology prospective transcendence-and-sublimity/sublimation/supererogatory–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 historial 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-{induced-sublimation,-as-from-existence’s—effusing/ecstatic—inlining-as-historiality-(science/authenticity/nonextrication)-beyond-mere-formulaicity-as-historicity-tracing-(science-ideology/fashionability/distraction)} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness—by-reification /contemplative-distension” as so-recurrent along the <cumulating/recomposuring>-succession of registry-worldviews/dimensions) is that
‘referencing any given registry-worldview/dimension in-effect absolution self-conception of ontological-performance\(^7\)-<including-virtue-as-ontology>/morality/ethics/etc. as to its apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)\(^1\)—constitutedness\(^1\) implied incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation’ speaks of a dementative/structural/paradigmatic ontological-deficiency (that cannot account for the possibility of the <cumulating/recomposuring>-succession of registry-worldviews/dimensions as to its projected self-prence/self-constitutedness\(^1\)-<in-perspective–epistemic-abnormalcy/preconvergence\(^7\)> presencing—absolutising-identitive-constitutedness\(^1\)), with such a <cumulating/recomposuring>-succession of registry-worldviews/dimensions arising only as of apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)\(^3\)—confledness\(^5\) implied maximalising-recomposuring-for-relative-ontological-completeness\(^8\)—unenframed-conceptualisation ontological-veracity of nonextricatory-existential-preempting-of-existential-unthought of human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^10\). Hence given human limited-mention-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\(^1\) as to prospective nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic projective-equalisation’), the possibility of human nonextricatory-existential-preempting-of-existential-unthought rather lies in ‘human intemporal-individuation threading/relaying succession of sublimating gesturings’ as of ‘various notional–asceticism\(^1\) implied-and-instigated dispensing-with-immediacy-for-relative-ontological-completeness\(^8\)-by-reification\(^8\)/contemplative-distension\(^9\)’ so-associated with
‘intemporal-prioritisation-of-as-conflatedness\textsuperscript{12}-or-ontological-reprojecting (expounded as ‘intemporal-prioritisation-of- reference-of-thought’–as-conflatedness \textsuperscript{12}-or-ontological-reprojecting emphasising ‘reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{100} as rather about intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence) and in so-parrhesisistically educating ‘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\textsuperscript{100}’). It is critical to note here that such 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{100}presencing—absolutising-identitive-constitutedness\textsuperscript{13} as to prospective \textsuperscript{61}nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic projective-equalisation’) rather lies with manifest ‘psychologismic–apriorising/axiomatising/referencing-(of– existentialising/contextualising/textualising-contiguity)—conflatedness\textsuperscript{11} implications as of the very same fundamental dimensionality-of-sublimating\textsuperscript{11} (<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)’ in existentialising/contextualising/textualising-contiguity\textsuperscript{39} induced ‘epistemic-growth/disquiet/discomfort-<(induced-sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as-historiality-(science/authenticity/nonextrication)-beyond-mere-formulaicity-as-historicity-tracing-(science-ideology/fashionability/distraction)) 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-infrastructural-of–‘meaningfulness-
and-teleology’ 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
(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation)’. Even as the human
psychologismic~apriorising/axiomatising/referencing-(of–
existentialising/contextualising/textualising-contiguity)—constitutedness implications as to
‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ of the self-
presence/self-constitutedness <in-perspective–epistemic-abnormalcy/preconvergence> of
presencing—absolutising-identitive-constitutedness is relatively unsophisticated/narrow-
minded/parochial/of-short-attention-span/susceptible-to-disontologising-gimmickiness-and-
numbing when it comes to projecting/countenancing (as to the ontological-performance
<including-virtue-as-ontology>/morality/ethics/etc. of ‘lifespan existentialising veracity of
conceptualisation’) ‘the veridical psychologismic~apriorising/axiomatising/referencing-(of–
existentialising/contextualising/textualising-contiguity)—conflatedness implications of
nonextricatory-existential-preempting-of-existential-unthought ontological-performance
<including-virtue-as-ontology>/morality/ethics/etc. as to prospective Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of--meaningfulness-and-teleology  aetiologisation/ontological-escalation beyond lifespan mental-projection’, (whereas with the very same requisite sublimating gesturing but rather within the existentialising-frame of any given registry-worldview/dimension  presencing—absolutising-identitive-constitutedness as to its living-development—as-to-personality-development and institutional-development—as-to-social-function-development ‘even as to lifespan existentialising veracity of conceptualisation’ it can be appreciated/gleaned that our base limited-mentation-capacity effectively appreciates the adequacy of cultivation/learning/practice/investment over time in many a concern or domain-of-interest or subject-matter imbued technicity/profundity as to requisite dispensing-with-immediacy-for-relative-ontological-completeness -by-reification /contemplative-distension for appropriately sublimating ontological-performance <-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 <cumulating/recomposing>-successive registry-worldviews/dimensions prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of--meaningfulness-and-teleology is particularly challenging to human limited-mentation-capacity psychologismic~apriorising/axiomatising/referencing-(of--existentialising/contextualising/textualising-contiguity )—conflatedness 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 , 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

\(<\text{including-virtue-as-ontology}>/<\text{morality/ethics/etc.} \> \) (‘in the exercise of epistemic projective-equalisation of human station of presencing—absolutising-identitive-constitutedness as to prospective nonpresencing-<\text{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 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’), fundamentally speaks to ‘the exercise of epistemic projective-equalisation of human station of presencing—absolutising-identitive-constitutedness as to prospective nonpresencing-<\text{perspective–ontological-normalcy/postconvergence}> epistemic projective-equalisation’ as to the attained/achieved underlying ‘veridical ontological-performance of human intelligibility’ (as so-undergirding human institutional-cumulation/institutional-recomposure

\{\text{as-to- historiality/ontological-eventfulness } /\text{ontological-aesthetic-tracing-<\text{perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’}>} \}) ; and so in reflecting the attained/achieved manifest ‘psychologismic-apriorising/axiomatising/referencing-(of—existentialising/contextualising/textualising-contiguity )—conflatedness implications as of the very same fundamental dimensionality-of-sublimating

\{<\text{amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness } /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit–}\n
1536
deliverance/liberation/emancipation from ‘human lifespan extricatory punctuality/immediacy of
depth-of-thought’ as an all-englobing hold of <preconverging–‘motif-and-
apriorising/axiomatising/referencing–imbuing–existentialising—enframing/imprintedness
(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)) when it
comes to prospective nascent-particular/incipient-and-material/technical-sublimations
<blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving>
(backed with effectively constraining existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation77), it is of an altogether different scale projection with regards to
‘prospective human 84 reference-of-thought conception as to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation ’ (in response to the ‘blinded-to-their-
relative-ontological-completeness88–84 reference-of-thought-77 devolving’ of prospective
nascent-particular/incipient-and-material/technical-sublimations<blinded-to-their-relative-
ontological-completeness – reference-of-thought- devolving>) explaining the higher human
existentialising–frame emotional-involvement and associated blurriness of such a more
comprehensive 84 reference-of-thought projection of psychologismic–apriorising/axiomatising/referencing-(of-
existentialising/contextualising/textualising-contiguity )—confalatedness77 (eliciting
institutionalised 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 ) desublimation with its associated dominance/vested-interest-subontologising-
skewed-influence-as-to-social-vestedness/normativity<discretely-implied-functionalism> in
undermining re-originary-as-unenframed/unbeholdening/outlier-conceptualisation{(imbued-
postconverging/dialectical-thinking –‘projective-insights’/‘epistemic-projection-in-
confalatedness 91-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-
existentialising/contextualising/textualising-contiguity)—conflatedness 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-identitivestitutedness as to prospective nonpresencing—perspective—ontological-normalcy/postconvergence> 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—


(<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or—
development and institutional-development–as-to-social-function-development’ given human limited-mentation-capacity (as to the given registry-worldview/dimension institutionalisation-threshold in
presencing—absolutising-identitive-constitutedness
arising as of their less challenging level of ‘psychologismic~apriorising/axiomatising/referencing-(of–
existentialising/contextualising/textualising-contiguity)—conflatedness implications but notionally as of the very same fundamental dimensionality-of-sublimating
(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation)’ in existentialising/contextualising/textualising-contiguity induced
‘epistemic-growth/disquiet/discomfort-(induced-sublimation,-as-from-existence’s—
effusing/ecstatic–inlining-as-historiality-(science/authenticity/nonextrication)-beyond-mere-
formulaicity-as-historicity-tracing-(science-ideology/fashionability/distraction)) as to
construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness
by-reification /contemplative-distension
but that such facileness of human aestheticisation–and–aestheticisation-towards-ontology associated with with human living-
development–as-to-personality-development and institutional-development–as-to-social-
function-development (which rather relies-on/is-propped-by/is-supported-by the priorly induced profound-supererogation
‘exercise of epistemic projective-equalisation of human station of
presencing—absolutising-identitive-constitutedness as to prospective nonpresencing–
ontological-normalcy/postconvergence> epistemic projective-equalisation imbued
psychologismic~apriorising/axiomatising/referencing-(of–}
mind/human-subpotency ‘is inevitably aporetically bound-to/fated-to/unescapeable-from its ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to its existentially manifest disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity\^\textsuperscript{60}—postconverging–de-mentating/structuring/paradigming\^\textsuperscript{70}—or—desublimating-deselectivity-of-ontological-bad-faith/inauthenticity\^\textsuperscript{64}—preconverging–de-mentating/structuring/paradigming ’ (whether of direct-capacity or deferential-capacity as to the possibility for sound/virtuous/veracity-of human ontological-performance\^\textsuperscript{12}—<including-virtue-as-ontology> or human vices-and-impediments\^\textsuperscript{70}) ‘with no room for any human neutral mental-state conception of human ontological-performance ‘<including-virtue-as-ontology>’ as to the reality of the aporeticism overcoming/unovercoming implications of human \^\textsuperscript{69}~postconverging–de-mentating/structuring/paradigming—psychologismic~apriorising/axiomatising/referencing—confatedness or ontological-bad-faith/inauthenticity\^\textsuperscript{64}—preconverging–de-mentating/structuring/paradigming—psychologismic~apriorising/axiomatising/referencing—confatedness; with regards to ‘human ontological-performance’<including-virtue-as-ontology> in the existentialising/contextualising/textualising-contiguity\^\textsuperscript{70} of existentially-instantiated human aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\^\textsuperscript{100}’ as so-underlined with human self-reflexive–instigative-eventuating}(as-to-teleological-
for its veracity/inveracity of ontological-performance

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–de-mentating/structuring/paradigming

imbuéd

psychologismic~apriorising/axiomatising/referencing-(of–
existentialising/contextualising/textualising-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/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩

and so rendering the aspiration for prospective human profound-supererogation

the most central element of ontology/science (beyond mere-formulaicity<as-to-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


is much more than just
drivenness–equalisation) conception of human history’ that can reflect human sublimating

historiality/ontological-eventfulness’/ontological-aesthetic-tracing<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<implicated–nondescript/ignorable–void ’:
as-to-presencing—absolutising-identitive-constitutedness ) epistemic
apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-
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-
infrastructure-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 existentialising/contextualising/textualising-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-originary–as-unenframed/unbeholdening/outlier-conceptualisation{imbued-
postconverging/dialectical-thinking ‘projective-insights’/‘epistemic-projection-in-
conflatedness ’–of-notional–deprocripticism–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 existentialising/contextualising/textualising-contiguity’ of psychoanalytic-

'notional-pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation—\{blurring/undermining-of-prospective-totalising-entailing,
as-to-entailing—\langle amplituding/formative—epistemicity\rangle totalising—in-relative-ontological-
completeness \} as to its human desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition'; as so-reflecting the fact that
thinking/thought/notional-philosophy—\langle as-to-the-veridical-conception-of-philosophy-as-
englobing-all-human-prospective-knowledge-generation-beyond-a-convenient-division-of-
labour-conception-of-knowledge \rangle veridically commences only after a developed sense of
‘\langle nonpresencing—\langle perspective—ontological-normalcy/postconvergence \rangle manifest re-originary—
as-unenframed/unbeholding/outlier-conceptualisation—\{imbued-postconverging/dialectical-
thinking —‘projective-insights’/‘epistemic-projection-in-conflatedness ’—of-
notional—deprocrypticism-prospective-sublimation \rangle transversality—\langle for-sublimating—
existential-eventuating/denouement—of-affirmative-and-unaffirmative—disambiguated—‘motif-
and-apriorising/axiomatising/referencing’ \rangle (as so-immersed notionally in a continuous
existentialising/contextualising/textualising-contiguity of psychoanalytic-
unshackling/memetic-reordering/institutional-recomposing 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), and as underlied by dimensionality-of-sublimating
\langle amplituding/formative—supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation \rangle imbued profound-supererogation as to nonextricatory-existential-
preempting-of-existential-unthought ‘human intemporal-individuation threading/relaying
succession of sublimating gesturings’ as of ‘intemporal-prioritisation-of—reference-of-
thought’—as-conflatedness—or-ontological-reprojecting, and so-implied with regards to ‘the
ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming

imbued psychologismic~apriorising/axiomatising/referencing-(of–
existentialising/contextualising/textualising-contiguity)–conflatednessof the
sublimating–existentialising–decisionality of implicated nascent-particular/incipient-and-
material/technical-sublimations<blinded-to-their-relative-ontological-completeness>
reference-of-thought-devolving> or explicited social-and-institutional-frameworks-of–
referencing/registering/decisioning of humanmeaningfulness-and-teleology (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-
tonologising-development-as-infrastructure-of–meaningfulness-and-teleology). With the
absence of such an implicated/explicated conceptualisation of ‘nonpresencing<<perspective–
ontological-normalcy/postconvergence> manifest re-originary-as-
unenframed/unbeholdening/outlier-conceptualisation<imbued-postconverging/dialectical-
thinking ‘projective-insights’/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
existentialising/contextualising/textualising-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 very hallmark of notional–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) reflected in ‘the ontological-bad-
faith/inauthenticity ~ preconverging–de-mentating/structuring/paradigming ~ imbed
psychologismic~apriorising/axiomatising/referencing-(of-
existentialising/contextualising/textualising-contiguity )—constitutedness~ of
desublimating–existentialising–decisionality as prospectively failing to reflect implicated
nascent-particular/incipient-and-material/technical-sublimations<blinded-to-their-relative-
ontological-completeness – reference-of-thought- devolving> or explicited social-and-
institutional-frameworks-of—referencing/registering/decisioning of human ~meaningfulness-
and-teleology’ (as to living-development–as-to-personality-development, institutional-
development–as-to-social-function-development and Being-development/ontological-
meaningfulness-and-teleology ). Critically, even the claim made (as to ~presencing—
absolutising-identitive-constitutedness social-vestedness/normativity<discretely-implied-
functionalism>) for such psychologismic~apriorising/axiomatising/referencing-(of–
existentialising/contextualising/textualising-contiguity )—constitutedness is veridically in
many ways the manifestation of the failure (as to prospective distractive-alignment-to-
reference-of-thought<of-apriorising/axiomatising/referencing>~) to reflect the 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’ associated with prospective Being-development/ontological-framework-
exansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-
and-teleology~. In the sense that human intelligibility is rather notionally (as to individual-or-
institutional-or-social notional~self-distantiation<imbued—re-motif-and-re-apriorising/re-
axiomatising/re-referencing>) veridically reflected as of
psychologismic~apriorising/axiomatising/referencing-(of–
mentativeness/epistemic-growth-or-conflatedness /transvalutive-
rationalisticing/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)
underlying all human intelligibility that speaks to the more profound-supererogation of human intelligibility. For instance, such ‘residuality’ is conflated in the meaning of say the word seat circumstantially as to four-legged seat, three-legged seat, backless seat, legless seat etc. or even just the recurrent use of a surface as a seat or as purposed as a seat (even if it is technically less convenient for such a sitting purpose but for enhancing the aesthetics of its environment say for instance aesthetically displayed concrete blocks acting both as public seats and public safety compared to another structure not purposed as a seat say for instance a carpeted stairway); and so-implicits that all ‘supposedly constituted’ human words and terms are rather so-conflatable residually as to the driving profound-supererogation of human intelligibility reflected as to psychologismic~apriorising/axiomatising/referencing-(of–
existentialising/contextualising/textualising-contiguity )—conflatedness in epistemic-
totalising ~resubjecting or totalising-entailing–reconstrual. Effectively thus the more profound-supererogation ‘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’ associated with Being-development/ontological-framework-expansion–as-to-depth-of
ontologising-development-as-infrastructure-of–meaningfulness-and-teleology (as to such psychologismic-apriorising/axiomatising/referencing-(of-

and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–onto logical-
normalcy/postconvergence>). The seeming/apparent counterintuition that human intelligibility is necessarily of mutual-intelligibility/dialogical-equivalence <as-to-
psychologismic–apriorising/axiomatising/referencing–(of–
existentialising/contextualising/textualising-contiguity )—conflatedness ,-in-self-
becoming/self-conflatedness /formative–supererogating> rather arises as to the ‘mental-reflex
effect of our collective secondnatured institutionalisation-threshold or any given registry-worldview/dimension collective secondnatured institutionalisation-threshold’ (as so-reflecting registry-worldviews/dimensions ‘self-referencing-syncretising forward-facing postconverging-or-dialectical-thinking–apriorising-psychologism epistemic-projection of mere-formulaicity-
<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising>’ as to their inclination for ‘minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction’ but that will formatively drift into prospective disontologisation over prospective ontologisation/re-ontologisation, as to when such prior mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> is prospectively existentially–
insufficient/inadequate requiring prospective profound-supererogation ) 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-
as herein contended present-day ‘disjointing totalisingly-disentailing—discretion/whim-of-thought disontologising’ in the face of postmodern thought ‘nondisjointing totalising-entailing ontologising/re-ontologising as to human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation’. Fundamentally, the reason for these successive ‘epistemic-break or notional-discontiguity/epistemic-discontiguity−nonpresencing’ lies in the fact that the prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of−meaningfulness-and-teleology so-arising from the knowledge-reification gesturing in prospective ontologising/re-ontologising is being construed as from the prospective disontologising perspective as ‘an existentially constraining hindrance/encumbrance (upon the prior ‘social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’)’ and rather eliciting (consciously or unconsciously) ontological-bad-faith/inauthenticity~preconverging–dementating/structuring/paradigming~; so-reflected as to the fact that such disontologising fails the very first and preceding step for genuine knowledge which is ‘a prior commitment to inherent knowledge above all else’ including above any theoretical/philosophical/thought postures as so-allowing for the full human knowledge-reification potential as to be able to ‘respond in prospective sublimation-over-desublimation upon the availing of relative-ontological-incompleteness’. This insight moreover points out that with regards to the ‘potential for absolute knowledge as to human intellectual-and-moral responsibility implications’ all humans are ‘technically-speaking’ in ontological-bad-faith/inauthenticity~preconverging–de-mentating/structuring/paradigming to the absolute
knowledge so-implied as from nonpresencing-perspective-ontological-normalcy/postconvergence epistemic-projection (as so-reflected from a notional-deprocrypticism nonpresencing-perspective-ontological-normalcy/postconvergence epistemic-projection in a protensive-consciousness ratiocination/ratiocontiguity knowledge-notionalisation construal’ of the ‘<cumulating/recomposuring>-successive registry-worldviews/dimensions specific reference-of-thought preconverging/dementing –qualia-schema’ reflecting their ‘specific prospectively ontologically-flawed nondescript/ignorable–void imbued self-presence/self-constitutedness1 - <in-perspective–epistemic-abnormalcy/preconvergence> specific ontological-bad-faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming’ as so-underlining the manifest specific reference-of-thought preconverging/dementing –qualia-schema>). The saving grace here (with regards to the ‘technically-speaking’ inherent human ontological-bad-faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming implications ‘as to inherent human limited-mentation-capacity induced <amplituding/formative–epistemicity>totalising–thrownness-in-existence’ manifested as to the <cumulating/recomposuring>-successive registry-worldviews/dimensions respective underwhelming levels of ontological-performance –<including-virtue-as-ontology>) when it comes to ‘the potential for absolute knowledge in reflection of human limited-mentation-capacity-deepening potential’ as so-enabling the expansion of human knowledge, is rather the ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming for intemporal-prioritisation-of-reference-of-thought–as-conflatedness -or-ontological-reprojecting (as to when relative-ontological-completeness is-educed–and–avails–and–re-avails); as so-reflected in the cultivation of a prospective openness as to ‘a prior commitment to inherent knowledge above all else’ including above any theoretical/philosophical/thought postures as to be able to ‘respond in prospective sublimation-over-desublimation upon the
educing—and–availing—and–re-availing of relative-ontological-incompleteness⁵⁸’ (as so-underlined by fundamental dimensionality-of-sublimating⁵⁹ ⟨amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluerationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩). It is in this respect for instance that in many ways the Encyclopédists involved even ‘aristocrats’ and socially well-off persons beholden to knowledge/veridicality above and preceding any other allegiances and likewise many a positive revolutionary struggle including civil rights movements, social emancipations, decolonisations, the American civil war, etc. could hardly be envisioned without appreciating human prior commitment to knowledge/veridicality above and preceding any other temporal allegiances along the lines of mere identitive group/gender/class/race/nation/etc. as to intemporal-prioritisation-of-reference-of-thought’–as-conflatedness/–or-ontological-reprojecting (as to when relative-ontological-completeness⁵⁸ is-educed–and–avails–and–re-avails); with such an ontologising construal at the very center in the appreciation of social deconstruction beyond ‘accentuated identitive conceptions’ as of poorly-reflexive and un-recreative dispositions in the circularity of mere presencing—absolutising-identitive-constitutedness¹² purposes turning out to be manifestations of ‘superficial mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to meaningfulness-and-teleology⁹⁰’ (rather than veridically of implicated-and-explicated existentialising/contextualising/textualising-contiguity⁹⁰ induced ‘epistemic-growth/disquiet/discomfort—(induced-sublimation,—as-from-existence’s—effusing/ecstatic—inlining-as-historiality—(science/authenticity/nonextrication)—beyond-mere-formulaicity—as-historicity-tracing—(science-ideology/fashionability/distraction)) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness—by-reification⁷⁷/contemplative-distension⁷⁷’). Notional—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 } manifestation of prospective ontological-bad-
faith/inauthenticity~preconverging—de-mentating/structuring/paradigming~ in the face of
‘constraining existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation
imbuing human ontological-commitment’—<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging—de-mentating/structuring/paradigming—as-being-as-of-
existential-reality’ is more readily associated with ‘social-and-institutional-frameworks-of—
referencing/registering/decisioning existentialising—decisionality’ than ‘nascent-
particular/incipient-and-material/technical-sublimations—blinded-to-their-relative-ontological-
completeness—reference-of-thought—devolving—existentialising—decisionality’ and so with
respect to the former’s less-potently-imbuied and the latter’s more-potently-imbuied
universal-transparency—{transparency-of-totalising-entailing,-as-to-entailing—
<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness } as
available-to/elicitible-to the social-functioning-and-accordance—as-of—social-stake-contention-
or-confliction conception of any given registry-worldview/dimension <preconverging—‘motif-
and-apriorising/axiomatising/referencing’—imbuing—existentialising—enframing/imprintedness—(as-to—
historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition)’. The very fact that the-human/human-mind/human-
subpotency ‘is inevitably aporetically bound-to/fated-to/inescapable-from its ontological-faith-
notion—or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality (as to its existentially
manifest disseminative—sublimating-selectivity-of-ontological-good-
faith/authenticity—postconverging—de-mentating/structuring/paradigming—or—
 desublimating-desselectivity-of-ontological-bad-faith/inauthenticity—preconverging—de—


and notional-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) (especially when it comes to the more difficult/challenging profound-
supererogation\textsuperscript{97} ‘exercise of the epistemic projective-equalisation of human station of
presencing—absolutising-identitive-constitutedness\textsuperscript{113} as to prospective ‘nonpresencing-
<perspective-ontological-normalcy/postconvergence> epistemic projective-equalisation’
associated with Being-development/ontological-framework-expansion—as-to-depth-of-
onologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{100}).
The ‘entailment of prospective knowledge as transversally inducing prior knowledge disentailment’
as so-implied, is effectively what is reflected in the successive ‘epistemic-break or notional-
discontiguity/epistemic-discontiguity\textsuperscript{63}—<shallow-supererogation—of-mentally-
aestheticised-preconverging/dementing—qualia-schema\textsuperscript{19} as to difference-in-nature/difference-
in-apriorising-or-axiomatising-or-referencing’ in the sense that the
<cumulating/recomposuring—successive registry-worldviews/dimensions are ‘successive
Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{100}
psychologismic-apriorising/axiomatising/referencing—(of—
existentialising/contextualising/textualising-contiguity)—conflicatedness\textsuperscript{113}’ as to their implied
existentialising-frame of ‘ontological-good-faith/authenticity—postconverging—dementating/structuring/paradigming’ allowing for their self-reflexive—instigative-eventuating
(as-to-teleological-instigative/incipient—
willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility—
preceding-existence’s—eventuating-sublimating-validation/desublimating-invalidaion) in
completeness). The further insight here is that a notional-pedantising/muddling/formulaic-
hollowing-out—in-subontologisation/subpotentiation—\(\text{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-} \langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–in-}
relative-ontological-completeness\) disontologising construal of prospective knowledge-
reification gesturing as rather as ‘an existentially constraining hindrance/encumbrance (upon
the prior ‘social-functioning-and-accordance—as-of–social-stake-contention-or-confliction
imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’), speaks
to a lack of organic-knowledge as to ‘human profound-supererogation’ imbibing
ownership/staking/purchase’ (as to lack of cultivation of a prospective openness as to ‘a prior
commitment to inherent knowledge above all else’ including above any
theoretical/philosophical/thought postures as to be able to ‘respond in prospective sublimation-
over-desublimation upon the availing of relative-ontological-incompleteness’); and so cannot
be construed as associated veridically with the requisite implicated-and-explicated
existentialising/contextualising/textualising-contiguity induced ‘epistemic-
growth/disquiet/discomfort—\(\text{induced-sublimation, as-from-existence’s—effusing/ecstatic–}
inlining-as-historiality—(science/authenticity/nonextrication)—beyond-mere-formulaicity-as-
historicity-tracing—(science-ideology/fashionability/distraction)) as to construction-of-the-Self
in dispensing-with-immediacy-for-relative-ontological-completeness—by-
reification/contemplative-distension’ associated with prospective knowledge reification.
As it is rather bent to adopt a prospective distractive-alignment-to—reference-of-thought—of-
apriorising/axiomatising/referencing— posturing to such prospective knowledge reification
gesturing associated with a cynicism that is unresponsive to the availing of relative-ontological-
completeness as to dimensionality-of-desublimating-lack-of
\(\langle\text{amplituding/formative–supererogatory—de-mentativeness/epistemie-growth-or-
conflatedness }\rangle\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-}

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prospective existentialising/contextualising/textualising-contiguity\textsuperscript{9} induced knowledge-reification\textsuperscript{7} expansion\textsuperscript{7}); such that the requisite ‘knowledge value as of ‘nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection’ (theoretically/conceptually/operantly articulated herein as ‘<amplituding/formative>disposedness-(as-to-orientation/value-construct/valuation–and–derived-parameterising)’) can be cultivated-and-articulated for ‘knowledge entailment as of ‘nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection’ (theoretically/conceptually/operantly articulated herein as <amplituding/formative>entailment-(as-to-totalising-contiguous/coherent–factuality-of-variability), and so-reflected overall as knowledge <foregrounding—entailment—(postconverging–narrowing-down–sublimation-as-to—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation *-in—reflecting—immanent-ontological-contiguity *;—as-operative-notional—deprocrypticism). The insight here as well is that ‘knowledge carries its very own value’ (as to its prospective ‘nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection) since there is no neutral human mental-state of human ontological-performance\textsuperscript{72} -<including-virtue-as-ontology> but for the appraisal from ‘nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection. This is so-equitably graspable for instance in the patent case of say a God-of-plane or superstitious conception of modern medicine in an animistic social-setup that cannot simply be construed as ‘explained away by a thorough positivistic/rational-empiricism elucidation of how a plane or modern medicine works’ since such an animistic social-setup existentialising–frame is so-thoroughly beholdening to its ‘mystical/spirits conception of things’ going by its ingrained ‘\textsuperscript{19}reference-of-thought specific preconverging/dementing –qualia-schema’ that at best only a constraining is induced (and not a positivistic/rational-empiricism knowledge value as to its prospective ‘nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection) since the animistic

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mindset is bound to fallback/relapse into such a ‘mystical/spirits conception of things’ as it can hardly be expected that the systematicity/entailment of a positivistic/rational-empiricism intelligibility will instantly prevail in the animistic social-setup as adapted knowledge value (‘knowledge value’ so-reflected herein as amplituding/formative-disposedness-{as-to-orientation/value-construct/valuation—and-derived-parameterising}); and this insight is reflected in the crossgenerational underlying psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise of existentialising/contextualising/textualising-contiguity\(^9\) induced ‘epistemic-growth/disquiet/discomfort-{induced-sublimation,-as-from-existence’s—effusing/ecstatic—inlining-as-historiality-(science/authenticity/nonextrication)—beyond-mere-formulaicity-as-historic-tracing-(science-ideology/fashionability/distraction)} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness -by-reification\(^7\)/contemplative-distension\(^6\) (in transversality-{for-sublimating—existential-eventuating/denouement}—of-affirmative-and-unaffirmative—disambiguated—‘motif and-apriorising/axiomatising/referencing’ as to self-becoming/self-conflatedness /formative—supererogating—{projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence}) associated with all prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. It can be garnered from this analysis that once the conception of ‘meaningfulness-and-teleology\(^{10}\) raises up the prospective aporeticism overcoming/unovercoming issue of human ‘social-functioning-and-accordance—as-of—social-stake-contention-or-confliction imbuing existentialising—frame of disontologising/ontologising—and-re-ontologising’ uninstitutionalised-threshold\(^{11}\), the notional—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) ‘pretense of possessing an existentialising–frame of contemplation’ (in
presencing—absolutising-identitive-constitutedness \[88\]) amenable to such a contemplation crumbles/collapses; just as it can be appreciated that the non-universalising, nonpositivising and totalisingly-
disentailing—discretion/whim-of-thought respectively of Ancient-sophists, medieval-
scholasticism and our modern-day disjointedness-as-of-reference-of-thought ‘existentialising–
frames of contemplation’ cannot veridically contemplatively handle the ontological-veracity of
meaningfulness-and-teleology \[13\] respectively as to prospective \[14\] universalising-idealisation,
positivism/rational-empiricism and postmodern \[48\] human-subject-emancipatory-relativism-
driven-recomposing-constructivism-towards-singularisation<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing>. In many ways the reality of
such a notional~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} ‘pretense of possessing an existentialising–frame of contemplation’ is rather about (a conscious or unconscious) elaborate exercise of distractive-alignment-to-
reference-of-thought<-of-apriorising/axiomatising/referencing>\[29\] to the prospective knowledge-
reification\[87\] gesturing (that has to be understood as to its cynical targeting of the ‘human
mental-reflex of self-presence/self-constitutedness’ <-in-perspective–epistemic-
abnormalcy/preconvergence> in \[30\] presencing—absolutising-identitive-constitutedness\[13\] 
social-vestedness/normativity<-discretely-implied-functionalism>’ to misportray and derride
the potential for human crossgenerational psychoanalytic-unshackling/memetic-
reordering/institutional-recomposing exercise of existentialising/contextualising/textualising-
contiguity\[39\] induced ‘epistemic-growth/disquiet/discomfort-\{induced-sublimation,-as-from-
existence’s—effusing/ecstatic–inlining-as-historiality-(science/authenticity/nonextrication)-

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beyond-mere-formulaicity-as-historicity-tracing-(science-ideology/fashionability/distraction)

as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension). Critical to such an insight and as previously emphasised is notional~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) lack of a sense of metaphysics-of-absence—(implicated-epistemic-veracity-of—nonpresencing—<perspective—ontological-normalcy/postconvergence>) (as the more centrally defining element of human angling-of-imaginary) as to a disposition to a conscious or unconscious presencing—absolutising-identitive-constitutedness social-vestedness/normativity—<discretely-implied-functionalism>. For instance, such a nonpresencing—<perspective—ontological-normalcy/postconvergence> epistemic-projection reflected of such a term like metaphoricity herein as to an exercise of ‘opening the human mind’ to projectively see that what the Socrates, Descartes, Kants, Newtons, Leibniz, Pasteurs, Rousseaux, Diderots, Einsteins, Teslas, etc. of the world as to their intellectual-and-moral profound-supererogation are doing tangibly is metaphoricity as to psychologismic—apriorising/axiomatising/referencing—(of-existentialising/contextualising/textualising-contiguity)—conflatedness in ultimately producing prospective sublimating ‘meaningfulness-and-teleology’ (and in this regards there is no vague interpretation associated with the word metaphor as to the fact that the literary/poetic metaphor is the more basic ‘sign-associated conception of metaphor as to aestheticisation’ while the very practice of ‘science is an advancement of the conception of metaphor however implicated in the natural sciences as to aestheticisation-towards-ontology imbued exactifying/precisioning—of-sublimation—as-to-entailing-theoretical,—conceptual-and-operant-implications’ explaining the recurrent
psychologismic~apriorising/axiomatising/referencing-(of-
existentialising/contextualising textualising-contiguity)—conflatedness reflecting science
historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-
normaley/postconvergence-reflected-epistemicity-relativism>). But the possibility to induce blurriness is pedantically taken up in a blurring conception of the ‘literary/poetic metaphor’ as to obfuscate with the literary trope as to what such thinkers like Derrida and Foucault ‘meant or can mean as metaphor’ failing to factor in that their lifetime work is ‘all their metaphor’ they are talking about (as to their eliciting of prospective reflexive as re-originary-as-unenframed/unbeholdening/outlier-conceptualisation⟨imbued-postconverging/dialectical-
thinking-projective-insights/epistemic-projection-in-conflatedness′-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-
normaley/postconvergence-implied-prospective-aporeticism-overcoming/unovercoming⟩). It
is herein contended that such postmodern thinkers like Derrida and Foucault were very well consciously aware of this institutionally engrained distorted thought and motives as reflected in their intellectual demeanour and apprehension within the scope of such institutional ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising-frame of disontologising/ontologising-and-re-ontologising’ (to which threshold of disontologising the textualising herein is not beholdening and effectively makes explicit as part and parcel of prospective knowledge-reification). In many ways it is herein contended that with the appropriate contemplative patience and distance such thought as to their implicated knowledge-reification gesturing is no more difficult to contemplate but for pedantic consciously or unconsciously elicited misanalysis and blurriness. With such pedantic blurriness undergirded by such a ‘statement that certain things are unspeakable’ rather herein
construed as the very hallmark of such institutional disontologising undermining of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity implications because human civilisation/enlightenment/progress is exactly about metaphorising as ‘making unspeakable things speak’ (as tangible like the metaphors of Newton making abstract forces conception to speak, Einstein making spacetime conception speak, Mendel making hereditary characteristics to speak, etc. and in all such cases not only counterintuitive-and-idiosyncratic to their epochal minds but initially also to their instigators very own minds, and just as herein as tangible as to the explicited veracity of the <cumulating/recomposuring>-successive registry-worldviews/dimensions ‘reference-of-thought specific preconverging/dementing’–qualia-schema reflecting their specific prospectively ontologically-flawed nondescript/ignorable–void imbued self-presence/self-constitutedness–<in-perspective–epistemic-abnormalcy/preconvergence’ as from prospective nonpresencing–<perspective–ontological-normalcy/postconvergence> epistemic-projection so-implied as human de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) with regards to as to living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology). This in many ways is rather telling about the nombrilistic presencing—absolutising-identitive-constitutedness of such ‘statement that certain things are unspeakable’ as effectively expliciting by itself the lack of a sense of metaphysics-of-absence–(implicated-epistemic-veracity-of- nonpresencing–<perspective–ontological-normalcy/postconvergence>) conception as to profound ‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications’; and so as to the fact that the issue of history is not about ‘presublimating relic/artifactual–beholdening-constitutedness’ historicity-tracing—in-presencing—
apriorising/axiomatising/referencing’ in the selectivity of prospective knowledge) the relevant aporeticism overcoming/unovercoming problem of prospective knowledge-reification lies with the prompting of the social dynamics of veridical social knowledge percolation-channelling-<in-deferential-formalisation-transference> within the scope of the collective-social human limited-mentation-capacity ‘social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’ (and so in ‘reflection of the prerequisite social-functioning-and-accordance of that collective-social as to human limited-mentation-capacity’ prior to the eliciting of prospective ontologising-and-re-ontologising over prior disontologising, and so as to its prospective existentialising/contextualising/textualising-contiguity induced ‘epistemic-growth/disquiet/discomfort-{induced-sublimation,-as-from-existence’s—effusing/ecstatic—
inlining-as-historiality-(science/authenticity/nonextrication)-beyond-mere-formulaicity-as-historicity-tracing-(science-ideology/fashionability/distraction)} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness -by-reification’/contemplative-distension’). It can be appreciated (as of an anthropological insight) that a positivistic/rational-empiricism mindset encounter with say an animistic social-setup cannot relate to the latter in ‘absolute terms of effectively demonstrable positivistic/rational-empiricism systematicity/entailment of sublimating’ (as it will so-relate to a fellow positivistic/rational-empiricism mindset) as this will induce excessive mental alienation to the ‘point of the positivistic-with-animistic mutualising mental shutdown’. But rather such a relation will be ‘within the scope of the animistic collective-social implications of human limited-mentation-capacity’ (or within the scope of the ‘debarking positivistic community and animistic social-setup shared/mutual collective-social implications of human limited-mentation-capacity’) to integrate prospective positivising ontologising-and-re-ontologising over the animistic social-setup prior nonpositivising disontologising; as to the positivising mindset
re-ontologising’ uninstitutionalised-threshold\textsuperscript{13} that then allows for the possibility of disontologising (as of an ontologically-flawed disontologising desublimating gesturing across the <cumulating/recomposuring>-successive registry-worldviews/dimensions while bound to an in-effect absolution\textsuperscript{80} presencing—absolutising-identitive-constitutedness\textsuperscript{13} that conveniently stymies the conception of human re-rationalising and so-explaining why it-cannot-account,-nor-is-it-interested-in-accounting-for the ‘full experiment/experientiality that is the human social-emanance’ herein construed as to the overall ontological-contiguity —of-the-human-institutionalisation-process\textsuperscript{68} as reflecting the ‘substantive existentialising/contextualising/textualising-contiguity\textsuperscript{79} hermeneutically/reprojectively/supererogately/zeroingly cumulated/recomposured abstract-tissue-of–social-emanance’). In this respect human consciousness protensivity (in reflection of the ‘full experiment/experientiality that is the human social-emanance’ herein reflected as to the overall ontological-contiguity —of-the-human-institutionalisation-process) can only be definedly underlied by the ‘exercise of the epistemic projective-equalisation of human station of presencing—absolutising-identitive-constitutedness\textsuperscript{13} as to prospective nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic projective-equalisation’ of notional-philosophy—<as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-knowledge-generation-beyond-a-convenient-division-of-labour-conception-of-knowledge>; otherwise the resultant conception of the-human/humanity can only be a false conception that is incidental to any given station-of/epochal presencing—absolutising-identitive-constitutedness\textsuperscript{13} notwithstanding its very own appraisal of its ‘human limited-mentation-capacity implications of apriorising/axiomatising/referencing as to its prospectively disontologising ontological-performance\textsuperscript{72}—<including-virtue-as-ontology>’ to then go on to articulate an in-effect absolution conception that fails to factor in the ‘residuality’ of its limited-mentation-capacity implications of disontologising ‘which so-validates a relativism
ontologising conceptualisation as veridically accounting for the residuality of human limited-
mentation-capacity’ (divulging a convenient technically-speaking ontological-bad-
faith/inauthenticity~preconverging-de-mentating/structuring/paradigming that can hardly be 
qualified as prospective ontology-aspiring since its veridical de-
mentative/structural/paradigmatic relation to prospective 
sublimation/transcendence/emancipation is of the very same dimensionality-of-desublimating-
lack-of

that may just as well justify prior

presencing—absolutising-
identitive-constitutedness incidental station-of/epochal in-effect absolution as to prior 
desublimation/non-transcendence/non-emancipation and in-effect speaks to the 
notional–distractive-alignment-to—reference-of-thought—of-

apriorising/axiomatising/referencing to the overall ontological-contiguity—of-the-human-
institutionalisation-process). By ‘remaining-blind/not-seeing the ontologising-drive of the 
successive human registry-worldviews/dimensions’ reflected in the ‘full 
experiment/experientiality that is the human social-emanance’ (with the ontologising-drive 
enabled as of dimensionality-of-sublimating

as to ‘profound-suprerogation elicited cumulating/recomposuring of successive reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’),

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

conveniently projects futurally ‘a representation of the-human/humanity which potential is
supposedly only as veridical as to the mortal’s conveniently mortal threshold of existential-extrication-as-of-existential-unthought’. In other words, the notional-philosophy-as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-knowledge-generation-beyond-a-convenient-division-of-labour-conception-of-knowledge exercise can thus be construed as rather involved in ‘human existential re-creativity’ with regards to the incipient reality of a human de-mentative/structural/paradigmatic dualising of notional-firstnaturedness—temporal-to-intemporal-dispositions-so-construed-as-from-perspective-ontological-normalcy/postconvergence as to shallow-supererogation to profound-supererogation threshold of constraining sublimation over desublimation. Such a ‘human existential re-creativity’ of prospective ontologising-and-re-ontologising possibilities (reflecting the full human ontologising-drive scope as to 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’) necessarily has to address what is herein construed as ‘fundamental taboo against prospective ontologising-and-re-ontologising’ (underlying any human registry-worldviews/dimensions ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising-frame of disontologising/ontologising-and-re-ontologising’ uninstitutionalised-threshold) so-involving: the fact that prospective ontologising-and-re-ontologising (as to prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology) necessarily implies ‘a prospective nonpresencing<perspective-ontological-normalcy/postconvergence> change in knowledge-reification gesturing as to educed psychologismic-apriorising/axiomatising/referencing-(of-existentialising/contextualising/textualising-contiguity)— conflatedness’ that is in many ways inherently ‘problematic/troublemaking/challenging and disentailing’ to any given
presencing—absolutising-identitive-constitutedness\(^1\) social-vestedness/normativity\(^\|\) and its prior knowledge-reification\(^{87}\) gesturing; and in another respect such a prospective ontologising knowledge-reification\(^{87}\) gesturing implication of an ‘epistemic-break or notional-discontiguity/epistemic-discontiguity’ \(<\text{shallow-}
\text{supererogation} -\text{of-mentally-aestheticised-preconverging/dementing} -\text{qualia-schema}>\) as to difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing\(^{13}\) inevitably lays a claim to the prior knowledge-reification gesturing prospective ‘epistemic-decadence’ or teleological-decadence-\(<\text{-in-dimensionality-of-desublimating-lack-of} -\)\(^{87}\)\(^{87}\) prospectively (given its psychologismic~apriorising/axiomatising/referencing-(of– existentialising/contextualising/textualising-contiguity)—constitutedness\(^{13}\)) the requisite profound-supererogation\(^{87}\) associated with the prospective knowledge-reification\(^{87}\) gesturing has-failed/is-failing prospectively (given its ontological-bad-faith/inauthenticity~preconverging–de-mentating/structuring/paradigming\(^5\) as to when manifest relative-ontological-completeness\(^3\) is-educed–and–avails–and–re-avails’ (so-construed as being in epistemic-decadence with respect to prospective \(\)nonpresencing-\(<\text{perspective–ontological-normalcy/postconvergence}>\text{epistemic-projection of ‘knowledge value’ so-reflected herein as ‘}\<\text{amplituding/formative}>\text{disposedness-}\(<\text{as-to-orientation/value-construct/valuation–and–derived-parameterising}>\)’ for \<\text{amplituding/formative}>\text{entailment-}\(<\text{as-to-totalising-}\)
contiguous/coherent–factuality-of-variability), and so-reflecte...-as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-reflecting-‘immanent-ontological-contiguity ’;–as-operative-notional~deprocrypticism), as to
the critical fact that prospective knowledge-reification gesturing educed sublimating/transcendence/emancipation cannot be construed as of the psychologismic~apriorising/axiomatising/referencing-(of-
existentialising/contextualising/textualising-contiguity )—constitutedness implied
incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation of the prior knowledge-reification gesturing (as this is bound to merely induce more and more of a complexification of the latter as so-reflected in our modern-day procrypticism—or-disjointedness-as-of reference-of-thought totalisingly-disentailing—discretion/whim-of-thought increasingly underlied with dynamic, sophisticated and networking institutionalised 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 such complexification rendering the possibility for prospective sublimation/transcendence/emancipation rather tedious as to the requisite ‘crusading relation to prospective knowledge’ for its aporeticism overcoming/unovercoming; also besides the prior knowledge-reification gesturing disentailing and complexification elements of the ‘fundamental taboo against prospective ontologising-and-re-ontologising’, the third element has to do with the de-mentative/structural/paradigmatic implication of ‘what is the-human/humanity’ with regards to the possibility for prospective ontologising-and-re-ontologising as only the de-mentative/structural/paradigmatic reflection of human destructuring-threshold-(uninstitutionalised-threshold /presublimating–desublimating-
underlying the reality of both a human institutionalisation-threshold and a human uninstitutionalised-threshold in further reflecting the successive registry-worldviews/dimensions as to the overall ontological-contiguity —of-the-human-institutionalisation-process with the further ontological-veracity herein that the human/humanity can be defined at its barest as to transversality—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ as there is notionally no ontologically-coherent possibility for the-human/humanity otherwise; and finally the ‘fundamental taboo against prospective ontologising-and-re-ontologising’ element lies in the very non-scalarity/beholding-as-to-what-has-gone-before—aesthetically-de-dentates/structures/paradigms-distortedly—the-possibility-for-the-later-ontologisation of the ‘full incipient supererogating breadth of human intelligibility transmutation’ underlying human aestheticisation—and—aestheticisation-towards-ontology (as to living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology ) and so (with the implication that a central and potent force of human ontologising-and-re-ontologising so-reflected in the overall ontological-contiguity —of-the-human-institutionalisation-process rather lied with the possibility for human cultural diffusion given the human limited-mentation-capacity problem of aestheticisation—beholding-out-of—bechancing/taxingness-of-originariness) and this insight prospectively raises the issue as it is herein contended of the under-utilisation of human aestheticisation—and—aestheticisation-towards-ontology potential with regards to our modern-day presencing—absolutising-identitive-constitutedness social-vestedness/normativity—discretely-implied-functionalism institutional and social preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing—existentialising—
enframing/imprintedness-{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}, and we can further appreciate abstractly (as to the full 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) as herein contended that ‘our very recurrent subconscious-level infused/imparted aestheticisation motifs’ as to the possibilities for aestheticisation–and–aestheticisation-towards-ontology are even more radically beyond our passive or active contemplation as to our consciously developed human intelligibility and purposes imbued non-scalarity/beholdening-{as-to-what-has-gone-before-aesthetically-de-dementates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>. This ‘human existentialising–decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ effectively underlies the inherent existentialising–decisionality of underpinning–suprasocial-construct as to underlying socio-econo-political subontologisation/ideology-over-ontology whether technocratic, capitalistic or communist; as to the fact that in many ways ‘the very existentialising–realness of such abstract notions as to their nondisjointing tends to be <amplituding/formative–epistemicity>totalisingly~absent/vague, relative/qualified and ephemeral/fleeting’ with the underpinning–suprasocial-construct more fruitfully identifiable/construable as to its ‘underlying social dynamics of <presencing—absolutising-identitive-constitutedness social-vestedness/normativity<discretely-implied-functionalism>’ that-drives/is-behind such subontologisation/ideology-over-ontology disjointing abstract notions as technocratic, capitalistic or communist which are rather ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ (as can be more vividly be observed in moments of crisis when such ‘underlying social dynamics of presencing—absolutising-identitive-constitutedness social-vestedness/normativity<discretely-implied-
manifest themselves as supersedes 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\(^8\))–presublimation-construct–of–meaningfulness-and-teleology\(^9\) desublimating–existentialising–decisionality) that goes on to ‘surreptitiously/subconsciously distract-from/drown/dilute/enframe the possibility for prospective incisive and diligent ontological-veracity sublimation/emancipation analysis of any such underpinning–suprasocial-construct defining catchmenting-by-rejection of value and value-possibilities’ as to the underlying manifestations of presencing—absolutising-identitive-constitutedness social-vestedness/normativity\(<\text{discretely-implied-functionalism}>\) (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\(>\) meaningfullness-and-teleology\(>\) that can arise outside the underpinning–suprasocial-construct\(<\text{preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing}>\)-existentialising—enframing/imprintedness\(<\text{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}>\) as putting into question the very ontological-veracity.
of the subontologisation/ideology-over-ontology ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ (as the underpinning–suprasocial-construct becomes an enclosing/hemming-in religiosity inculcated as defining the very notional/epistemic framework of human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology and so consciously/unconsciously as supposedly superseding pure-ontology) as we can appreciate that the very supposedly abstract notions of say social-science or economics-science or political-science do not actually socially exist in their ‘abstract semantic sense’ but are ‘already pragmatically deferring into the religiososity of the underpinning–suprasocial-construct catchmenting-by-rejection of value and value-possibilities’, such that in effect all thought gravitates around the religiososity whether critical or praising as to the

<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness ⟨as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩ of the religiososity with the idea of an altogether incisive and diligent engagement as to socio-econo-political re-originary—as-unenframed/unbeholdening/outlier-conceptualisation ⟨imbued-postconverging/dialectical-thinking~‘projective-insights’/‘epistemic-projection-in-conflatedness’~of-notional–deprocrypticism-prospective-sublimation⟩ rather of overt-and-covert taboo status thus in many ways ripping away from the human the possibility to reproject originarily for ‘human-decisionality~<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality. In this respect, the possibility of critical pure-ontology is rather underlied as of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility ~(imbued-and-

In summary, ‘human existentialising–decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ underscores how human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality are prone to presencing—absolutising-identitive-constitutedness (and so as of overall social and institutional existentialising–decisionality implications as to the very notional/epistemic framework of living-development—as-to-personality-development, institutional-development—as-to-social-
devolving) to imply the need for their very own prospectively induced sublimation as to
teleology comprehensiveness of prospective sublimating–nascence’ (over relative-
The emphasis here lies with the fact that while nascent-particular/incipient-and-
material/technical-sublimations-<blinded-to-their-relative-ontological-completeness >
reference-of-thought–devolving> (as to ‘unbeholding sublimating–nascence ontologising-
depth of the full-potency of existence’ existentialising–decisionality) come with ‘universal-
transparency–(transparency-of-totalising-entailing–as-to-entailing–<amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness ) of sublimating–nascence’
eliciting human positive-opportunism integration secondnatured-institutionalisation, this
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ) of sublimating–nascence’ eliciting human positive-opportunism integration secondnatured-institutionalisation does not-directly/not-immediately permeate prospective social-and-
institutional-frameworks-of—referencing/registering/decisioning (in relation to the nascent-
particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-
completeness – reference-of-thought–devolving>) as to inducing the ‘universal-
transparency–(transparency-of-totalising-entailing–as-to-entailing–<amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness ) of ‘unbeholding sublimating–
nascence ontologising-depth of the full-potency of existence’ thus in many ways eliciting
presencing—absolutising-identitive-constitutedness social-vestedness/normativity <discretely-implied-functionalism> interpretations of nascent-particular/incipient-and-
material/technical-sublimations-<blinded-to-their-relative-ontological-completeness >
reference-of-thought–devolving> (so-associated with social and intellectual pedantic
re—originarily—as—
unenframed/unbeholding/outlier-conceptualisation-{imbuendo-postconverging/dialectical-
thinking -‘projective-insights’/epistemic-projection-in-conflatedness ‘-of-
notional–deprocrypticism-prospective-sublimation} as so-underlying human-subpotency
‘fatedness-of-sublimation-over-desublimation, to existence-potency ~sublimating–nascence,-
disclosed-from-prospective-epistemic-digression (in reflecting holographically,<conjugatively-
and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process ),
as from human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming ,—over–
desublimating–deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-
mentating/structuring/paradigming ‘; as to the fact that any such underpinning–suprasocial-
construct ‘beholding as sovereignising–imbued-subontologisation/subpotentiation’
existentialising–decisionality actually speak of a limitative-artifice-of-human-
imaginary/metaphysical-conceptualisation beneath which in effect supererogatory–
progressivity (however the ‘shallow-supererogation’ of supererogatory–progressivity)
‘unbeholding sublimating–nascence ontologising-depth of the full-potency of existence’
existentialising–decisionality is notionally operating but rather operating as to the enframing of
that underpinning–suprasocial-construct ‘beholding as sovereignising–imbued-
subontologisation/subpotentiation’ (as reflecting the reality of human ‘shallow-supererogation’
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-<perspectival-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
instance the social atrophying associated with the Great Depression rather elicited statal supererogatory–progressivity extending into the postwar era of sociopolitical and socioeconomic value renewal that can hardly be qualified as of capitalistic instigation in the pure sense of the word and in many ways the technocracy developed and resourced in the postwar years and the associated scientific and technical advancement especially in the face of the Cold War in many ways speak to an underlying supererogatory–progressivity on which waves the capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ rode as so-reflected by Eisenhower cautioning about the U.S. militaro-industrial complex potential sycophantic exploitation of such overall national supererogatory–progressivity and further reflected as to the accruing of national technical and scientific dividends incommensurably to private capitalistic actors. Furthermore, moments of national socio-economic crises as to such capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ have always been critically involved with recouping and reallocating resources and means for ‘a poorly self-sustaining capitalistic model of social ascendancy with respect to public externalities, taxation and public debt’ as such a capitalistic model increasingly developed in later years into a de-mentative/structural/paradigmatic parasitising renting economic model associated with the explosion of financialisation especially as it substitutes/arrogates the social capacity to instigate formative supererogatory–progressivity initiatives (as it can now be appreciated that in many ways much of the postwar economy arose as of strong public and local governance directed investment in public infrastructure, housing and property which supererogatory–progressivity in many ways is now capitalistically substituted/arrogated rather as of a short-term renting-model that thrives upon creating winners and losers as to asset inflation strategy for skewed value-extraction). In a critical respect all the creative social supererogatory–progressivity after the postwar years is now reduced in terms of public mitigation of the deleterious fallouts from
the capitalistic model all other social supererogatory–progressivity possibilities are now effectively assumed to lie with propping up a poorly self-sustaining capitalistic model (with respect to public subventions, bailouts, taxbreaks) and so notwithstanding the massive financial gains and transfers to tax havens as to a global economy of contrasting rising wealth disparity with the supererogatory–progressivity for individual and social creative initiatives construed as lying in a labour subsistence surrendering to whatever modest possibilities such capitalistic model makes available as supposedly an absolutely determining construct of human supererogatory–progressivity possibilities (while overlooking the reality of its manifest renting parasitising of social value and value possibilities). This in effect speaks to ‘a renting and skewed value-extraction capitalistic colonising of the social capacity for supererogatory–progressivity’ as to imply that the social capacity for initiative can only be logged/cultured into the expropriating/estranging/constraining/limiting capitalistic model and so-reflected as of a globalised framework of totalising-entailing interlocking corporate interests and corporate weltering that in effect critically and implicitly dictates to states (as of the subtle threat of runaway financial and economic disaster and/or state political-economy retrogradation for non-compliance) the very possibility for their full-capacity for supererogatory–progressivity while being well aloof of the public accounting that political actors running states have to fulfill thus speaking to a most fundamental globalised capitalistic induced democratic-deficit while relatively disempowered governments are left to pick-up-the-pieces (while de-mentatively/structurally/paradigmatically hemmed-in by the clerical counsels championing the capitalistic model) as to the blindness/sightlessness of a general public backlash (directed to media-driven impressionable narratives rather than to the protracted implications of the roguish capitalistic model), and so as to the more critical de-mentative/structural/paradigmatic international capitalistic system usurpation and undermining of the possibility for social supererogatory–progressivity and rendering democratic processes circularly unsatisfactory with
the electorate increasingly resorting to protest and anti-incumbent votes. In many ways thus the supererogatory–progressivity potential of the global economy presents more opportunities than the capitalistic model arrogatingly seem to imply as in many ways it can be argued that as of individual and social supererogatory–progressivity much of ‘vocational rationale’, ‘vocational skills’, ‘vocational economic models’ and ‘vocational creativity’ underlying the capitalistic model can perfectly thrive without capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’; and so as to the fact that the very notion of capitalistic enterprising across the world takes various shapes and forms wherein ‘the more doctrinaire skewed value-extraction and market distorting models’ ride-the-wave of profound value creation activities (often of poorly compensated supererogatory–progressivity) and in many ways undermining the inclination for profound value creation as to the shortcut for short-term returns. This capitalistic model of skewed value-extraction undermines the possibility of overall human supererogatory–progressivity as to when in the contest between optimal-resource-allocation for value-creation as to the requisite creativity for individuals and social supererogatory–progressivity and skewed value-extraction eventually reflects poorly self-sustaining capitalistic model (but for mechanisms of external and foreign relocations exploiting the externalities investments in education and infrastructure of second and third world countries) but still posing the question as to how skewed value-extraction can dementatively/structurally/paradigmatically address in the long-run issues of requisite social and public investment as a requisite for a theoretically self-sustaining economic model (not critically driven and supported by the supererogatory–progressivity prioritisation of local or foreign state) as ‘arrogating public supererogatory–progressivity at the exclusion of overall social and resourcefulness/ingenious possibilities’. Interestingly, the more explicit manifestation of supererogatory–progressivity as underlying any given underpinning–suprasocial-construct is most obvious today with the Chinese economic revolution as to the
creative impetus driving its overall socioeconomic transformation. Here again it is fair to say just like with the Japanese and South Korean economic revolutions (given their more uniform and deferential populations) there is a whole directedness here (beyond just a purist capitalism model especially of a renting and skewed value-extraction capitalistic model) and so as to ‘country supererogatory–progressivity directed whole socioeconomic transformation project’, and in many ways the capacity for the Chinese to now begin to invest abroad lies with this relatively healthy supererogatory–progressivity conception/model less betrothed to short-term skewed value-extraction poorly capable of fulfilling the necessary externalities investment to thrive in weaker developing markets (in contrast to the long-term resource-allocation needed to make such markets stable and sustainable). But then in reality when push-came-to-shove the fact is that the postwar history of all modern developed governments was hardly about their naïve subjection to a purist capitalistic model to rebuild themselves as in reality their redevelopment involved initial and massive public-driven investments in association with already matured nation-building human resource as to the reality of their supererogatory–progressivity national development programmes (especially as in the middle of the 20th century international trade accounted for just a small part of economic growth) and it is this that purportedly then gave way in later years to a the rising capitalistic model associated with privatisations and private equitisation; and this supererogatory–progressivity model applied in the postwar governments of Western Europe, the United States as well as China, Japan and South Korea as to their initial economic redevelopment. Paradoxically one of the most deleterious postwar economic policy stances advanced with respect to many a third world country as to the prodding of international economic organisations and as ‘abstractly and vaguely theorised’ by capitalist economists was the advocacy of nation-building in the third world following their postwar independence on the basis of the purist capitalistic model, thus leading in many ways to perpetuating the dependence of these nations on these international
economic organisations as having to submit to the capitalistic ‘shallow-supererogation’ of supererogatory–progressivity’ as so-associated with debt servitude and de-mentative/structural/paradigmatic adjustment programmes. The fact then is that the only nations in the postwar years that ‘truly experienced anything closed to the pure capitalistic economic model as devoid of any national supererogatory–progressivity investment-drive and social programmes mitigation for the consequences of the capitalistic model’ are in many ways third world countries of limited human and natural resources to be capable of instigating national supererogatory–progressivity with respect to their incipiently disadvantageous circumstances (especially compounded by their limited nation-building human resources) and this in many ways accounts for their high and relatively inefficient and subsistence informal sectors as to the relative inability of state resources to construct profound and sustainable projects of socioeconomic development (and even then when given the chance with the little means available as of a natural intuition they recoursed essentially to supererogatory–progressivity initiatives like education and basic infrastructural capacities that will hardly pass the test of a true profit-driven and value-extraction capitalistic model), and more critically so as to their more profound interests in social stability in the very first place which can only arise as from a basic level of social wellbeing of their populations before even practically utterly appropriating any such abstract capitalistic model rationale (which in many ways actually served to induce a skewed logic on the basis of which natural resources exploiting corporations from developed countries exploit third world natural resources on unfair shallow-supererogation economic terms) and as the short-termism of such a capitalistic model can hardly contribute to inducing the requisite political stability for sustained economic progress (with the capitalistic model as to its self-serving requirement rather warranting the requisite externalities possibilities for its thriving to be established beforehand). The more abstract rationale here (as to ‘human-decisionality-as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation>
omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality) is to reflect the reality today of underlying human supererogatory–progressivity as to the incipient reality that human family, communal, clanic and national communities cannot truly operate on the totalising-entailing basis of a purist capitalistic model of social organisation (as to the very risk of undermining social organisation as reflected in the relative prioritisation of national education and basic public facilities in the post-independence years in many Third world countries) with such a purist conception rather reflected as to capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ in a rather comprehensively developed framework/mechanism of value-allocation and value-extraction necessarily underlied notionally by a basic level of supererogatory–progressivity allow for the ‘delusion/sleight projected about a purist conception of capitalism’ (serving rather the more veridical and underlying self-serving ‘dominance/vested-interest—drivenness—as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,—as-inducing-prospective-threshold-of-institutional-and-social-desublimation> of ‘presencing—absolutising-identitive-constitutedness’ social-vestedness/normativity–<discretely-implied-functionalism>). Further the capitalistic model as to its fabrication of winners and losers given its ‘all englobing critical delimiting/catchmenting of human supererogatory–progressivity possibilities’ increasingly brings peoples at loggerheads across races, classes, regions and nations with the implication that since it is centrally/critically defining as to the modern-day statal conception of social supererogatory–progressivity possibilities, there must necessarily be losers and winners with no creative supererogatory–progressivity beyond this dilemma; thus as to the fact that there can’t be a profound humanity-level creative supererogatory–progressivity as well as decolonised–capitalistic-by-statal supererogatory–progressivity so-construed as ‘anarchical individual and social supererogatory–progressivity’. Such a representation as herein
articulated of the truer supererogatory–progressivity (however the ‘shallow-supererogation’ of supererogatory–progressivity’) beneath the capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ is hardly reflected today as to ‘hardened narratives of an absolutising pure capitalistic model’ as mirroring the very ruthlessness associated with the renting and skewed value-extraction capitalistic model (as so-enculturated socially and mediatically as to presencing—absolutising-identitive-constitutedness 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—as to underlying, ontological-commitment—an implied—self-assuredness-of-ontological-good–faith/authenticity ~postconverging–de-mentating/structuring/paradigming—as-being-as-of–existential-reality as to the overall ontological-contiguity—of-the-human-institutionalisation-process provides the requisite basis for prospective human ontological-performance—including-virtue-as-ontology convergence towards ‘scalarity/immanence of existence’s ontological-normalcy/postconvergence’, and so as to the fact that prospective notional–deprocrypticism registry-worldview/dimension as of its superseding/transcending conception (beyond ‘social-construct amplituding/formative–epistemicity’ totalising/circumscribing/delineating given institutionalisation-threshold-and-uninstitutionalised-threshold imbued secondnaturings’) technically equates to ‘supposed human-subpotency abstract self-determinative ontological-performance—including-virtue-as-ontology’ capacity as to the full-potency of existence’ so-implied with the protensive-
nonpresencing–
prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation> of \(^8\) present—absolutising-identitive-constitutedness \)

presencing—absolutising-identitive-constitutedness}\(^3\) <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>‘ implied as of ‘human-subpotency non-
scalarity/beholdening<as-to-what-has-gone-before-aesthetically-de-
mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ will
wrongly project the accomplishment of prospective ontologisation and value-construction as
from \(^8\) presencing—absolutising-identitive-constitutedness\(^3\) as to its prior Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of—\(^5\) meaningfulness-and-teleology\(^0\) \(^5\) incrementalism-in-relative-ontological-
incompleteness\(^0\) —enframed-conceptualisation induced living-development–as-to-personality-
development and institutional-development–as-to-social-function-development of social-stake-
contention-or-confliction and wrongly implying that any given registry-worldview/dimension is
an imponderable/inscrutable/unavoidable/inevitable/inescapable/unchangeable/in
surmountable/unovercomable framework since it fails to factor in how registry-
worldviews/dimensions are transcended for prospective re-ontologisation and value-
construction; in the sense that it is as of the ontological-normalcy/postconvergence reflected
‘re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-
postconverging/dialectical-thinking ‘projective-insights’/‘epistemic-projection-in-
confatedness ‘-of-notional–deprocrypticism-prospective-sublimation)\(^0\) intemporal-
disposition supererogatory rescalarisation of ontologisation and value-construction (within any
given registry-worldview/dimension \(^8\) presencing—absolutising-identitive-constitutedness\(^3\)
inducing prospective sublimation-over-desublimation
 meaninglessness-and-teleology infrastructure thus effectively superseding any such given registry-worldview/dimension underpinning-suprasocial-construct prior conception of ontologisation and value-construction’, and so as to the underlying ‘tight-and-entwined connection between the overall human ontological-commitment
 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 (across all registry-
 worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-
effectivity–sublimation-{as-to-underlying,-ontological-commitment
 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
 postconverging/dialectical-thinking ~'projective-insights'/'epistemic-projection-in-
 conflatedness ~-of-notional–deprocrypticism-prospective-sublimation
 intemporal-disposition’ can induce, and with such ‘re-originary–as-unenframed/unbeholdening/outlier-
 conceptualisation-{imbued-postconverging/dialectical-thinking ~'projective-
 insights'/'epistemic-projection-in-conflatedness ~-of-notional–deprocrypticism-prospective-
 sublimation
 intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry-worldview/dimension ~ presencing—
 absolutising-identitive-constitutedness
 <preconverging–'motif-and-
 apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness

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(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) inducing prospective sublimation-over-desublimation \(^5\) meaningfullness-and-telelogy \(^\text{100}\) infrastructure thus effectively superseding any such given registry-worldview/dimension underpinning—suprasocial-construct prior conception of ontologisation and value-construction’ de-mentatively/structurally/paradigmatically explain the possibility for the \(<\text{cumulating/recomposuring}-\text{succession of registry-worldviews/dimensions as to prospectively induced living-development—as-to-personality-development and institutional-development—as-to-social-function-development social-stake-contention-or-confliction, - presencing—absolutising-identitive-constitutedness}\(^3\) \(<\text{preconverging—’motif-and-apriorising/axiomatising/referencing—imbuing—existentialising—enframing/imprintedness—}\)

dementatively/structurally/paradigmatically speaks to underpinning-suprasocial-construct inherent susceptibility to subontologisation/subpotentiation associated with the descalarisation of \(^5\) meaningfullness-and-teleology \(^\text{100}\) as reflected with \(<\text{amplituding/formative}>\) wooden-language\(\{\text{imbued—temporal—mere-form/virtualities/dereification } /\text{akrasiatic-drag/denatured/preconverging-or-dementing —narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology}\(^\text{100}\}\), and thus ‘prospective reference-of-thought re-ontologisation as to rescalarisation’ in many ways occurs in ontological-normalcy/postconvergence rather as a ‘re-originary—as-unenframed/unbeholdening/outlier-conceptualisation—\{\text{imbued-postconverging/dialectical-thinking —’projective—insights’}/epistemic-projection-in-conflatedness ’—of-notional—deprocrypticism-prospective—
sublimation\textsuperscript{104} intemporal-disposition’ mental-reflex of rescalarisation as to its criticality for the underpinning–suprasocial-construct prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} with the reality of all such induced re-ontologisation whether with say the Socratic-philosophers and budding-positivists rescalarisation of meaningfulness-and-teleology\textsuperscript{100} effectively implying a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise in transversality\textsuperscript{<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing” with the prior registry-worldview/dimension in relative-ontological-incompleteness\textsuperscript{9} descalarisation in inducing the requisite positive-opportunism\textsuperscript{76} for prospective sublimation of the underpinning–suprasocial-construct since the prior underpinning–suprasocial-construct appreciation of prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} most critically arises only as the backdrop for prospective induced living-development–as-to-personality-development and institutional-development–as-to-social-function-development social-stake-contention-or-confliction in the sense that the underpinning–suprasocial-construct appreciation of Socratic philosophy and budding-positivism didn’t arise as to their abstractly articulated universalising-idealisation and positivism/rational-empiricism respectively (explaining their persecution at that instigative stage) but only took hold respectively as to the positive-opportunism\textsuperscript{75} respectively of a universalising-idealisation backdrop and positivism/rational-empiricism backdrop for the subsequent induced living-development–as-to-personality-development and institutional-development–as-to-social-function-development social-stake-contention-or-confliction implications these ushered at which point the need to draw from their respective meaningfulness-and-teleology\textsuperscript{100} infrastructure for prospectively induced living-development–
spontaneity-of-aestheticisation implies an aloofness to the ‘messianic-structure of intemporality’ as of the overall existential dimensionality-of-sublimating

\{<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness
\}/transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} as the inherent ontological-good-faith/authenticity\(^0\)–postconverging–de-mentating/structuring/paradigming\(^0\) effectively reflected as of notional–deprocrypticism such that such an underpinning–suprasocial-construct conception as of positive-opportunism will rather be in a complexification of positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of reference-of-thought that can’t truly contemplate of prospective deprocrypticism–or–preempting—disjointedness-as-of reference-of-thought which is a notion beyond just the possibility for secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation as so-reflected by the requisite inducing of the capacity for originariness-parrhesia,—as–spontaneity-of-aestheticisation—supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness projection as to overall existential dimensionality-of-sublimating

\{<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness
\}/transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} as the inherent ontological-good-faith/authenticity\(^0\)–postconverging–de-mentating/structuring/paradigming\(^0\) to truly contemplate of deprocrypticism–or–preempting—disjointedness-as-of reference-of-thought as of rescalarition possibilities for re-ontologisation. In this regards with respect to presencing—absolutising-identitive-constitutedness\(^1\), <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness\{as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\} conception of social-stake-contention-or-confliction in its

\{<amplituding/formative–epistemicity>totalising–self-referencing–
deepening\textsuperscript{53} implications of originariness-parrhesia,–as–spontaneity-of-aestheticisation—
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness projection beyond just an
absolutising divide between philosophers/sophists as reflected by the fact of Socratic-
philosophers engagement with supposed sophists as to the eliciting of the \textsuperscript{104}universal-
transparency\textsuperscript{10}–\{transparency-of-totalising-entailing,–as-to-entailing– &lt;amplituding/formative–
epistemicity&gt;totalising–in-relative-ontological-completeness \} of philosophy implied
\textsuperscript{105}universalising-idealisation as ontological-good-faith/authenticity\textsuperscript{69} over non-universalising
sophistry as ontological-bad-faith/inauthenticity\textsuperscript{64} and likewise in many ways budding-
positivists were rather critically/precisely involved in the eliciting of the \textsuperscript{104}universal-
transparency\textsuperscript{10}–\{transparency-of-totalising-entailing,–as-to-entailing– &lt;amplituding/formative–
epistemicity&gt;totalising–in-relative-ontological-completeness \} of positivism/rational-
empiricism as ontological-good-faith/authenticity\textsuperscript{69} over non-positivism/medievalism
scholasticism as ontological-bad-faith/inauthenticity\textsuperscript{64}, and in both cases respectively projected
the \textsuperscript{104}universal-transparency\textsuperscript{10}–\{transparency-of-totalising-entailing,–as-to-entailing– &lt;amplituding/formative–
epistemicity&gt;totalising–in-relative-ontological-completeness \} that
prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} resided respectively with
\textsuperscript{105}universalising-idealisation and positivism/rational-empiricism with respect to any solipsistic
ontological-good-faith/authenticity\textsuperscript{69} inclination notwithstanding any prior influences it had,
and effectively the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{69} speaks
to the fact that (as to their mere-formulaic \textsuperscript{84} reference-of-thought– categorical-
imperatives/axioms/registry-teleology\textsuperscript{100},–for-
aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology\textsuperscript{100}
that fail prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation—
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility-setup/measuring-instrument –for-
conceptualisation) recurrent-utter-uninstitutionalisation, base-institutionalisation–
ununiversalisation, universalisation–non-positivism/medievalism and positivism–
procrypticism are dead-ends of human Being-development/ontological-framework-expansion–
as-to-depth-of-ontologising-development-as-infrastructure-of– ‘meaningfulness-and-
teleology’ so-reflected as from notional–deprocrypticism implied ‘scalarity/immanency of
existence’s ontological-normalcy/postconvergence’. Ultimately, ‘human-subpotency non-
scalarity/beholdening-as-to-what-has-gone-before-aesthetically-de-
mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ speaks
to a mental-disposition that reflexively assumes ‘incrementalism-in-relative-ontological-
incompleteness—enframed-conceptualisation as to the priority of meaningfulness-and-
teleology and value-construction as of induced living-development–as-to-personality-
development and institutional-development–as-to-social-function-development social-stake-
contention-or-confliction enamoured to the prior ontologically-deficient/relative-ontological-
incompleteness Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of– ‘meaningfulness-and-teleology’ with a poorer
capacity for the dispensing-with-immediacy-for-relative-ontological-completeness -by-
reification/contemplative-distension for the more profound implications of prospective
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of– ‘meaningfulness-and-teleology’ as to ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ projected
maximalising-recomposuring-for-relative-ontological-completeness—unenframed-
conceptualisation (given that originariness/origination—(so-construed-as-to-ontological-
normalcy/postconvergence-perspective-scalarising-construal-of-existence) as to human limited-
mentation-capacity-deepening implications is as of the apriorising/axiomatising/referencing-
(of-existentialising/contextualising/textualising-contiguity)—conflatedness\textsuperscript{12} of ontological-normalcy/postconvergence implied maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation and not apriorising/axiomatising/referencing-(of-existentialising/contextualising/textualising-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 \textlangle cumulating/recomposuring\textrangle-successive registry-worldviews/dimensions elapsing into presencing—absolutising-identitive-constitutedness\textsuperscript{13} \textlangle preconverging—'motif-and-apriorising/axiomatising/referencing’–imbuing\textrangle—existentialising—enframing/imprintedness-
\textlangle as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\textrangle with the subontologisation/subpotentiation of ontology as to dominance/ vested-interest—drivenness—\textlangle 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\textrangle, - presencing—absolutising-identitive-constitutedness\textsuperscript{13} \textlangle preconverging—’motif-and-apriorising/axiomatising/referencing’–imbuing\textrangle—existentialising—enframing/imprintedness-
\textlangle as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\textrangle skewed \textlangle amplituding/formative—epistemicity\textrangle—totalising/circumscribing/delineating conception of value-construction as to social-vestedness/normativity—\textlangle discretely-implied-functionalism\rangle, - presencing—absolutising-identitive-constitutedness\textsuperscript{13} \textlangle preconverging—’motif-and-apriorising/axiomatising/referencing’–imbuing\textrangle—existentialising—enframing/imprintedness-
\textlangle as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\textrangle construed as the imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable framework with regards to social-stake-contention-or-confliction,
- presencing—absolutising-identitive-constitutedness

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

<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag  closed framework of sanctified probity and probationary exercise, - presencing—absolutising-identitive-constitutedness

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

underlying social disenfranchising/desublimating influence-networking—<subverting-supposedly- universal-possibilities-and-opportunities>

falsely construed as prospectively sublimating, - presencing—absolutising-identitive-constitutedness

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

flawed exemplifying/epitomising/palliation as supposedly sublimation in substitution of relevant ontological optimisation exercise for prospective sublimation, - presencing—absolutising-identitive-constitutedness

<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

(prospective sublimation possibilities, - presencing—absolutising-identitive-constitutedness) of budding sublimating ontologisation and value-construction into its constricted desublimating <preconverging~'motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)

catchmenting of institutionalised social-vestedness/normativity-<discretely-implied-functionalism> undermining the full potential for prospective ontologisation/ontological-veracity/aestheticisation-towards-ontology and value-construction, - presencing—absolutising-identitive-constitutedness)
<preconverging~'motif-and-apriorising/axiomatising/referencing’–imbuing>~existentialising—
enframing/imprintedness~(as-to- historicity-tracing—in-presencing~
hyperrealisation/hyperreal-transposition) de-mentative/structural/paradigmatic demobilisation
of human sovereign and full prospective sublimation capacity, - 
<preconverging~'motif-and-apriorising/axiomatising/referencing’–
imbuing>~existentialising—enframing/imprintedness~(as-to- historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition) sophist/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 } eliciting of <amplituding/formative> wooden-language~(imbued—averaging-of-
thought~<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology
as-of—'nondescript/ignorable–void '—with-regards-to-prospective-apriorising-implications>
} as to preempting prospectively subverting sublimation, - 
<preconverging~'motif-and-apriorising/axiomatising/referencing’–imbuing>~
existentialising—enframing/imprintedness~(as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition) de-mentatively/structurally/paradigmatically
construing as calamitous the possibility for prospective re-ontologisation from its
subontologisation; with ‘human superseding of so-articulated
presencing—absolutising-identitive-constitutedness
<preconverging~'motif-and-apriorising/axiomatising/referencing’–imbuing>~
existentialising—enframing/imprintedness~(as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition)’ keeping opened/alive the
‘scality/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).

of originariness-parrhesia,—as—spontaneity-of-aestheticisation—
supererogatory—aucity/perspicacity/astuteness/edginess/incisiveness—of—
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—
conceptualisation) underlies the very possibility for human limited-mentation-capacity-
deepening reflecting holographically—<conjugatively-and-transfusively> the ontological-
contiguity—of—the-human-institutionalisation-process. The overall point here is that the
human as ever always caught up in ‘human limited-mentation-capacity implied
phenomenal/manifest 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> descalarisation reflex’, the
human capacity for scalarisation lies in a ‘distending/dragged-out scalarisation relationship’
with this ‘phenomenal/manifest 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> descalarisation reflex’ as to
the fact that human absolute scalarisation cannot be achieved as to any resultant
reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation
of 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>, 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</contemplative-distension> for maximalising-recomposuring-for-relative-
ontological-completeness—unenframed-conceptualisation’ (as can be so-appreciated with the notional–deprocrypticism or notional–preempting—disjointedness-as-of—reference-of-thought underlying the ontological-contiguity—of-the-human-institutionalisation-process); such that supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of–apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—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 meaningfulness-and-teleology as to 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/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—including-virtue-as-ontology>, with the dearth of such hermeneuticism often associated with social contemplative fragility as well as the sophistry that further exploits this social contemplative fragility as to presencing—absolutising-identitative-constitutedness; and originariness-parrhesia,–as–spontaneity-of-aestheticisation imbued scalarisation effectively speaks of the ontological-veracity of the requisite difference-
confoundedness-as-totalitative-reification-in-singularisation-as-to-the-

nondisjointedness/entailment-of-prospective-nonpresencing-as-veridical-epistemic-
determinism for the appropriately optimisable ontological-performance-

<including-virtue-as-ontology> of human conceptual and operant

meaningfulness-and-teleology. Scalarisation analysis as such provides human boundless possibility for human scalarisation-as-to-rescalarisation-as-re-ontologisation/supererogatory-involuting-or-guilding-or-amplifying-
scalarisation-as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation> with regards to human living-development—as-to-personality-development,
institutional-development—as-to-social-function-development and Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of-meaningfulness-and-teleology. The more critically conceptual and
operant issue lies with how priorly induced ‘human notional-firstnaturedness—temporal-to-
temporal-dispositions—so-construed-as-from-perspective-ontological-

normalcy/postconvergence> accordoning-{as-of-varying-individuations-contextually-

transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-

referencing-and-their-devolved-referencing-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-reflectedin-'epistemicity-relativism’> possibilities’ as to

presencing—absolutising-identitive-constitutedness shapes any such ontologically-flawed

presence human psychology as to its given ‘aestheticisation of <preconverging—'motif-and-
apriorising/axiomatising/referencing’—imbuing—existentialising—enframing/imprintedness-

(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’ with

regards to prospectively addressing such ‘phenomenal/manifest

<including-virtue-as-ontology> descalarisation reflex’ concerns identified above (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>); and so with regards to overall underlying human ‘social and institutional crises/suboptimisation as to subontologisation’ prospective need for re-ontologisation. This overall construal of the determinative structure of human ontological-performance—<including-virtue-as-ontology> (as it reflects the ontological-veracity of human formativeness—

meaningfulness-and-teleology

over any given conception of human of intersubjectivity—of—meaningfulness-and-teleology

rather undermines the ontological-pertinence as to the ontological-performance—<including-virtue-as-ontology> of the notion of human intersubjectivity—of—meaningfulness-and-teleology and so very much along the same lines of the Derridean criticism of intersubjectivity—of—meaningfulness-and-teleology going by his ‘heterogeneous genesis’ epistemic conception (even as the latter is more-or-less caught up in

metaphysics-of-presence

implicated—nondescript/ignorable—void—as-to—presencing—absolutising-identitive-constitutedness ) epistemic apriorising/axiomatising/referencing—(of—existentialising/contextualising/textualising-contiguity )—constitutedness as to its quasi-
transcendental implications since genesis is rather truly as of the ‘full-conflatedness\(^1\)' in the apriorising/referencing/axiomatising of \(^9\)meaningfulness-and-teleology\(^{10}\) 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-construal-of-existence\} implied scalarisation-as-to-rescalarisation-as-re-ontologisation/supererogatory-involting-or-guilding-or-amplifying–scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^7\)>’ 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\(^72\)-<including-virtue-as-ontology>’ and so since intersubjectivity–of–\(56\)meaningfulness-and-teleology\(^{100}\) is rather beholdening to \(^{10}\)presencing—absolutising-identitive-constitutedness\(^1\) (as of ‘\(13\)presencing—absolutising-identitive-constitutedness\(^1\) <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\(^7\)}) unlike is the case with human ‘formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of– meaningfulness-and-teleology\(^9\) construed scalarisation-as-to-rescalarisation-as-re-ontologisation/supererogatory–involting-or-guilding-or-amplifying–scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^7\)> with respect to human limited-mentation-capacity-deepening\(^5\).
enabling prospective sublimation-over-desublimation’. The supposed consequence of such ontologically-flawed analysis as to intersubjectivity—of—meaningfulness-and-teleology
presencing—absolutising-identitive-constitutedness
(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-normalcy/postconvergence>) as to human-and-social—expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism is that the ‘institutionalised facts’ of the <cumulating/recomposuring>-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 <cumulating/recomposuring>-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-deferentialism>-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—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-


human formative convoluted developmental echeloning in any registry-worldview/dimension as of socially translative ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming and ontological-bad-faith/inauthenticity—preconverging—de-mentating/structuring/paradigming reflecting respectively the structure of human intemporal and temporal ontological-performance—

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—


so-underlined by the ‘descalarising totalisingly-disentailing—discretion/whim-of-thought of individuals-suboptimal instigative potency as of human notional—firstnaturedness—temporal-


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 its profound dispensing-with-immediacy-for-relative-
ontological-completeness’ -by-reification’ /contemplative-distension’ and ‘reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation mere-formulaic—
methodologising/mutualising/organising/institutionalising underlying dimensionality-of-
desublimating-lack-of’ (with the
latter 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 }). This overall elucidation points to ‘human ontological-performance’ -<including-
virtue-as-ontology> as more rightly and veridically ontologically construable in terms of the
two aspects of formativeness<as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediactivity-and-deferentialism>-of-
meaningfulness-and-teleology (as to bechancing-becoming—originariness/origination—as-
to—historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—
ontological-normalcy/postconvergence-reflected—epistemicity-relativism”— disinhibited-
mental-aestheticising scalarisation potential) and 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> (as to beholdening-becoming—distortive-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—
determinism (reflecting originariness/origination-{so-construed-as-to-ontological-
normality/postconvergence-perspective-scalarising-condstrual-of-existence}) rather highlights
‘an utterly superseding construal of ontological-performance ‐‐<including-virtue-as-ontology>’
of any such 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} construal of social-stake-contention-or-confliction
wherein base-institutionalisation, universalisation, positivism/rational-empiricism and
notional–deprocrypticism respectively are rather of unenframed/unbeholdening/bechancing–
supererogation with regards to the social-stake-contention-or-confliction of recurrent-utter-
uninstitutionalisation, ununiversalisation, non-positivism/medievalism and our procrypticism–
or–disjointedness-as-of- reference-of-thought as to the prospective emancipatory/sublimating
possibilities of human limited-mentation-capacity-deepening ‘in the face of existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation enabling of human
ontological realisation as of human formativeness<as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>‐of-
meaningfulness-and-teleology’, and so rather than any "presencing—absolutising-
identitive-constitutedness<preconverging~‘motif-and-apriorising/axiomatising/referencing’‐‐imbuing>‐
existentialising—enframing/imprintedness-{as-to- historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition} construal inevitably caught up in human-
subpotency subontologisation/ideology-over-ontology. Incipiently, an ontology that professes
to be of the most profound science as fundamental ontology should be able to see-
through/unblur the superficiality of human-subpotency "presencing—absolutising-identitive-
constitutedness<preconverging~‘motif-and-apriorising/axiomatising/referencing’‐‐imbuing>‐
existentialising—enframing/imprintedness-{as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition) imbed social-stake-contention-or-confliction projections (beyond-the-consciousness-awareness-teleology\textsuperscript{100}＜in-existential-extrication-as-of-existential-unthought＞) of any given registry-worldview/dimension, and articulate prospective aestheticisation–and–aestheticisation-towards-ontology/meaningfulness-and-teleology\textsuperscript{100} that is of unenframed/unbeholdening/bechancing–supererogation enabling prospective human re-ontologisation possibilities. Such a depth of contemplation as to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} effectively reflects a rather more profound conceptualisation of human psychology as to its transcendence-and-sublimity/sublimation/supervenient–de-mentativity inducing potential as to the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring implications in reflecting holographically＜conjugatively-and-transfusively＞the ontological-contiguity\textsuperscript{107}—of-the-human-institutionalisation-process\textsuperscript{58} (at the crossroads of prior meaningfulness-and-teleology\textsuperscript{100} and prospective metaphoricity\textsuperscript{71} ) over approaches of relative gimmickiness-of-thought as to our positivism/rational-empiricism presencing—absolutising-identitive-constitutedness\textsuperscript{13}＜amplituding/formative–epistemicity＞totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag that poorly address human egotistic/self-referential complex in the face of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint and with the corresponding possibility for sophistic/pedantic moral and intellectual disenfranchisement/swindling/corruption/dispossession (as the fact is when it comes to social-stake-contention-or-confliction ‘knowledge-reification\textsuperscript{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 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 misinterpreted 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)¹⁰¹, and this fundamentally scuppered his possibility of ‘attaining a conception of prospective notional-contiguity/epistemic-contiguity —<profound-supererogation —of-mentally-aestheticised—postconverging/dialectical-thinking —qualia-schema> as of the need for prospective relative-ontological-completeness—of—reference-of-thought’, rather than an ‘ontologically-flawed idea implying a certain given historical tradition’. Likewise, but with regards to virtue analysts analyses that are naively articulated on the basis of the ontological-contiguity of our ‘modern take attitude/mental-disposition/care—and—episteme’ as of our <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag prior relative-ontological-incompleteness—of—reference-of-thought leading to palliation as of selecting, triaging, mutually-concurring-and-accommodating and power-relations driven palliating virtue constructs, an altogether different drawback is decisively apparent as we know that since those troubled years, wars, genocides, and other crimes against humanity have still been taking place and will probably continue to take place, as of the de-mentative/structural/paradigmatic consequence arising with such manifestations in ontological-contiguity of our ‘modern take attitude/mental-disposition/care—and—episteme’; divulging that conceptualising virtue in ontological-contiguity is at best only of palliative consequence and not truly aetiologisation/ontological-escalation which rather warrants prospective notional-contiguity/epistemic-contiguity —<profound-supererogation —of-mentally-aestheticised—postconverging/dialectical-thinking —qualia-schema> as of prospective relative-
ontological-completeness-of-reference-of-thought. The fact is well-meaningness, good-intentions and/or good-naturedness however comforting to contemplate about doesn’t substitute for ontology/ontological-veridicality as of the need to truly understand the human limited-mentation-capacity dynamics behind human action for appropriate aetiologisation/ontological-escalation that brings an end to the endemisation and enculturation of any given registry-worldview’s/dimension’s vices-and-impediments\(^{106}\). This existential reality about ontological-primemovers-totalitative-framework\(^{73}\) 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\(^{108}\) 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 30’s; and rather poorly interpreted by virtue critiques adopting a ‘modern take attitude/mental-disposition/care–and–episteme’ in ontological-contiguity\(^{67}\) as of its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{11}\) prior relative-ontological-incompleteness -of- reference-of-thought perspective construed-as reasoning-from-results/afterthought of modernity. Such sophistication of thought to think in terms of inherent ontology, however ontologically-flawed with respect to Heidegger, has been further implicitly pursued by latter postmodern thinkers as of quasi-transcendental implications for construing virtue from the orientation of prospective notional-contiguity/epistemic-contiguity—profound-supererogation—of-mentally-aestheticised–postconverging/dialectical-thinking—qualia-schema> as of prospective relative-ontological-completeness-of-reference-of-
thought, as implicited with the case of Derrida’s spirit insight. Ultimately, the ‘postmodern
deprocripticism—or—preempting—disjointedness-as-of—reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care—and—episteme’ should ontologically nurture the requisite psychoanalytic-
unshackling/prospective-grounding/prospective-reification for prospective notional-
contiguity/epistemic-contiguity

<profound-supererogation -of-mentally-
aestheticised~postconverging/dialectical-thinking –qualia-schema> as of prospective relative-
ontological-completeness of reference-of-thought implied as of deprocripticism—or—
preempting—disjointedness-as-of—reference-of-thought as implied by postmodern human-
subject-emancipatory-relativism-driven-recomposing-constructivism-towards-singularisation

<as-to-the-nondisjointedness/entailment-of-prospective nonpresencing> thus inducing the
aetiolisation/ontological-escalation addressing/resolving our ‘modern take attitude/mental-
disposition/care—and—episteme’ vices-and-impediments. As a further elucidation,
prospective notional-contiguity/epistemic-contiguity

<profound-supererogation -of-
mentally-aestheticised~postconverging/dialectical-thinking –qualia-schema> as of prospective relative-ontological-completeness of reference-of-thought actually points out that the
uninstitutionalised-threshold is rather a point of de-mentation—(supererogatory-ontological—
de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) which is what
justifies the pre-eminence of the prospective institutionalisation attitude/mental-
disposition/care—and—episteme over the uninstitutionalised-threshold attitude/mental-
disposition/care—and—episteme. We can effectively grasp why Heidegger’s implicited insight
as of notional-discontiguity/epistemic-discontiguity

<shallow-supererogation -of-mentally-
aestheticised~preconverging/dementing –qualia-schema> but rather being associated with a
given tradition actually couldn’t break through the barrier of perceiving notional-
discontiguity/epistemic-discontiguity

<shallow-supererogation -of-mentally-
aestheticised-preconverging/dementing-qualia-schema as ‘futural way of thinking’, as it misperceived that any tradition can reveal as of its inherent nature the ‘futural way of thinking’, rather than that this lies with ‘a universal principle understanding of the transformation of traditions’ and thus how such universal principle understanding as of its universal implications informs about the ‘futural way of thinking’. In this regard, we can equally understand why Heidegger’s supposed criticism of Cartesianism was altogether a misplaced analysis given that ‘a universal principle understanding of the transformation of traditions’ as herein implied by this author in reflecting holographically-conjugatively-and-transfusively-the ontological-contiguity—of-the-human-institutionalisation-process, would have provided the insight that Descartes was actually ‘establishing a positivism tradition as of futural way of thinking’ breaking away from non-positivism/medievalism and so ‘as to the fact that dimensionality-of-sublimating—supererogatory—dementativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’ as to existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation is aporetically the more fundamental incipient/seeding originariness-parrhesia, as spontaneity-of-aestheticisation to Descartes thinking-proposition for budding-positivism reproducibility—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—supererogatory—dementativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) as to
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-mentativeness/epistemic-growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/sprit-
drivenness–equalisation} as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation is aporetically the more fundamental incipient/seeding originalness-
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 metaphoricty\(^5\) rationalism schema/dissemination\(^7\) 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 metaphoricty\(^5\) 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/paradigmising the possibility of elucidation of any subject on this thinking educing sublimation basis’. In effect Descartes project is actually as to existence-potency\(^5\)–sublimating–nascence–disclosed–from–prospective–epistemic–digression relative-ontological–completeness\(^8\) of apriorising/axiomatising/referencing as of positivism, and so from the prior presencing–absolutising–identitive–constitutedness\(^13\) of non-positivism/medievalism. With both the budding-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme and postmodern deprocrypticism–or–preempting–disjointedness–as–of–reference–of–thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme, we may be forgiven to confuse–and-dismiss their schema as-to-de-mentative/structural/paradigmatic–disseminative–implications as of prospective reasoning-through/messianic-reasoning as incoherent from a shallow–and-immediate uninsightful analytical perspective on the basis of the respectively prior reasoning-from-
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 reference-of-thought as to the ‘ontological-contiguity —of-the-human-institutionalisation-process as of reference-of-thought diﬀerance/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/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme is still ongoing today even as it is more clearly demarcated as initiated about 500 years ago. The overall logic of this notional-discontiguity/epistemic-discontiguity shallow-supererogation -of-mentally-—aestheticised—preconverging/dementing —qualia-schema analysis, implied as of prospective relative-ontological-completeness—of—reference-of-thought, can be understood simply as of the relation between existence which is already given and human-subpotency which as of prospective relative-ontological-completeness—of—reference-of-thought grasp more and more what is of the full-potency of existence by way of its axiomatic-constructs of existence or of purviews/domains of existence, with its grandest axiomatic-construct as an epistemic-totalising /circumscribing/delineating construct being the —reference-of-thought. We can grasp that it is not existence and purviews/domains of existence which will adjust to human-subpotency for ontologically-veridical meaningfulness-and-teleology but rather human-subpotency adjusting as to existence-potency—sublimating—nascence,—disclosed-from—
prospective-epistemic-digression; with such adjusting being construed as of prospective relative-ontological-completeness\(^8\). 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\(^8\)-of-axiomatic-construct as an issue of human-subpotency adjustment as of psychoanalytic-unshackling/prospective-grounding/prospective-reification\(^8\), implied as of \(<\text{de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)}\>\) with regards to the \(<\text{reference-of-thought transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. In lieu the poor intuition is to imply that we are already well grounded and that prospective \(<\text{meaningfulness-and-teleology}\>\) is an incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation to our already established psychoanalytic disposition rather than a \(<\text{maximalising-recomposing-for-relative-ontological-completeness}\>\)—unenframed-conceptualisation in resetting-our-psychoanalytic-disposition/prospective-grounding as of \(<\text{amplituding/formative-epistemicty>totalising-renewing-realisation/re-perception/re-thought in apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)—conflatedness}\)\), such that this leads to apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-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 \(<\text{de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)}\>\) that our human \(<\text{amplituding/formative-epistemicty>totalising/circumscribing/delineating}\>\) reference-of-thought is transcended for
prospective relative-ontological-completeness\textsuperscript{88} of reference-of-thought implied as of notional-discontiguity/epistemic-discontiguity\textsuperscript{89}—shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema\textsuperscript{84}. In this regard, ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} as of difference-conflatedness—as-to-totalitative-reification—in-singularisation—nondisjointedness/entailment-of-prospective-nonpresencing—veridical-epistemic-determinism—amplituding/formative—epistemicity—causality—as-to-projective-totalitative-implications-of-prospective-nonpresencing—for-explicating-ontological-contiguity\textsuperscript{67} as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure—meaningfulness-and-teleology\textsuperscript{100} is essentially one of shifting attitude/mental-disposition/care—and—episteme\textsuperscript{5} by the successive institutionalisations\textsuperscript{8} reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\textsuperscript{100}, even though beyond-the-consciousness-awareness-teleology\textsuperscript{100}—in-existential-extrication—as-of-existential-unthought\textsuperscript{5} human induced bias leads to a wholly immersed-and-engrossed focussing only at its given present institutionalisation’s reference-of-thought ‘present attitude/mental-disposition/care—and—episteme’ as if other retrospective-and-prospective institutionalisations’ reference-of-thought do not have their own attitude/mental-disposition/care—and—episteme as of their underlying relative-ontological-incompleteness\textsuperscript{8} and relative-ontological-completeness\textsuperscript{88} reference-of-thought. This phenomenological insight in recognising that there is ‘an underlying metaphoricity—induced relative-emancipatory migration’ from the mindset of the early hunter-gathers as of recurrent-utter-
When so-construed prospectively, ‘postmodern exteriorisation attitude/mental-disposition/care–and–episteme’ is all about such a deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought as implied by its human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> ‘originary postmodern-thought-process and other postmodern creative-processes avant-gardism’ that are not in a reasoning-from-results/afterthought ontological entanglement with our ‘modern take attitude/mental-disposition/care–and–episteme’. Consider in this regard the reasoning-through/messianic-reasoning prospective de-mentative/structural/paradigmatic disseminative implications as of Derridean différance/internal-dialectics/difference-deferral, Foucauldian genealogy-knowledge-and-power-discourse and Deleuzian immanence experimentation that can all be construed (and as equally implied by this author’s ontological-normalcy/postconvergence referentialism conception of historiality/ontological-eventfulness<ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’>), as of prospective transcendence-and-sublimity/sublimation/supercrorgatory–de-mentativity singularisation<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemic-determinism for perpetuated/dissemintative preemption of conceptual disjointedness/disentailment. Thus ultimately the notional–deprocrypticism registry-worldview/dimension is one that will be marked by sharper and sharper singularisation<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-
points out that dissingularisation-absolutising-identitive-constitutedness as of human-subpotency ontological-performance correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality is ontologically-flawed, and that prospective relative-ontological-completeness reflects that singularisation-nonpresencing projected epistemic-immanence/veridical-epistemic-determinism as of human-subpotency ontological-performance correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality is what is rather ontologically-veridical. It is this prospective singularisation-projected epistemic-immanence/veridical-epistemic-determinism that reflects the effective possibility of a ‘seeding promise of human-subpotency ontological-performance equivalence/correspondence with the full-potency-of-existence’s-sublimating-nascence-as-of-its-coherence/contiguity’ as implied by ontological-faith-notion-or-ontological-fideism-imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality; attainable as of human limited-mentation-capacity-deepening of ‘axiomatic-constructs as of amplituding-formative-epistemicity>totalising/circumscribing/delineating reference-of-thought-devolving’, and so reflected by the notion of dispensing-with-immediacy-for-relative-ontological-completeness-by-reification /contemplative-distension. This reality of the need to construe of human-subpotency ontological-performance correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality as of singularisation-projected epistemic-
immanence/veridical-epistemic-determinism over dissingularisation-as-to-the-

disjointedness/disentailment-of-presencing—absolutising-identitive-

constitutedness > /epistemic-nonimmanence/flawed-epistemic-determinism has increasingly
been revealed as from the ‘strangely axiomatic teleologically-thorough singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing’ projected epistemic-immanence/veridical-epistemic-determinism manifestations’ of quantum entanglement, relativity theory implications, the teleologically constrained nature of biological processes as more than just the parsimonious-or-disparate nature of organic matter but rather singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing projected epistemic-immanence/veridical-epistemic-determinism as of whole living organisms, and likewise human meaningfulness itself as to sublimation is a postconverging—dementating/structuring/paradigming singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing projected epistemic-immanence/veridical-epistemic-determinism as of sharply defined teleological possibilities of social and individuals existence with respect to the different registry-worldviews/dimensions specific institutionalisations, etc. (Interestingly, as of this author’s conception of such a teleological perception of existence as of its singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing projected epistemic-immanence/veridical-epistemic-determinism, as of the human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing insights of postmodern-thought has been subject to naïve obfuscation grounded on the supposed privilege of ‘science-ideology’ over science-in-practice as an opened construct of scientific knowledge as of cause-and-effect constraint, and with the form of science at various times continually moulting as from the budding science of the days of Galileo and Copernicus, to Newtonian science, to Lavoisier laboratory science, to Einsteinian science to modern-day institutional practices of
science, with all fundamentally driven not by any ‘purported science-ideology’ but rather the practicality of results as of the constraint of the subject-domains of scientific study as of their existentialising/contextualising/textualising-contiguity\(^9\) knowledge-reification\(^7\) 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\(^9\)\(<\text{as-to-perspective–ontological-normalcy/postconvergence-implied-}\) ’prospective-aporeticism-overcoming/unovercoming\(^9\)’. In this regard, it is interesting to note that the notion of science practised by the successive pioneers cited above are markly different from each other and all subjected rather to the implications of existentialising/contextualising/textualising-contiguity\(^9\) knowledge-reification\(^7\) 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 existentialising/contextualising/textualising-contiguity\(^9\), 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\(^9\)\(<\text{as-to-perspective–ontological-normalcy/postconvergence-implied-}\) ’prospective-aporeticism-overcoming/unovercoming\(^9\)’ for his science, with such notions as space-time rather than traditional space and time; pointing out that there cannot be any ideology about science and it is rather the constraint for existentialising/contextualising/textualising-contiguity\(^9\) knowledge-reification\(^7\) that determines science practice, and so in existential apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity\(^9\) conflatedness\(^12\). Further, it had long dawned on this author that scam studies meant to undermine the validity of underlying constructivist and relativist insights about existential reality as implied by postmodern-thought including with respect to such implications in the natural sciences are rather ‘supposedly invalidating’ wholly with respect to the authors of
such scam studies coming out with the arguments of their ‘intendedness of invalidation’; with the legitimate contention that such ploys are thus surreptitious manoeuvres for preempting a given orientation of thought ‘not because of the inherent invalidity of such orientations as of inherent theoretical knowledge arguments in undermining such orientations’ but rather as a ploy of ‘inducing popularised scientific ideology’ to surreptitiously stifle such orientations without truly engaging in undermining its theorisation. Bogusness or non-bogusness is not a relevant scientific criteria, though granted it can be a relevant criteria for ‘surreptitious media-driven invalidation’, as science-in-practice is about ultimate cause-and-effect relationships, and in practical terms many scientific studies are rather elaborated as of ‘deferred cause-and-effect constraint’ as a reifying gesture for ultimate cause-and-effect determination. The fact that similar scam studies for the ‘intendedness of invalidation’ cannot be construed as scientifically valid with respect to any given orientation of study renders such manoeuvres intellectually void, and whatever their underlying ‘covert goals’ and however genuine their authors are of intent. It is very much important in this regard that intellectuals, whether in the natural sciences or in the social and humanities, not be cowered/enframed by non-intellectual/extra-intellectual approaches to ‘acknowledged intellectual ways and approaches for intellectual argumentation’, and not even if such approaches are media-driven, so because much that is central and critical to intellectualism is about exploring all possibilities.) All these highlight an underlying ontology’s-directedness-as-Being that bears notional-conflatedness<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemic-determinism implications, as of ontologically-veridical singularisation<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemic-determinism of human-subpotency ontological-performance<-including-virtue-as-ontology> correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality over ontologically-flawed
nondisjointedness/entailment-of-prospective- nonpresencing> -as-veridical-epistemic-determinism


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 existentialising/contextualising/textualising-contiguity ‘-in-elucidation-or-reification’’ suffers—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<—as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> —as-veridical-epistemic-determinism

projected epistemic-immanence/veridical-epistemic-determinism is
denaturing as of identitive-constitutedness-as-epistemic-totality-dereification-in-
dissingularisation-as-to-the-disjointedness/disentailment-of-presencing-absolutising-
identitive-constitutedness-as-flawed-epistemic-determinism as-cloistered-within-the-
same-reference-of-thought at its uninstitutionalised-threshold. We can appreciate that with
regards to ‘the very same ill-health amplituding/formative-epistemicity-totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality’ highlighted above, the various successively human-subpotency
ontological-performance-including-virtue-as-ontology of prior perceptivities as successive
uninstitutionalised-threshold are rather in ‘excogitative-blanking of the prospective
institutionalisation existentialising/contextualising/textualising-contiguity-in-elucidation-or-
reification’ (by their identitive-constitutedness-as-epistemic-totality-dereification-in-
dissingularisation-as-to-the-disjointedness/disentailment-of-presencing-absolutising-
identitive-constitutedness-as-flawed-epistemic-determinism as-cloistered-within-the-
same-reference-of-thought), as overlooking their successively prospective perceptivities
which are actually in prospective relative-ontological-completeness-of-reference-of-thought
as enabling/cogent-with difference-conflatedness-as-totalitative-reification-in-
singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing-as-
veridical-epistemic-determinism protracted-teleological-wholeness/nested-congruence-in-
reflecting-the-ontological-contiguity of-the-human-institutionalisation-process, so-
construed-as-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing projected epistemic-immanence/veridical-epistemic-determinism’. The
notion of human ‘excogitative-blanking of the prospective institutionalisation
existentialising/contextualising/textualising-contiguity-in-elucidation-or-reification’ can
equally be elucidated with regards to a devolved axiomatic-construct of the reference-of-
thought. For instance, we can grasp that with regards to ‘the very same physics – amplifying/formative–epistemicity-totalising–devolved–purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’, the perceptivity of ‘traditional classical mechanics axiomatic-construct’ had rather been in ‘excogitative-blanking of the prospective construal of existencialising/contextualising/textualising-contiguity–in-elucidation-or-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 existencialising/contextualising/textualising-contiguity–in-elucidation-or-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/axiomaticising/referencing/intelligibilitysetup/measuringinstrument
contiguity\(^{39}\) knowledge-reification \(^{103}\), but with a shadowy uninstitutionalised-threshold always eloping to such institutionalisation conforming/complying as of prior relative-ontological-incompleteness\(^{104}\)-of-reference-of-thought, and as lack of universal-transparency\(^{105}\) ‘excogitative-blanking of prospective existentialising/contextualising/textualising-contiguity\(^{39}\)-in-elucidation-or-reification\(^{87}\)’ elicits human temporal/shortness-of-register-of-meaningfulness-and-teleology\(^{100}\) uninstitutionalised mental-dispositions. Such ‘excogitative-blanking of prospective existentialising/contextualising/textualising-contiguity\(^{39}\)-in-elucidation-or-reification\(^{87}\)’ can be construed as to when say the non-positivistic mindset goes about articulating\(^{37}\) meaningfulness-and-teleology\(^{100}\) falsely as if superstitious notions ontologically-veridical out of prospective positivism existentialising/contextualising/textualising-contiguity\(^{39}\)-reification\(^{87}\), and likewise with regards to a positivism/rational-empiricism manifestation of\(^{81}\) procrysticism–or–disjointedness-as-of-reference-of-thought mindset construal of\(^{5}\) meaningfulness-and-teleology\(^{100}\) that utterly overlooks the de-mentative/structural/paradigmatic\(^{15}\) reference-of-thought denaturing\(^{15}\) implications of its prospective disjointedness of\(^{5}\) meaningfulness-and-teleology\(^{100}\) out of prospective existentialising/contextualising/textualising-contiguity\(^{39}\)-reification\(^{87}\), as such disjointedness-as-of-reference-of-thought can be instigated originally from a postlogism\(^{1}\)-slantedness mental-disposition and the developing social dynamics with human temporality\(^{39}\). 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\(^{5}\) meaningfulness-and-teleology\(^{100}\) about existentialising/contextualising/textualising-contiguity\(^{39}\)’; but then at its uninstitutionalised-
threshold where its reference-of-thought de-mentative/structural/paradigmatic ontological-flawed implications of believing in superstition set in as of its prior relative-ontological-incompleteness-of-reference-of-thought, it always systemically faces notional-procrypticism/notional-disjointedness as of vices-and-impediments arising from non-positivism/superstitious human-subpotency existentially constrained temporal ontological-performance-including-virtue-as-ontology as amplituding/formative wooden-language in usurpation of the prior institutionalisation ‘perceptual perspective/framing/reference/horizon/projection of meaningfulness-and-teleology about existentialising/contextualising/textualising-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 existentialising/contextualising/textualising-contiguity, as of the fact of the beyond-the-consciousness-awareness-teleology-including-virtue-as-ontology of the prior institutionalisation ‘perceptual perspective/framing/reference/horizon/projection of meaningfulness-and-teleology about existentialising/contextualising/textualising-contiguity, preconverging-or-dementing apriorising-psychologism human-subpotency existentially constrained temporal ontological-performance-including-virtue-as-ontology as amplituding/formative wooden-language 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 existentialising/contextualising/textualising-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–firstnatures—temporal-to-intemporal-dispositions–so-construed-as-from-perspective–ontological-normalcy/postconvergence—existentialism-form-factor, that the possibility for all prospective institutionalisations necessarily passes through understanding ‘human-subpotency existentially constrained temporal ontological-performance’–including-virtue-as-ontology as 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 supersed/transcend it. In other words, humans in the various prior institutionalisations before our positivism were not limited to their various registry-worldviews/dimensions as recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation and our positivism just because they were inherently different from us as a species, but because of the need for the necessary institutional-cumulation/institutional-recomposure–as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing–perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism of understanding as of its organic-knowledge to enable the very same species to accede prospective institutionalisations as of human-subpotency adjusting to the full-potency of existence, and not the false certainty/assurance that any human registry-worldview/dimension is fully developed and that
existence/intrinsic-reality/ontological-veridicality will adjust to it, however our myopic/cloistered 60–100 years of living perspective. That is, grounding of meaningfulness-and-teleology is certainly required, but as of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity it is not about grounding as of the present but rather as of psychoanalytic-unshackling/prospective-grounding/prospective-reification for prospective relative-ontological-completeness-of-reference-of-thought; and as highlighted elsewhere it is ontological-completeness-of-reference-of-thought (of human-subpotency as of its limited-mentation-capacity-deepening) that can imply human-subpotency ontological-performance-<including-virtue-as-ontology> correspondence with the full-potency of existence. It should be noted here that this ontology’s-directedness-as-Being/ontologically-veridical notion of human-subpotency singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing> projected epistemic-immanence/veridical-epistemic-determinism ontological-performance-<including-virtue-as-ontology> correspondence with the full-potency of existence is a notion of teleology in notional~conflatedness as of ontological-normalcy/postconvergence (with teleology fundamentally construed as ‘phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological, and so-reflecting <amplituding/formative>disposedness-(as-to-orientation/value-construct/valuation-and-derived-parameterising) and <amplituding/formative>entailment-(as-to-totalising-contiguous/coherent–factuality-of-variability)’, and so as to the specific human-subpotency 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 utterly different from a traditional conception of teleology as of dissingularisation-<as-to-the-disjointedness/disentailment-of-presencing–absolutising-identitive>.
syncretising/circularity/interiorising/akrasiatic-drag existential-instantiations as of human living and institutional disposition is inherently inclined to identitive-constitutedness\(^{12}\)-as-
‘epistemic-totality \(^{17}\)-dereification\(^{17}\)-in-dissingularisation\(^{18}\)<as-to-the-
disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness \(\geq\) as-
flawed-epistemic-determinism\(^{12}\) for construing meaningfulness-and-teleology\(^{100}\) with a correspondingly weak existential disposition for dispensing-with-immediacy-for-relative-ontological-completeness -by-reification /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\(^{18}\) to supersede human temporality/shortness \(\langle\text{amplituding/formative}\rangle\) wooden-language\(^{12}\) (imbued—averaging-of-thought—\langle\text{as-to-leveling/ressentiment/closed-construct-of—}
meaningfulness-and-teleology —as-of—‘nondescript/ignorable—void ’—with-regards-to-
prospective-apriorising-implications\rangle\) warranting an ontologically-veridical difference-
conflatedness —as-to-totalitative-reification\(^{87}\)-in-singularisation—<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing> —as-veridical-epistemic-
determinism\(^{21}\) strong existential disposition for dispensing-with-immediacy-for-relative-ontological-completeness\(^{87}\)-by-reification\(^{87}\)/contemplative-distension\(^{26}\). Thus the fundamental operant insight for reflecting reified human \(\langle\text{meaningfulness-and-teleology}\rangle\) as of ‘disambiguation of veridical/intemporal ontological-performance\(^{72}\)-<including-virtue-as-ontology> from flawed/temporal ontological-performance \(\langle\text{including-virtue-as-ontology}\rangle\) as of prospective relative-ontological-completeness\(^{8}\) over prior relative-ontological-
incompleteness\(^{10}\) is: one that is as of ‘difference-conflatedness\(^{17}\)-as-to-totalitative-reification\(^{87}\)-
in-singularisation—<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> —as-veridical-epistemic-determinism\(^{21}\) underlying ontologically-veridical epistemic-totality\(^{26}\) of
of-register-of—meaningfulness-and-teleology ontological-performance—including-virtue-as-ontology—. Singularisation—as-to-the-nondisjointedness-entailment-of-prospective-nonpresencing projected epistemic-immanence-veridical-epistemic-determinism fully-reflects-abstractly the ontological-faith-notion-or-ontological-fideism—imbued—underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality ‘seeding promise of human-subpotency ontological-performance—including-virtue-as-ontology—equivalence/correspondence with the full-potency-of-existence’s—sublimating—nascence-as-of-its-coherence/contiguity’, as existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—as-to-perspective—ontological-normalcy/postconvergence—implied—prospective-aporeticism-overcoming/unovercoming—is being so at the exclusion-and-surpassing of any apriorising/axiomatising/referencing notion including the often misconstrued apriorising/axiomatising/referencing notions of space and/or time, as all such notions are rather in apriorising/axiomatising/referencing—of—existentialising/contextualising/textualising-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—as-to-perspective—ontological-normalcy/postconvergence—implied—prospective-aporeticism-overcoming/unovercoming—construed as ‘ecstatic apriorising’ subjects even time and any other notion, with the implication that the phenomenality of the analysis herein is not time-bound but solely existential more like the principles of physics are abstractly existential as ahistorically-emancipated and so beyond the time-archaeology of astronomical manifestations reflecting such physics principles.
‘ecstatic singularity’ about existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation can be delineated as of singularisation—<as-to-perspective–ontological-normalcy/postconvergence-implied-
prospective-aporeticism-overcoming/unovercoming’> projected epistemic-immanence/veridical-epistemic-determinism, and so-construed as of human sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing—as-to-
possibilities-of-self-becoming-as-of-‘existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence><différence/internal-dialectics/difference-deferral for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity in ‘phenomenological ecstatic releasement’. Thus our logocentric sense of certainty as marked by our ‘pervasively enframed logocentric constructs of’ meaningfulness-and-teleology”, as with all the prior logocentrisms of prior <cumulating/recomposuring>-successive registry-worldviews/dimensions, as of their relatively ontologically-flawed dissingularisation—<as-to-the-disjoinedness/disentailment-of-presencing—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 <supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics> for the depprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought registry-worldview/dimension. Thus the <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag reality of human meaningfulness-and-teleology as ever always subjected to its successive registry-worlds/dimensions relatively ontologically-flawed dissingularisation—<as-to-the-disjoinedness/disentailment-of-presencing—absolutising-identitive-constitutedness> /epistemic-nonimmanence/flawed-
epistemicity>totalising~metaphoricity\textsuperscript{17}-conception of existentialising/contextualising/textualising-contiguity\textsuperscript{19} as \textsuperscript{40}historiality/ontological-eventfulness\textsuperscript{17}/ontological-aesthetic-tracing\textsuperscript{-<perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism'> by its elaborateness of meaningfulness-and-teleology\textsuperscript{100} as a differentiated transversality\textsuperscript{-<for-sublimating–existential-eventuating/denouement~of-affirmative-and-unaffirmative–disambiguated–'motif-and-apriorising/axiomatising/referencing’ selectivity of the ontological-performance\textsuperscript{7}–<including-virtue-as-ontology> of intemporality\textsuperscript{5}/longness over temporality\textsuperscript{9}/shortness can be reflected by the operant technique of ‘partialisation of meaningfulness-and-teleology\textsuperscript{100}’. This ‘partialisation of meaningfulness-and-teleology\textsuperscript{100}’ operant technique of ‘reifying \textsuperscript{4}\textsuperscript{-amplituding/formative–epistemicity>totalising~metaphoricity\textsuperscript{17}-conception of existentialising/contextualising/textualising-contiguity’ as \textsuperscript{40}historiality/ontological-eventfulness\textsuperscript{17}/ontological-aesthetic-tracing\textsuperscript{-<perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism'> is convenient because by mental-reflex every registry-worldview/dimension will necessarily reflect its meaningfulness-and-teleology\textsuperscript{100} as of singularisation\textsuperscript{-<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing> projected epistemic-immanence/veridical-epistemic-determinism as it wrongly implies and operates in its \textsuperscript{-amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{3} as if it is in ontological-normalcy/postconvergence as of ontological-completeness-of\textsuperscript{-reference-of-thought. For phenomenological analytical insight, ‘partialisation of meaningfulness-and-teleology\textsuperscript{100} operant technique for construing dissingularisation\textsuperscript{-<as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > /epistemie-nonimmanence/flawed-epistemic-determinism as of defective representation of singularisation\textsuperscript{-<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing> projected epistemic-
aposteriorising/logicising/deriving/intelligising/measuring \( ^5 \) meaningfulness-and-teleology\(^{100} \) is preconverging-or-dementing\(^ {19} \) – apriorising-psychologism. Such de-
mentative/structural/paradigmatic/systemic prior incongruence of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ontological-
performance\(^ {17} \) -\(<\text{including-virtue-as-ontology}>\) at destructuring-threshold\{-uninstitutionalised-
threshold \( / \) presublimating–desublimating-decisionality\}–of-ontological-performance\(^ {72} \) -
\(<\text{including-virtue-as-ontology}>\) are reflected as of: recurrent-utter-uninstitutionalisation ‘non-
rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-
random’ ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
\(^{8} \) reference-of-thought– categorical-imperatives/axioms/registry-teleology\(^{100} \),-for-
aposteriorising/logicising/deriving/intelligising/measuring– \(^{56} \) meaningfulness-and-teleology\(^ {100} \) falling-short-as-needing-rules in construing existentialising/contextualising/textualising-
contiguity\(^ {39} \) knowledge-reification\(^ {87} \) as of the prospective base-institutionalisation
institutionalisation prospective relative-ontological-completeness\(^ {1} \)-of- reference-of-thought,
and thereof construed as preconverging-or-dementing\(^ {9} \) – apriorising-psychologism; base-
institutionalisation–ununiversalisation ‘rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism’
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument \(^{84} \) reference-of-
thought– categorical-imperatives/axioms/registry-teleology\(^{100} \),-for-
aposteriorising/logicising/deriving/intelligising/measuring– \(^{59} \) meaningfulness-and-teleology\(^ {100} \) falling-short-as-needing–\(^ {16} \) universalising-rules in construing
existentialising/contextualising/textualising-contiguity\(^ {9} \) knowledge-reification\(^ {7} \) as of the
prospective \(^ {104} \) universalisation institutionalisation prospective relative-ontological-
completeness -of- reference-of-thought, and thereof construed as preconverging-or-
dementing\(^ {10} \) – apriorising-psychologism; \(^ {104} \) universalisation–non-positivism/medievalism
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’ ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
reference-of-thought—categorical-imperatives/axioms/registry-teleology, -for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology
falling-short-as-needing-positivistic-universal-rules in construing existentialising/contextualising/textualising-contiguity knowledge-reification as of the prospective positivism institutionalisation prospective relative-ontological-completeness -of-
reference-of-thought, and thereof construed as preconverging-or-dementing—apriorising-
psychologism; and prospectively positivism–procripticism ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-
thought—categorical-imperatives/axioms/registry-teleology, -for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology
falling-short-as-needing 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 construing existentialising/contextualising/textualising-contiguity knowledge-reification by futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional—deprocripticism institutionalisation prospective relative-ontological-completeness -of-
reference-of-thought, and thereof construed as preconverging-or-dementing—apriorising-
psychologism. From an singularisation-as-to-the-nondisjointedness/entailment-of-prospective-
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’ \[\langle \text{amplituding/formative} \rangle \text{supererogatory-de-mantativeness/epistemic-growth-or-conflatedness} \text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \] 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\[\langle \text{for-sublimating–existential-eventuating/denouement}\rangle\text{of-affirmative-and-unaffirmative–disambiguated}’ \text{motif-and-apriorising/axiomatising/referencing}‘ narratives as of the ‘lack of intemporal secondnatured institutionalisation induced universal-transparency\[\langle \text{transparency-of-totalising-entailing,}\rangle\text{as-to-entailing} \] 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’ \[\langle \text{amplituding/formative} \rangle \text{supererogatory-de-mantativeness/epistemic-growth-or-conflatedness} \text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \] temporal-to-intemporal’ but with this recurring as of human dimensionality-of-sublimating \[\langle \text{amplituding/formative} \rangle \text{supererogatory-de-mantativeness/epistemic-growth-or-conflatedness} \text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \] temporal operating rather in denaturing the prior institutionalisation’s ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought–categorical-imperatives/axioms/registry-teleology’, for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology as


<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-≤\langle\text{amplituding/formative\textgreater}\text{supererogatory\textless} de-mentativness/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←\langle\text{inclining-virtue-as-ontology}\rangle. 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≤\langle\text{transparency-of-totalising-entailing}\rangle, as-to-entailing--\langle\text{amplituding/formative-epistemicity}\text{totalising--in-relative-ontological-completeness}\rangle, deferential-formalisation-transference and habituation in positive-opportunism≥. Central to any such prospective institutionalisation transcendental-enabling/sublimating/supererogatory\textless de-mentativity\textgreater meaningfulness-and-teleology is the fact that the human mind is not necessarily geared to come to terms with prospective relative-ontological-completeness\textless of\textgreater reference-of-thought without the necessary psychoanalytic-unshackling/prospective-grounding/prospective-reification as of the developed disposition to register such implications as of their intemporal/longness-of-register-of—meaningfulness-and-teleology pertinence; as the notion of crossgenerational de-mentation≥ (supererogatory\textless ontological\textless de-mentation-or-dialectical\textless de-mentation—stranding-or-attributive-dialectics) herein highlighted has ever always been an unconscious human mental process, wherein the mental-disposition hardly places itself in a situation of explaining how its own very present mental-disposition comes about from preceding generations mental-dispositions and drawing the implications, in going beyond excogitative-blanking as of the present in a cloistered-consciousness but which is paradoxically necessarily the framework of
such transcendentally implying meaningfulness-and-teleology. Thus the metaphorically
equivalent exercise of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is not one
of necessarily eliciting instant meaningfulness-and-teleology universal approbation but
underdevelopment and Being underdevelopment, so-construed from difference-conflatedness\textsuperscript{12} -as-to-totalitative-reification\textsuperscript{17} -in-singularisation\textsuperscript{<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>} -as-veridical-epistemic-determinism \textsuperscript{21} protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity\textsuperscript{67} —of-the-human-institutionalisation-process\textsuperscript{68} -so-construed-as-singularisation\textsuperscript{<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>} projected epistemic-immanence/veridical-epistemic-determinism’. Further, this ‘uninstitutionalised-threshold\textsuperscript{103} —by—institutionalisation recurrence paradox’ of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity\textsuperscript{67} —of-the-human-institutionalisation-process\textsuperscript{68} as of difference-conflatedness -as-to-totalitative-reification\textsuperscript{17} -in-singularisation\textsuperscript{<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>} -as-veridical-epistem-determinism \textsuperscript{21} <amplituding/formative–epistemicity>causality\textsuperscript{<as-to-projective-totalitative–implications-of-prospective- nonpresencing>} for-explicating-ontological-contiguity’ as of human limited-mentation-capacity-deepening\textsuperscript{53} is what effectively renders the ontologically-veridical determination of ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ the critical first step for construing ontologically-veridical \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} whether as of the preconverging-or-dementing\textsuperscript{19} –apriorising-psychologism or postconverging-or-dialectical-thinking\textsuperscript{31} –apriorising-psychologism representation; as in reality existence as of existentialising/contextualising/textualising-contiguity\textsuperscript{39} knowledge-reification\textsuperscript{57} never changes, and what is critical is grasping the ontological-performance\textsuperscript{17} -<including-virtue-as-ontology> of human limited-mentation-capacity in conceptualising existence/intrinsic-reality/ontological-veridicality as of
of-thought. Reification\(^7\) here as from this singularity-<as-to-the-

nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemic-determinism insight, with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-

epistemicity>totalising-purview-of-construal’ implies the de-mentative/structural/paradigmatic

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

prospective- nonpresencing,-for-explicating-ontological-contiguity of meaningfulness-and-
teleology\(^\circ\) as of the prospective relative-ontological-completeness\(^\circ\)-of-reference-thought construed as \(^5\)maximalising-recomposuring-for-relative-ontological-completeness\(^\circ\)—unenframed-conceptualisation over the prior relative-ontological-incompleteness\(^\circ\)-of-

reference-of-thought construed as \(^3\)incrementalism-in-relative-ontological-
incompleteness \(^\circ\)—enframed-conceptualisation; wherein the prospective relative-ontological-completeness\(^\circ\)-of-reference-thought is in a reified overlooking/superseding of the prior relative-ontological-incompleteness\(^\circ\)-of- reference-of-thought. In other words, reification\(^7\) is about apriorising-teleological resetting of \(<amplituding/formative-

epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology\(^\circ\) to the

prospective relative-ontological-completeness \(^\circ\)-of- reference-of-thought. Lacking such an

insight about reification\(^7\) will induce an ontologically-flawed apriorising-teleological-
elevation-in-ontological-contiguity\(^7\) of the prior relative-ontological-incompleteness \(^\circ\)-of-

reference-of-thought which is in dereification\(^8\) and the corresponding ontologically-flawed apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity

<shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-
schema> of the prospective relative-ontological-completeness\(^\circ\)-of- reference-of-thought which is as of reification\(^7\); wherein dereification\(^8\) involves teleological pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation.
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human-institutionalisation-process\textsuperscript{68} as of difference-conflatedness\textsuperscript{12}-as-to-totalitative-reification\textsuperscript{67}-in-singularisation\textsuperscript{<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 a seconndnaturung process as of elicited and seconndnatured positive-opportunum\textsuperscript{76} of instigated ‘dimensionality-of-sublimating\textsuperscript{61}<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{60} over ontological-bad-faith/inauthenticity\textsuperscript{44} elucidatin/reification\textsuperscript{27} of existenialising/contextualising/textualising-contiguity\textsuperscript{85} as of ontological-primemovers-totalitative-framework\textsuperscript{73} articulation of meaningfulness-and-teleology\textsuperscript{100} in skewing for universal-transparency ⟨transparency-of-totalising-entailing,-as-to-entailing–<amplituding/formative-epistemicity>totalising–in-relative-ontological-completeness⟩ and social deferential-formalisation-transference. This fact about ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity’ of-the-human-institutionalisation-process\textsuperscript{68} as of difference-conflatedness\textsuperscript{12}-as-to-totalitative-reification\textsuperscript{67}-in-singularisation\textsuperscript{<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing>-as-veridical-epistemic-determinism}<amplituding/formative-epistemicity>causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity’ implies that ‘dimensionality-of-sublimating\textsuperscript{61}<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) as of ontological-faith-notion-or-ontological-fideism–imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality reflected as to ontological-good-faith/authenticity over ontological-bad-faith/inauthenticity is not the sufficient reason for prospective human registry-worldview’s/dimension’s institutionalisation, but warrants a secondnaturing process of elicited and secondnatured positive-opportunism as of ontological-primemovers-totalitative-framework articulation of meaningfulness-and-teleology by skewing for universal-transparency=transparency-of-totalising-entailing−as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness and social deferential-formalisation-transference. The implication here is that the social-construct has ever always been a threshold as of its prior institutionalisation as well as a threshold as of its uninstitutionalised-threshold; wherein respectively there is positive-opportunism for prior institutionalisation and no positive-opportunism for prospective institutionalisation, explaining the developing reality of the various successive human registry-worldview’s/dimension’s institutionalisations, as of retrospective and prospective implications. This fundamentally points to a ‘human psychology of positive-opportunism as of prior-institutionalisation-reification and uninstitutionalised-threshold–dereification’, that points out that hitherto the ontological-contiguity—the-of-the-human-institutionalisation-process has not been about ‘dimensionality-of-sublimating−<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) temporal individuations dispositions’ transformation into ‘dimensionality-of-sublimating−<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) temporal individuations dispositions’ transformation into
ontological-performance\textsuperscript{72} -< including-virtue-as-ontology > given its limited-mentation-capacity; wherein the ‘social-construct uninstitutionalised-threshold\textsuperscript{77}’ as of ‘no positive-opportunism\textsuperscript{76}’ 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\textsuperscript{103} dereification\textsuperscript{87} threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{72}-< as-to–‘attendant-intradimensional’-prospectively-

disontologising–preconverging/dementing –apriorising-psychologism> mental-disposition as of ontologically-flawed relation with prospective institutionalisation existentialising/contextualising/textualising-contiguity\textsuperscript{9} knowledge-reification \textsuperscript{7} \textsuperscript{4} <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity\textsuperscript{67} . In other words, as of existential-constraint of ontological-performance\textsuperscript{72} -< including-virtue-as-ontology > given human limited-mentation-capacity: –at recurrent-utter-uninstitutionalisation, there is ‘no constraining prospective reification\textsuperscript{7} 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\textsuperscript{87} behaviour’ at its prospective recurrent-utter-uninstitutionalisation uninstitutionalisation; –at base-institutionalisation–ununiversalisation, there is ‘no constraining prospective reification\textsuperscript{7} institutionalisation for universalisation-directed-rulemaking-over-non-rules–apriorising/axiomatising/referencing–psychologism’, thus allowing for rulemaking-over-non-rules–apriorising/axiomatising/referencing–psychologism,-that-is-not-universalisation-directed dereification\textsuperscript{87} behaviour’ at its prospective ununiversalisation uninstitutionalisation; –at universalisation–non-positivism/medievalism, there is ‘no constraining prospective
reification\textsuperscript{87} institutionalisation for positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’, thus allowing for universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-that-is-not-positivising/rational-empiricism-based dereification\textsuperscript{1} behaviour’ at its prospective non-positivism/medievalism uninstitutionalisation; at our positivism–procrypticism, there is ‘no constraining prospective reification\textsuperscript{1} institutionalisation for preempts—disjointedness-as-of—reference-of-thought,-as-to-‘<amplituding/formative–epistemicity>\textsuperscript{3}growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’, thus allowing for mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-that-is-not-of-preempts—disjointedness-as-of—reference-of-thought,-as-to-‘<amplituding/formative–epistemicity>\textsuperscript{3}growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism dereification\textsuperscript{97} behaviour’ at its prospective procrypticism—or—disjointedness-as-of—reference-of-thought uninstitutionalised-threshold\textsuperscript{103}. In this regard as a further elucidation, a de-mentative/structural/paradigmatic temporal dereification\textsuperscript{97} 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 existentialising/contextualising/textualising-contiguity\textsuperscript{9} knowledge-reification\textsuperscript{107}
amplitudinae/formative–epistemicity> causality~as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity say on the basis of
notions-and-accusations-of-sorcery is easily elicited-as-of-dereification in a non-positivistic
social-setup under existential-constraint as there is not reifying positivism/rational-empiricism
institutionalisation universal-transparency transparency-of-totalising-entailing,-as-to-
entailing- amplitudinae/formative–epistemicity totalising–in-relative-ontological-
completeness. Insightfully, the possibility for deprocrypticism/preemption-of-disjointeness-
as-of- reference-of-thought registry-worldview/dimension is necessarily one that supersedes
mere reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology:
as of the elicitation/cultivation of human dimensionality-of-sublimating
<amplitudinae/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 asksis-or-acumen as of reasoning-through/messianic-
reasoning’ strive for potentiative-attainment of singularisation<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-
immanence/veridical-epistemic-determinism construed as of ‘ontologically-uncompromised—
referentialism notional–deprocrypticism emancipated
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self-
consciousness’. This is validated by the fact that as of its instigation of prospective relative-
ontological-completeness “as-of” reference-of-thought behind the successive institutional-
cumulation/institutional-recomposure{as-to history/oriental-}
eventfulness /ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’⟩ in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity\(^7\) —of-the-human-
institutionalisation-process\(^{68}\), the ‘dimensionality-of-sublimating’\(^3\] (<amplituding/formative>\(\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness} /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\) 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\(^4\) over ontological-bad-
faith/inauthenticity\(^4\) elucidatin/reification of prospective institutionalisation
existentialising/contextualising/textualising-contiguity ‘-in-elucidation-or-reification’ had-
and-has ‘no reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^{100}\),-for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\(^{100}\)
• to go by, but for its underlying ‘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’ thereof validated by prospective ontological-primemovers-totalitative-framework\(^7\)
as of prospective institutionalisation existentialising/contextualising/textualising-contiguity\(^9\)
knowledge-reification\(^8\) <amplituding/formative–epistemicity>causality–as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity\; such that in lieu of positive-opportunism\(^7\) of secondnaturings\(^9\) reference-of-
thought—categorical-imperatives/axioms/registry-teleology\(^{100}\), notional–deprocrypticism in its
preempting—disjointedness-as-of\(^{84}\) reference-of-thought rather all about arriving-short with no
positive-opportunism\(^7\) \(\text{reference-of-thought–categorical-imperatives/axioms/registry-teleology}^{100}\)
by ‘failing to elicit any associated positive-opportunism to deprocrypticism’ as
as well as ‘eliciting ironic nihilism to deprocrypticism’, in order not to cultivate a mechanical-
and-teleology is always incomplete when conceived simplistically as being all about ‘mechanical-constraints of rules without spirit’, construed as of reproducibility—mathesis/motif/throwness-disposition, as—reproducibility-of-aestheticisation—as-of-ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive implied dissingularisation—as-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-the-nondisjointedness/entailment-of-prospective-nonpresencing-projected epistemic-immanence/veridical-epistemic-determinism construal of ‘meaningfulness-and-teleology’ is more critically about eliciting the ‘subject intemporal-disposition sense of knowledge-and-virtue as of its de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) for a fully protracted-consciousness beyond a cloistered-consciousness’ in line with Foucauldian hermeneutics of the subject futural implications. Further, it is important to grasp that ‘reinvigoration as of furthered ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’ is actually associated with all the transcendence-and-sublimity/sublimation/supererogatory–de-mentativity of all the <cumulating/recomposuring>-successive registry-worldviews/dimensions, but that what is particular with notional–deprocrypticism summoning of ‘reinvigoration as of furthered ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’ as implied by its ontologically-uncompromised—referentialism singularisation-as-the-
spurious palliative adaptive dereification\textsuperscript{87} disjointedness-of reference-of-thought mental-dispositions as of human limited-mentation-capacity, so-implied as of prospective human ontological-performance -\textsuperscript{\langle\text{including-virtue-as-ontology}\rangle} potentiative-aspiration for singularisation-\textsuperscript{\langle\text{as-to-the-nondisjointedness/entailment-of-prospective}\rangle} nonpresencing-\textsuperscript{\langle\text{as-to-the-nondisjointedness/entailment-of-prospective}\rangle} projected epistemic-immanence/veridical-epistemic-determinism thus enabling the aetiologisation/ontological-escalation behind the ontological-contiguity\textsuperscript{72}—of-the-human-institutionalisation-process \textsuperscript{8} and specifically for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textsuperscript{\langle\text{meaningfulness-and-teleology}\rangle} \textsuperscript{100} as of prospective deprocrypticism. Further besides this elucidated contrast articulated as of prospective relative-ontological-completeness\textsuperscript{86} of reference-of-thought reification\textsuperscript{87} and prior relative-ontological-incompleteness –of- reference-of-thought dereification\textsuperscript{87}; the concepts of reification\textsuperscript{87} and dereification\textsuperscript{87} equally extend within a given registry-worldview/dimension \textsuperscript{84} reference-of-thought as framework of the \textsuperscript{84}reference-of-thought devolving notional~firstnaturedness—temporal-to-intemporal-dispositions-\textsuperscript{\langle\text{so-construed-as-from-perspective–ontological}\rangle} \textsuperscript{72} ontological-performance\textsuperscript{72} -\textsuperscript{\langle\text{including-virtue-as-ontology}\rangle} (especially as so-associated with postlogism\textsuperscript{72} slantedness and the dynamic conjugated-postlogism\textsuperscript{76} temporal denaturing\textsuperscript{15} of \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} implications) critically construing ‘uninstitutionalised-threshold\textsuperscript{103} dereification’ as the uninstitutionalised-threshold\textsuperscript{103} temporal-and-flawed ontological-performance\textsuperscript{72} -\textsuperscript{\langle\text{including-virtue-as-ontology}\rangle} (as of \textsuperscript{\langle\text{amplituding/formative}\rangle} wooden-language {\text{imbued—temporal–mere-form/virtualities/dereification}} /akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-teleology \textsuperscript{\rangle\rangle} undermining the registry-worldview’s/dimension’s prospective ontological-performance\textsuperscript{72} -\textsuperscript{\langle\text{including-virtue-as-ontology}\rangle}. This conception of reification\textsuperscript{87} as of
institutionalisation in prospective relative-ontological-completeness\cite{ref1} of reference-of-thought reflects ontologically-veridical meaningfulness-and-teleology\cite{ref2} as of ontological-normalcy/postconvergence singularity\llbracket-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing\rrbracket\llbracket-projected epistemic-immanence/veridical-epistemic-determinism in relative apriorising-teleological-elevation-in-ontological-contiguity\cite{ref3} as of deeper limited-mentation-capacity de-mentative/structural/paradigmatic <amplituding/formative–epistemicity> causality\llbracket-as-to-projective-totalitative–implications-of-prospective-nonpresencing,–for-explicating-ontological-contiguity\rrbracket, while the conception of dereification\cite{ref4} as of uninstitutionalised-threshold in prior relative-ontological-incompleteness reference-of-thought reflects ontologically-flawed meaningfulness-and-teleology\cite{ref5} dissingularisation\llbracket-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 <shallow-supererogation -of-mentally-aestheticised–preconverging/dementoing –qualia-schema> as of shallow limited-mentation-capacity de-mentative/structural/paradigmatic implication; wherein from a perspective of reification\cite{ref6} by-dereification knowledge-notionalisation, singularity\llbracket-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing\rrbracket\llbracket-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\llbracket-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing\llbracket-perspective–ontological-normalecy/postconvergence-reflected–epistemicity-relativism\rrbracket\rrbracket 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\(^5\)—as-to-totalitative-reification\(^7\)-in-singularisation—as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing—as-veridical-epistemic-
determinism \(^{5,3}\) <amplituding/formative-epistemicity> causality—as-to-projective-totalitative-
implications-of-prospective- nonpresencing,—for-explicating-ontological-contiguity , while dissingularisation—as-to-the-disjointedness/disentailment-of- presencing—absolutising-
identitive-constitutedness \(>\) /epistemic-nonimmanence/flawed-epistemic-determinism existentially-implied as of notional—reification /dereification\(^7\) as to human shallow-to-
deepening—limited-mentation-capacity,~as-limited-mentation-capacity-deepening\(^5\) effectively reflects the ontological-contiguity—of-the-human-institutionalisation-process\(^8\) as of prior successive institutional-cumulation/institutional-recomposure—as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing—<perspective—ontological-
normalcy/postconvergence-reflected—‘epistemicity-relativism’> towards the attainment of deprocrypticism. Thus reification\(^7\) aetiologisation/ontological-escalation is implied as of human ontological-performance—as-including-virtue-as-ontology> potential-aspiration for singularisation—<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemic-determinism. Ultimately, it is the reification\(^7\) of ‘meaningfulness-and-teleology\(^{100}\) as of the prospective relative-ontological-
completeness —of—reference-of-thought that reflects intemporal value reference, and not the
<amplituding/formative> wooden-language—{imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of— meaninglessness-and-teleology —as-of—
’nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications}> as of the prior relative-ontological-incompleteness\(^9\)—of—‘reference-of-thought as of temporal-to-
intemporal ontological-performance -<including-virtue-as-ontology> which is rather in 

<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag . Reification\(^7\) 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\(^3\)-of- reference-of-
thought; as the latter is in ‘notional-discontiguity/epistemic-discontiguity’ -with/falling-short-of 
prospective institutionalisation existentiaising/contextualising/textualising-contiguity\(^3\)-in-
elucidation-or-reification\(^7\)’ and so, successively as of falling-short-as-needing-rules with 
recurrent-utter-uninstitutionalisation to then contend with base-institutionalisation, falling-
short-as-needing\(^10\)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- reference-of-thought with our 
positivism–procrypticism to then contend with futural Being-development/ontological-
meaningfulness-and-teleology\(^10\) as of prospective \(\text{deprocrypticism–or–preempting—}
\text{disjointedness-as-of-} \)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 \(<\text{amplituding/formative–}
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\), 
as they reify \(\text{meaningfulness-and-teleology}\)\(^10\) by their peregrinations to construe of the de-
mentative/structural/paradigmatic underdevelopment/unenlightenment of their society as in 
need of prospective positivistic reflection of the notional-discontiguity/epistemic-
discontiguity\(\langle\text{shallow-supererogation }\text{-of-mentally-}\)
that they are of lesser intellectual-and-moral dialogical-equivalence-as-to-psychologism-apriorising/axiomatising/referencing-(of-existentialising/contextualising/textualising-contiguity—conflatedness,-in-self-becoming/self-conflatedness/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 singularity-projected epistemic-immanence/veridical-epistemic-determinism as the reflection of ontologically-veridical meaningfulness-and-teleology. This points out that as of its very own amplitude-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 wooden-language-imbued—averaging-of-thought-as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—`

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

instigated prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity,
is construed as ‘putting-into-question its existentially invested conception of ‘meaningfulness-

and-teleology’

which is rather a contradiction of sorts given human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—

‘notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor. Rather

besides cultural-diffusion pressures, all human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as of internal processes are rather as of

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

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

conflatedness ‘-of-notional–deprocrypticism-prospective-sublimation} intemporal/longness-
of-register-of—meaningfulness-and-teleology individuations dynamic metaphoricity

instigation in prospective relative-ontological-completeness of reference-of-thought reifying
gestures as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-

motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, which by

this token is rather concerned with the beyond-the-consciousness-awareness-teleology

existentialising/contextualising/textualising-contiguity—in-elucidation-or-reification—

However, this ‘ontologically-veridical reification of value reference as of prospective relative-

ontological-completeness’ and the ‘ontologically-flawed dereification of value reference as
of prior relative-ontological-incompleteness\textsuperscript{[2]} is associated with a fundamental paradox/confusion with regards to sound human intellection at destructuring-threshold\textsuperscript{[3]} \{uninstitutionalised-threshold /presublimating–desublimating–decisionality\}–of-ontological-performance\textsuperscript{[4]} –<including-virtue-as-ontology>. As this reification\textsuperscript{[7]}/dereification\textsuperscript{[8]} 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\textsuperscript{[9]} \{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 \textless amplituding/formative\textgreater wooden-language–\{imbued—averaging-of-thought–<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology –as-of–‘nondescript/ignorable–void ’–with-regards-to-prospective-apriorising-implications\textgreater \}

advancement of temporal interests in stifling the possibility of prospective human intellectual-and-moral emancipation. The idea of ontological-bad-faith/inauthenticity \textsuperscript{[6]} raised herein by this author is a reflection of the reality that knowledge as organic-knowledge is existentially all-committal by the mere fact of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional~firstnatures—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, with the possibility of denaturing\textsuperscript{[1]} 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 existentialising/contextualising/textualising-contiguity\textsuperscript{[9]}. 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
\langle\text{amplituding/formative}\rangle\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\text{ inducing institutional secondnaturing. It is rather not out of the question that knowledge so-construed as of prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity implications put-into-question as ‘charlatanic’ institutions and their practices construed as of prior relative-ontological-incompleteness-of-reference-of-thought specifically as extra-intellectual and pedantic orientations that undermine the advancement of their supposed prospective intellectual and emancipatory vocations. Interestingly, we can garner that positivistic knowledge arose and was cultivated as of ‘its very own apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ conception of knowledge’ that superseded and didn’t recognise-and-submit to medieval-scholasticism for its validation, as it construed that the latter wasn’t meant/de-mentated/structured/paradigmed to uphold and perpetuate positivism implied transcendental knowledge as of prospective relative-ontological-completeness-of-reference-of-thought; and in due course, by its ontological-primemovers-totalitative-framework constraining it crossgenerationally overrode medieval-scholasticism. It is herein contended that it isn’t out of the question that a creeping and slumbering institutional-being-and-craft intellectual tedium today increasingly fails to elicit the full \text{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 reference-of-thought with the latter’s <amplituding/formative–epistemicity>totalising–self-referencing-synergetising/circularity/interiorising/akrasiatic-drag>, given the psychoanalytic-unshackling/prospective-grounding/prospective-reification implications of transcendental knowledge. Is transcendental knowledge as of that token rather more a metaphoricity constraint as of ontological-primemovers-totalitative-framework for the possibility of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as more than just about abstract intellection but extending intellectualism to supersede the existential-investment implications that underlie excogitative-blanking to such prospectively implied ‘understanding’ as of transcendental knowledge. From the prior relative-ontological-incompleteness-reference-of-thought naïve non-transcendental <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag>, it may be thought/reasoned that a transcendentally projecting intemporal mental-disposition is rather uncanny about the ‘existential-extrication-as-of-existential-unthought malignity reality of existence’ construed as pragmatic living, but this rather confirms the ‘dereifying irresponsibility’ of such temporal thought/reasoning mental-dispositions ‘caught up mainly in their 60-to-100 years of existence reality of meaningfulness-and-teleology’. The intemporal ‘reifying choice-and-adherence’ to the ‘reified assumed-responsibility’ of aetiologicalisation/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 meaningfulness-and-teleology reflecting dereified and reified construals of existentialising/contextualising/textualising-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-psychologismic-apriorising/axiomatising/referencing-(of-existingcontextualising/textualising-contiguity)—conflatedness 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 manifestion of psychopathy and social psychopathy which is ‘de-
mentatively/structurally/paradigmatically associated with the denaturing of the \(<\text{amplituding/formative–epistemicity}>\text{totalising–devolved}\)
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, and arises so fundamentally with regards to the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which is the \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\) backdrop for existential-instantiations apostoriserising/logicising/deriving/intelligising/measuring \(^5\) meaningfulness-and-teleology; with the fundamental implication that there are thus divergent apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments as of psychopathic induced postlogism \(^7\) -slantedness, and its social cognisance and integration as conjugated-postlogism so-conjugating as of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfuir-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation as of social psychopathy. In this latter case of contrasted reification \(^7\) and dereification \(^7\) 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 -dissemination -and-dereification -dissemination -implications’ construed as the ‘variance/discrepancy of ‘meaningfulness-and-teleology’ as-of-prospective-relative-ontological-completeness -postconverging-or-dialectical-thinking—apriorising-psychologism and as-of-prior-relative-ontological-incompleteness -preconverging-or-dementing—apriorising-psychologism respectively; it is only ontologically-veridical difference-conflatedness -as-to-totalitative-reification -in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing>-as-veridical-epistemie-
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−postconverging-or-dialectical-thinking−apriorising-psychologism recognising this ‘preconverging-or-dementing−apriorising-psychologism and postconverging-or-dialectical-thinking−apriorising-psychologism variance/discrepancy of ‘meaningfulness-and-teleology’ that induces an ontologically-veridical disambiguation of dereified and reified construals of existentialising/contextualising/textualising-contiguity as implied by the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments as of reifying intemporal/valid/postconverging-or-dialectical-thinking apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness apriorising-teleological-elevation-in-ontological-contiguity and as of dereifying temporal-as-psychopathic-and-social-psychopathic/invalid/preconverging-or-dementing−apriorising-psychologism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments in prior relative-ontological-incompleteness−apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity−<shallow-supererogation−of-mentally-aestheticised−preconverging/dementing−qualia-schema> (psychopathic and social psychopathic), and so before aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology can even be then articulated as ontologically-veridical exclusively as of the intemporal/valid/postconverging-or-dialectical-thinking apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument perspective or attitude/mental-disposition/care−and−episteme. Such a difference-conflatedness−as-of−‘epistemic-totality’ is equally what reflects in the bigger scheme of things, at the reference-
incompleteness<sup>29</sup> will falsely go on reasoning with ‘traditional classical mechanics axiomatic-construct’ by identitive-constitutedness<sup>1</sup>-as-‘epistemic-totality<sup>10</sup>’-dereification<sup>7</sup>-indissingularisation<sup>-as-to-the-disjoinedness/disentailment-of-preensing—absolutising-epistemicity<sup>13</sup>-as-flawed-epistemic-determinism</sup> as providing ontological-veridicality as of this now dereifying construal of existentialising/contextualising/textualising-contiguity<sup>39</sup> of ‘the very same physics<sup>1</sup>-amplituding/formative–epistemicity<sup>45</sup>-totalising—devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. But then again, the reality of theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as of prospective relative-ontological-completeness<sup>1</sup> will point out that such ‘traditional classical mechanics axiomatic-construct’ identitive-constitutedness<sup>1</sup>-as-‘epistemic-totality<sup>16</sup>’-dereification<sup>87</sup>-indissingularisation<sup>-as-to-the-disjoinedness/disentailment-of-presensing—absolutising-epistemicity<sup>13</sup>-as-flawed-epistemic-determinism</sup> is in reality preconverging—or-dementing—apriorising-psychologism as of its relative-ontological-incompleteness<sup>19</sup>. 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<sup>16</sup>, and so as reflected from futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology<sup>100</sup> as of prospective deprocrypticism—or–preempting—disjointedness-as-of-reference-of-thought registry-worldview/dimension prospective relative-ontological-completeness<sup>20</sup>. Interestingly, it should be noted here that with such phenomenon as psychopathy and social psychopathy that is ‘dementatively/structurally/paradigmatically associated with the denaturing<sup>15</sup> of the
positivism/medievalism social-setup will be resistant to an elucidation of notions-and-accusations-of-sorcery adopting the perspective or attitude/mental-disposition/care–and–episteme of the reifying prospective positivism to arrive at ontological-veridicality, likewise more fundamental in undermining the elucidation of the manifestation of psychopathy and social psychopathy is the fact of an ordinariness wooden-language

(imbued—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 depcrypticism—or–preempting—disjointedness-as-of—reference-of-thought to arrive at ontological-veridicality that rather implies the dialectical—de-mentation of our positivism–procrypticism at its uninstitutionalised-threshold; and as we falsely go on to construe existentialising/contextualising/textualising-contiguity—in-reification/dereification by adopting the positivism–procrypticism dereifying perspective or attitude/mental-disposition/care–and–episteme in its prior relative-ontological-incompleteness in an exercise of ontologically-flawed identitive-constitutedness as—‘epistemic-totality’—dereification—in-dissingularisation—as-to-the-disjointedness/disentailment-of—presenting—absolutising—identitive-constitutedness > as-flawed-epistemic-determinism. Further and insightfully again, with the manifestation of childhood psychopathy where the postlogism-slantedness is universally transparent there is no occurrence of interlocutors cognisant-and-integrative apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existentialising/contextualising/textualising-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/intelligibility/setup/measuring instrument reflection of existentialising/contextualising/textualising-contiguity—in-reification/dereification arise as of their temporal threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation—in非-attendant-intradimensional—prospectively-disontologising—preconverging/dementing apriorising—psychologism, which implies an invested social commitment as of thought and association that is then inclined to overlook inherent ontological-veridicality, as of interlocutors postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism— or-social-discomfite-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
utter-uninstitutionalisation, universalisation from base-institutionalisation–
ununiversalisation, positivism from universalisation–non-positivism/medievalism and
prospectively notional–deprocrypticism from positivism–procrypticism as reflecting the overall
notional–conflatedness of notional–deprocrypticism protensive-consciousness as the
‘ontologically-veridical point-of-focus-as-consciousness prospective exteriorisation
attitude/mental-disposition/care–and–episteme’. Insightfully, this author further addresses the
common criticism of postmodern-thought with regards to virtue, as of postmodern implied
human-subject-emancipatory-relativism-driven-recomposing-constructivism-towards-
singularisation–<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>. De-
mentatively/structurally/paradigmatically a registry-worldview’s/dimension’s reference-of-
thought points fundamentally to its ‘underlying reference-of-thought–categorical-
imperatives/axioms/registry-teleology’, for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology
with regards to the latter’s ‘temporality–as-shortness-of-register-of– meaningfulness-and-
teleology to intemporality–as-longness-of-register-of– meaningfulness-and-teleology
ontological-performance–<including-virtue-as-ontology>’ as of notional-contiguity/epistemic-
contiguity <profound-supererogation -of-mentally-aesthetised-postconverging/dialectical-
thinking –qualia-schema>. Such that it is fundamentally the prior relative-ontological-
incompleteness of reference-of-thought that becomes the ‘lack-of-virtue or vice issue’,
beyond just any associated incidental existential problems, as requiring
aetiologisation/ontological-escalation as of the need for prospective relative-ontological-
completeness of reference-of-thought to address the myriad
amplituding/formative-
epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
existential possibilities of the registry-worldview’s/dimension’s vices-and-impediments as
fundamentally bound to its prior relative-ontological-incompleteness of reference-of-
thought ‘underlying reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100}; and so beyond just ‘amplituding/formative–epistemicity\textsuperscript{33}totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} and ad-hoc palliative resolutions. Consider in this regard the temporal ontological-performance \textsuperscript{-including-virtue-as-ontology} as of say a postlogism\textsuperscript{106}-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 existentialising/contextualising/textualising-contiguity\textsuperscript{39}–in-reification\textsuperscript{87}/dereification\textsuperscript{87} that is ‘mutually cognisant-and-integrative beyond-the-consciousness-awareness-teleology\textsuperscript{100}-in-existence\textsuperscript{-in-existential-extrication-as-of-existential-unthought} with notions-and-accusations-of-witchcraft itself as of their ‘underlying reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100} presents an issue that endemises notions-and-accusations-of-witchcraft in the vices-and-impediments\textsuperscript{36} 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 reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100},
the other’ this translates into aetiology/ontological-escalation as of ‘universal projection implications attitude/mental-disposition/care–and–episteme event’-or-operant implications to all and sundry’ as implied in the above analysis, as postmodern-thought portends to be non-ideology-driven, non-speculative, non-imaginary, theoretical, conceptual and operant. This insight is also very much conscious of the ontologically-flawed misconstrual of ‘the other’ that pervades human wooden-language⟨imbued—averaging-of-thought-⟨to–leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology⟩as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩⟩ mental-dispositions as of ‘mutual temporal/shortness-of-register-of–meaningfulness-and-teleology’ eliciting’ construed as ‘intemporal temporality’. Such tendencies are hardly of aetiology/ontological-escalation as their emphasis lies in existential-extrication-as-of-existential-unthought, rather than nonextricatory-existential-preempting-of-existential-unthought in enabling Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of ‘universal projection implications attitude/mental-disposition/care–and–episteme event’-or-operant implications to all and sundry’; such that fundamentally, such tendencies do not address de-mentatively/structurally/paradigmatically defining issues of a registry-worldview/dimension as of its vices-and-impediments like the comprehensive implications of disjointedness-as-of–reference-of-thought/procrypticism with regards to our
positivism–procrysticism or say the comprehensive implications of non-positivism in a medieval or animistic social-setup. Prospective notional-contiguity/epistemic-contiguity

supererogation -of-mentally-aestheticised-postconverging/dialectical-thinking —qualia-
schema> thus effectively implies deneuterising ‘exteriorisation attitude/mental-disposition/care–and–episteme ’ of

meaningfulness-and-teleology as-metaphoricity superseding/overriding the prior ‘reference-of-thought temporally

neuterising ‘interiorisation attitude/mental-disposition/care–and–episteme ’ of meaningfulness-and-teleology. This

fundamentally speaks of a de-mentative/structural/paradigmatic conception of virtue-as-ontology transcendence-and-sublimity/sublimation/superseding/overriding temporally

neuterising ‘interiorisation attitude/mental-disposition/care–and–episteme ’ of meaningfulness-and-teleology. This wrongly implies the inherent

frameworks and temporal mandarinism 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} frameworks as of the given reference-of-thought, with these elements in need for prospective transcendence-and-sublimity/sublimation/supererogatory—dementativity as of prospective relative-ontological-completeness 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-syncretising/circularity/interiorising/akrasiatic-drag while circumventing as of beyond-the-consciousness-awareness-teleology—in-existential-extrication-as-of-existential-unthought—the vices-and-impediments of each registry-worldview/dimension in want of its ‘pure-ontology’ virtue resolution as of aetiologisation/ontological-escalation. In this regard such palliative virtue constructs overlooking fundamental underlying dementative/structural/paradigmatic ontological implications about our ‘modern take attitude/mental-disposition/care–and–episteme’ reflected by the ‘postmodern deprocrypticism—or—preempting—disjointedness-as-of- reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ with regards to social-stake-contention-or-confliction
changing temporal constraints, temporal meaningfulness-and-teleology frameworks and temporal mandarinism 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 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 frameworks and temporal mandarinism 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 frameworks as reflected from ‘positivism/rational-empiricism attitude/mental-disposition/care–and–episteme’. However, approbating we may be predisposed to such palliative virtue constructs as of lack of dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension, the fact is these are not really the underlying drivers for virtue transcendence-and-sublimity/sublimation/supererogatory—de-mentativity and are peripheral to more ontologically profound theorised-or-untheorised emancipatory events driving virtue transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as of prospective relative-ontological-completeness—of—reference-of-thought, notwithstanding our
state of beyond-the-consciousness-awareness-teleology\textsuperscript{100}<-in-existential-extrication-as-of-existential-unthought>\textsuperscript{6}. 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{57}—in-singularisation<-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>-as-veridical-epistemic-determinism
\textsuperscript{84}<-amplituding/formative–epistemicity>causality-as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity, as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100}, reflecting the fact that pure-ontology that as of its secondnaturing induces the requisite level of human virtue performance at each given registry-worldview/dimension, retrospectively to prospectively. It is rather by acting upon the inherent ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} as of its ontological reflection in Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} that virtue transcendence-and-sublimity/sublimation/supererogatory–dementativity comes about, whether or not beyond-the-consciousness-awareness-teleology\textsuperscript{100}<-in-existential-extrication-as-of-existential-unthought>\textsuperscript{6}. In this regard, any registry-worldview/dimension \textsuperscript{84}reference-of-thought is a \textsuperscript{84}<amplituding/formative> wooden-language\textsuperscript{6} (imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology as-of–‘nondescript/ignorable–void ’-with-regards-to-

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\textsuperscript{8}/contemplative-distension\textsuperscript{26} -of-reference-of-thought-by-reification\textsuperscript{8}/contemplative-distension implications; ask whether by definition a registry-worldview/dimension\textsuperscript{1} reference-of-thought is postconvergingly–de-mentated/structured/paradigmed to sponsor/promote/endorse its very own prospective transcendence-and-sublimity/sublimation/supererogatory\textsuperscript{100}–de-mentativity as of the need for the subversion of its\textsuperscript{8} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},–for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100} that endemise-and-enculturate its vices-and-impediments\textsuperscript{106} by prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},–for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100} for prospective transcendence-and-sublimity/sublimation/supererogatory\textsuperscript{100}–de-mentativity, more like could the Copernicuses, Galileos, Descartes, Diderots, etc. call upon the very same non-positivism/medievalism in need for prospective positivism transcendence-and-sublimity/sublimation/supererogatory\textsuperscript{100}–de-mentativity to underwrite the subversion of its entrenched non-positivism/medievalism internal social-stake-contention-or-confliction changing temporal constraints, temporal\textsuperscript{56} 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—{blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } frameworks; and, hence the ontologically-veridical paradox of the very postconverging–de-mentating/structuring/paradigming implications of human limited-mentation-capacity-deepening\textsuperscript{53} renders any registry-worldview/dimension\textsuperscript{1} reference-of-thought ever deficient as
of its need for psychoanalytic-unshackling/prospective-grounding/prospective-reification\textsuperscript{87} of meaningfulness-and-teleology\textsuperscript{100}. 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\textsuperscript{89} perspective/framing/reference/horizon/projection’ apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)\textsuperscript{39} constitutedness\textsuperscript{13} construal of categorising/taxonomising schemes that pervades the ‘modern categorising mental-disposition’ as of our occlusive-consciousness\textsuperscript{58} 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\textsuperscript{100} that arises is a relatively virtual-or-ontologically-flawed-construal. On the contrary it is apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)\textsuperscript{12} that ensures that our apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument syncing 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\textsuperscript{53} 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\textsuperscript{12} of notional~deprocrypticism. However, it is equally critical to

The latter points to an inappropriate attitude/mental-disposition/care—and—episteme which is not beholden to the prospective institutionalisation but rather is of existential-extrication-as-ofexistential-unthought relation with it. More concretely, consider the practice of serfdom in Europe, or the annihilation of many Native American tribes and slavery and slave trade in the new world, while at the same time in a registry-worldview/dimension transitioning from the non-positivism/medievalism to the positivism/rational-empiricism registry-worldview with this contrastive mechanical-knowledge attitude/mental-disposition/care—and—episteme and organic-knowledge attitude/mental-disposition/care—and—episteme. While the full implications of a
positivism/rational-empiricism organic-knowledge attitude/mental-disposition/care–and–episteme will imply an end to such practices as of universal human rights, ‘economic-opportunistic-and-then-enculturated tenants’ of such blatant moral supremacy and thus racial supremacy distorted the implications of the technical and social organisation advancement brought about from budding-positivism/rational-empiricism to reconceptualise by their specific interests meaningfulness-and-teleology in terms–as-of-axiomatic-construct of the prior non-positivism/medievalism attitude/mental-disposition/care–and–episteme as of its prior relative-ontological-incompleteness-of-reference-of-thought, and thus justify their nefarious practices; speaking of mechanical-knowledge in positivism/rational-empiricism. Whereas progressive organic-knowledge tenants construed positivism/rational-empiricism as an openness to the potential of all societies and peoples to rather arrive at the higher possibility of positivism/rational-empiricism virtue, and so as of a human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation posture that allows for universal human emancipation as expressed by the Quakers movement, Rousseaux, Diderots, etc. Incidentally, the positivism/rational-empiricism mechanical-knowledge contenders as of the economic-opportunism-and-then-enculturation of their nefarious practices, were very much countervailing the practice and trend within their own societies of origin undergoing-positivism/rational-empiricism-transformation and the underlying dual-language/split-mentality unscrupulousness was given away as of the ‘out-of-sight demeanour’ in their main societies, rather than being fully assumed as marking positivism/rational-empiricism progress. The occasional development of enlightenment and positivism/rational-empiricism by its technical and social organisation transformation implications wasn’t the opportunity for such societies to turn around and then dehumanise other societies and humanities that haven’t done likewise, but rather as of organic-knowledge called for a double-gesture reification in recognising that such
positivism/rational-empiricism implications are about all of humanity, just as implied in preceding human cultural emancipations. Suprastructuralism or postmodernism double-gesturing of virtue doesn’t function on the naïve basis of ‘merely construing relative implied levels of virtue development and making relative conclusions’ but rather orientate meaningfulness-and-teleology to the more profound perspective of all of humanity’s potential as of prospective relative-ontological-completeness-of-reference-of-thought/ontological-normalcy/postconvergence and then reconstrue the possibility of all of humanity-as-of-societies to ultimately fulfil it virtuous potential; and this is the optimum and emancipatory virtue disposition for all humankind and human societies. It adopts this orientation because it always put into question the idea of ‘grounding meaningfulness-and-teleology as of any specific human society relative-ontological-incompleteness-of-reference-of-thought as fundamentally denaturing’, and likely to induce transversality—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-empricism attitude/mental-disposition/care–and–episteme\(^1\), by implying from a postmodern perspective that emancipation truly arises when the humans come to assume as well by themselves a \(^5\) universal positivism/rational-empiricism attitude/mental-disposition/care–and–episteme\(^5\) 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\(^7\) 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\(^10\) \(\langle\)transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\(\rangle\). Further arguing that if they are truly more advanced than us, then that advancement is necessarily about a greater aetiologisation/ontological-escalation as of the human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation\(<\text{as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing}>\) 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\(^\cdot\). 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\(^8\) \(\langle\)reference-of-thought– categorical-imperatives/axioms/registry-teleology\(\rangle\)-for-aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology\(^9\) as teleological-degradations-in-notional-discontiguity/epistemic-discontiguity\(<\text{shallow–}\)}
supererogation\textsuperscript{1} \textendash of-mentally-aestheticised\textendash preconverging/dementing\textsuperscript{1}-quality-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\textendash and\textendash and\textendash episteme\textsuperscript{2} event\textsuperscript{2} or-operant to all and sundry’. Finally, the naivety when facing such anti-constructivism and anti-relativism arguments is to think that these are always about fair and objective intellectual disagreements; but then the history of many such criticisms has revealed its underlying perfidy; as to when for instance, supposed critiques of postmodern relativism make mention of the anti-relativism stances of many a creed like Christianity (which are necessarily absolutist as to their doctrinal practices) thus decontextualising and equating the framework of secular intellectual discourse with that of a creed, something which even such creeds do not do given the mortal framework of human <amplituding/formative-epistemicity>totalising\textendash thrownness-in-existence\textsuperscript{1} (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\textsuperscript{1} and veracity is more fundamentally about the re-originar-y-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking\textsuperscript{-}projective-insights/’epistemicprojection-in-conflatedness\textsuperscript{-}of-notional\textendash deprocrypticism-prospective-sublimation) creative insight and appreciation of any
pastiche work or of such a Las Vegas Strip replication of other notable places. With regards to all these ‘forged criticisms’ the underlying falsehood is rather geared to elicit a non-intellectual emotional response than true knowledge-reification insight. Further, as of organic-knowledge and knowledge-notionalisation, this author holds that it is naïve to conceptualise of human knowledge mainly as of pure erudition warranting mainly sound arguments, proofs and convincing demonstrations, and that the reality all along ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity—of-the-human-institutionalisation-process as of difference-conflatedness—as-to-totalitative-reification—in-singularisation—as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing> as-veridical-epistemic-determinism <amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications-of-prospective- nonpresencing—for-explicating-ontological-contiguity ’ shows that there has always been beyond-the-consciousness-awareness-teleology—in-existential-extrication-as-of-existential- untouched> ‘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-
epistemicity>totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ which was then validated as of ontological-primemovers-totalitative-framework, and so divulged by existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression; as prior human~presencing—absolutising-identitive-constitutedness experience wouldn’t have thought about space-time, considered the ether as unreal, considered that the laws of physics are different at atomic scale, etc. In other words, there wasn’t any prior ‘logocentric transcendent-al-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—existentialising/contextualising/textualising-contiguity)—constitutedness, but rather it is by apriorising/axiomatising/referencing-(of—existentialising/contextualising/textualising-contiguity)—conflicatedness 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/superrgatory—de-mentativity to grasp that such ultimate decidability is construed as of human intemporal/longness-of-register-of—meaningfulness—and-teleology individualisation mental-disposition in ‘a tendential-deliberation-of-decidability as enabled by ontological-primemovers-totalitative-framework tendential validation as to existence-potency~sublimating—nascence,-disclosed-from-prospective-epistemic-digression. Such a construal of human transcendence-and-sublimity/sublimation/superrgatory—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– existentialising/contextualising/textualising-contiguity —conflatedness of accreting-substitutive-subsumption-as-futural-différance-freeplay, sublimation is achieved rather out of the notional obviating of human temporal-as-non-ontological neuterising with deneuterising—referentialism and with correspondent intemporal-as-ontological rearticulation/reconstrual of meaningfulness-and-teleology as of dynamics of insight of shallow-to-deeper human limited-mentation-capacity implications, and so as of protensive-consciousness of notional-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 différrance as ‘a contiguously theoretical and operant phenomenological construct involving necessarily the deliberateness as of Derridean freplay différrance, as a putting into question exercise, and subject to ontological-primemovers-totalitative-framework validation before attaining defining-transcendence and defining-sublimity’; and différrance 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 precence of existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression so-implied as of ontology’s-directedness-as-Being. This is the very meaning of organic-knowledge beyond the conception of mechanical-knowledge as-knowledge-as-a-mere-thing-to-be-acted-upon-for-given-outcomes. Organic-knowledge as such implies priorly a supplanting-conviction-as-to-profound-supererogation of ‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism deference to the precence of existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression over any human-as-mortal framing of ‘meaningfulness-and-teleology’ including oneself-as-human-as-mortal, as it is human mortality-as-temporality that is rather what is in need for further Being and consciousness development. Thus the postconverging–dementating/structuring/paradigming of sublimation for a registry-worldview/dimension reference-of-thought, as reflected in the Derridean social ethics stance, is rather one for the ‘subsumptive inventing’ of the prospective ontological possibilities of prospective relative-
ontological-completeness/of/reference-of-thought over human normativity/conventioning as of the latter’s prior relative-ontological-incompleteness/of/reference-of-thought, and so by maximalising-recomposing <amplituding/formative–epistemicity> totalising–renewing–realisation/re-perception/re-thought as of organic-knowledge. A nonextricatory existential postconverging–de-mentating/structuring/paradigmning of sublimation implying that the state of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, and positivism–procrypticism, are successively-wanting of prospective defining-transcendence and defining-sublimity going by their successively-given mechanical-knowledge in temporality/as-of-neuterisation/relative-ontological-incompleteness/existential-extrication-as-of-existential-unthought. In other words, an intemporal-as-ontological mental-disposition projecting of the organic-knowledge as of prospective registry-worldview/dimension reference-of-thought in prospective relative-ontological-completeness/of-axiomatic-construct-or/reference-of-thought can’t sidestep such implied prospective defining-transcendence and defining-sublimity, and undertake existence as of the prior registry-worldview/dimension reference-of-thought in prior relative-ontological-incompleteness, even if it such a mental-disposition could lead to such an outcome as in H.G. Well’s country of the blind or Galileo say with the medieval Establishment; despite the fact that the possibilities of such outcomes arise out of establishment Charlatanism, which knows better, but exploits lack of ‘social universal-transparency’ - (transparency-of-totalising-entailing-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness )’. But then it is actually a sign of ‘propounded theoretical health and pertinence’ when all such Establishment charlatanism comes to dodge such substantive-and-frontal articulation of prospective knowledge, and in lieu come up with worn out refrains and sidestepping manoeuvres avowing their true ‘intellectual blankness’ grounded on institutional-being-and-craft; as we know that in all genuinely inclined intellectual pursuits
the very central tenet has always been about theoretical disputative engagement and not acts of escapism and downgrading of intellectual arguments as of ‘solo media exploits of intellectual popularity’. Thus by its prospective relative-ontological-completeness of-axiomatic-construct-or-reference-of-thought as futural différance, accreting-substitutive-subsumption-as-futural-différence-freeplay comes into terms with both presencing—absolutising-identitive-constitutedness and nonpresencing-<perspective–ontological-normalcy/postconvergence> on the basis of the prospective relative-ontological-completeness of the latter over the prior relative-ontological-incompleteness of notional-discontiguity/epistemic-discontiguity of the former as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-

aestheticised-preconverging/dementing –qualia-schema of the former as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-

‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’. Thus what is being correctly implied is not ‘difference-in-kind/difference-in-aposteriorising-or-logicising but rather difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing between presencing—absolutising-identitive-constitutedness and nonpresencing-<perspective–ontological-normalcy/postconvergence>. Such an insight is enabled as of the fundamental awareness that human knowledge construction fundamentally involves two different exercises; with the first factoring in that at the fundamental level of knowledge construction humankind has a limited-mentation-capacity that needs to be developed as a ‘developed consciousness perspective/framing/reference/horizon/projection as of prospective relative-ontological-completeness of notional-contiguity/epistemic-contiguity construed as its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument to then be able at an operative level to articulate sound-or-authentic meaningfulness-and-teleology grounded on such a developed consciousness perspective/framing/reference/horizon/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/intelligibilitysetup/measuringinstrument’ 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/intelligibilitysetup/measuringinstrument’; 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/intelligibilitysetup/measuringinstrument’; 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/intelligibility/setup/measuring instrument’ that would
enable the anchoring of all such prospective positivistic knowledge, and this sense of things
fully underscored such a more comprehensively directed project-and-purpose undertaken later
by the Encyclopédistes; with the underlying insight that while a social state of generalised prior
relative-ontological-incompleteness of reference-of-thought is enabling to surreptitious
Establishment charlatanism, however with increasing ‘social universal-transparency (transparency-of-totalising-entailing-as-to-entailing-amplituding/formative-epistemicity-totalising-in-relative-ontological-completeness)’ such charlatanism is exposed
for what it really is, explaining the panickiness and falsehood associated with such charlatanism
as with the reactionaries to the Encyclopédistes project, as if the articulation of knowledge by
itself was a threat rather than subject to disputation! Underlying as the non-speculative, non-
imaginary, theoretical and conceptual possibility for such futural différénce 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—<perspective-ontological-normalcy/postconvergence>. Thus such a phenomenology associated with accreting-substitutive-subsumption-as-futural-différance-freeplay further divulges, unlike the ‘Derridean quasi-transcendental-freeplay différance’, the full possibility of human sublimation. Consider in this regard the decisive transitions-as-sublimities 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’ are not as of a ‘difference-in-kind/difference-in-aposteriorising-or-logicising’ but rather a difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing; with human-subpotency aligning towards the full potency of existence which thus divulges the possibility of human sublimation as of the physics science implications today. It is interesting to note that the difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing bringing about the successive physics axiomatic-constructs/theories are successive ‘epistemic-breaks’ from prior reasoning and are akin to ‘leaps of faith’ which then ‘establish new reasoning’ that then becomes the internal ‘difference-in-kind/difference-in-aposteriorising-or-logicising’ of the new physics as the new presencing; brought about from the transcendence-and-sublimity/sublimation/supererogatory-de-mentativity of nonpresencing-<perspective-ontological-normalcy/postconvergence>. In other words, human consciousness tends to be constraint to its <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, and thus assumes a ‘difference-in-kind/difference-in-aposteriorising-or-logicising’ mental-disposition as of presencing—absolutising-identitive-constitutedness. But existence/ontology’s-directedness-as-Being as of nonpresencing-<perspective–ontological-normalcy/postconvergence> is beyond and not constraint by human consciousness as of its <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, and thus hints-at the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality possibilities of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as of ontological-primemovers-totalitative-framework validation that is at the very
center of the ‘promise of correspondence between human-subpotency as of Being-and-consciousness development and existence as of ontological-veridicality’, and so despite the complexifying/inhibiting metaphysics-of-presence-{implicated-‘nondescript/ignorable–void’-as-to-presencing—absolutising-identitive-constitutedness} of any given <amplituding/formative–epistemicity>totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag from a ‘difference-in-kind/difference-in-aposteriorising-or-logicising’ posture; such that humankind then overlooks presencing—absolutising-identitive-constitutedness and re-projects/re-anticipates nonpresencing-<perspective–ontological-normalcy/postconvergence> enabling human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Therefore, metaphoricity as highlighted herein is actually construed as of ‘its natural ontology implications’, and this natural ontological notion of metaphoricity is construed herein as superseding-and-englobing all other differentiated adjunctive significations including conventional figures-of-speech. Metaphoricity as such simply refers to signification adjunctiveness to ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ as of both the meaningfulness-and-teleology implications to the so-renewed ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ and the specific adjunctive-metaphoricity-signification within such renewed ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’. Metaphoricity is very much a mirroring of existential ‘syncretising-effecting’ going by the latter’s existential implications on ‘human underlying self-referencing meaningfulness-and-teleology as an epistemic-totalising/circular construal’. This ‘epistemic-totalisation/circularity epistemic-breaking’ of self-referencing associated existentially with syncretising-effecting as mirrored in metaphoricity arises because of human
limited-mentation-capacity, and is a reflection of the circular deepening of human limited-mentation-capacity as of growing certitude from the opening up of nonpresencing-<perspective–ontological-normalcy/postconvergence> by human re-projection/re-anticipation ultimately validated by existence/ontology’s-directedness-as-Being ontological-primemovers-totalitative-framework. Further, metaphoricity as such speaks of the evasiveness of all human meaningfulness-and-teleology at uninstitutionalised-threshold as recurrently pointed out herein as of token threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to—‘attendant-intradimensional’—prospectively—disontologising—preconverging/dementing—apriorising-psychologism> possibilities relation to reference-of-thought—categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology as of human limited-mentation-capacity implications. The implications of this reality as of metaphoricity explains why epistemes are fundamentally and necessarily constricted as of their specific registry-worldview/dimension reference-of-thought; as ultimately epistemes are as relevant as the ontological-possibilities divulgeable by presencing—absolutising-identitive-constitutedness and nonpresencing-<perspective–ontological-normalcy/postconvergence>, such that in the case of the latter there is no prior insight about the veracity of any episteme before it is divulged with Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as presencing—absolutising-identitive-constitutedness. Consider in this regard Galileo’s implying positivistic episteme metaphoricity over a medieval Establishment scholasticism-and-mysticism episteme as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as the necessary backdrop for the knowledge he articulates and all subsequent positivistic knowledge. In many ways, this author as of organic-knowledge is very much aware of the
‘drawback implications’ of our positivism–procrypticism episteme as of its apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity )—constitutedness 1 with respect to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology 10 as of prospective notional–deprocrypticism psychoanalytic-unshackling organic-knowledge, as of the full articulation of accreting-substitutive-subsumption-as-futural-différance-freeplay 2 with respect to our procrypticism–or–disjointedness-as-of–reference-of-thought uninstitutionalisation and futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology 10 as of prospective notional–deprocrypticism institutionalisation implications representation, and so beyond just our natural inclination for <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag 3. Galileo could well had possibly recasted his implied positivism meaningfulness-and-teleology 10 in scholasticism-mysticism terms, just as Copernicus work was held back priorly in limbo, but then the implications as he perceived would have been a degradation and lost of the essence of what he was doing, and so more than just the specific scientific knowledge but more critically it warranted a psychoanalytic-unshackling into the nonpresencing–or–withdrawal–or–metaphysics-of-absence {implicated-epistemic-veracity-of–nonpresencing–<perspective–ontological-normalcy/postconvergence>}–or–transcendental-reasoning-of-event as-prospective-ontology-origination perspective/framing/reference/horizon/projection of positivism meaningfulness-and-teleology 10 we entertain today. Likewise, as of such metaphoricity episteme, the meaningfulness-and-teleology 10 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–
existentialising/contextualising/textualising-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 of affirmiative-and-inaffirmative—transmuted—‘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/superrerogatory–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[^7] that supersedes the ordinariness/banality of day to day social existence analysis as of <amplituding/formative> wooden-language—{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—<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[^4] 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[^4] critiques, as de-mentatively/structurally/paradigmatically that which attributes value judgments is that which is knowledgeable-as-of-its-prospective-relative-ontological-completeness[^8]—of—reference-of-thought-postconverging-or-dialectical-thinking[^20]—apriorising-psychologism and not that which is ignorant-as-of-its-prior-relative-ontological-incompleteness[^5]—of—reference-of-thought-preconverging-or-dementing[^1]—apriorising-psychologism. Such that there is no dialogical-equivalence—<as-to-psychologismic—apriorising/axiomatising/referencing—(of—existentialising/contextualising/textualising-contiguity)—conflatedness—in-self-becoming/self-conflatedness/formative—supererogating[^3] that then arises by the fact that the former is a nonextricatory/intemporal/ontological relationship with meaningfulness-and-teleology[^0] while the latter is an existential-extrication/temporal/non-ontological relationship with meaningfulness-and-teleology[^0], in the sense that it is the former intemporal-as-ontological individuation mental-disposition that is responsible for bringing about human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology[^100] in reflecting
holographically-<conjugatively-and-transfusively> the ontological-contiguity of-the-human-institutionalisation-process retrospectively and prospectively while the latter as of its false ‘untransvaluated–temporal-intemporality’ is rather existentially extricatory and oblivious to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity of-the-human-institutionalisation-process. As ultimately, it is the prospective relative-ontological-completeness of reference-of-thought pursued by the former that supersedes and dissolves human vices-and-impediments as of prospective registry-worldview/dimension transcendence-and-sublimity/sublimation/supererogatory de-mentativity reference-of-thought. The overall insight here of such ontological-bad-faith/inauthenticity can be construed analogically as say in a non-positivist social-setup where the modern disease theory is not yet socially familiar such that patients may assume that they should be cured immediately/instantly after treatment with no perspective/framing/reference/horizon/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 ⟨transparency-of-totalising-entailing-as-to-entailing-as-amplituding-formative-epistemicity⟩ totalising-in-relative-ontological-completeness ⟩’ with regards to such over-a-time-period-bodily-reparation notion and throwing a spanner in the works by pretending that the physician should confirm that patients are cured immediately as otherwise the physician must be practising witchcraft on the patients, understanding fully well the authentic disposition of the physician to affirm a practice of over-a-time-period-of-bodily-reparation for a long term dependable notion of medicine. While they are pragmatically inclined to advanced opportunistically whatever explanation to justify that
their healing is immediate/instant and so involving any such stratagem like opportunistically accusing patients or some other persons for any implied failure of immediate/instant cure having the effect on the most part of shutting-off any complain or at least negative allegations about the healer’s cure, and so-enabled on the basis of the healer priorly institutionalised deferential-formalisation-transference posture in the social-setup. Such a healer encouraging the social-setup notion of immediate/instant cure as a ploy (given the possibility of the positivistic disease theory conception subverting their own non-positivistic healing practice notwithstanding ontological-veracity). The manifest acts of many such ontological-bad-faith/inauthenticity critiques with respect to postmodern-thought: whether when pretending to misunderstand postmodern double-gesture reification of meaningfulness, blatantly caricaturing in the most inane terms postmodern-thought, avoiding genuine intellectual-level disputation, and so rather opting for subversive wooden-language (imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-‘nondescript/ignoreable—void ’-with-regards-to-prospective-apriorising-implications) ‘uncritical social media preaching towards sold publics-of-conquest’ paradoxically while claiming not to grasp postmodern-thought, with subterfuges of unoriginal thought usurping the notion of science and intellectualism towards such uncritical publics; and all this as a manifestation of perverted intellectual institutional-being-and-craft. While postmodern-thought is not and has never been immuned from genuine intellectual criticism not only from other schools-of-thought but among postmodern and poststructuralist thinkers themselves, and this calling out of such ontological-bad-faith/inauthenticity critics is much more than an issue about postmodern-thought but about all intellectualism generally as such malpractices tend to mark the beginning of intellectual teleological-decadence-supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutive-
subversion of progressive thinking and go on to permeate social practices and media practice, thus rendering social and critical thought impotent. Further knowledge as understood by this author is more than just the conception of its intemporal-as-ontological nature but knowledge is much more completely and potently notional–knowledge as it understands as well the implications of temporal-as-non-ontological mental-dispositions dynamics in relation to pure-ontology, and thus in the face of ontological-bad-faith/inauthenticity shouldn’t take the bait of overlooking and thus falsely elevating teleologically as intellectually pertinent ontological-bad-faith/inauthenticity rather than relating to it at its teleologically-degraded level for what it truly is, and so as part and parcel of a complete conception of knowledge. Ultimately, intellectual statuses are as pertinent as veridically enabling to human emancipation as of intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming, and intellectuals’ choice of ontological-bad-faith/inauthenticity is nothing less than self-inflicting irreverence and cannot thus turn around to intimate irreverence when surreptitiously undermining knowledge of universal consequential implications. This author as of metaphysics-of-absence∕implicated-epistemic-veracity-of-nonpresencing⟨perspective–ontological-normaley/postconvergence⟩ will summate that prior postmodern thinking is akin-and-pointing-to a proto-prospective reference-of-thought as of prospective relative-ontological-completeness∕of-axiomatic-construct-or∕reference-of-thought over a <amplituding-formative∕epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as prior∕reference-of-thought, and that necessarily it speaks by its double-gesture reification of quasi-psychoanalytic-unshackling thus requiring a psychoanalytic-reorientation to such an implied prospective∕reference-of-thought ‘as of the prospective relative-ontological-
completeness\textsuperscript{\textregistered} of axiomatic-construct-or-\textsuperscript{\textregistered} reference-of-thought of a better knowledge perspective/\textsuperscript{\textregistered} 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{\textregistered} with regards to \textsuperscript{\textregistered} reference-of-thought and its derived \textsuperscript{\textregistered} meaningfullness-and-teleology\textsuperscript{\textregistered}, with the implication that we need to a prospective relative-ontological-completeness \textsuperscript{\textregistered} reference-of-thought to be able to articulate intemporal-as-ontological construal as of the internal-dialectics/différance of \textsuperscript{\textregistered} meaningfullness-and-teleology\textsuperscript{\textregistered}. In other words, all concepts, notions as of ontologically-veridical \textsuperscript{\textregistered} meaningfullness-and-teleology\textsuperscript{\textregistered}, are made to have their internal-dialectics/différance as of \textsuperscript{\textregistered} nonpresencing-\textsuperscript{\textregistered}ontological-normaley/postconvergence> for their sublimation and transcendence-and-sublimity/sublimation/supercrasy–de-mentativity into more profound and more complete \textsuperscript{\textregistered} meaningfullness-and-teleology\textsuperscript{\textregistered}. 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\textsuperscript{\textregistered}; 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 \textsuperscript{\textregistered} deprocrypticism–or–preempting—disjointedness-as-of-\textsuperscript{\textregistered} reference-of-thought. Thus, for postmodern-thought the capacity to attain relative ontologically-veridical \textsuperscript{\textregistered} meaningfullness-and-teleology\textsuperscript{\textregistered} comes down to the capacity of arriving at the very essence of \textsuperscript{\textregistered} meaningfullness-and-teleology\textsuperscript{\textregistered} 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 existentialising/contextualising/textualising-contiguity; is the enabling approach for human ontological-reconstituting–as-to-conflatedness as of aetiologisation/ontological-escalation. Basically thus, the overall postmodern project implication is that we deepen our limited-mentation-capacity first (and so as of dimensionality-of-sublimating) \( \langle \text{amplituding/formative}\rangle \) supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) of our supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation) to ensure that we go about deriving ontologically-veridical meaningfulness-and-teleology in relative-ontological-completeness. This is in reality the ultimate scientific insight as such an internal-dialectics/différance is articulated as of non-speculative, non-imaginary, theoretical, conceptual and operant scientific implications; and this is reflected in the very initiation of the postmodern postconverging–dementating/structuring/paradigming with Heidegger’s criticism of Hegelian dialectics, with the latter construed by this author as ‘not founded-on-and-constrained-by ontological-veridicality/intrinsic-reality as of ontological-primemovers-totalitative-framework’, but rather dialectical discretion, imagination and speculation ‘as to lack of a congruent,-cogent-and-operant entailing framework of ontological-contiguity’ as herein implied by this author with ‘the ontological-contiguity—of-the-human-institutionalisation-process congruent,-cogent-and-operant entailing framework of ontological-contiguity’. Anecdotally, the shallow-mindedness of a ‘modern take’ in failing to recognise the postmodern double-gesture.
reification will simply consider the blind men reporting of an elephant as a tree-trunk, a rope, a wall, a fan or a spear as ‘postmodern madness’ without factoring in the underlying double-gesture reification for perspective and insight, given the problematic of human limited-mentation-capacity that itself needs to be factored in and thus actually strengthen the human thought process in its aetiologisation/ontological-escalation. In the bigger scheme of things, such an internal-dialectics/différance is what explains the ontological-contiguity—of-the-human-institutionalisation-process as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology and so-construed as suprastructuralism beyond just the specific interpretation of suprastructuralism as of postmodernism with respect to modernism. This internal-dialectics/différance as of successive transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is behind the respective registry-worldviews/dimensions as of their given reference-of-thought specific neuterising as well as the ultimate deneuterising—referentialism of deprocrypticism. But then ontological-bad-faith/inauthenticity is equally elicited by ‘lack of social universal-transparency’

meaningfulness’, cannot avail to a prior registry-worldview/dimension like non-
positivism/medievalism. In this regard the Copernicuses, Galileos and Diderots of their eras,
and more explicitly Descartes in his direct construal of the positivism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, would have
certainly sensed that their specific knowledge conceptualisations wasn’t the more critical issue
but rather their insistence was an implicit understanding that the non-positivistic ‘reference-
of-thought—devolving-teleological-de-mentating/structuring/paradigmating—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-
onontological-incompleteness—of reference-of-thought (and were thus more fundamentally
projective dimensionality-of-sublimating—){<amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conf Hed\textunderscore{}edness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}). Such
apriorising/axiomatising/referencing—of—existentialising/contextualising/textualising-
contiguity—conf Hed\textunderscore{}edness imbed in postmodern-thought address more than just
apriorising/axiomatising/referencing—of—existentialising/contextualising/textualising-
contiguity—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 like-minded 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–dementating/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/supercalory–d-mentativity, especially as such breakthroughs require the spontaneity of Dionysian arrangements. This author’s construes of ‘deprocrypticism—or–preempting—disjointedness-as-of reference-of-thought ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ conceptualisation as of ontological-escalation or aetiology, with respect to our present positivism–procrypticism disjointedness-as-of reference-of-thought, as the more fundamental transcendental issue for prospective ontological-primemovers-totalitative-framework transcendental-possibilities/potential beyond self-referencing-syncretism and circular palliative knowledge-constructs/theories/interolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue with regards to attending to the inherent deficient uninstitutionalised-threshold of knowledge-construct possibilities and vices-and-impediments imbued in our positivism–procrypticism disjointedness-as-of reference-of-thought reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming–of-meaningfulness’. Such a paradox of human ontological-performance is effectively construed as arising out of human


(I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance)
overcome the ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation’<as-to–‘attendant–intradimensional’–prospectively-
disontologising–preconverging/dementing –apriorising–psychologism> for covert-shallow-
limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing<as-of-circular-
complexification’ with respect to social-stake-contention-or-confliction. The reason why social
universal-transparency<transparency-of-totalising-entailing,–as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness is
empowering for prospective institutionalisation in superseding uninstitutionalised-threshold lies in the fact that the ‘succession of preformulating/preframing/premeaningfulness–
<metaforicity–disposition—as-to-psyche-induced-psychologism-of-existential-stake>’
idiomsynracy as of human <amplituding/formative–epistemicity>totalising–thrownness-in-
existence that allowed for prior institutionalisations are inherently predicated on their
successive social universal-transparency<transparency-of-totalising-entailing,–as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness such that even at presence uninstitutionalised-threshold, involving
denaturing of reference-of-thought–categorical-imperatives/axioms/registry-teleology as
<amplituding/formative> wooden-language<imbued—temporal—mere-
form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing –
narratives–of-the reference-of-thought–categorical-imperatives/axioms/registry-
 teleology thus failing intemporal-preservation-entropy-or-contiguity—or–ontological-
preservation as of beyond-the-consciousness-awareness-teleology<–<in-existential-extrication-
as-of-existing-unthought>, the supposedly implied assumption though false is one of social
universal-transparency<transparency-of-totalising-entailing,–as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness as all
uninstitutionalised-threshold or-uninstitutionalised-threshold are-overtly-unassuming-and-
rather-parasitising-or-coopting-of-institutionalisation-in-false-representation-as-institutionalisation such that prospective social \[104\] universal-transparency \[105\] \langle transparency-of-totalising-entailing,-as-to-entailing- \langle amplituding/formative–epistemicity\rangle totalising–in-relative-ontological-completeness \rangle \} elucidation of prospective institutionalisation reflecting the inherent veridicality of the uninstitutionalised-threshold \[13\] in its beyond-the-consciousness-awareness-teleology \[100\] \langle in-existential-extrication-as-of-existential-unthought\rangle collapses it. Thus the ‘notion of limited-mentation-capacity' is basically the ‘underlying veridical human \[5\] meaningfulness-and-teleology \[100\] 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 ‘\[45\] neuterising as of \[45\] \langle amplituding/formative–epistemicity\rangle totalising/circumscribing/delineating \[84\] reference-of-thought–devolving’ whether beyond-the-consciousness-awareness-teleology \[100\] \langle in-existential-extrication-as-of-existential-unthought\rangle, and so elucidated from the ontological-normalcy/relative-ontological-completeness \[88\] of reference-of-thought perspective of notional–deprocrypticism ‘referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness \[12\] protensive-consiousness sound conceptualisation perspective’. In so doing, the latter reflects the limited-mentation-capacity dynamism of \[56\] meaningfulness-and-teleology \[100\] as of notional–deprocrypticism as well as temporal-to-intemporal individuations mental-dispositions, by way of deneuterising \[16\]—referentialism, in lieu of \[16\] neuterising. Thus this notion of human limited-mentation-capacity as the basis of différance/internal-dialectics/difference-deferral divulges ‘ontologically-compromised-mediating,-as-of-their-specific-constitutedness consciousnesses flawed conceptualisation perspectives’ and as of their ontologically-flawed constructs of neuterising, with regards to articulating teleological elevation-as-of-upholding-ontological-veridicality or teleological degradation-as-of-failing-ontological-veridicality
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 (implicated-‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness) affect-driven mented or stigmatic psychology rather as of a shallow perspective and vaguely articulated as of universal import. The idea here with regards to human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, is that from a creative perspective: the notion of a given neuterising is equinominal/equivalent with a given presencing—absolutising-identitive-constitutedness, and as this speaks of human limited-mentation-capacity prospectively-construed ontologically-flawed implications as of ontological-normalcy/postconvergence. It is over this neuterising that human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is achieved from the prospective notional–conflatedness of notional–deprocrypticism and so by deneuterising — referentialism, which is equinominal/equivalent to nonpresencing-<perspective–ontological-normalcy/postconvergence>. In other words the historical implications of human limited-mentation-capacity-deepening is that ‘as of a less and less ontologically-flawed meaningfulness-and-teleology towards ontological-normalcy/postconvergence, ‘it projectively/anticipatorily brought about the <cumulating/recomposuring>-successive registry-worldviews/dimensions <amplituding/formative–epistemicity> totalising/circumscribing/delineating ‘reference-of-thought–devolving’ as of their given neuterisation”, construed as equinominal/equivalent with their successively given neuterising. From the above insight, transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, is attainable as of deneuterising.
nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ wherein across the <cumulating/recomposuring>-successive registry-worldviews/dimensions a notional–deprocripticism insight makes obvious that it is increasing ontological-normalcy/postconvergence by increasing prospective relative-ontological-completeness of reference-of-thought that underlies reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance -<including-virtue-as-ontology> as a wholly internal process of apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity )—confatedness, highlighting ‘the concatenation of intemporal-projection inextricably with derived-denaturing -deprojections-in-distractiveness-of-intemporal-projection, with the former in relative longness-of-register-of—meaningfulness-and-teleology and the latter in relative shortness-of-register-of—meaningfulness-and-teleology/distractiveness’ that occurs at the individuation-level and is reflected in the registry-worldview/dimension-level by the concatenation of institutionalisation inextricably with uninstitutionalised-threshold as the former is in longness and the latter in shortness/distractiveness to the former. This conceptualisation of candidity/candour-capacity associated with notional–deprocripticism with regards to ‘de-mentation ⟨supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ implications for reference-of-thought transcendence-and-sublimity/sublimation/suprerogatory–de-mentativity’ is in effect a ‘more profound-and-comprehensive notion of différance construed rather with respect to the defining reference-of-thought of meaningfulness-and-teleology as of prospective relative-ontological-completeness-of-reference-of-thought’ and can be qualified as ‘futural différance’ as of its suprastructural nature, and goes beyond the limits of a Derridean perspective of différance as ‘historial différance’ rather articulated from ‘presencing-as-prospective-relative-ontological-
intemporality as ontology. So a futural différance necessarily projects de-mentatively/structurally/paradigmatically apriorising/axiomatising/referencing-(of-existentialising/contextualising/textualising-contiguity )—conflatedness.

<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity as of ‘the concatenation of intemporal-projection inextricably with derived-denaturing -deprojections-in-distractiveness-of-intemporal-projection with the former in relative longness-of-register-of-meaningfulness-and-teleology\(^{10}\) and the latter in relative shortness-of-register-of-meaningfulness-and-teleology\(^{10}\)/distractiveness’ as to imply the ontologically-veridical construal of human relations meaningfulness-and-teleology\(^{10}\) is as of prospective seconndnatured institutionalisation ensuring relative longness; implied as of dimensionality-of-sublimating -<amplituding/formative>supererogatory-de-mentativness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) exercise, more like a genuine notion of faith lies fully and completely within the individual without any pretence to external interpersonal appraisal, as such a latter manoeuvre simply opens up the avenue for human mortal-to-mortal impression-driven/good-naturedness/wishfulness <amplituding/formative> wooden-language-(imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -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\(^{17}\)/ontological-prime movers-totalitative-framework\(^{23}\) intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity thus undermining the more decisive element of futural différance as based on ontological-faith-

Consider a metaphysics-of-absence={(implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>)} elucidation with regards to say a remote/isolated non-positivistic animist/base-institutionalisation society for instance which by some token has sustainable-and-learned access to basic but greatly enhancing productive techniques from travellers of a positivistic culture but without a substantial corresponding organisational and institutional diffusion associated with such greatly enhancing productive techniques due to the very brief nature of the encounter or disconnected/incoherent/perfunctory/chaotic nature of their relations, this will de-mentatively/structurally/paradigmatically have degenerative effect on such an animistic social organisation wherein this isn’t enhancing of the society’s social organisation and relations and will be possibly disruptive. This example isn’t that farfetched as anthropological evidence of such cases abounds with many native societies so disrupted by culturally alienating positivistic material diffusion. Human material/technical development and corresponding mentality as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology are inextricable and critical in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process including our positivism–procypticism registry-worldview/dimension. Inevitably the disparity of being thrown in the midst of technical development associated with ‘the underdevelopment of Being construed herein as of individuation-level and registry-worldview/dimension-level disjointedness-as-of-
reference-of-thought with respect to our positivism–procrypticism registry-worldview/dimension’ is by itself a preconverging–de-mentating/structuring/paradigming basis for human vices-and-impediments\textsuperscript{06} whether at a micro-level interactional or macro-level social and political preconverging–de-mentating/structuring/paradigming basis, notwithstanding our inclination for \textsuperscript{4}amplituding/formative–epistemicity\textsuperscript{1}\textsuperscript{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{13}} where what passes as profound is our temporal mortal-to-mortal acquiescing as social-aggregation-enabling rather than a sense of intersolipsistic intemporal projection of intrinsic-reality/ontological-veridicality; with mental-dispositions rather geared towards temporal extricatory preconverging–de-mentating/structuring/paradigming as of apriorising/axiomatising/referencing–(of–existentialising/contextualising/textualising-contiguity)—constitutedness\textsuperscript{1}, rather than intemporal/ontological/social/species/\textsuperscript{1} universal/transcendental/\textsuperscript{15} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{18}—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming as of apriorising/axiomatising/referencing–(of–existentialising/contextualising/textualising-contiguity)—conflatedness\textsuperscript{13} as enabling and upholding the ontological-contiguity\textsuperscript{17}—of-the-human-institutionalisation-process. Without the development of Being à la Heideggerian imagination the ontological-contiguity\textsuperscript{17}—of-the-human-institutionalisation-process\textsuperscript{18} itself comes to a halt as of failing of Being 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-existent-reality as antinihilism\textsuperscript{10} as implied by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existent-reality driven organic-knowledge; as recurrent-utter-uninstitutionalisation ‘requires the transcendentally-
intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity behind the ontological-contiguity of-the-human-institutionalisation-process can and is often usurped by eruditic establishments by a nombrilistic elicitation of temporal mental-dispositions as to the commonsense/social-aggregation-enabling of a given registry-worldview/dimension as a denaturing construal in terms—as-of-axiomatic-construct that are effectively divorced and subpar to the organic-knowledge as enabling the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process. The idea that intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity is only the panache of the technical as of the sciences and that there is no need for Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology to be instigative-and-be-elevating-of-contemplation-and-Being in complement as of human development is nothing less than a derogation that renders such an establishment erudition no different, as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturesdness—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 <amplituding/formative> wooden-language—{imbued—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\textsuperscript{10}; 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\textsuperscript{10} 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\textsuperscript{72}<INCLUDING-VIRTUE-AS-ONTOGONY>)

prelogism\textsuperscript{79} 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\textsuperscript{78} implies a fundamental defining being/existential/ontological/axiomatic-construct problem of perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, that is inherently in circularity/recurrence/repetition/repeatability\textsuperscript{7} thus requires ontological-reconstituting—as-to-conflatedness\textsuperscript{1}. postlogism\textsuperscript{8} is thus an expansive construct developing into conjugated-postlogism\textsuperscript{78} associated with endemising/enculturating social psychopathy, as temporal-dispositions arrive at beyond-the-consciousness-awareness-teleology\textsuperscript{10}<in-existential-extrication-as-of-existential-unthought> perversion-and-derived—perversion-of—reference-
fundamental flaw that is bound to circularly/repetitively/recurrently give erroneous
aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-
measurements given the fundamentally incorrect apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements. postlogism thus speaks of the registry-worldview’s/dimension’s-
uninstitutionalised-threshold defect—<as-Being-or-ontological-or-existential—defect> in producing meaningfulness-and-teleology, thus divulging a ‘reference-of-thought existentialism construct defect’ that is comprehensively devolving all across the given ‘reference-of-thought existentialism construct’, i.e. construed variously as of the registry-
worldview/dimension meaningfulness-and-teleology ‘implied specific teleological
differentiation/scission/variance/disambiguation’ as to its institutionalisation-threshold-and-
uninstitutionalised-threshold implied relative-ontological-completeness of reference-of-
thought), and so as of the contending-reference (meaningfulness ‘implied teleological
construct’), the ontological-reference (meaningfulness ‘implied being/existential construct’),
the meaningful-reference (meaningfulness ‘implied contextualisation construct’), the
anchoring-of-meaning (meaningfulness ‘implied operant construal’) and the apriorising–
registry (meaningfulness ‘implied basic defining construct’ in terms—as-of-axiomatic-construct
of logical-dueness/profile/presumptuousness/assumptions/value-reference/teleology). This
elucidation of postlogism in comparison with the implications of a defective
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements provides a comprehensive insight about the underlying perversion-of-
reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > associated with
postlogism —as-of— compelling–nonconviction/madeupness/bottomlining—
<decontextualising/de-existentialising—of-attendant-intradimensional—
apriorising/axiomatising/referencing>-induced-disontologising’-of-the-’attendant-
intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-
ontological-contiguity>-in-shallow-supererogation <disontologising-perverted-outcome-
sought-precedes-existentially-veridical–’attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>⟩ and its social derivation as conjugated-
postlogism”/preconverging-or-dementing”-integration as of relative-ontological-
incompleteness ‘of-’ reference-of-thought. That apparently minor twitch in the ‘defective 
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements’ (“perversion-of-”reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation ∫) is ‘a covert negative vista’ that wrongly undermines/dismantles 
‘inherent/preceding intrinsic-reality/ontological-veridicality 
‘imbricatedness/threadedness/recomposing as of existentialising/contextualising/textualising-
contiguity’s-reifying-or-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-existing-reality’ (from the perspective of the ‘postconverging-or-
dialectical-thinking’- reference-of-thought in relative-ontological-completeness as depth-of-
thought’), and so because the perversion-of-”reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation ∫ is existentially being related to as if it is of appropriateness-of-”reference-of-thought-as-of-conflatedness with all the derived corresponding implications with respect to 
perverted representation of meaningfulness as well as teleologically-degraded/preconverging-
or-dementing-reflexive/entailing-teleology al-differentiation implications, given that all the
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements) and the perversion-of-reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > (defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements) for expression as aposteriorising/logicising/deriving/intelligising/measuring–
purpose—of-obtained-measurements due to the ‘covert negative vista’ of the perversion-of-
reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as well as derived-
perversion-of-reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > (derived relation to the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements as being ‘correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements’). Thus technically speaking all elocution associated with the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements for the aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-
obtained-measurements (perversion-and-derived-perversion-of-reference-of-thought-as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >), as
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. The implication
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-preconvergingly-
apriorising/axiomatising/referencing-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’) 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

<amplituding/formative–epistemicity>growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing–psychologism,-

(apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-
contiguity )—conflatedness ) (also referred to as ‘deprocrypticism—or–preempting—
disjointedness-as-of-‘reference-of-thought), preempting procrypticism, so construed by
‘notional–deprocrypticism ontologically-perspectival-elevated/pedestaling-as-postconverging-
or-dialectical-thinking” -differentiation-as-of-supratransversality<-in-sublimating–existential-
eventuating/denouement–of-motif-and-apriorising/axiomatising/referencing’, by its

<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-
thought-as-utter-placeholder-setup-ontological-rescheduling{(by-a-renewing-of-
apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-
prospective–meaningfulness-and-teleology } of ‘reference-of-thought’ that is effectively
the de-mentative/structural/paradigmatic ontological resolution given its ontological-completeness-of-reference-of-thought. This notion of human growing/developing prospective relative-ontological-completeness-reference-of-thought as of diminishing–human-epistemic-abnormalcy-or-preconvergence from recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation, positivism and prospectively deprocrypticism, as successive \textit{amplituding/formative–epistemicity}\textit{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-reference-of-thought of human meaningfulness-and-teleology’ (rather than a naïve construal based on incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation as successive additions which will wrongly imply an improvement along the same ‘curve-of-prior-relative-ontological-incompleteness-reference-of-thought of human meaningfulness-and-teleology’) wherein going by the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as reference-of-thought comparison, the implication is one of successive ‘transformative apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ (successive transformative references-of-thought) undertaking respectively the aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-measurements (as logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation) of the same inherent existential-reality but with ‘respective dramatic changes in the aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-measurements’ (as dramatic changes in meaningfulness-and-
teleology from the successive registry-worldviews/dimensions references-of-thought, together with an underlying recurrent postlogism as-of-compulsing-nonconviction/madeupness/bottomlining-’<decontextualising/de-existentialising-of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-teleology as of the successive institutionalisations. This explains the peculiar mimetised-preconverging-or-dementing apriorising-psychologism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology we’ll construe for instance of a non-positivism/medievalism mindset reference-of-thought that doesn’t register positivistic meaningfulness reference-of-thought and likewise prospectively such a construal will have our present placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology as of priorly unsoundness-or-ontological-bad-faith/inauthenticity reference-of-thought/preconverging-or-dementing apriorising-psychologism by its positivism–procrpticism reference-of-thought. Just as the very nature of existential-reality by our limited-mentation-capacity-deepening construal/conceptualisation of it is rather ‘an uncompromising windedness/foldedness susceptible to our limited-mentation-capacity-deepening virtuality-or-ontologically-flawed-construal as decontextualising/unimbricating/unrecomposuring of its inherent nature’, correspondingly the exercise of ontologically-veridical reasoning is rather maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation.

Correspondingly, from the vantage position of our present positivising/rational-empirical ontological-completeness-of reference-of-thought with respect to a non-positivism/medievalism worldview, we can garner an insight of the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogationProspectingly-disontologising~preconverging/dementing apriorising-psychologism of the postlogism -and-conjugated-postlogism in a non-positivism/medievalism setup, wherein faced with arguments of the sort who is the sorcerer, how are they using their sorcery, etc., speaking of the non-positivism/medievalism relative-ontological-incompleteness-induced, ‘threshold-of-nonconviction/madeupness/bottomlining-
in-shallow-supererogation -<as-to-’attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing –apriorising-psychologism>’ (given that sorcery
doesn’t exist, going by the insight of positivistic prospective relative-ontological-
completeness of reference-of-thought whereas the non-positivism/medievalism registry-
worldview/dimension is ridden with a whole complexity of threshold-of-
onconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to-’attendant-
intradimensional’-prospectively-disontologising~preconverging/dementing –apriorising-
psychologism> construct of notions-and-accusations-of-sorcery meaningfulness-and-
teleology as its preconverging–de-mentating/structuring/paradigming of
circularity/recurrence/repetition/repeatability (perversion-and-derived- perversion-of-
reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-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). This insight can equally be drawn prospectively in our
positivism–procrypticism registry-worldview/dimension faced with its postlogism
compulsing–nonconviction/madeupness/bottomlining-(‘<decontextualising/de-
existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-
disontologising’-of-the-’attendant-intradimensional–ontologising’–imbued-
<contextualising/existentialising–attendant-ontological-contiguity> ,in-shallow-
supererogation -<disontologising-perverted-outcome-sought-precedes-existentially-veridical–
‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>}) like
psychopathy and social psychopathy. This speaks of the very nature of all threshold-of-
onconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to-’attendant-
intradimensional’-prospectively-disontologising~preconverging/dementing –apriorising-
psychologism with regards to the limits of a registry-worldview’s/dimension’s institutionalisation (whether base-institutionalisation, universalisation and positivism eliciting respectively the uninstitutionalised-threshold of ununiversalisation, non-positivism/medievalism and procrypticism) across all the ontological-contiguity —of-the-human-institutionalisation-process wherein the prior/transcended/superseded registry-worldview’s/dimension’s reference-of-thought in its <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag (as metaphysics-of-presence {implicated–‘nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness }; illusion-of-the-present/present-consciousness/mirage) is representing itself as ‘postconverging-or-dialectical-thinking –apriorising-psychologism and dialectically/contendingly in-phase’ whereas from the prospective institutionalisation registry-worldview’s/dimension’s reference-of-thought, as of the ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective, it is ‘preconverging-or-dementing –apriorising-psychologism and dialectically/contendingly out-of-phase’. The reason for the ontologically defective <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag is that all registry-worldviews/dimensions reference-of-thought ‘tend to convention’ and in so doing close the ‘existential frame-of-ontology/meaningfulness (which is the transcendental-enabling/sublimating/supercratory–de-mentativity)’ in their conventioning, and thus to the exclusion of prospective ontological profoundness of reference-of-thought. Thus all registry-worldviews/dimensions had hitherto been <amplituding/formative wooden-language (imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of meaninglessness-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\(^1\) expansion of ontological-depth as increasing ontological-completeness-of-reference-of-thought (or reducing relative-ontological-incompleteness\(^2\)-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing<apriorising-psychologism>). Existential closure of meaningfulness as conventioning induces psychically a registry-worldview/dimension ‘exclusive representing’ of itself as as ‘candored and straight’ with respect to\(^5\) meaningfulness-and-teleology\(^100\) 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\(^5\) meaningfulness-and-teleology\(^100\). 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 \(<\text{amplituding-formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\) (its metaphysics-of-presence\(\langle\text{implicated-’nondescript/ignorable–void ’-as-to- presentencing—absolutising-identitive-constitutedness }\)\) and goes on articulating\(^5\) meaningfulness-and-teleology\(^100\) even in the new existential transcendental/superseding contextualisation in terms–as-of-axiomatic-construct of the doubly-prior/transcended/superseded base-institutionalisation/animistic registry-worldview/dimension.

Given such a state of\(^4\)<amplituding-formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, the notion of generating\(^5\) meaningfulness-and-teleology\(^100\) from the ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective priory implies a requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, and so by\(^5\) maximalising-
composuring-for-relative-ontological-completeness\textsuperscript{88} — unenframed-conceptualisation. While excluding any exercise of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existentialising/contextualising/textualising-contiguity\textsuperscript{79} since the latter is only appropriate in the instance of prospective relative-ontological-completeness-of-reference-of-thought; as the base-institutionalisation (animistic) 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>’ puts into question the very first and absolute
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of
meaningfulness-and-teleology\textsuperscript{100} (‘existentialising/contextualising/textualising-contiguity\textsuperscript{80}’s-
reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-
thought\textsuperscript{88} devolving-as-of-instantiative-context as to existence-potency\textsuperscript{85}—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\textsuperscript{83} in the apriorising/axiomatising/referencing of 5meaningfulness-and-
teleology\textsuperscript{100} construal’) with respect to the base-institutionalisation (animistic) registry-
worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{102}—defect<as-Being-or-ontological-or-
existential—defect>\textsuperscript{86}. 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\textsuperscript{101}—apriorising-psychologism decenter) to the positivistic world (as postconverging-or-dialectical-thinking\textsuperscript{100}—
apriorising-psychologism center). Likewise such a suprastructural articulation of our positivism–procrypticism relationship to its postlogism\(^7\) 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\(^7\) <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\(^1\)–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\(^9\) inclinations’ that drove human registry-worldview’s/dimension’s institutionalisations and resolved uninstitutionalised-threshold\(^3\) from recurrent-utter-uninstitutionalisation to base-institutionalisation–ununiversalisation to\(^1\) universalisation–non-positivism/medievalism to positivism–procrypticism (as by reflex the temporal mental-disposition will rather be inclined to temporal (shortness-of-register-of–meaningfulness-and-teleology\(^9\)) 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\(^2\) and secondnaturing. This actually explains the inevitable contrariety involved in the making of transcendental human progress involving a prior/transcended/superseded \(^8\) reference-of-thought and a
prospective/transcending/superseding reference-of-thought; given the blunt fact that ‘there is no untransvaluated–temporal-intemporality and pretences of inevitability of human progress without need for intemporal projection are falsehoods ‘arising as temporal/shortness-of-register-of–meaningfulness-and-teleology distraction’ with respect to the institutionalising/intemporalising constraining effect of intemporal/longness-of-register-of–meaningfulness-and-teleology projections.). Critically, the notion of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity and transcendental-enabling/sublimating/supererogatory–de-mentativity associated with intemporal/projections) as of its very defining core is rather one of ontological-primemovers-totalitative-framework as it propounds the supersedingness/primacy/ascendency of intrinsic-reality as a the-Good/understanding/knowledge-driven construct over human ‘good-naturedness’/impression-driven constructs as well as social-aggregation-enablers. The idea being that ontological-primemovers-totalitative-framework is much more than a notion associated with the positivistic registry-worldview/dimension (as has naively been traditionally implied when conceptualising that empirical meaningfulness-and-teleology is the sole purview of the rational-empiricism/positivism registry-worldview/dimension failing to recognised that all other registry-worldviews/dimensions are actually empirical but differ as to interpretation of empirical perception whether as to a magical, cultic or other non-positivising interpretation of empirical manifestation) but speaks of ‘the central human epistemic-totalising ~resubjecting or totalising-entailing–reconstrual heuristic drive’ defining as to preconverging/postconverging–de-mentating/structuring/paradigming meaningfulness-and-teleology the <cumulating/recomposuring>–succession of registry-worldviews/dimensions (however sublimatingly inefficient in relative-ontological-incompleteness and sublimatingly efficient in relative-ontological-completeness as from nonpresencing-<perspective–ontological-
normalcy/postconvergence> epistemic-projection); given that with corresponding shallow to
limited-mentation-capacity-deepening[7], as institutionalising ontological-primemovers-
totalitative-framework[7] 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 via~sublimating–nascence, disclosed-
from-prospective-epistemic-digression. Consider the case with ancient Egyptians and even
ancient Greeks where their relations with their deities were closely related to the fortune they
expected on an empirical basis whether with respect to such occurrences like droughts, warfare,
etc. which technically speaking is a rational allocation as ontological-primemovers-totalitative-
framework of meaningfulness-and-teleology going by their given limited-mentation-
capacity. Transcendence-and-sublimity/sublimation/supererogatory–de-mentativity and
transcendental-enabling/sublimating/supererogatory–de-mentativity as so construed is more
than just a vague notion of dialecticism but one that recognises on ‘an effective reality basis
that human limited-mentation-capacity-deepening’ implies more and more profound
reconstruals/reconceptualisations (<amplituding/formative–epistemicity>totalising–renewing-
realisation/re-perception/re-thought) inducing transformative implications with respect to
meaningfulness-and-teleology as transcendence; in contrast to the mere aestheticisation of
abstract dialecticism or analogy/mere-analogue speaking thus of human sublimation-
educing—textuality/hermeneutic/reprojecting/supererogating/zeroing–as-to-possibilities-of-
self-becoming-as-of–existential-interpretation/epistemicity-in-
apriorising/axiomatising/referencing-of-existence. As knowledge conception as contrasted to
sovereign conception, ‘transcendence and transcendental-
enabling/sublimating/supererogatory–de-mentativity doesn’t recognise any human discreet
primacy with respect to intrinsic-reality/ontological-veridicality’ but rather intrinsic-reality is
the inherent purveyor of pertinence and primacy. For instance, we don’t have a choice in
deciding that gravity is about 9.8 m/s² on earth since intrinsic-reality imposes that idea and the corresponding knowledge construction and organisation where intrinsic-reality is ascendant is rather based on an ‘intemporality-asymmetric-subsumption-of-temporality', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity. This is not to be confused with sovereign constructions and organisations driven by human sovereign choices such as political choices or marketing choices or other sovereign choices based on practices and habits. The latter are social-scientific (besides the previous notion of social-scientific referring to intrinsic social reality transcendental-enabling/sublimating/supererogatory-de-mentativity), with respect to transcendental-enabling/sublimating/supererogatory-de-mentativity construals/conceptualisations only as of existence-in-its-mimetic-echoness as inclusive of the human condition, i.e. human existential sovereign choices as of meaningfulness-and-teleology as ontological construals ‘not in terms of the inherent intrinsic-reality/ontological-veridicality of the meaningfulness-and-teleology itself’ but ‘rather as of the veracity/ontological-pertinence of the reality of the human sovereign choices as of themselves as humans values independent of their inherent intrinsic-reality/ontological-veridicality as ontologically construing the reality of human condition’, and so with respect to historiality/ontological-eventfulness/ontological-aesthetic-tracing-/perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’, politicisation and other social choices like moralisation, cultural value, economic value, etc. This distinction is critical because very often sovereign choices as conventions will tend to be acted upon as if these were transcendental knowledge of intrinsic-reality/ontology construal of the social in a wrong equivalence, and further because the transcendental-enabling/sublimating/supererogatory-de-mentativity as of the intrinsic-reality/ontology construal of the social is more fundamental as the tool for ‘creating/inventing-and-destroying/deconstructing conventions’ for more and more
profound grasp of intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology as of human subpotent knowledge. Sovereign constructs can as such be construed beyond-the-consciousness-awareness-teleology to stifle the possibility of intrinsic-reality/ontology of the social, construed as ontology/ontological-veridicality transcendental-enabling/sublimating/supererogatory–dementativity knowledge, from arising. This insight explains why all deferential-formalisation-transference are only of pertinence as they justify and are derived from relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–dementativity conceptualisations, and collapse when they fail that test. For instance, notions such as arguments from authority are useful in ensuring social efficacy but when authority is demonstrated as relatively fallacious, it then has no pretence to the sanctity of not being undermined. Ultimately, the veridical nature of knowledge beyond ‘institutionalised-being-and-craft’ (as established by prior transcendence-and-sublimity/sublimation/supererogatory–dementativity) to prospective transcendence-and-sublimity/sublimation/supererogatory–dementativity is not as an exercise of ‘logical mere convincing’ as of social-aggregation-enabling about what is knowledge and appropriate, but rather as a critical exercise of channelling of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–dementativity as secondnaturings institutionalisation percolation-channelling to elicit the necessary positive-opportunism for prospective institutionalisation as skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–dementativity) towards the intemporal/longness-of-register-of-meaningfulness. The fact is as construed by the Galileos, Copernicus, Diderots and others of the world, transcendental knowledge (as relatively ‘consecrated’ by relative intrinsic-reality/ontological-veridicality transcendental-
notional-deprocrypticism institutionalisation conventioning supposedly attaining absolute ontological grounding. The insight here is that the relative pure-ontology-drive of a Socrates philosophical clairvoyance superseding Athenian society conventioning limits but then with the latter perceiving in its conventioning limits as absolutely ontological, Socrates is paradoxically construed as ontologically-impertinent and thus accused of heresy. Such an argument can also be extended to say a Copernicus or a Galileo whose relative pure-ontology drive advocating a heliocentric universe in medieval society comes against medieval society scholastics dogmatism conventioning limits but then with the latter perceiving in its conventioning limits as absolutely ontological, Copernicus and Galileo are paradoxically construed as ontologically-impertinent. This highlights that a registry-worldview’s/dimension’s construes in its conventioning limits as being the absolute ontological determinant of meaningfulness-and-teleology ontological-performance-<including-virtue-as-ontology>, and that as of relative pure-ontology superseding it is paradoxically construed as ontologically-impertinent. This is relevant with regards to the ‘intellectual projection’ choices made as of their transformative implications on society; wherein such highly unconventional thinkers like Diderot of more dramatic social transformation implications are actually less appreciated as of the of their epochal society conventioning limits naively construed by mental-reflex as the absolute ontological determinant of meaningfulness-and-teleology ontological-performance-<including-virtue-as-ontology>, over similar thinkers whose thought are more forthcoming
unintelligible, as a prospective institutional percolation-channelling exercise as validated by ultimate ontological-primemovers-totallitative-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-ndeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor that ‘human knowledge is necessarily a secondnaturing construction’ and not an ‘intemporal-disposition construction’ as the latter will wrongly imply that we are only intemporal-as-longness-of-register-of—meaningfulness-and-teleology, which is obviously false since we are temporal-to-intemporal by our mental-disposition and our virtue with the notional—deprocrypticism registry-worldview/dimension institutionalisation is actually to understand (as knowledge/the-Good) this and paradoxically be superseding in that respect by a pivoting/decentering psyche and institutionalisation, and not an artificial projection that is not real and hence will be ineffective and circular as threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to—‘attendant-intradimensional’—prospectively—disontologising—preconverging/dementing—apriorising-psychologism>. Thus human knowledge is a dynamic secondnatured construct in upholding-and-vouching for the intemporal while preempting of the temporal, and so beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought>.

[The notion of ‘beyond-the-consciousness-awareness-teleology—<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
\textlangle\textasciitilde\textasym\textasciitilde\textasciitilde\textasciitilde-as-to-\textasciitilde-attendant-intradimensional\textasciitilde\textasciitilde\textasciitilde\textasciitilde\textasciitilde-\textasciitilde\textasciitilde\textasciitilde\textasciitilde\textasciitilde-prospectively-disontologising\textasciitilde-preconverging\textasciitilde-dementing\textasciitilde-apriorising\textasciitilde-psychologism\textrangle by its relative-ontological-incompleteness\textasciitilde-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\textasciitilde\textasciitilde\textasciitilde\textasciitilde’ 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\textasciitilde<in-existential-extrication-as-of-existential-unthought> implies ‘conscious’ and/or ‘unconscious’ as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textasciitilde<as-to-\textasciitilde-attendant-intradimensional\textasciitilde-prospectively-disontologising\textasciitilde-preconverging\textasciitilde-dementing\textasciitilde-apriorising\textasciitilde-psychologism\textrangle at the uninstitutionalised-threshold\textasciitilde\textasciitilde\textasciitilde\textasciitilde of a registry-worldview/dimension whether with regards to retrospective or prospective transcendental analysis. For instance say in a non-positivistic as medieval or animistic/base-institutionalisation social-setup someone accused another of sorcery. It is hardly the case that we can absolutely say they committed a conscious immoral act with their accusation of sorcery since the ontological-completeness-of-reference-of-thought as knowledge-framework available to them doesn’t enable their full conscious appraisal of such a judgment call as they are in an insecure-certitude-by-incertitude-and-virtue-by-vice-mental-flux with notions-and-accusations-of-sorcery. However, supposed they adopted such an attitude not only by such ignorance but rather affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, then they are effectively relatively conscious with respect to their action as a dishonest/deceitful/immoral act even
associated with the successive uninstitutionalised-threshold 03 states, the notion of ‘human beyond-the-consciousness-awareness-teleology 104-<in-existential-extrication-as-of-existential-unthought>’ is actually in the bigger picture the larger determinant of manifest human vices-and-impediments 105 as of virtue-as-ontology conceptualisation, speaking fundamentally of the specific registry-worldviews/dimensions ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold 03–defect-<as-Being-or-ontological-or-existential–defect> 86’ inherent with the state of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism. Whereas the notion of human conscious vices-and-impediments 106 as of defect–of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to profound-supererogation of the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance is mostly able to arise incidentally ‘within the scope’ of the registry-worldview’s/dimension’s-uninstitutionalised-threshold 103–defect-<as-Being-or-ontological-or-existential–defect> 86, as beyond-the-consciousness-awareness-teleology 100-<existential-extrication-as-of-existential-unthought> of the registry-worldview/dimension uninstitutionalised-threshold 03; as social 104 universal-transparency 11- ⟨transparency-of-totalising-entailing-as-to-entailing-amplitudes/formative-epistemicity⟩ totalising-in-relative-ontological-completeness } is a strong inherent deterrent of human temporality 109/shortness and enabler of human intemporality 101/longness (explaining why knowledge is truly virtue), even though at the uninstitutionalised-threshold 103 of such knowledge-as-virtue arises the temporal-dispositions denaturing its 84 reference-of-thought–categorical-imperatives/axioms/registry-teleology 100 for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. This nature of ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold 03–defect-<as-Being-or-ontological-or-existential–defect> 86’ as induced beyond-the-consciousness-awareness-teleology 100-<existential-extrication-as-of-existential-unthought> 6 as of registry-worldview/dimension uninstitutionalised-threshold 103.
apriorising/axiomatising/referencing-in-nonconviction/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-inrastructure-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
(postconverging/dialectical-thinking
-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/supercerogatory–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-
supercerogatory–de-mentativity’, the mechanism of transcendence-and-subsitimation/supercerogatory–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/supercerogatory–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 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.

is actually the process by which transcendental meaningfulness, as of prospective/transcending/superseding registry-worldview reference-of-thought, is institutionalised; underlying the essential contiguity of human mental-disposition across all registry-worldviews/dimensions. This equally highlights a superficiality-of-inherent-sanctimony displayed by succeeding institutional-cumulation/institutional-recomposure–{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>}, which may wrongly imply being out of the scope of human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—
‘notional~firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-
perspective—ontological-normalcy/postconvergence’—existentialism-form-factor, and thus
fundamentally undermine ontologically-veridical analysis where exceptionalism is adhered to
instead of the mediocrity principle. This quite sums up the mechanism by which
re-originary—as-unenframed/unbeholdening/outlier-conceptualisation
(imbued-postconverging/dialectical-thinking—projective-insights/epistemic-projection-in-
conflatedness—of-notional—deprocrypticism-prospective-sublimation) transcendental ideas
(transcendental in terms—as-of-axiomatic-construct of putting in question the prior
translating/circumscribing/delineating reference-of-thought—devolving, beyond just novel ideas within the same reference-of-thought), whether
by diffusion or internal transformation, come to be dominant when ontologically pertinent; as
even the ‘moulting’ intellectual/emancipator, beyond-the-consciousness-awareness-
teleology—<in-existential-extrication-as-of-existential-unthought>, is coming from a point of
habitation with prior traditional ideas (consider the case of Newton with alchemic notions),
wherein acceptance of the new ideas they are purporting only comes after an unconscious
process of suspicion and denial of such nagging new ideas until they arrive at a firm point of
supplanting—conviction-as-to-profound-supererogation—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
which makes it unsurprising that even socially
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-
existentialising/contextualising/textualising-contiguity ’s-reifying-or-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 ‘presenting—absolutising-identitive-
constitutedness consummated/forfeiting posture’, but rather as providing fodder in the
competitive ideas assuring human progress with emphasis rather with respect to
crossgenerational import (prospective-institutionalisation <amplituding/formative-
epistemicity>totalising—renewing-realisation/re-perception/re-thought-as-utter-placeholder-
setup-ontological-rescheduling(by-a-renewing-of-apriorising/axiomatising/referencing—
psychologism-as-the-new-referencing-basis-of-prospective—meaningfulness-and-teleology )
as enabled by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). It
is doubtful that Galileo or Diderot and others of their inclination were naïve to think that their
initiatives will immediately lead to a positivistic transformation of society but they certainly
had a cynical sense of crossgenerational purposefulness (whether beyond-the-consciousness-
awareness-teleology-in-existential-extrication-as-of-existential-unthought). This equally
explains why in all epochs, however different the nature, there is an inherent temporal mental-
disposition abhorrence of transcendental ideas as putting into question the present and present
interests (for instance, even the industrial revolution when considered as actually generating
material wealth was poorly perceived by many trade guilds). It is only the
‘imbricatedness/threadedness/recomposuring as of existentialising/contextualising/textualising-
upholding the pervasion-of-reference-of-thought-as-preconverging-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textgreater{} associated with postlogism \textsuperscript{1} and its derived implications as conjugated-postlogism \textsuperscript{2} whether as ignorance (unconsciously), affordability (expeditiously) or opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation (consciously); and with the corresponding existential circularity/recurrence/repetition/repeatability of the postlogism and conjugated mental-projections implied, involving temporality/shortness in denaturing/postlogic-backtracking-\textless{}iterative-looping-\textgreater{}set-of-dereifying-hollow-narratives-and-acts\textgreater{} 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 \textsuperscript{3} and conjugated-postlogism \textsuperscript{4} as socially-functional-and-accordant. On the other hand, intemporality-as-longness-of-register-of-meaningfulness-and-teleology\textsuperscript{5} aetiologisation/ontological-escalation, can supersede the above 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 existentialising/contextualising/textualising-contiguity’s-reifying-or-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 prospective ‘postconverging-or-dialectical-thinking-reference-of-thought in relative-
ontological-completeness as depth-of-thought’) enabling social universal-transparency 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) 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
<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-implication—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-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation) so long as A learns and understands the addition principle well. This instance of A’s reference-of-thought where it is not perverted (correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements) but its logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation has failed because of A’s genuine incapacity for addition calculations is part and parcel (whether successful or not) of prelogism . Now supposed B is in a position and has the mental-disposition to covertly add 1 to any of the
numbers measured and to be involved in the calculations to be undertaken before then
calculating and so as to measurement (so-construed as use of a defective
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements speaking of B’s perversion-of-reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >>) such that its calculations as
aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-
measurements (meaningfulness-and-teleology) is undertaken erroneously rather implying 6 + 3 instead of 5 + 2 (with respect to the same correct
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as measurement undertaken by A for subsequent calculation as 5+2) and then resolved correctly to be 9 as well just as A did out of wrong calculation, fundamentally the idea of re-engaging with B for solutions of additions (as to logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation ) is flawed since B is not committed
due to its perversion-of-reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >> (incorrect
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements) to genuinely strive for correct answers (ontological-veridicality), and this
speaks of the possibility of B denaturing an infinite number of additional calculations (to the extent where it is ‘socially-functional-and-accordant’ to do so, i.e. functionally possible in the social context). Unlike the case with A having to do with A’s addition ability but whose
reference-of-thought is not perverted, such that A’s defect is a defect–of–logical-processing-
or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-
accordance, on the other hand B’s defect is a Being/ontological/existential–defect, i.e. the
teleological disposition of B inherently carries the defect (to the point that B can be socially-
functional-and-accordant while committing the defect, i.e. where the veridical
notion/axiomatic-construct of the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is not
universally transparent as a ‘negative covert vista’). Now supposed we are in a social context
where C, D, E, F are to calculate additions as well but from the solutions arrived at by A and B.
In the instance where C is ignorant of B’s Being/ontological/existential–defect, there is a
possibility of re-engaging with C but only where B’s condition is exposed to it, but where the
characters are not that ignorant but in any of the mental states (implying undermining the
intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supercerogatory–de-mentativity of normal additionality with such a social-
aggregation-enabler situation) and so as of expediency or affordability for D, opportunism for
E, exacerbation for F, social-chainism/social-discomfiture/negative-social-aggregation for B, C
(where B’s condition is not exposed to it), D, E and F or temporal-endemisation/temporal-
enculturation of B’s condition for B, C (where B’s condition is not exposed to it), D, E and F. It
should be noted that C (where B’s condition is not exposed to it), D, E and F technically
speaking have a ‘derived-Being/ontological/existential–defect’ as well, and so to the point that
they consciously perceive it can be socially-functional-and-accordant to them wherein lack of
‘social universal-transparency’–{transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness}
which protects the internal-coherence of meaning for virtue’ enables their own ‘covert negative
vista’ however ad-hoc as conjugated-postlogism, i.e. as to the conjugated-ignorance of C
(where B’s condition is not exposed to it), conjugated-affordability of D, conjugated-
opportunism of E, conjugated-exacerbation of F, and conjugated-social-chainism of B, C
(where B’s condition is not exposed it) D, E and F, and conjugated-temporal-enculturation to B’s condition of B, C (where B’s condition is not exposed to it), D, E and F; and they cannot therefore be re-engaged logically with (as of ‘prelogism’-as-of-conviction,-in-profound-supererogation `<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-preconvergingly-
apriorising/axiomatising/referencing-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) elicited by B in terms–as-of-axiomatic-construct of B’s 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-
onontological-contiguity>-‘in-shallow-supererogation ‘<disontologising-perverted-outcome-
sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>’) and C, D, E and F relative-ontological-incompleteness ‘induced,‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation ‘<as-to–‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>’ that is ‘in-wait as of prior relative-ontological-incompleteness ‘of- reference-of-thought defective ‘reference-of-
thought– categorical-imperatives/axioms/registry-teleology100 to enable their conjugated-
postlogism⁷⁸, where it is socially-functional-and-accordant⁷⁹ to do so. It should be qualified that postlogism⁷⁸ (psychopathy) and conjugated-postlogism⁷⁸ (as social psychopathy) are enabled, endemised and enculturated by the possibility of the phenomena being socially-functional-and-accordant⁷⁸ without negative consequences to its agents so long as it is not socially universally transparent, and so eliciting the respective temporality⁹⁴/shortness over the intemporality⁵²/longness of adhering to proper apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (ontologically-veridical⁶⁸ ‘meaningfulness-and-teleology⁶⁸’). Further more than postlogism⁷⁸ and conjugated-postlogism⁷⁸ being just passively socially-functional-and-accordant⁷⁸, a more active socially-functional-and-accordant⁷⁸ 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 postlogism⁷⁸) wherein achieving the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance threshold enabling postlogism⁷⁸/psychopathy and/or conjugated-postlogism⁷⁸/social-psychopathy involves an insight about how ‘lack of constraining social universal-transparency⁷⁸–{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-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ≥ determines how prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁵⁹ <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 \textsuperscript{78} as-of-compulsing-
nonconviction/madeupness/bottomlining≤(‘<decontextualising/de-existentialising--of-attendant-
intradimensional–apriorising/axiomatising/referencing’--induced-disontologising’--of-the-
attendant-intradimensional–ontologising’--imbued--<contextualising/existentialising--attendant-
ontological-contiguity>’,-in-shallow-supererogation --<disontologising-perverted-outcome-
sought-precedes-existentially-veridical--‘attendant-intradimensional–
apriorising/axiomatising/referencing’--logical-dueness>) and its protraction into conjugated-
postlogism /social-psychopathy, postlogism\textsuperscript{78} and conjugated-postlogism\textsuperscript{78} is equally and
decisively sustained socially by the accompanying inherent disposition to uphold the registry-
worldview’s/dimension’s-- reference-of-thought-for-social-functioning-and-accordance
thereafter as of mechanical-knowledge (given that inevitably social confliction is bound to arise
in the social-setup with the phenomena of postlogism /psychopathy and conjugated-
postlogism /social-psychopathy), and as the mere recurrence of such social conflictions
associated with the postlogism\textsuperscript{78}/psychopathy and conjugated-postlogism\textsuperscript{78}/social-psychopathy
characters might ultimately jeopardise the registry-worldview’s/dimension’s-- reference-of-thought-for-social-functioning-and-accordance (even when other prelogism\textsuperscript{79}--as-of-conviction,-
in-profound-supererogation <-existentially-veridical--‘attendant-intradimensional–
apriorising/axiomatising/referencing’--logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> minds do lack a social \textsuperscript{104}universal-transparency --{transparency-of-
totalising-entailing,-as-to-entailing- <amplituding/formative--epistemicity>totalising--in-
relative-ontological-completeness } of the veridical postlogism\textsuperscript{77}/psychopathy and conjugated-
postlogism /social-psychopathy underlying phenomena of perversion-and-derived-
perversion-of- ‘reference-of-thought’<as-preconvergingly.-

In this regard, prelogism—as-of-conviction,-in-profound-supererogation—<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> minds generally adopt a generalising approach for determining ‘the overall registry-worldview’s/dimension’s– reference-of-thought-for-social-functioning-and-accordance experiences and recounts with any specific individual’ including psychopathic or conjugated-postlogism, and in so doing construe dichotomously the said individual’s as adhering or not-adhering to the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance (and so specifically judged rather in various shades of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance implied mechanical-knowledge), as entails with associating or not associating the said individual in given occasions or in specifically given aspects of life depending on such experiences and recounts. With this in mind (based on its dormant childhood development experience), the adult psychopathy personality arising from its growth experience (and correspondingly the protraction into conjugated-postlogism behaviour in this regard), wherein its childhood psychopathy failing the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance induced a shift in behaviour such that in lieu of ‘such preposterous acts-and/or-narratives of vicious postlogism—as-of–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-
at childhood, the childhood psychopathy comes to grasp that ‘acts-and/or-narratives of vivious postlogism -as-of-
compulsing–nonconviction/madeupness/bottomlining-(“<decontextualising/de-
existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-
disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-
<contextualising/existentialising–attendant-ontological-contiguity>,-in-shallow-
supererogation’-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–
‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>)’ as of
‘compensating directed pseudo-virtue acts-and/or-narratives’ will lead to relative social
overlooking of the ‘postlogism’-as-of-”compulsing–nonconviction/madeupness/bottomlining’ as
of
vicious acts-and/or-narratives’; and so
cultivating its deterministic ontological-primemovers-totalitative-framework faulty-
mentation-procedure-deception ‘misconception of meaningfulness-and-virtue’. For instance, as
highlighted further below where John in a ‘dereifying act’ spills water on a chair, his
‘misconception of meaningfulness-and-virtue’ involving such a mental-disposition of
‘compensating directed pseudo-virtue acts-and/or-narratives’ may be to do some house chore
but rather in ‘crude behaviour manner’ that reveals an ad-hoc quest to re-establish the registry-
worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance with
others. The adult psychopathy personality development arising from this fundamental faulty-
mentation-procedure-deception ‘misconception of meaningfulness-and-virtue’ at childhood, further evolves a long way with a constantly readjustment process to ultimately enable the credulity for the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance at adult psychopathy, such that at adulthood social universal-transparency\(^{10}\) \(\langle\text{transparency-of-totalising-entailing,-as-to-entailing-} \langle\text{amplituding/formative-epistemicity}\rangle\text{totalising–in-relative-ontological-completeness}\rangle\) as of existentialising/contextualising/textualising-contiguity ’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness\(^{8}\)-of–reference-of-thought\(^{8}\) devolving-as-of-instantiative-context of its underlying postlogism\(^{7}\)-as-of\(^{10}\) compelling–nonconviction/madeupness/bottomlining\(\langle\text{‘decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing~of-induced-disontologising’~of-the~‘attendant-intradimensional–ontologising~imbued~contextualising/existentialising~attendant-ontological-contiguity~in-shallow-supererogation~disontologising-perverted-outcome~sought-precedes-existentially-veridical~‘attendant-intradimensional–apriorising/axiomatising/referencing’~logical-dueness~}\rangle\) often gets lost enabling its faulty-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 \(\langle\text{transparency-of-totalising-entailing,-as-to-entailing-} \langle\text{amplituding/formative-epistemicity}\rangle\text{totalising–in-relative-ontological-completeness}\rangle\) of the psychopathic/postlogism \(^7\)-perversion-of- reference-of-thought as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \rangle, and thus its own derived\(^7\)-perversion-of- reference-of-thought as-
preconvergingly-apriorising/axiomatising/referencing-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 compuling–nonconviction/madeupness/bottomlining
ʻ<decontextualising/de-existentialising–of-attendant-intradimensional–
apriorising/axiomatising/referencing>-induced-disontologising’-of-the-ʻattendant-
intradimensional–ontologising’–imbued<-contextualising/existentialising–attendant-
onlogical-contiguity>, in-shallow-supererogation -<disontologising-perverted-outcome-
sought-precedes-existentially-veridical–ʻattendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>⟩ and preconverging-or-dementing–apriorising-psychologism, this does not necessarily transform the mental-dispositions of
temporal-dispositions in their conjugation to psychopathic postlogism 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), with the conjugated-postlogism interlocutor as of reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold’, 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+<in-existential-extrication-as-of-
estential-unthought> as conjugated-ignorance or by expediency as conjugated-affordability or consciously as conjugated-opportunism/conjugated-exacerbation/conjugated-social-
chainism-or-social-discomfiture-or-negative-social-aggregation/conjugated-temporal-
enculturation-or-temporal-endemisation, given the ‘lack of constraining social universal-
transparency+{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-
accordance, by such a compensation mechanism. With this faulty-mentation-procedure-
deception, this is thus supposed to override the ‘postlogism-as-of’ compulsing-
nonconviction/madeupness/bottomlining-}{‘<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>\} vicious acts-and/or-narratives’ as of an
association between the ‘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>\} vicious acts-and/or-narratives’ and
‘compensating directed pseudo-virtue acts-and/or-narratives’ towards relevant significant
others, wherein that compensating is not a trite equivalence but rather involves ‘high-
proportionality of overcompensating directed pseudo-virtue acts-and/or-narratives’ relative to
‘specific or given postlogism-as-of’ compulsing–nonconviction/madeupness/bottomlining-
{‘<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>\} 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-preconvergingly-apriorising/axiomatising/referencing-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 existentialising/contextualising/textualising-contiguity’s-reifying-or-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-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation. This underlying postlogism/psychopathic faulty-mentation-procedure-deception mental-disposition and its protraction in conjugated-postlogism/social-psychopathy involving deliberative/conscious or unconscious (conjugated-ignorance) artificial, fallacious and surreptitious systematic eliciting of ‘high-proportionality overcompensating directed pseudo-virtue acts-and/or-narratives’ systematically enabling the possibility for committing ‘postlogism-as-of-compulsing—nonconviction/madeupness/bottomlining—(<decontextualising/de-existentialising—of-attendant-intradimensional—apriorising/axiomatising/referencing—,induced-disontologising—of-the—attendant—intradimensional—ontological-contiguity,—in-shallow-supererogation—,<disontologising-perverted-outcome-sought-precedes-existentially-veridical—attendant—intradimensional—apriorising/axiomatising/referencing—’logical-dueness>) vicious acts-and/or-narratives’ with respect to another individual or situation, as the occasion may arise, while ensuring social overlooking/absolving/exonerating/exculpating is a central enculturating/endemising mechanism at the registry-worldview/dimension-level (beyond the individuation-level) of human temporalities-drives to adhere to the wooden-language.
vague-vocalisation-or-subknowledging\textsuperscript{\textcopyright} is highly revealing of the perverted nature of ‘temporal psychopathic/postlogic synopsising-depth-of-\textsuperscript{\textcopyright} meaningfulness-and-teleology\textsuperscript{\textcopyright}', and as it develops into adult psychopathy where social\textsuperscript{\textcopyright} universal-transparency\textsuperscript{\textcopyright}, \{transparency-of-totalising-entailing-, as-to-entailing-\textsuperscript{\textcopyright}<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness\textsuperscript{\textcopyright}\} as of existentialising/contextualising/textualising-contiguity\textsuperscript{\textcopyright}’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness\textsuperscript{\textcopyright} of reference-of-thought\textsuperscript{\textcopyright} devolving-as-of-instantiative-context gets lost and its \textsuperscript{\textcopyright} perversion-of- reference-of-thought<as-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > is related to as appropriateness-of-\textsuperscript{\textcopyright} reference-of-thought-as-of-conflatedness\textsuperscript{\textcopyright} in ‘prelogism\textsuperscript{\textcopyright}’ as-of-conviction,-in-profound-supererogation <existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> rather than as postlogism -as-of- compelling–nonconviction/madeupness/bottomlining-\{‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>–induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued<-contextualising/existentialising–attendant-ontological-contiguity> in-shallow-supererogation <disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>\} 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\textsuperscript{\textcopyright}/social-psychopathy of derived-\textsuperscript{\textcopyright} perversion-of- reference-of-thought<as-preconvergingly- apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-

teleology<sub>100</sub>/supratransversality<sub>1</sub>/in-sublimating–existential-eventuating/denouement~of-motif-and-apriorising/axiomatising/referencing as-to<sub>1</sub>amplituding/formative–epistemicity>totalising–social-context-construed-conflicatedness , and 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/longness-of-register-of—meaningfulness-and-teleology<sub>100</sub> over the temporal/shortness-of-register-of—meaningfulness-and-teleology<sub>100</sub> status quo, and likewise with a Rousseau who isn’t advancing a temporal/shortness-of-register-of—meaningfulness-and-teleology<sub>100</sub> 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<sup>100</sup>universal rights and enlightened despotism; such that the wooden-language<sub>1</sub>imbued—averaging-of-thought<sub>1</sub>as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications> in such setups will certainly be rife with distraction of such ‘temporal-distractively-aligned synopsising-depth-of—meaningfulness-and-teleology<sub>1</sub>—as-shallowness-of-thought-as-subtransversality<sub>1</sub>/in-desublimating–existential-eventuating/denouement~of-motif-and-apriorising/axiomatising/referencing; wherein a Socrates or Rousseau individuation ‘intemporal synopsising-depth-of—meaningfulness-and-teleology<sub>1</sub> as articulated above will face in the same space of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance thresholds with respect to<sup>100</sup>meaningfulness-and-teleology<sub>1</sub> such ‘temporal-distractively-aligned synopsising-depth-of—meaningfulness-and-teleology<sub>1</sub>—as-shallowness-of-thought-as-subtransversality<sub>1</sub>
relative to a totalising-self-referencing-syntactising/circularity/interiorising/akrasiatic-drag inward facing uninstitutionalised-threshold value-referencing'.

Ultimately, loss of social universal-transparency as of existentialising/contextualising/textualising-contiguity’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness of reference-of-thought-devolving-as-of-instantiative-context as of relative-ontological-incompleteness of 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 of reference-of-thought, and more specifically relevant to the phenomenon of psychopathy and social psychopathy it points to disjointedness-as-of-reference-of-thought associated with procrypticism relative-ontological-incompleteness of reference-of-thought. It should be noted as well that the notion of overlooking and resetting (as the fact is the conscious manifestation of perversion-and-derived-perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation doesn’t truly qualify for such a notion of overlooking and resetting since it is of registry-worldview’s/dimension’s-uninstitutionalised-threshold defect—as-Being-or-ontological-or-existential–defect and not defect–of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-suprerogation 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 of reference-of-thought, and it will be more of
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-

[For instance, resetting relations anew and overlooking non-positivism/medievalism postlogism** issue of say notions-and-accusations-of-sorcery does not mean that characters in such a non-positivism/medievalism setup are no longer susceptible to the same mental-dispositions ‘as of non-positivism/medievalism 84 ‘reference-of-thought’ on different or subsequent occasions/instances where the medieval postlogism**-as-of-**compulsing–nonconviction/madeupness/bottomlining-‘(<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation speaks to a fundamental relative-ontological-incompleteness-induced-
'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to–
'attendant-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-prospective– meaningfulness-and-
teleology }’ involving psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring as of a crossgenerational import. That is equally the fundamental and de-
mentative/structural/paradigmatic problem associated with psychopathy and social psychopathy
given the relative-ontological-incompleteness-induced, ‘threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to–
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing = apriorising-
psychologism of our procrypticism–or–disjointedness-as-of-reference-of-thought for a
notional-deprocrypticism reference-of-thought. Such naïve construal of resetting relations
anew and overlooking with regards to perversion-and-derived-, perversion-of-, reference-of-
thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation (utterly different
from defect-of- logical-processing-or-logical-implicitation supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s–
reference-of-thought-for-social-functioning-and-accordance resetting anew and overlooking) simply becomes at best ‘impression-driven/good-naturedness/wishfulness active enabler’ for temporally inclined mindsets with respect to what can be habituated/endemised/enculturated as of

by base-institutionalisation\textsuperscript{8} reference-of-thought, ununiversalisation manifestation of postlogism\textsuperscript{7} can only be de-mentatively/structurally/paradigmatically resolved by universalisation\textsuperscript{8} reference-of-thought, non-positivism/medievalism manifestation of postlogism\textsuperscript{7} can only be de-mentatively/structurally/paradigmatically resolved by positivism\textsuperscript{8} reference-of-thought, and prospectively procrypticism manifestation of postlogism\textsuperscript{7} can only be de-mentatively/structurally/paradigmatically resolved by notional–deprocrypticism\textsuperscript{8} reference-of-thought. As palliative construal is rather ontologically incoherent as the idea for striving to construe intemporalit\textsuperscript{2}/longness from temporality\textsuperscript{2}/shortness is rather naïve and actually as of ontologically-flawed \textsuperscript{<amplituding/formative–epistemicity>}totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{3}. \textsuperscript{<amplituding/formative–epistemicity>}totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{3} here implies that every registry-worldview/dimension is rather pre-inclined to represent its own threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{7} as-to-attendant-intradimensional’–prospectively-disontologising–preconverging/dementing apriorising-psychologism\textsuperscript{7} at worst as a nondescript/ignorable–void\textsuperscript{7} (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing\textsuperscript{7}–narratives) or a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness\textsuperscript{7}–of-reference-of-thought-as-an-ontologically-flawed-neuterisation\textsuperscript{7}–or-bracketing-or-epoché of \textsuperscript{<amplituding/formative–epistemicity>}totalising–conflated–meaningfulness-and-teleology\textsuperscript{10}–as-of-notional–deprocrypticism-reflected–historiality/ontological-eventfulness\textsuperscript{7}/ontological-aesthetic-tracing\textsuperscript{<perspective–ontological–normalcy/postconvergence-reflected–epistemicity–relativism>}, and so rather than as truly ‘decandored/oblongated and preconverging-or-dementing\textsuperscript{8}–apriorising-psychologism and dialectically/contendingly-out-of-phase or decentered’, and doing so beyond-the-consciousness-awareness-teleology\textsuperscript{10}–<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6}, to avoid its
ontologically-perspectival-degraded-as-decentered/preconverging-or-dementing reflexive/entailing-teleology\textsuperscript{10}-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\textsuperscript{17}-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\textsuperscript{8} 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\textsuperscript{8}-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\textsuperscript{17}–apriorising-psychologism and dialectically/contendingly-out-of-phase nature’ of such non-positivism/medievalism \textsuperscript{8}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\textsuperscript{8} as psychopathy and social psychopathy pointing to our own relative-ontological-
incompleteness\(^9\)-induced,‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^9\)-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-dragnatured-and-preconverging-or-dementing\(^7\)-narratives) as a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness\(^9\)-of–reference-of-thought-as-an-ontologically-flawed-neuterisation -or-bracketing-or-epoché of

ontological-completeness of the prospective/transcending/superseding registry-worldview/dimension, without
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mental-
disposition reflex with respect to metaphorically-as-of-a-million-and-one-instances-and-
locales/aetiologisation/ontological-escalation of interpretive defects that may arise from such
non-positivism/medievalism mindset/ reference-of-thought based on alchemy and essences-
driven explanations given its relative-ontological-incompleteness\(^{\text{10}}\)-induced,−‘threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^{\text{9}}\)-<as-to−'attendant-
intradimensional'−prospectively-disontologising−preconverging/dementing −apriorising-
psychologism\(^{\text{8}}\)’. 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–existentialising/contextualising/textualising-
contiguity)—conflatedness\(^{\text{12}}\) (psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring) of the alchemy and essences-driven explanations mindset/ reference-of-
thought reflex for the ascendency of a positivistic chemistry registry-worldview reflex as of its
prospective relative-ontological-completeness\(^{\text{9}}\)-of- reference-of-thought as it addresses the
former defect of \(<\text{amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/metaphysics-of-presence}{\text{implicit–nondescript/ignorable–void } }^{\text{11}}\)-as-to-
presencing—absolutising-identitive-constitutedness \(^{\text{13}}\) and thus provides the possibility for
resolving metaphorically-a-million-and-one-instances-andlocales/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\(^{\text{10}}\)-
induced,−‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^{\text{9}}\).
This insight equally comes to the mind as we can equally imagine that a mere demonstration or demonstrations of positivistic meaningfulness effectiveness/ontological-primemovers-totalitative-framework in say a base-institutionalisation/animistic social-setup or non-positivism/medievalism social-setup to their approbation is not a sufficient basis to imply that they are thereafter of positivistic mindset/reference-of-thought and to be engaged with as of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation, as any such positivistic demonstration pertinence is not about its factual effectiveness approbation in the base-institutionalisation/animistic social-setup per se but rather as of its dementative/structural/paradigmatic and apriorising/axiomatising/referencing-(of—existentialising/contextualising/textualising-contiguity) conflatedness (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) of the underlying base-institutionalisation/animistic relative-ontological-incompleteness-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to–‘attendant-intradimensional’–prospectively-disontologising~preconverging/dementing—apriorising-psychologism> which is rather of crossgenerational import (prospective-institutionalisation amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling{by-a-renewing-of apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of prospective–meaningfulness-and-teleology} as enabled by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). Such an insight can be extended prospectively on the same measure with respect to our procrypticism prior relative-ontological-incompleteness-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to–‘attendant-intradimensional’–prospectively-

and deprocrypticism. It captures the true notion of transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity as a maximalising-recomposuring-for-
relative-ontological-completeness—unenframed-conceptualisation involving utterly putting-
into-question/reshuffling/remaking the human psyche/placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology in the very first instance, and
on a second-level then imply eliciting the corresponding meaningfulness-and-teleology for
such renewed psyche as reference-of-thought. Such involves specific 'memeticism/meaningfulness circular-caricature’ with respect to
the implied registry-worldview/dimension in their respective institutionalisation state (as
candored/straight and postconverging-or-dialectical-thinking–apriorising-psychologism/dialectically-or-contendingly in-phase) and their uninstitutionalised-threshold state (in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing apriorising-psychologism> as decandored/oblongated and preconverging-or-dementing
–apriorising-psychologism/dialectically-or-contendingingly out-of-phase). The notion of
‘<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-
thought-as-utter-placeholder-setup-ontological-rescheduling<(by-a-renewing-of-
apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-
teleology )’ as being of true transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity can be further elucidated with regards to
two remarkable historical developments which while inherently exceptional, to say the least,
aren’t truly transcendental. Consider for instance that transcendental is generally considered as
the central notion of Kantian philosophy. The reality however is that the supposed transcendentality is actually an elaboration in the terms of the actual and true rational-empiricism/positivism and Kantian supposed transcendentality/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 transcendentality/sublimity/sublimation/supererogatory–de-mentativity (Copernican revolution) is not eliciting a ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ of ‘extended rationalism’ thinking proposition and scepticism exercise, though in many ways it is a more profound elaboration of extended-rationalism the-mentality 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
<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 implied by a ‘postconverging-or-
dialectical-thinking’–psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’, as from Recurrent-utter-uninstitutionalisation to Base-
institutionalisation–ununiversalisation, to universalisation–non-positivism/medievalism, to
Positivism–procrypticism, and prospectively to deprocrypticism; as successively non-rules—-
apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-
mental-disposition–(as ‘base-constitutedness of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) gives way to
rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,—(as ‘first-
level presencing–absolutising-identitive-constitutedness of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) which gives way to
universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism,—(as ‘second-level presencing–
absolutising-identitive-constitutedness of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) which gives way to
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
prospectively bringing about preempting—disjointedness-as-of reference-of-thought,—as-to-
<amplituding/formative–epistemicity>growth-or-conflatedness /transvaluative-

('apriorising/axiomatising/referencing—(of—existentialising/contextualising/textualising-contiguity)—conflatedness-reference-of-thought'); and wherein the successive mindsets/references-of-thought and institutionalisations are suprastructural to each other (beyond-the-consciousness-awareness-teleology-in-existential-extrication-as-of-existential-unthought). Insightfully, this highlights that human mentation capacity is in a dynamic cumulation as of the maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation of its limited-mentation-capacity-deepening. It puts into question the Kantian philosophical exercise (Copernican revolution) of striving to establish universal human mental apriorising/axiomatising/referencing principles with respect to a mental state that is perpetually in a transformative becoming state of shallow-to-deepening—limited-mentation-capacity,~as-limited-mentation-capacity-deepening. (This latter condition inherently means that the certitude of such an enterprise itself can only be grounded on the human existential existence-potency—sublimating–nascence,—disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same existential-reality as the absolute apriorising.) It is this author’s contention that the Kantian conceptualisation exercise while interesting is in many ways rather a heuristic construct given its grounding on a categorisation reflex that poorly syncs with and is in constant need for heuristic re-adaptation to match ‘an existence-potency—sublimating–nascence,—disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same existential-reality existential reality nature that is preceding-and-superseding to any human mental apriorising/axiomatising/referencing of it’, and thus rendering
such an apriorising/axiomatising/referencing conceptualisation exercise highly heuristic (to constantly resolve the virtualities it raises by re-categorisation/re-adaptation/re-classification), and so when not employing a referentialism reflex that is naturally inclined to be contiguous with intrinsic-reality as of ontological-normalcy/postconvergence/intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. A further weakness is the naive implication thus that an apriorising/axiomatising/referencing exercise of human mental understanding only starts and ends with the positivistic/rational-empiricism registry-worldview’s/dimension’s reference-of-thought as if it is the only one that had existed, against the anthropological and historical trend, and without explaining how previous meaningful-frames developed into the positivistic/rational-empiricism and how the latter could develop prospectively. Besides the Kantian argument that the transcendent (in all its connotations beyond direct experiences) cannot be known is equally anthropologically and historically erroneous as even in his days, with respect to adopting of a positivistic/rational-empiricism worldview over non-positivistic/alchemic/essences/medieval registry-worldview/dimension certainly does has a name (transcendence-and-sublimity/sublimation/supererogatory–de-mentativity). But then it is more the case that from an totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag posture holding only one registry-worldview/dimension reference-of-thought–categorical-imperatives/axioms/registry-teleology as absolute, then prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is rather a beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought> notion. Besides, Kant’s notion of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity (transcendental idealism) and subsequent philosophical development of the notion is one relating to immediate phenomenal conceptualisation rather construed as ‘phenomenal-abstractiveness of presence’ (and more precisely phenomenal-abstractiveness of presence as of
totalising-self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage) with respect to the positivism/rational-empiricism registry-worldview/dimension. In other words, Kant is involved in an epistemological conceptualisation at a given point in time (erroneously construed as the absolute point of human thought apriorising, without a decentering sense of projection with respect to the prior and prospective). But existential-reality as of its human mental apriorising/axiomatising/referencing (heuristically at least) started well before that point and carries on well after that point, and such an exercise is more profound when it construes human mental apriorising/axiomatising/referencing along the full existence-potency—sublimating—nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality of existence as it redefines meaningfulness-and-teleology on the basis of human limited-mentation-capacity-deepening in its construal/conceptualisation of a superseding—oneness-of-ontology construed as transcendental-enabling/sublimating/supererogatory—de-mentativity. Insightfully, this author construes an existential-reference/existential-tautologisation basis of such human mental apriorising/axiomatising/referencing process for the transcendental-enabling/sublimating/supererogatory—de-mentativity of successive apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-as-transcendental registry-worldviews/dimensions rather as of an exercise of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation over conceptualisations of human mental apriorising/axiomatising/referencing process on a simple categorisation reflex basis as elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existentialising/contextualising/textualising-contiguity which tend to require constant heuristic adaptations to sync in contiguity with existence-
potency of 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/intelligibility setup/measuring instrument as transcendental registry-worldviews/dimensions are defining/transcendental-enabling/sublimating/supererogatory de-mentativity for new prospective relative-ontological-completeness of reference-of-thought. In the bigger framework, this author holds that conceptually and operantly nothing is certain but for the certitude of existence and its oneness, thereafter defining relative certitudes by the contextualising-contiguity of existence as of human shallow-to-deepening–limited-mentation-capacity, as limited-mentation-capacity-deepening as of its successively developed transcendental psychical and institutionalisation notions from apriorising/axiomatising/referencing/intelligibility setup/measuring instrument non-rules—apriorising/axiomatising/referencing–psychologism, as impulsive or accidented or random-mental-disposition to successively profound apriorising/axiomatising/referencing/intelligibility setup/measuring instrument rules associated with human limited-mentation-capacity-deepening, as further elaborated in this paper. This same insight can be extended with respect to an Einstein and Bohr led theory of relativity and quantum-mechanics physics respectively in relation to the physics of Newton, Galileo, Leibniz; wherein the latter established the ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psyche as ‘<amplituding/formative–epistemicity> totalising–renewing–realisation/re-perception/re-thought–as–utter–placeholder–setup–ontological–rescheduling—(by–a–renewing–of apriorising/axiomatising/referencing–psychologism–as–the–new–referencing–basis–of—
prospective—meaningfulness-and-teleology’ of positivistic physics right back then in their
ePOCH such that the overall underlying principle of ontological-primemovers-totalitative-
framework as transcendental-enabling/sublimating/supererogatory–de-mentativity back then
is still what prevails today. It is that physics psyche established back then which enabled
seemingly aloof conceptualisations of physics like theory-of-relativity and quantum-mechanics
within a decade or so of their articulations as of more profound elaboration of transcendental-
enabling/sublimating/supererogatory–de-mentativity ontological-primemovers-totalitative-
framework to establish themselves as the central physics theories with little or no quarrel. It is
interesting to grasp that such a physics and science psyche wasn’t available to a Copernicus in
what may be construed today as a relatively benign conceptualisation of a heliocentric model of
the world, with the revolt of Galileo and others ultimately establishing that physics and science
psyche over a non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument relationship to
ontological-primemovers-totalitative-framework 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’
aivily 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

\[ \text{amplituding/formative–epistemicity} \] totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag agent of limited-mentation-capacity that we are as of our animate-existential-referencing/subjectification wherein our


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–existentialising/contextualising/textualising-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–existentialising/contextualising/textualising-contiguity—conflicatedness 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

The practice in many a social science specialism is often to articulate concepts whose linkage with other social science concepts and the overall social science background knowledge construct is vague such that ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory–de-mentativity is hardly established but for bare ‘palliative constructs and naïve conceptual patterning’ that are more often than not<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag than truly ontological when examined closely such that the test of transcendentally-enabling-level-of-ontological-good-faith-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-


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notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>⁰¹ 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>⁰¹ as ontologically-driven as of increasing prospective relative-ontological-completeness⁰⁸-of-reference-of-thought. It is this author’s contention that the ‘transcendental-enabling/sublimating/supererogatory—de-mentativity notional—deprocrypticism psyche-and-thereof-philosophy’ as so transcendentally-enabling-level-of-ontological-good-faith-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>⁰¹ provides the requisite ontologically-veridical background referencing as of its apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-
contiguity )—confalatedness⁰⁴ (in the same vein as the prior positivism–procrypticism registry-worldview/dimension bigger ‘transcendental-enabling/sublimating/supererogatory—de-
mentativity positivism psyche-and-thereof-philosophy’ with regards to non-
positivism/medievalism) as of the prospective-and-more-profound notional–deprocrypticism registry-worldview/dimension bigger ‘transcendental-enabling/sublimating/supererogatory—de-
mentativity notional–deprocrypticism psyche-and-thereof-philosophy’ as herein implied by this hermeneutic/reprojecting/supererogating/zeroing psychology suprastructuralism insight construed as of metaphysics-of-absence⁻implicated-epistemic-veracity-of- nonpresencing⁻
<perspective–ontological-normalcy/postconvergence> as ‘postconverging-or-dialectical-
thinking—psychology or psychology-of-mentation-dynamics or natural-psychological-dynamics’, not only with regards to the social sciences but also when it comes to the many instances of poor scientific studies thus enabling the decisive superseding of palliative construals and conceptual-patterning—as-devoid-of—existentialising/contextualising/textualising-contiguity ’s-reifying-or-elucidating-of—‘prospective-relative-ontological-completeness ’,—rather-enabled—by-a—nonpresencing—divulging-of-momentous—historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism’> that can hardly be qualified as ontological. The underlying contention of both such a present ‘transcendental-enabling/sublimating/supererogatory—de-mentativity positivism psyche-and-thereof-philosophy’ and prospective ‘transcendental-enabling/sublimating/supererogatory—de-mentativity notional—deprocrypticism psyche-and-thereof-philosophy’ as of their respective relative ontologically-veridical psychical background referencing as of apriorising/axiomatising/referencing—of–existentialising/contextualising/textualising—contiguity )—conflatedness for knowledge/meaningfulness-and-teleology has to do with the bigger ontological-normalcy/postconvergence reality (of ontologically valid knowledge/meaningfulness-and-teleology) as of its notional—conflatedness/constitutedness-to-conflatedness as the de-mentative/structural/paradigmatic basis by which ‘ontological-deficiency (conceptually represented as subsuming of virtue-defect or vices-and-impediments ‘with virtue not truly differentiated from ontology’ but rather such a conceptual-differentiation being represented as of our notional <amplituding/formative—epistemicity>totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag animate-existential-referencing/subjectification emotional-involvement implications)’ is construed fundamentally going by a registry-worldview’s/dimension’s reference-of-thought relative deficiency as prior
relative-ontological-incompleteness\textsuperscript{99} of reference-of-thought (as its uninstitutionalised-threshold\textsuperscript{100}) thereby resolvable de-mentatively/structurally/paradigmatically by the prospective registry-worldview’s/dimension’s \textsuperscript{84} reference-of-thought prospective relative-ontological-completeness\textsuperscript{99} of reference-of-thought; thus validating with regards to both \textsuperscript{84} reference-of-thought respectively as the ‘transcendental-enabling/sublimating/supererogatory—de-mentativity positivism psyche-and-thereof-philosophy’ and the ‘transcendental-enabling/sublimating/supererogatory—de-mentativity notional–deprocrypticism psyche-and-thereof-philosophy’ their relative ontologically-veridical background referencing as of apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)—conflatedness\textsuperscript{12} as of ontological-normalcy/postconvergence. Since we can perfectly conceptualise with both \textsuperscript{84} reference-of-thought the articulation of coherent meaningfulness-and-teleology\textsuperscript{100} respectively in non-positivism terms–as-of-axiomatic-constructs and non-deprocrypticism/procrypticism terms–as-of-axiomatic-constructs, or rather in terms–as-of-axiomatic-construct that do not grasp de-mentatively/structurally/paradigmatically the respective \textsuperscript{84} reference-of-thought organic grounding as of underlying ontological-normalcy/postconvergence implications, and so beyond just a question of vague ad-hoc mechanical patchwork of non-transcendental-enabling/sublimating/supererogatory—de-mentativity conceptualised/construed relations. This elucidation points out that transcendence-and-sublimity/sublimation/supererogatory—de-mentativity ‘must truly’ involve an \textsuperscript{14} de-mentation\textsuperscript{(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics)} with the utter decentering of understanding itself by the prospective/transcending/superseding \textsuperscript{84} reference-of-thought over the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97}—<as-to–
‘attendant-intradimensional’—prospectively-disontologising–preconverging/dementing—apriorising-psychologism> of the prior/transcended/superseded at its uninstitutionalised—
construed prospectively, will tend to ‘take precedence as of relative-ontological-incompleteness\(^\text{82}\)-of-\(^\text{83}\) reference-of-thought induced distractive-alignment-to-\(^\text{84}\) reference-of-thought-<of-apriorising/axiomatising/referencing>-\(^\text{29}\) and override any such sense of relative pure-ontology apriorising/axiomatising/referencing-(of- existentialising/contextualising/textualising-contiguity)—conflatedness as of prospective relative-ontological-completeness\(^\text{88}\)-of-\(^\text{84}\) reference-of-thought (as implied by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and- apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as heuristic but non-constraining compensation for human limited-mentation-capacity where constraining social universal-transparency \((\text{transparency-of-totalising-entailing,-as-to-entailing-}\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising-in-relative-ontological-completeness}\)) doesn’t yet avail) even though, it is such relative pure-ontology apriorising/axiomatising/referencing-(of- existentialising/contextualising/textualising-contiguity)—conflatedness\(^\text{12}\) that is the ontological-faith-notion-or-ontological-fideism— imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as- of-existential-reality enabling (by ultimately making available such prospective constraining social universal-transparency \((\text{transparency-of-totalising-entailing,-as-to-entailing-}\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising-in-relative-ontological-completeness}\)) the successive institutional-cumulation/institutional-recomposure-(as-to- historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>). Even then and ultimately, it is mainly a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that progressively rids the prior conventional constructs of their essence as of \langle\text{amplituding/formative–epistemicity}\rangle\text{totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\(^\text{33}\) that enables prospective registry-
worldview/dimension suprastructuration/transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity. This insight extends to all the
<cumulating/recomposuring>-successive registry-worldviews/dimensions including ours as
positivism–procrypticism as the relative pure-ontology apriorising/axiomatising/referencing-
(of–existentialising/contextualising/textualising-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’)<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,-
(apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-
contiguity) conflatedness)) will certainly be a remote contemplation of such 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>} mental-
disposition of our registry-worldview/dimension, rather construing its 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
absolute by reflex beyond-the-consciousness-awareness-teleology—in-existential-extrication-
as-of-existential-unthought> wherein achievement motives and temporal-stakes of the
conventional constructs as of human finite aspirations whether socially, professionally, family-
even with regards to a basic non-transcendental construal of asymmetrisation within a same
registry-worldview’s/dimension’s \( ^{84} \)reference-of-thought like Doctor –Patient, Parent –Child,
Server –Customer, Teacher –Student etc. as ensues from a Derridean binary opposition
analysis). However at uninstitutionalised-threshold \( ^{13} \), the notion of intemporality \( ^{52} \)-
asymmetric-subsumption-of-temporality \( ^{99} \)/ontological-asymmetrisation is not readily
acquiesced to for the simple reason that two references-of-thought/axiomatic-constructs are at
play with those adhering to the prior/transcended/superseded \( ^{84} \)reference-of-thought–
categorical-imperatives/axioms/registry-teleology \( ^{100} \) inclined beyond-the-consciousness-
awareness-teleology \( ^{100} \)-<in-existential-extrication-as-of-existential-unthought>\( ^{5} \) to uphold
meaningfulness-and-teleology \( ^{100} \) as such, whereas in contrast adherence to the
prospective/transcending/superseding as of its prospective relative-ontological-completeness \( ^{88} \)-
of- reference-of-thought will certainly grasp the pertinence of intemporality -asymmetric-
subsumption-of-temporality \( ^{99} \)/ontological-asymmetrisation as of deconstruction/ontological-
reconstituting–as-to-conflatedness \( ^{12} \) aetiologisation/ontological-escalation; so construed, as
prospective relative-ontological-completeness -of- reference-of-thought brings about
deepening sense as to apriorising/axiomatising/referencing–psychologism of transcendentally-
enabling-level-of-ontological-good-faith-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> \( ^{101} \ 5 \) meaningfulness-and-teleology \( ^{100} \) construal for a sounder
and sounder relationship with intrinsic-reality/ontological-veridicality. In this respect, it should
be noted that in the example on the denaturing \( ^{15} \) of Additionality as further articulated below
with regards to the characters A, B, C, D, E, F and Z, it is naïve to think that the characters A,
B, C, D, E, F will simply acquiesce to Z’s supposedly ontologically-veridical posture, as by
their prior relative-ontological-incompleteness \( ^{89} \)-of- \( ^{94} \)reference-of-thought as beyond-the-

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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 of-totalising-entailing-as-to-entailing <amplituding/formative–epistemicity> totalising–in-relative-ontological-completeness ⟩, that’s fine and implicitly others could just as well consciously go along with it, and that it is just as implicitly legitimate as of the ‘<amplituding/formative> wooden-language–{imbued—temporal–mere-
form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-
teleology ⟩ of prior/transcended/superseded registry-worldview/dimension’ notwithstanding its failing/not-upholding<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality; highlighting how across the <cumulating/recomposuring>-successive registry-worldviews/dimensions threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation –<as-to–‘attendant-
intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> arise, however, different the perception from ‘very-crude’ (with recurrent-utter-uninstitutionalisation) to ‘seemingly polished’ (with our positivism–procrypticism) depending on prospective relative-ontological-completeness<as-preconvergingly-apriorising/axiomatising/referencing-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-preconvergingly-apriorising/axiomatising/referencing-in-
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 

meaningfulness-and-teleology in such social-setup that is a question of a beyond-the-consciousness-awareness-teleology-<in-existential-extrication-as-of-existential-unthought>-notion with respect to recasting of gender rights in a prospective meaningfulness-and-teleology. Likewise, it could be asked whether such an aetiologisation/ontological-escalation notion as notional~deprocrypticism institutionalisation implied suprastructuration over our positivism–procrypticism is rather not a beyond-the-consciousness-awareness-teleology-<in-existential-extrication-as-of-existential-unthought>-notion as of the present mental-disposition and mental-projection. The fact is that registry-worldviews/dimensions operate meaningfulness-and-teleology as of their ontological representation of reality within the limits of their reference-of-thought–categorical-imperatives/axioms/registry-teleology which provide them with their ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/reference-of-thought/axiomatic-construct for predicative-insights’ (so derived
from prior ontological-faith-notion-or-ontological-fideisim induced projective-insights/postdication/deconstruction), but then the further possibility of expanding the axiomatic-construal/axiomatic-conceptualisation of ontological representation of reality as prospective registry-worldview/dimension suprastructuration requires new projective-insights/postdication/deconstruction to establish more profound \(^8\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\) as new/prospective ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/\(^4\) reference-of-thought/axiomatic-construct for predicative-insights’; but then, such ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/\(^4\) reference-of-thought/axiomatic-construct for predicative-insights’ of each registry-worldview/dimension suprastructuration comes with a fundamental mentation-reflex flaw that their given ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/\(^4\) reference-of-thought/axiomatic-construct for predicative-insights’ is absolute and non-transcendable’ beyond-the-consciousness-awareness-teleology\(^{100}\)-<in-existential-extrication-as-of-existential-unthought>, failing to grasp that projective-insights/postdication/deconstruction (factoring in human limited-mentation-capacity-deepening\(^5\)) about prospectively more profound \(^8\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\) will certainly imply an altogether new/prospective ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/\(^4\) reference-of-thought/axiomatic-construct for predicative-insights’ and notwithstanding the fact that that present registry-worldview/dimension is the result of prior projective-insights/postdication/deconstruction induced transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Such that it is a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as a beyond-the-
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\(^{100}\) 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-drag/denatured/preconverging-or-dementing —
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-
teleology }, whether beyond-the-consciousness-awareness-teleology\^{101}\<-in-existential-
extrication-as-of-existing-unthought>, about how and why the ontological-contiguity\(^7\) —of-
the-human-institutionalisation-process\(^{68}\) as of such successive
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific
referencing/\(^6\) 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\(^{54}\) of\(^4\) 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\(^{100}\) as of prospective notional—deprocrypticism (preempting—
disjointedness-as-of—reference-of-thought, as to—\(^{11}\)<amplituding/formative—
epistemicity> growth-or-conflatedness /transvaluative-
rationalising/transepistematic/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism \(^8\) reference-of-thought—
contiguity — conflatedness — not geared to uphold eternalising and emancipating possibilities implied by projective-insights/postdication/deconstruction notwithstanding the fact that its ‘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’ (naively perceived as the only one as of mechanicalism with a poor sense of organicalism, despite the relative-ontological-incompleteness<sup>84</sup>-of- ‘reference-of-thought and override any such sense of relative pure-ontology apriorising/axiomatising/referencing-(of—existentialising/contextualising/textualising-contiguity — conflatedness as of prospective relative-ontological-completeness<sup>88</sup>-of- ‘reference-of-thought) arose by projective-insights/postdication/deconstruction as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as—of-existential-reality. Further, even more decisively though by reflex we naively-and—erroneously tend to construe of human virtuous-dispositions or vices-and-impediments<sup>106</sup> as arising mainly as of their conscious choices, de-mentatively/structurally/paradigmatically a registry-worldview/dimension prior relative-ontological-incompleteness -of- ‘reference-of-thought as a beyond-the-consciousness-awareness-teleology<sup>106</sup>—<in-existential-extrication-as-of—existential-unthought> notion is the more decisive/salient notion as to human ‘objectively construed/analysed virtuous-dispositions or vices-and-impediments<sup>106</sup>’ even though individual ‘conscious choices’ will tend to ‘simply qualify the effective possibility of such virtuous-dispositions or vices-and-impediments<sup>106</sup> 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 <sup>84</sup>reference-of-thought—categorical—
imperatives/axioms/registry-teleology\textsuperscript{00} for the vices-and-impediments\textsuperscript{00} so implied to arise-and-be-endemised/enculturated beyond-the-consciousness-awareness-teleology\textsuperscript{106}\textsuperscript{-\textless\textless\textit{in}-existential-extrication-as-of-existential-unthought\textgreater\textgreater}. This explains why the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} is basically about shifting apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments to supersede the state of beyond-the-consciousness-awareness-teleology\textsuperscript{106}\textsuperscript{-\textless\textless\textit{in}-existential-extrication-as-of-existential-unthought\textgreater\textgreater} as of human limited-mentation-capacity-deepening\textsuperscript{1} in handling the more and more profound/depth of intrinsic-reality/ontological-veridicality construing \textsuperscript{84}reference-of-thought/axiomatic-construct that avails as of ontological-normalcy/postconvergence or increasing ontological-completeness-of-\textsuperscript{-\textless\textit{reference-of-thought\textgreater\textgreater}} (such that such meaningfulness as expressed herein is more than just of logical construct implying simple logical meaningfulness as within only a single-as-our-present positivistic predicative-insights framework of reasoning and understanding, but requires a more profound retrospective and prospective mental-projection in its contemplation). This equally explicates the empirical reality associated with the occurrence of human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity crossgenerationally as the timeframe for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of projective-insights/postdication/deconstruction induced prospective/transcending/superseding registry-worldview/dimension ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/\textsuperscript{\textless\textless\textit{reference-of-thought/axiomatic-construct for predicative-insights\textgreater\textgreater}}’ to take hold. It equally explicates why threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{\textless\textless\textit{as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing--apriorising-psychologism\textgreater\textgreater}} (as ‘vague staging and performing’ and not truly postconverging-or-dialectical-thinking\textsuperscript{1}—apriorising-psychologism
meaningfulness-and-teleology tend to arise in each registry-worldview/dimension at its uninstitutionalised-threshold. This has to do fundamentally with the antipodality of the mental-dispositions of postlogism-as-of-compulsing-nonconviction/madeupness/bottomlining-('<decontextualising/de-existentialising-of-attendant-intradimensional–apriorising/axiomatising/referencing–induced-disontologising'-of-the-
psychopathy as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-

supererogation\textsuperscript{19} as ‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing \textsuperscript{-apriorising-psychologism\textsuperscript{2} individuations’; and as
this overall ‘dynamic-cumulative-aftereffect/aftereffect of upholding/failing ontologically-
normalcy/postconvergence’ reflects \textsuperscript{apriorising/axiomatising/referencing-(of–}
existentialising/contextualising/textualising-contiguity\textsuperscript{3}—constitutedness\textsuperscript{13} as of base-
constitutedness\textsuperscript{14}, first-level–\textsuperscript{presencing—absolutising-identitive-constitutedness\textsuperscript{15}}, second-
level–\textsuperscript{80} presencing—absolutising-identitive-constitutedness\textsuperscript{3}, third-level–\textsuperscript{presencing—}
absolutising-identitive-constitutedness\textsuperscript{13} and notional–conflatedness\textsuperscript{12} (altogether construed as
of notional–conflatedness\textsuperscript{19}/constitutedness\textsuperscript{13} -to-conflatedness\textsuperscript{12}) reflecting both the
uninstitutionalised-threshold\textsuperscript{03}’s as to conventioning/closed-structure/non-
transcendability/distractive-alignment-to-\textsuperscript{13}reference-of-thought-<of-
-apriorising/axiomatising/referencing>	extsuperscript{79}/effecting-parsimony as to ‘\textsuperscript{reference-of-thought—}
degraded-devolving-as-of-uninstitutionalised-threshold\textsuperscript{103}’ meaningfulness and the
corresponding prospective institutionalisation’s ontology/opened-
structure/transcendability/conflatedness\textsuperscript{12} teleological-elevated-as-\textsuperscript{8}reference-of-thought–
prelogism\textsuperscript{7} -as-of-conviction,-in-profound-supererogation\textsuperscript{9} \textsuperscript{<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–existentialising/contextualising/textualising-
contiguity\textsuperscript{3}—conflatedness\textsuperscript{12} 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 \textsuperscript{reference-of-thought–prelogism\textsuperscript{7} -as-of-conviction,-in-profound-supererogation}\textsuperscript{10}
<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’>.
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> stand is a ‘mental-shortcut’ that is
fundamentally perverted as it perceives meaning as ‘deterministic of others behaviours by its
empty-form’ while a prelogism -as-of-conviction,-in-profound-supererogation
<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-
logical-dueness-precedes-disontologising-logical-outcome-arrived-at> stand is one that relates
to meaning on the basis of its assumed existential validity, or at worst involves omissions or
exaggerations relative to such fundamental existential validity, but doesn’t countenance by
mental-reflex the projection of empty-form of meaningfulness which is ‘existentially invalid’ in
the very first place. Consequently, where there is ‘lack of constraining social
universal-transparency”-{(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness ) at the uninstitutionalised-
threshold due to relative-ontological-incompleteness-of- reference-of-thought,
postlogism -as-of- 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> implied
meaningfulness-and-
teleology will tend to be incidentally conjugated with prelogism -as-of-conviction,-in-
profound-supererogation -<existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> dispositions as of
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. This is the case
beyond just any such specific instances and such specific postlogism -as-of- 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>) character(s) and specific conjugated-
postlogism character(s) but rather as of dynamic-cumulative-aftereffect/aftereffect, and thus
defining together with the registry-worldview/dimension prior relative-ontological-
incompleteness –of- reference-of-thought at its ‘uninstitutionalised-threshold’ the threshold-
of–nonconviction/madeupness/bottomlining-in-shallow-supererogation –<as-to–’attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> as a preconverging-or-dementing –apriorising-psychologism enculturation’.
This is characteristic of the successive uninstitutionalised-threshold whether as recurrent-
utter-uninstitutionalisation (non-rules—apriorising/axiomatising/referencing–psychologism,-as-
impulsive-or-accidented-or-random-mental-disposition caricaturing-hollow-staging-and-
performance as random/impulsive mental-disposition), ununiversalisation (non-universalising
 caricaturing-hollow-staging-and-performance like animistic attributing of misfortune to
someone else’s malevolent spirit), non-positivism/medievalism (non-positivising/non-rational-
empirical caricaturing-hollow-staging-and-performance like notions-and-accusations-of-
sorcery) or procrypticism (disjointed-misappropriating-of-meaning caricaturing-hollow-
staging-and-performance like psychopathy and social psychopathy), thus construing of a registry-worldview as of its relative-ontological-incompleteness\(^\text{89}\)-of-\(^\text{84}\) reference-of-thought as rather reflecting ‘virtue-and-ontological-veridicality’ as of its institutionalisation and ‘vices-and-impediments\(^\text{80}\)’ as of its uninstitutionalised-threshold\(^\text{03}\). This consequently implies at the uninstitutionalised-threshold\(^\text{03}\) a ‘symmetrisation-of- reference-of-thought but which is in effect an ontologically-non-veridical-or-flawed \(^\text{4}\)<amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \(^\text{3}\) and/or desymmetrisation for perceived temporal social-stake-contention-or-confliction as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \(<\text{as-to–}
\text{attendant-intradimensional”–prospectively-disontologising–preconverging/dementing \(\text{apriorising-psychologism}\)’ is socially induced in temporality\(^\text{09}\)/shortness requiring deconstruction/ontological-reconstituting–as-to-conflatedness \(^\text{2}\) as intemporal-asymmetric-subsumption-of-temporality\(^\text{94}\)/ontological-asymmetrisation as of prospective relative-ontological-completeness -of- reference-of-thought, which in the bigger picture speaks of ‘differentiated construal of existentialising/contextualising/textualising-contiguity ’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness\(^\text{80}\)-of-\(^\text{84}\) reference-of-thought-\(^\text{8}\) devolving-as-of-instantiative-context’ wherein the temporal is ‘preconverging-or-dementing\(^\text{19}\)-and-decentered-prior-institutionalisation’s–categorical-imperatives/axioms/registry-teleology\(^\text{00}\) and the intemporal-as-ontological postconverging-or-dialectical-thinking\(^\text{20}\)-and-centered-prospective-institutionalisation’s–categorical-imperatives/axioms/registry-teleology\(^\text{00}\), and further explains the ‘paradox of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’ (confusion of relative ontologically-veridical becoming-or-present-of-\(^\text{84}\) reference-of-thought’) wherein the temporal is hung (beyond-the-consciousness-awareness-teleology\(^\text{106}\)-in-existential-extrication-as-of-existential-unthought>) to the \(<\text{amplituding/formative}>\) wooden-language-(imbued–temporal–mere-
mentation-dynamics or natural–psychological-dynamics’ is empirically more true of human
development which by a flawed metaphysics-of-presence overy construes in

\(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referringencing–}
\text{syncretising/circularity/interiorising/akrasiatic-drag}\) the positivistic psyche almost as if it is the
sole and genuine one without factoring in the notion of a continuous
\(<\text{amplituding/formative–epistemicity}>\text{totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder–}
\text{setup-ontological-rescheduling}\)’ 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-recomposuring-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-
preconvergingly-apriorising/axiomatising/referencing-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\(^b\)-induced-

‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’\(^c\)-as-to-

‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing

apriorising-psychologism’\(^d\) as it enculturates/endemises the pversion-of\(^e\)-reference-of-

thought-as-preconvergingly-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’, and thus will be

predisposed to a reconstrual/reconceptualisation of arithmetic principles factoring in and

superseding this specific-type (as exposed by B’s postlogism\(^f\) and C, D, E, F conjugated-

postlogism\(^g\)) of ‘imbricatedness/threadedness/recomposuring as existentialising/contextualising/textualising-contiguity’\(^h\)’s-reifying-or-elucidating-of-

prospective-relative-ontological-completeness\(^i\)-of-‘reference-of-thought\(^j\) devolving-as-of-
instantiative-context as to existence-potency\(^k\)-sublimating–nascence,-disclosed-from-

prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-

epistemically-unconcel-the-very-ontologically-same-existential-reality’ or ‘postconverging-or-
dialectical-thinking\(^l\)–reference-of-thought in relative-ontological-completeness\(^m\) as depth-of-

thought’, and will look down on B, C, D, E and F mental-dispositions perversion-and-derived-

\(^n\) perversion-of-‘reference-of-thought’\(^o\)-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation’\(^p\) as allowing for the endemisation/enculturation of the denaturing\(^q\) of

additionality and the implications thereof of subsequent denaturing\(^r\) in circularity/recurrence/repetition/repeatability\(^s\) that ensue where socially-functional-and-

accordant\(^t\) (lack of constraining social\(^u\) universal-transparency\(^v\)\{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\(^w\) universal import as having to
existentialising/contextualising/textualising-contiguity) 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/untreadedness/unrecomposuring-as-virtuality-
or-ontologically-flawed-construal (which is rather ‘a prior threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing—apriorising-
psychologism—reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-
understanding) in grasping existentialising/contextualising/textualising-contiguity ‘s-reifying-
or-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 or B, C, D, E and F). In order words, this situation
highlights the universal issue across all registry-worldviews/dimensions underlying the
notion of temporality/shortness and intemporality. Wherein reference-of-thought–
categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation for the intemporal mental-disposition individuation are
meant to uphold intemporality /longness incontrovertibly and where such is blurred or
undermined given relative-ontological-incompleteness-induced,~‘threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing—apriorising-
psychologism>’ going by human limited-mentation-capacity-deepening requiring a further
accruing as deeper human limited-mentation-capacity-deepening as ‘an
existentialising/contextualising/textualising-contiguity’‘s-reifying-or-elucidating-of-
prospective-relative-ontological-completeness\(^8\) of \(^7\) reference-of-thought\(^7\) devolving-as-of-instantiative-context as to existence-potency\(^7\) sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ that ‘retraces’ the existential-reality for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation by \(^8\) maximalising-recomposuring-for-relative-ontological-completeness\(^8\) — unenframed-conceptualisation of reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^0\), 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\(^7\) 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\(^7\) induced,—‘threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation —<as-to—‘attendant-intradimensional’—prospectively—disontologising—preconverging/dementing —apriorising-psychologism>’ arises (as uninstitutionalised-threshold\(^0\)); i.e. from recurrent-utter-uninstitutionalisation to base-institutionalisation—ununiversalisation to 100universalisation—non-positivism/medievalism to positivism—procrypticism and prospectively to deprocrypticism. While for the temporal mental-disposition individuations the form-and-perception or derived-form-and-perception of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation whether upholding ontological-veridicality/intrinsic-reality or not (and so whether unconsciously, expeditiously or consciously) is a sufficient basis so long as it is socially-functional-and-accordant\(^7\) such that the possibility of blurring or undermining existential-reality by ‘wrongly-projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or—
ontologically-flawed-construal (which is rather ‘a prior threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism>’ reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-
understanding) in grasping existentialising/contextualising/textualising-contiguity ’s-reifying-
or-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-existentia-realit’y’ is just as valid, hence a failure to abstractly recognise
intemporality<longness as of-existentia-realit’y with the implication thereof as perversion-and-
derived-‘perversion-of reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > with respect to the registry-worldview’s/dimension’s vices-and-
impediments implied by its implied relative-ontological-incompleteness< induced,-
‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –
apriorising-psychologism>’. Hence the reason why the vices-and-impediments inherent of a
given registry-worldview/dimension cannot be de-
mentatively/structurally/paradigmatically/ontologically resolved within it as there is need for
prospective ontological-completeness-of<reference-of-thought structured to inherently
supersede such vices-and-impediments, whether as base-institutionalisation in superseding
recurrent-utter-uninstitutionalisation, universalisation superseding base-institutionalisation–
ununiversalisation, positivism superseding universalisation–non-positivism/medievalism and
deprocrypticism superseding positivism/rational-empiricism manifestation of<procrypticism–
or–disjointedness-as-of-reference-of-thought. The central idea here being that the most critically important notion in the situation of A, B, C, D, E, F and Z, is Z’s upholding of prospective transcendental-enabling/sublimating/supererogatory-de-mentativity over any temporal extricatory preconverging–de-mentating/structuring/paradigming, however, the enculturation and mass thinking behind temporal extricatory preconverging–de-mentating/structuring/paradigming. (* Noting that individuation as defined elsewhere speaks of temporal-to-intemporal trait characteristic, as anywhere between shortness-to-longness-of-register-of–meaningfulness-and-teleology, that can accrue atleast incidentally/on-occasion in all individuals-as-receptacles-of-individuations but more recurrently as teleologically defining in a-life-phase-or-life-phases-of-given-individuals, thus critically enabling a dynamic-cumulative-aftereffect intradimensional and transcendental/transdimensional/interdimension/–maximalising-recomposuring-for-relative-ontological-completeness—inunframed-conceptualisation analysis as metaphysics-of-absence-{(implicated-epistemic-veracity-of–nonpresencing-<perspective–ontological-normalcy/postconvergence>/postdication). Finally, thus it is critical to note that the existential contextualisation above as ‘imbricatedness/threadedness/recomposuring as of existentialising/contextualising/textualising-contiguity ’s-reifying-or-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-existentia-
additionality is bound to wrongly represent the additions of B, C, D, E and F as correct (as it is a
virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference in
epistemicity-totalising-self-referencing-syncretising/illusion-of-the-present-present-consciousness/mirage as metaphysics-of-presence
(implicated-non-descript/ignore-void
as-to-presencing-absolutising-identitive-constitutedness)
) thus overlooking their ‘wrongly-projected decontextualising-unimbricatedness/unthreadedness/unrecomposing-as-virtuality-or-ontologically-flawed-construal (which is rather ‘a prior threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’)
intrdimensional’-prospectively-disontologising-preconverging/dementing
psychologism
‘reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding) in grasping existentialising/contextualising/textualising-contiguity
’s-reifying-or-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
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’. Such ‘a relative teleological-differentiation/scission/variance/disambiguation of references-of-thought’ of Z’s intemporal-disposition
reference-of-thought as supratransversality
in-sublimating-existential-eventuating/denouement
-of-motif-and-apriorising/axiomatising/referencing
over B, C, D, E and F temporal-dispositions references-of-thought as subtransversality
in-desublimating-existential-eventuating/denouement
-of-motif-and-apriorising/axiomatising/referencing
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<-in-sublimating–existential-eventuating/denouement>–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> 8‘reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding) in grasping existentialising/contextualising/textualising-contiguity 8’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness –of- reference-of-thought-devolving-as-of-instantiative-context as to existence-potency 8’sublimating–nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ –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-conflicatedness—or-ontological-reprojecting that then ‘invents/creates’ the de-mentative/structural/paradigmatic possibility for prospective institutionalised-being-and-craft as there isn’t any inherent intemporality"/longness but for the disposition for maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation out of the apathy of the ordinariness/averageness of any prior registry-worldview/dimension institutionalised-being-and-craft setup. Hence such intemporality/longness as maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation need its <amplituding/formative-epistemicity>totalising–renewing-realisation/re-perception/re-thought in inducing secondnaturesd institutionalisation given that the-succession-of-registry-worldviews-ordimensions-institutionalisations as to the-ontological-contiguity—of-the-human-institutionalisation-process is ‘not a human emanance/seeding/incipient—transformation=<as-to-Derridean-messianicity—wherein-even-when-the-messiah-as-intemporal-drive-comes-they-still-have-to-come> of temporal-dispositions/shortness-of-register-of—meaningfulness-and-teleology into the intemporal-disposition/longness-of-register-of—meaningfulness-and-teleology but rather is solely a secondnaturings to supersede the uninstitutionalised-threshold (is not about the firstnaturedness of human dimensionality-of-sublimating-) <amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflicatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)) but rather is solely a secondnaturings to supersede the uninstitutionalised-threshold divulged as to its relative-ontological-incompleteness-induced,‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation"
The implication is that acting as-of-a-‘secondnatured reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation nature’ is not enough for articulating prospective institutionalisation requiring ‘intemporal projection <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought’ for the requisite prospective maximalising-recomposing–for-relative-ontological-completeness—unenframed-conceptualisation, and such conceptualisations from only a secondnaturedness of thought as rather contextually temporal is not ‘intemporal as of-universal-and-abstractive originariness-parrhesia,–as–spontaneity-of-aestheticisation nature’ but is rather in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising’/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence (implicit–nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness ). Thus a registry-worldview’s/dimension’s institutionalisation secondnaturedness is challenged by its very own level of relative-ontological-incompleteness-induced,–‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ <as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing apriorising-psychologism>’ marking its uninstitutionalised-threshold whether as recurrent-utter-uninstitutionalisation with recurrent-utter-uninstitutionalisation, ununiversalisation with base-institutionalisation, non-positivism-or-medievalism with universalisation and procrypticism with positivism, in need for a renewed institutionalisation respectively as base-institutionalisation, universalisation, positivism and prospectively deprocrypticism. This equally explain why the notion of human transcendental progress is relatively 're-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking ’-projective-insights’/epistemic-projection-in-conflatedness ’-of-notional–deprocrypticism-prospective-sublimation) driven’ as it requires an intemporal-
solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality of thought more than just institutionalised secondnatururing 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/paradigmging shifts. It is ontologically-speaking impossible to comprehensively undermine a dimension’s/registry worldview’s postlogism\textsuperscript{78} without undermining the registry-worldview’s/dimension’s reference-of-thought itself as implied by its state of 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{19}, for instance psychopathy in positivism–procrypticism or notions of sorcery in universalisation–non-positivism/medievalism (wherein from the prospective point-of-reference respectively as notional–deprocrypticism or positivism, it is in (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{10}), given that this 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’\textsuperscript{19} of the given registry-worldview/dimension as reflected from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective, by its ‘contextualising-contiguity of 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’ means it is de-
mentatively/structurally/paradigmatically bound to enculturate/endemise its given postlogism⁷.

Obviously we can appreciate that without a positivistic outlook/’reference-of-thought there is
no chance that a non-positivism/medievalism registry-worldview/dimension will do away with
notions-and-accusations-of-sorcery, as the latter is bound to arise as of human threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation ←as-to-‘attendant-
intradimensional’—prospectively-disontologising—preconverging/dementing –apriorising-
psychologism≥ in non-positivism/medievalism where the mindset/’reference-of-thought is not
rationally-empirical/positivising. Likewise the procrypticism–or–disjointedness-as-of-
reference-of-thought wherein the perversion-of—reference-of-thought—<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining—as-to-shallow-
supererogation ≥ from a psychopathic character is contextually likely to be engaged with (as
‘prelogism–as-of-conviction,—in-profound-supererogation ←existentially-veridical–
‘attendant—intradimensional—apriorising/axiomatising/referencing’—logical-dueness-precedes-
disontologising—logical-outcome-arrived-at—re-engaging reflex’) and even exploited (whether
unconsciously, expediently or consciously), implies a comprehensive de-
mentative/structural/paradigmatic undermining of the phenomena of psychopathy and social
psychopathy is impossible without putting in question and undermining our uninstitutionalised-
threshold ⁰³ as procrypticism for futural Being-development/ontological-framework-expansion–
as-to-depth-of-ontologising-development—as-infrastructure-of—meaningfulness-and-
teleology ⁰⁰ as of prospective notional—deprocrypticism which is effectively the de-
mentative/structural/paradigmatic resolution of psychopathy and social psychopathy (besides
palliative conceptualisations that can hardly make a dent on the comprehensively defined de-
mentative/structural/paradigmatic phenomenon in terms—as-of-axiomatic-construct of the larger
aetiologisation/ontological-escalation) just as positivism is the de-
mentative/structural/paradigmatic ontological resolution of notions-and-accusations-of-sorcery, and ad-hoc tempering with medieval postlogism (disontologising-perverted-outcome-sought-
precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness) as instances of notions-and-accusations-
of-sorcery doesn’t grasp the underlying and comprehensive medieval social-construct de-
mentative/structural/paradigmatic endemisation/enculturation of such a phenomenon. Further, registry-worldviews/dimensions being prospectively wooden-
language-⟨imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology-as-of–nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications⟩ with their ‘intradimensional socially-betraying-
threshold-of-ontologising-depth-of-analysis’ or ‘socially-betraying-threshold-of-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation’ determined by their sanctified-
conventioning-social-aggregation-enablers, there is a need to circumvent and break these sanctified-conventioning-social-aggregation-enablers by prospective ‘intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-
mentativity’ to allow for new defining transcendental meaningfulness and its corresponding grander teleological-differentiation/teleology\[\text{\textsuperscript{10}}\] that can then perceive the prior registry-
worldview/dimension as of its relative-ontological-incompleteness\[\text{\textsuperscript{11}}\]-induced, ‘threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation’-‘as-to–attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism\[\text{\textsuperscript{19}}\]’ and accessorially its enculturating/endemising of its postlogism\[\text{\textsuperscript{78}}\], and superseding both of these in the prospective registry-worldview/dimension institutionalisation. For instance, the intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supererogatory–de-mentativity of a medicine based on natural causes and
drugs as natural cures carried the effectiveness/ontological-primemovers-totalitative-framework\textsuperscript{73} that undermined non-positivism/medievalism sanctified-conventioning-social-aggregation-enablers to do away with such notions as curses, sorcerers, etc. being the cause of disease, and undermine the whole teleologically-degraded dispositions based on such sanctified-conventioning-social-aggregation-enablers. Likewise only by articulating comprehensive and effective aetiologisation/ontological-escalation resolutions to the defect of procrypticism and its postlogism\textsuperscript{78} first with respect to formal constructions that the derived effectiveness/ontological-primemovers-totalitative-framework\textsuperscript{73} can feed back as percolation-channelling\textsuperscript{<in-deferential-formalisation-transference>} to dimensionally (registry-worldview) to undermine the relative-ontological-incompleteness\textsuperscript{\langle\rangle}-induced,\textquoteleft threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{\langle\rangle}-\textquoteleft-as-to\textquoteleft attendant-intradimensional\textquoteleft'-prospectively-disontologising-preconverging/dementing\textquoteleft apriorising-\textquoteleft psychologism\textquoteleft of our procrypticism and accessory its enculturating/endemising of psychopathy and social psychopathy. Thus suprastructurally (beyond-the-consciousness-awareness-teleology\textsuperscript{\langle\rangle}-\textquoteleft in-existential-extrication-as-of-existential-unthought\textsuperscript{\langle\rangle}) and as of the ontological-normalcy/postconvergence\textsuperscript{ontological-completeness-of-} reference-of-thought perspective, \textquoteleft imbricatedness/threadedness/recomposuring as of existentialising/contextualising/textualising-contiguity\textsuperscript{\langle\rangle}-\textquoteleft s-reifying-or-elucidating-of-prospective-relative-ontological-completeness\textsuperscript{\langle\rangle}-of- reference-of-thought\textsuperscript{\langle\rangle}-devolving-as-of-instantiative-context as to existence-potency\textsuperscript{\langle\rangle}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality\textcite{epistemically-unconceal} implies a transversality\textsuperscript{\langle\rangle}-\textquoteleft for-sublimating–existential-eventuating/denouement\textsuperscript{\langle\rangle}~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing\textsuperscript{\langle\rangle}- as ‘a relative teleological-differentiation/scission/variance/disambiguation of references-of-thought’ by
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > ‘disjointedness-as-of-
reference-of-thought’ misappropriated meaningfulness-and-teleological-differentiation in
arrogation). This relative teleological-differentiation/scission/variance/disambiguation of
references-of-thought in terms–as-of-axiomatic-construct of ‘the prospective
supratransversality<in-sublimating–existential-eventuating/denouement>–of-motif-and-
apriorising/axiomatising/referencing reference-of-thought’ (as maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation by way
of prospective intrinsic-reality/ontological-veridicality transcendental-
ening/sublimating/supererogatory–de-mentativity as it supersedes the prior reference-of-
thought ‘socially-betraying-threshold-of-ontologising-depth-of-analysis’ or ‘socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’
determined by its sanctified-conventioning-social-aggregation-enablers) and ‘the prior
subtransversality<in-desublimating–existential-eventuating/denouement>–of-motif-and-
apriorising/axiomatising/referencing reference-of-thought’ (as postlogic-
backtracking threshold-of—nonconviction/madeupness/bottomlining-in-shallow-
supererogation<as-to–‘attendant-intradimensional’–prospectively-
disontologising–preconverging/dementing –apriorising-psychologism> towards the
reference-of-thought sanctified-conventioning-social-aggregation-enablers in undermining
prospective intrinsic-reality/ontological-veridicality transcendental-
ening/sublimating/supererogatory–de-mentativity); is comprehensively rearticulated all
across the ‘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 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’).


psychologism, (as ‘third-level presencing—absolutising-identitive-constitutedness of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument)) is

maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation by subsuming-as-supplanting-as-of-relatively-more-profound-constral-of—

existentialising/contextualising/textualising-contiguity’s—reifying-or-elucidating-of—


instantiative-context’ universalisation–non-positivism/medievalism which (by its ‘universalising’ reference-of-thought–categorical-imperatives/axioms/registry-teleology’), i.e. universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism—{
(as ‘second-level
presencing—
absolutising-identitive-constitutedness
of
reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument)
}) is
maximalising-recomposuring-for-relative-ontological-completeness—unenframed-
conceptualisation by subsuming-as-supplanting—{as-of-relatively-more-profound-construal-of-
existentialising/contextualising/textualising-contiguity ‘s-reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context) Base-institutionalisation–ununiversalisation which (by its ‘rule-making’
reference-of-thought– categorical-imperatives/axioms/registry-teleology, i.e. rulemaking-
over-non-rules—apriorising/axiomatising/referencing–psychologism—{
(as ‘first-level
presencing—absolutising-identitive-constitutedness
of
reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument)
}) is
maximalising-recomposuring-for-relative-ontological-completeness—unenframed-
conceptualisation by subsuming-as-supplanting—{as-of-relatively-more-profound-construal-of-
existentialising/contextualising/textualising-contiguity ‘s-reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context) Recurrent-utter-uninstitutionalisation (by its specific non-rules—
apriorising/axiomatising/referencing–psychologism, as-impulsive-or-accidented-or-random-
mental-disposition reference-of-thought– categorical-imperatives/axioms/registry-teleology, i.e. non-rules—apriorising/axiomatising/referencing–psychologism, as-impulsive-
or-accidented-or-random-mental-disposition—{as ‘base apriorising/axiomatising/referencing-
(of–existentialising/contextualising/textualising-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

1963
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—existentialising/contextualising/textualising-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—historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’>} underlying the ontological-contiguity—of-the-human-institutionalisation-process has to do with human limited-mentation-capacity-deepening inducing successive recomposuring from shallow-limited-mentation-capacity to deeper-limited-mentation-capacity construed as diminishing—human-epistemic-abnormalcy-or-preconvergence towards ontological-normalcy/postconvergence or intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Hence notionally speaking if humans had completed-mentation-capacity there will only be notional—deprocrypticism institutionalisation and not the subsuming-succession of recurrent-


and ultimately with deprocrypticism, ‘deprocrypticism—or—preempting—disjointedness-as-of- reference-of-thought—(apriorising/axiomatising/referencing–reference-of-thought). 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—
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), and up to when uninstitutionalised-threshold is de-mentatively/structurally/paradigmatically superseded by ‘notional–deprocrypticism’ construed as deprocrypticism-as-of-its-mimetic-echoness/deprocrypticism-as-of-its-reverberation as ‘notional–deprocrypticism’ accounts for both notional–deprocrypticism and procrypticism since it is a potency-construal and not a given reference-of-thought construal (contrasted with ‘conceptual deprocrypticism’ as a given reference-of-thought construal); just as ‘knowledge-notionalisation’ implies a potency-construal of both knowledge and the ignorances/desublimation wherein the enlightening referencing of knowledge extends to a grasp of the nature and possibilities of the ignorances/desublimation as well, in contrast to human ‘knowledge conceptualisation’ as of knowledge as of its enlightening or intemporal referencing only. Thus just as notional–deprocrypticism subsuming perspective (of institutionalisation-upholding) construed as notional–deprocrypticism, on the basis of human limited-mentation-capacity-deepening/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation institutionalisation, will construe the successive institutional-cumulation/institutional-recomposure—as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective–ontological-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 depocrypticism-as-the-real-notion as of ontological-
normalcy/postconvergence-or-intemperal-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

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-
aposteriorising/logicising/deriving/intelligising/measuring-of–meaningfulness-and-
teleology towards procrypticism-as-the-real-notion as of epistemic-
abnormalcy/preconvergence—failing-intemperal-preservation-entropy-or-contiguity—or–
onological-preservation’. It is this underlying ontological-normalcy/postconvergence notion as
from the (metaphysics-of-absence←implicated-epistemic-veracity-of-
nonpresencing←perspective–ontological-normalcy/postconvergence⟩/postdication/projective-insights)
perspective of a ‘notional human completed-mentation-capacity’ implications as
notional–deprocrypticism or ⟨amplituding/formative⟩notional–preempting—disjointedness-as-
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 construed with respect to existence-potency—sublimating–nascence,—disclosed-
from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-
further-epistemically-unconceal-the-very-ontologically-same-existential-reality as of the
institutional-cumulation/institutional-recomposure←as-to–historiality/ontological-
eventfulness /ontological-aesthetic-tracing←perspective–ontological-
normalcy/postconvergence-reflected-'epistemicity-relativism'>

involving human increasingly limited-mentation-capacity-deepening:

positivism/medievalism reference-of-thought as subtransversality<in-desublimating–
extential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing’
warrants ‘prospective positivism ‘reference-of-thought as supratransversality<in-sublimating–
extential-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—
existentialising/contextualising/textualising-contiguity ’s-reifying-or-elucidating-of-
prospective-relative-ontological-completeness85–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 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—existentialising/contextualising/textualising-
contiguity’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness–of-
reference-of-thought-~devolving-as-of-instantiative-context now of threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to–‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism>, as-the-latter-fails-to-reflect existence-potency ~sublimating–nascence,-
disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality at its corresponding uninstitutionalised-threshold state
of non-positivism/medievalism’; –the postlogism (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~reference-of-thought, as-to~<amplituding/formative–epistemicity>growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism of prospective deprocrypticism’s—existentialising/contextualising/textualising-
contiguity’s—reifying-or-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—psychologism (as ‘third-level
presencing—absolutising-
identitive-constitutedness of reference-of-thought’) of positivism’s—
existentialising/contextualising/textualising-contiguity’s—reifying-or-elucidating-of-
prospective-relative-ontological-completeness—of—reference-of-thought—devolving-as-of-
instantiative-context now of threshold-of—nonconviction/madeupness/bottomlining-in-shallow-
supererogation—<as-to—attendant-intradimensional—prospectively—
disontologising—preconverging/dementing –apriorising-psychologism>, as-the-latter-fails-to-
reflect existence-potency—sublimating–nascence,—disclosed-from-prospective-epistemic-
digression—rules-of-apriorising/axiomatising/referencing—further-epistemically-unconceal-

1975
attendant-intradimensional’—prospectively-disontologising—preconverging/dementing apriorising-psychologism> universalisation’s universalisation-directed-rulemaking-over—

1977

1979
null
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’ or prelogism in that a child who has a ‘poor or bad supplanting–conviction-as-to-profound-supererogation’ 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/species-of-conviction,-in-profound-supererogation-, where by omitting or exaggerating in a circumspect and ad-hoc manner but relative to existentialising/contextualising/textualising-contiguity’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness’s-reference-of-thought-devolving-as-of-instantiative-context. Lying as such is ‘an ad-hoc 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 that doesn’t speak of the true postlogism/psychopathic phenomenon which has to do with the perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
apriorising/axiomatising/referencing’-logical-dueness>⟩ or ‘compulsive-dementing’ (not recognising/giving-up-on the sound operation/processing of logic as the basis for deriving essence of meaning but rather perceiving meaning as just a hollow mimicking form that determines how others will act, more like a projection of form, i.e. ‘compulsing–nonconviction/madeupness/bottomlining–‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the–
framework value-reference’. This is the fundamental fact that explains the evasiveness in grasping the psychopath in its motive and orientation as the psychopath’s actions can be as simple as a basic formulaic (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated-or-postlogism-formulaic slanting 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 to preconverging-or-dementing apriorising-psychologism) understanding of the effects on interlocutors of endearing, pleasing, laughter, etc. in inducing distraction, empathy, suspension-of-profound-reasoning or reference-of-thought teleological-degration in relation to its threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing apriorising-psychologism in undermining an prevolitional-as-of-conviction,-in-profound-supererogation–<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising-logical-outcome-arrived-at> 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 prevolitional’–as-of-conviction,-in-profound-supererogation <existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mental process’ with respect to its end purpose, and thus wrongly
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-
subknoking /slanting of empty narratives that are flawed or non-existent as postlogism”-
off-tions-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 existentialising/contextualising/textualising-contiguity ‘s-reifying-or-elucidating-of-
prospective-relative-ontological-completeness’s–reference-of-thought-s–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-postlogisman/preconverging-or-dementing–integration mindset is one of relating to meaningfulness as valid by ‘the mere performative-form representation of meaningfulness’ rather than veracity/ontological-pertinence of meaningfulness. The psyche is thus fundamentally one geared towards how to
perform in interlocution rather than express a genuine sense of supplanting-conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism and hence the disposition for extrinsic-attribution by active social-aggregation-enabling. Meaningfulness is seen not as an end-construct that is of passive social determinism by its inherent veracity/ontological-pertinence as of intrinsic-attribution associated with transcendental-enabling/sublimating/supererogatory—de-mentativity, but rather as a potent and active construct of social determinism which requires actually eliciting a sought after outcome and not a notion of intrinsic existential/ontological inherence. This mental-disposition is qualified as epistemic-decadence or postlogism and its derivation/adoption by temporal-dispositions is derived-epistemic-decadence in conjugated-postlogism. More precisely, it is critical to distinguish between the notion of slanting (cingle 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-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation. The narratives-and-acts-foci of the set-of-narratives of a ‘lying deception’ do not successively shift (as with slanting) but carry an overall coherence implying deception-but-as-of-successively-cohering-narratives. This is because a lie is more of deception arising out of ad-hoc contextual-ambiguity-constraint(s) ad-hocly articulated as deception-but-as-of-successively-cohering-narratives to resolve the ad-hoc contextual-ambiguity-constraint(s), and lying doesn’t fundamentally imply where such ad-hoc contextual-ambiguity-constraint(s) is non-existent the interlocutor will still not be predisposed to a veridical and appropriate logical-engagement/interlocution/implicitation. This equally explains why a lie collapses as a whole (or whole pieces of the lie) since such a collapse arises out of the truth/ontological-veridicality resolution of the contextual-ambiguity-constraint(s) behind the coherent structure(s) of the lying deception. Slanting on the other hand speaks of a fundamental pathological faulty-mentation-procedure-deception-or-urge associated with postlogism-as-of-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>) with respect to social-stake-contention-or-confliction (and by extension ‘derived-slanting’ induced as conjugated-postlogism-opportunism and conjugated-postlogism78-exacerbation arises out of purposeful enculturation/endemisation of the slanting habit where it is viewed by some interlocutors of the psychopath as socially-functional-and-accordant, since its manifestation is not universally transparent as ontologically decadent); due to the slanted child psychopathy mind’s
developmental incompleteness (as it is so focussed on attaining its sought after outcome in advance that it construes of ‘presupposing/presuming/premising in concurrence’ as an independent mental activity that must not necessarily be derived-and-implied from existentialising/contextualising/textualising-contiguity’s-reifying-or-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’s-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—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 existentialising/contextualising/textualising-contiguity’s-reifying-or-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 existentialising/contextualising/textualising-contiguity’s-reifying-or-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 existentialising/contextualising/textualising-contiguity’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness—reference-of-thought—devolving-as-of-instantiative-context’, and this is the mechanism that induces conjugated-postlogism/preconverging-or-dementing-integration by some interlocutors of the adult psychopath, whether conscious or unconsciously. It is interesting to note that at childhood psychopathy where the mental-disposition is relatively universally-transparent what is perceived and related to by supplanting—conviction-as-to-profound-supererogation—of—attendant-intradimensional—postconverging/dialectical-thinking—apriorising-psychologism interlocutors is not a ‘coherent whole of narratives’ but a deliriousness/delirious-effect/cinglé-effect/mental-unsoundness-effect arising out of its contemplation (as if it were true), pointing out that the reality of mental-states in wrong prelogism—as-of-conviction,-in-profound-supererogation—existentially-veridical—attendant—
intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> alignment to psychopathic slanting is actually a mental-unsoundness not different as contemplating aligning in supplanting–conviction-as-to-
profound-supererogation —of-‘attendant-intradimensional’-postconverging/dialectical-
thinking –apriorising-psychologism to the childhood psychopathy slanting as with the dereifying example of spilling water on a chair and accusing another. A salient comparison that strongly highlights the difference between slanting and lying, is that a lying child doesn’t come across as delirious since its lying deception is a coherent whole as of contextual-ambiguity-
constraint(s) while a slanting deception is as of faulty-mentation-procedure-deception-or-urge due to psychopathic developmental failure to relate to meaningfulness as of prelogism –as-of-
conviction,-in-profound-supererogation —<existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> with the personality development out of that developmental failure bringing about the adult psychopath slanting mental-disposition with respect to social-stake-
contention-or-confliction; and as the adult psychopath developed maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and-
accordance—as-of–social-stake-contention-or-confliction, induces interlocutors prelogic supplanting–conviction-as-to-profound-supererogation —of-‘attendant-intradimensional’-
postconverging/dialectical-thinking –apriorising-psychologism alignment to its postlogic compulsing–nonconviction/madeupness/bottomlining–(<decontextualising/de-
eexistentialising–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

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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-
disontologising-logical-outcome-arrived-at> interlocutor mental engagement reflex who ‘aligns
in-conviction-as-to-profound-supererogation’ as it will ‘normally do’ with other prelogic
supplanting–conviction-as-to-profound-supererogation —of–‘attendant-intradimensional’-
postconverging/dialectical-thinking –apriorising-psychologism minds to a postlogism -as-of-
compulsing–nonconviction/madeupness/bottomlining -(‘<decontextualising/de-
existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-
disontologising’-of-the–‘attendant-intradimensional–ontologising’–imbued-
<contextualising/existentialising–attendant-ontological-contiguity> , -in-shallow-
supererogation –<disontologising-perverted-outcome-sought-precedes-existentially-veridical–
‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness> mind, and
then wrongly validates that the postlogism -as-of-<decontextualising/de-existentialising–of-attendant-
intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-
ontological-contiguity> , -in-shallow-supererogation –<disontologising-perverted-outcome-
sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness> mind is in prelogism -as-of-
conviction,-in-profound-supererogation -<existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at>. In order words, the operation of the psychopathic mind as of its
incomplete mentation development (as inclined to induce a faulty-mentation-procedure-
deception) as it fails to construe meaningfulness as based on prelogism -as-of-conviction,-in-
profound-supererogation -<existentially-veridical–‘attendant-intradimensional–
retraced to the delirious mentation processes structure at childhood psychopathy when it is universally transparent as maturation/indirectness/spatialisation/credulity/craftiness continually developed during its personality development into adulthood psychopathy now enables it becoming socially-functional-and-accordant. This induced deception does not however occur at childhood psychopathy since it is very much transparent as a deliriousness/delirious-effect/cinglé-effect as the childhood psychopathy has hardly achieved maturation/indirectness/spatialisation/credulity/craftiness of its slanting-deception mental-disposition. What underlies the slanting of the psychopath is its rather unnuanced understanding and gauging of social situations and social cues as out of existentialising/contextualising/textualising-contiguity by its dereification on a mental-processing disposition that is rather a ‘dereifying bivalent-disposition-to-acute-caricatural-prepotence-or-acute-lulling-diffidence’, and so in contrast with the expected ‘reifying nuanced/multivalent mental-processing’ of supplanting–conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism dispositions in existentialising/contextualising/textualising-contiguity, however bad-or-poor their ontological-performance—<including-virtue-as-ontology> of supplanting–conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism mental-processing. This underlies the apparent vividness of interlocution with the psychopath especially with regards to social-stake-contention-or-confliction due to a ‘supplanting–conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism manifestation of the interlocutor by compulsing–nonconviction/madeupness/bottomlining—<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing—induced-disontologising’-of-the-‘attendant-
intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity> ,-in-shallow-supererogation -<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ 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 existentialising/contextualising/textualising-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 existentialising/contextualising/textualising-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 existentialising/contextualising/textualising-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 existentialising/contextualising/textualising-contiguity. While at childhood psychopathy such a ‘dereifying bivalent-disposition-to-acute-caricatural-prepotence-or-acute-lulling-diffidence’ as to inducing the interlocutors reifying perception of the psychopath’s dereifying projection of existentialising/contextualising/textualising-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 existentialising/contextualising/textualising-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 existentialising/contextualising/textualising-contiguity’ disposition tends to be socially enculturated/endemised as of conjugated-postlogism. But then, more than just the deception this state of affairs has a further nefarious effect on the natural human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, as the induced ‘lack of constraining social universal-transparency-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness} with respect to intrinsic meaningfulness further elicits supplanting–conviction-as-to-profound-supererogation—of–‘attendant-intradimensional’–postconverging/dialectical-thinking—apriorising-psychologism minds temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, which can actually be more decisive grounds for the perpetuation of psychopathy as social-psychopathy, as the fact is the psychopath is very much pathological and tends to act compulsively in its faulty-mentation-procedure-deception as of circumstantiality.
disposition’ within the scope of a registry-worldview’s/dimension’s institutionalisation
reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (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 ⟨implicitied-epistemic-veracity-of:
reference-of-thought as ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ which is why humankind pursues institutionalisations as devising human collective emancipation from base-institutionalisation to universalisation to positivism and prospectively to notional-deprocrypticism in resolving the vices-and-impediments of their respective uninstitutionalised-threshold as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism. But exactly for the purpose of ensuring the perpetuation of this human registry-worldview’s/dimension’s institutionalisation capacity (as in enabling futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–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⟩ (as 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) 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\langle implicited-epistemic-veracity-of- nonpresencing\langle perspective-ontological-normalcy/postconvergence>\rangle/postdication as construed from the prospective registry-worldview/dimension institutionalisation reference-of-thought, and as revealed by this prospective institutionalisation existentialising/contextualising/textualising-contiguity\langle in-elucidation-or-reification \rangle’s-elucidation-of-prospective-relative-ontological-completeness of-reference-of-thought devolving-as-of-instantiative-context. Fully understanding psychopathy which is the postlogism \langle as-of- compelling–nonconviction/madeupness/bottomlining\rangle’s-elucidation-of-prospective-relative-ontological-completeness \langle in-shallow-supererogation \rangle’s-elucidation-of-prospective-relative-ontological-completeness\rangle’s-elucidation-of-prospective-relative-ontological-completeness of the positivism–procrypticism registry-worldview/dimension institutionalisation–uninstitutionalisation reference-of-thought is inevitably tied to understanding our procrypticism as our ‘human temporal uninstitutionalised-threshold mental-disposition’ 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 institutionalisation reference-of-thought, as of ontological-normalcy/postconvergence wherein our procrypticism ‘human temporal uninstitutionalised-threshold mental-disposition’ is decentered and preconverging-or-dementing apriorising-axiomatising/referencing’–logical-dueness\rangle \langle as of prospective notional–deprocrypticism registry-worldview institutionalisation reference-of-thought, as of ontological-normalcy/postconvergence wherein our procrypticism ‘human temporal uninstitutionalised-threshold mental-disposition’ is decentered and preconverging-or-dementing apriorising-psychologism as dialectically-out-of-phase, just as understanding the postlogism of the universalisation–non-positivism/medievalism registry-worldview’s/dimension’s reference-of-thought like notions of and accusations of sorcery, is inevitably tied to understanding non-positivism/medievalism as the ‘human temporal uninstitutionalised-threshold mental-

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procrypticism; wherein the habitual intradimensional placeholder-setup/mentation/mental-
devising-representation/consciousness-awareness-teleology

(actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing -narratives)
scheduling or a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-
incompleteness –of- reference-of-thought-as-an-ontologically-flawed-neuterisation –or-
bracketing-or-epoché of

meaningfulness-and-teleology as-of-notional–deprocrypticism-reflected-
historiality/ontological-eventfulness /ontological-aesthetic-tracing/<perspective–ontological-
normalcy/postconvergence-reflected–'epistemicity-relativism'> as of the prospective
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, at
uninstitutionalised-threshold (reflecting uninstitutionalised-threshold), is now substituted
(from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective of
the prospective registry-worldview/dimension institutionalisation reference-of-thought) by its
‘decentering and dialectical–de-mentation of its reference-of-thought’; which we can
effectively acquiesce to as of the uninstitutionalised-threshold but will rather have a mental
complex when this is implied prospectively to imply our uninstitutionalised-threshold as
procrypticism, just as all registry-worldviews/dimensions had hitherto displayed a mental
complex when their construal as uninstitutionalised-threshold is implied. Thus this implied
human ‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-
dynamics or natural–psychological-dynamics’ as driven by ontological-
normalcy/postconvergence will explain the specific natures of registry-worldviews/dimensions
references-of-thought (as ‘underlying scheduling of soundness-or-ontological-good-
faith/authenticity-of-‘reference-of-thought’) behind the <cumulating/recomposuring>-
successive registry-worldviews/dimensions institutional-cumulation/institutional-recomposure
{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing/<perspective–
ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> peculiar psychologisms/psychologism-constructs of meaningfulness in explaining the empirical-realities of the various anthropological societies mindsets/reference-of-thought/consciousness-awareness-teleology; whether as recurrent-utter-uninstitutionalisation psychologism, base-instutionalisation–ununiversalisation psychology, 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 existentialising/contextualising/textualising-contiguity ’s-reifying-or-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 psychology 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-verbatimibility 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-verbatimibility arises (as
of human limited-mentation-capacity-deepening\textsuperscript{(3)} a renewing of mindset\textsuperscript{(3)} reference-of-thought of \textsuperscript{(3)}meaningfulness-and-teleology\textsuperscript{(3)} with its corresponding psychology/psychologism-construct occurs, with this ontological-contiguity —of-the-human-institutionalisation-process\textsuperscript{(6)} leading to the \textless cumulating/recomposuring\textgreater -successive registry-worldviews/dimensions \textsuperscript{(8)} reference-of-thought psychologisms/psychologism-constructs, and implied prospectively as well with the notional–deprocrypticism worldview/dimension \textsuperscript{(8)}reference-of-thought psychology/psychologism-construct. Critically, a psychologism/psychologism-construct takes an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument form that construes meaningfulness from the prior (and even lower) registry-worldview’s/dimension’s \textsuperscript{(8)}reference-of-thought psychology up to its own registry-worldview’s/dimension’s \textsuperscript{(8)}reference-of-thought psychology as of its more profound existentialising/contextualising/textualising-contiguity \textsuperscript{(39)} ’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness\textsuperscript{(5)}-of- reference-of-thought\textsuperscript{(5)} devolving-as-of-instantiative-context in reflecting/perspectivating their relative-ontological-incompleteness \textsuperscript{(5)}-of- \textsuperscript{(8)}reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance. Hence this articulation of the \textless cumulating/recomposuring\textgreater -successive registry-worldviews/dimensions \textsuperscript{(8)}reference-of-thought psychologisms up to the deprocrypticism, is an initiation into notional–deprocrypticism psychology as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its more profound existentialising/contextualising/textualising-contiguity\textsuperscript{(39)} ’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness\textsuperscript{(5)}-of- reference-of-thought\textsuperscript{(5)} devolving-as-of-instantiative-context in reflecting/perspectivating the relative-ontological-incompleteness\textsuperscript{(5)}-of- \textsuperscript{(8)}reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance of positivism–procrypticism and all the lower registry-
‘construal/conceptualisation activity as of its coming into existence in the world’, human natural mental-reflex starts out with a simplistic idealism to account at one fell swoop for the comprehensiveness/complexity of intrinsic-reality/ontological-veridicality it faces and has to contend with while construing/conceptualising fundamental meaningfulness-and-teleology. This then gives rise to such a simplistic idealism of the natural idea of Gods or God or Spirits, as taking away the chore of understanding and purpose, and giving a sense of intuitive guidance, hope, peace of mind and as to what humans should expect in their existence. But as of the intrinsic-reality constraints of having to deal with matters of the world on its own by developing notions of understanding and purposefulness as the mere imagination of God or Gods or Spirits by itself doesn’t give agency (or at the least ‘perceived’ sufficient agency) in resolving human issues of the world and making its need for understanding and purposefulness go away. This induces a bifurcation of human intellectual-and-moral allegiance to the supernatural and the real in adjunction, as of their ‘perceived’ effectiveness. With a commitment to the idealism of the supernatural not only as of its ‘perceived’ virtuous import, but as of ‘perceived’ nefarious effects to human nolition to it, man hangs on to both an effective realistic as well as idealistic conceptualisation/construal in existence. Such a growth psychology ultimately goes beyond construing idealism as the supernatural but as a complement to more and more profound realistic understanding and purposefulness in existence, but then having to readjust such idealism wherein the real as of its critical import to critical existence issues increasingly comes to take presence as of its effectiveness. Such that as construed today, human history overall has been an exercise in toning down the grander notion of idealism as of notions of the supernatural, essences and metaphysical ideals, and enabling increasing permeation and/or superseding of such notions with an effectiveness-driven realism leading to a general and increasing elevation of knowledge as the-human-and-social-emancipator, the present ascendency of philosophies increasingly concerned with the human
realities of existence (strongly so, lately with such movements as positivism, phenomenology, existentialism and post-structuralism) and science in all its facets whether physical, biological or social, as well as a human-centeredness of arts and culture. Rational-realism is grounded on this historic empirical state of affairs of increasing human realism in taking hold of its destiny on ‘the premise of a deference to intrinsic-reality as of its effective inherence validated by ontological-primemovers-totalitative-framework’ that has accompanied human limited-mentation-capacity-deepening in construing/conceptualising meaningfullness-and-teleology. Rational-realism thus finds in the grander notion of idealism, an avowal of human limited-mentation-capacity-deepening that actually is behind all threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-attendant-intradimensional-prospectively-disontologising-preconverging/dementing-apriorising-psychologism of the cumulating/recomposuring-successive registry-worldviews/dimensions; with the idea that there is no place to hide behind idealisms and that human emancipation and virtue has been and is fundamentally about buckling down and undertaking the requisite effort in ‘understanding for real’ and not differing to ‘thin air’ in the name of idealism. Rational-realism pushes the grander notion of realism further by asking the question, have all the idealisms as of the grander idealism been identified and superseded? It comes to the conclusion that while that has been decisively the case with supernaturalism, belief in essences and metaphysical idealism, as of de-mentative/structural/paradigmatic social implications, one other sort of idealism remains to be recognise as ‘false realism’; the idealism that doesn’t grasp what man itself is, rather as overly indulgent in not recognising how a thorough understanding of itself in enabling pivoting/decentering is effectively the strongest asset for its full emancipation. Central to such a most basic realism is grounding human knowledge of itself and thereof all knowledge on the ‘mediocrity principle’ as to enable the full construal of both metaphysics-of-presence-(implicated-nondescript/ignorable-void-as-to-
presencing—absolutising-identitive-constitutedness} and metaphysics-of-absence

{implicated-epistemic-veracity-of- nonpresencing—<perspective–ontological-normalcy/postconvergence>} ontologies as enabling a further human emancipation registry-worldview’s/dimension’s reference-of-thought psychologism, notional—deprocrypticism psychologism. This is the insight behind the articulation of the social construed in threshold terms of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction rather as socially-functional-and-accordant. This insight further divulges the reality across all registry-worldviews/dimensions of ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ and ‘human temporal uninstitutionalised-threshold’ mental-disposition’, as powerful conceptualisations for framing issues in their appropriate psychologism however unpalatable/inconveniencing, as history has always shown that unpalatability, inconvenience and contrariety have always been the test that all humans have had to undergo to effectively achieve their respective prospective registry-worldview/dimension transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, and the more complete conceptualisation of knowledge goes beyond its technicalities and plainness to imply its underlying sense of dedication as the very intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality disposition behind its creation, cultivation and projection. And as with all previous realism drives, the idea of rational-realism is not as an articulation within the finite scope of the present meaningfulness-and-teleology frame of thought and social-stake-contention-or-confliction but rather carries a prospective scope, just as the vocation of the realism of a positivistic mindset/reference-of-thought in a non-positivistic social-setup should not be about elaborating meaning as of positivistic meaningfulness-and-teleology to engage the non-positivistic social-setup in terms—as-of-axiomatic-construct of its non-positivistic sense of social-stake-contention-or-
confliction of human relations as that will certainly just induce an ‘idle circularity and contrarity’ within the non-positivistic social-setup. But rather the point is all about recognising ‘human prospective institutionalisation capacity as the very essence of human virtue’ available to all humans past and present, that enabled this animal among all creatures to be engaged in a grander collective exercise of ‘existential-tautological eudaemonic-contemplation’ (as of human ‘subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echoness’), to imply that there is a prospective virtuous possibility of human registry-worldview’s/dimension’s institutionalisation that can be grasped, and so expressed in terms—as-of-axiomatic-construct of the notion of social-stake-contention-or-confliction of that prospective institutionalisation psychologism, just as the vocation of the positivistic mindset/reference-of-thought is all about eliciting the notion of social-stake-contention-or-confliction in terms—as-of-axiomatic-construct of positivistic psychologism to imply that the non-positivistic community has the capacity and should come to terms with its human emancipatory institutionalisation potential. Insightfully, the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument comparison can be used to reveal the ‘perpetually stable notional–firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence> nature of human mental-disposition as of institutionalisation or uninstitutionalised-threshold”, across all registry-worldviews/dimensions references-of-thought but for the fact that they have different reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation building up from the prior ones as of their respective elucidation-of–existentialising/contextualising/textualising-contiguity’s-reifying-or-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—\(\langle\text{as ‘first-level presencing—absolutising-identitive-constitutedness of reference-of-thought’}\rangle\)


required for \(\langle\text{universalisation–non-positivism/medievalism, non-positivism/medievalism failing/not-upholding-}\langle\text{universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism—}\langle\text{as ‘third-level presencing—absolutising-identitive-constitutedness of reference-of-thought’}\rangle\rangle\rangle\)

required for positivism–procrypticism or prospectively, positivism failing/not-upholding-<as-of-apriorising/axiomatising/referencing> ‘deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought—\(\langle\text{as-full-conflatedness of}\) perpertuating-deprocrypticism). Supposed there was no apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument defect (no perversion-of-reference-of-thought—\(\langle\text{as-preconvergingly-}\) apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \rangle) with social universal-transparency—\(\langle\text{transparency-of-totalising-}\)
entailing, as-to-entailing, \(<\text{amplituding/formative–epistemicity}>\) 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-\(<\text{in-deferential–formalisation–transference}>\) ). Thus calculations (logically-derived meaningfulness) in such an institutionalised framework are effectively in ontological-good-faith/authenticity \(~\text{postconverging–de-mentating/structuring/paradigming}\) but for failure in aposteriorising/logicising/deriving/intelligising/measuring performance as defect–of–logical-processing-or-logical-implication–supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s–\(\text{transparency–}\langle\text{transparency–of-totalising–entailing, as-to-entailing, \(<\text{amplituding/formative–epistemicity}>\) totalising–in-relative-ontological-completeness}\) required for ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ has been made transcendentally available only in partial construals/conceptualisations that are as–of existential-reality, and where non-available at uninstitutionalised-threshold\(\text{transcendentally available only in partial construals/conceptualisations that are as–of existential-reality}\), 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\(\text{transcendentally available only in partial construals/conceptualisations that are as–of existential-reality}\) mental-disposition’ as of existentialising/contextualising/textualising-contiguity\(\text{transcendentally available only in partial construals/conceptualisations that are as–of existential-reality}\)’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness\(\text{transcendentally available only in partial construals/conceptualisations that are as–of existential-reality}\)–of–reference-of-thought\(\text{transcendentally available only in partial construals/conceptualisations that are as–of existential-reality}\) devolving-as-of-instantiatiative-context elucidated ontological-normalcy/postconvergence. It points to a
fundamental de-mentative/structural/paradigmatic disposition for human temporalities-drives to adhere to the wooden-language-imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the- reference-of-thought— categorical-imperatives/axioms/registry-teleology } (failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening by a re-equilibrating metaphysics-of-absence-{implicitied-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>/postdication} of the given registry-worldview/dimension, when incapable of construing a prospective registry-worldview reference-of-thought as providing the resolution for the vices-and-impediments associated with such a present registry-worldview/dimension institutionalisation. Such notions as the following that can be at the very centre of ways of thought in various social-setups or subcultures are not fortuitous but speaks of the reality (as metaphysics-of-absence-implicitied-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence> }) of the notion of ‘human temporal uninstitutionalised-threshold mental-disposition’ that de-mentatively/structurally/paradigmatically ‘notionally acquiesce to the possibility of a registry-worldview’s/dimension’s temporality/shortness and is non-transcendental to that possibility’: she deserves to be raped because she was scantily clad as well dressed women will not be raped; his goods deserve to be stolen as he didn’t look after them properly; those people/group/ethnicity deserved what happened to them because they are so and so; etc. [We can note here that such statements as of a variance of more banal to weightier nature can be made as being socially-functional-and-accordant (without or hardly any negative consequences at the acceptable socially-functional-and-accordant—threshold like being repudiated or incriminated, etc.), construed as ‘least-and-derived-temporal-operating-
modalities-of-the\textsuperscript{84} reference-of-thought-as-of\textsuperscript{84} incrementalism-in-relative-ontological-incompleteness\textsuperscript{59}—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold\textsuperscript{103} in the same social space that statements of ‘maximal-as-intemporal-operating-modality-of-reference-of-thought-as-of\textsuperscript{84} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{55}—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{52}—drive (longness-of-register-of—meaningfulness-and-teleology\textsuperscript{100} disposition) but rather about acceptable thresholds for the registry-worldview/dimension institutionalisation defined social-functioning-and-accordance—as-of-social-stake-contention-or-confliction, explaining why uninstitutionalised-threshold\textsuperscript{103} are bound to arise successively in the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} (out-of-human temporality) together with corresponding prospective institutionalisations (out of-human intemporality) with the latter enabling <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought of defined social-functioning-and-accordance—as-of-social-stake-contention-or-confliction as of the notional-contiguity/epistemic-contiguity\textsuperscript{62}<profound-supererogation-of-mentally-aestheticised–postconverging/dialectical-thinking–qualia-schema> in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68}. 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–existentialising/contextualising/textualising-contiguity )—conflatedness with no conventioning complexes'! (As a reminder, the notion of intemporality/temporality is an ontological-as-of-being construct and the apparent references to virtue imply the subsumed construal of virtue by the ontological-as-of-being construct, such that it is important to grasp that all notions articulated herein are ontological, just as the notions of the being domains-of-study of the natural world are ontological, and the high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising—self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction nature of the being domains-of-study of the social world should not naively imply a construct that isn’t ontological or otherwise, as in both instances the aspiration is for ‘intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supercritical—de-mentativity as an otherness from any emotional-involvement/subjectification/notional—amplituding/formative—epistemicity—totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag predilection of the inquirer’. This elucidation is equally to highlight that the idea of socially-functional-and-accordant ‘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

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apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of–existentialising/contextualising/textualising-contiguity’s-
reifying-or-elucidating-of-prospective-relative-ontological-completeness’s-of-reference-of-
thought’s-devolving-as-of-instantiative-context/constitutedness’s-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of socially-
functional-and-accordant’s ‘modular-thresholds’-of-notional–firstnaturedness—temporal-to-
temporal-dispositions=<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-dissociability<as of no constraining given non-rules—
apriorising/axiomatising/referencing–psychologism, as-impulsive-or-accidented-or-random-
mental-disposition, and non-constraining ontological-faith-notion-or-ontological-fideism—
imbuend-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-
of-existential-reality prospective institutionalisation as base-institutionalisation).

<amplituding/formative–epistemicity>totalising~nominal-as-tendentious-phenomenal-
abstractiveness-of-presencing-in–warped-consciousness’–enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of–existentialising/contextualising/textualising-contiguity’s-
reifying-or-elucidating-of-prospective-relative-ontological-completeness’s-of-reference-of-
thought’s-devolving-as-of-instantiative-context’s first-level presencing—absolutising-
identitive-constitutedness’s of reference-of-thought’s

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-of-socially-
functional-and-accordant’s ‘modular-thresholds’-of-notional–firstnaturedness—temporal-to-
temporal-dispositions=<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-dissociability<as of base-institutionalisation constraining

rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism, and non-
constraining ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-

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


contiguity—conflatedness/conflation of analysis’ (just as the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity constructed scientific reference-of-thought of the natural sciences, as ontological-reference-of-thought, revealed a mathematical depth that enabled their full mathematisation; as mathematics just like logic cannot reveal the full intrinsic-reality/ontological-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 as of the notional-deprocrypticism registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance with no-notional-firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective-ontological-normalcy/postconvergence>-non-dissociability (due to social universal-transparency (transparency-of-totalising-entailing-as-to-entailing-amplituding/formative-epistemicity>totalising—in-relative-ontological-completeness) of notional-deprocrypticism meaningfulness-and-teleology), is equally the need to supersede human ‘emotional involvement’. As ‘emotional-involvement’ is self-centering-and-definitional of human consciousness as of our animate-existential-referencing/subjectification, but actually such reality is otherwise of the same ontologically-veridical nature as existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating–nascence,—disclosed—from-prospective-epistemic-digression into which everything else is caught into as superseding–oneness-of-ontology (even though our high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction will often tend to induce a relatively flawed meaningfulness-and-teleology construal in this regard, that explains our metaphysics-of-presence—(implicated–nondescript/ignorable–void—as-to-presencing—absolutising—
identitive-constitutedness mental-disposition). Thus an appropriate ontologically-veridical social-conceptualisation and/or storied-construct/ontologically-valid-narration as aetiological/ontologically-escalatory that has the capacity to supersede the inherent human high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction specific element (which tend to denaturing meaningfulness-and-teleology construal, as high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction is behind manifest human ‘non-dissociability’ of the registry-worldview’s/dimension’s reference-of-thought-for-social-functioning-and-accordance temporal-to-intemporal thresholds’ within the ontological scope of any given institutionalisation), should be able to imply the same underlying ontologically-veridical existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency sublimating–nascence,-disclosed-from-prospective-epistemic-digression of the superseding–oneness-of-ontology as any other truly ontologically-veridical conceptualisation, be it of animate or inanimate nature. The implication being that the underlying notional <amplituding/formative–epistemicity>totalising self-referencing-syncretising/circularity/interiorising/akrasiac-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–
existentialising/contextualising/textualising-contiguity)—conflededness in construing
temporal-to-intemporal contrastive-synopsising-depths-of—meaningfulness-and-teleology as
‘dissociable temporal-to-intemporal thresholds of the registry-worldview’s/dimension’s–
reference-of-thought-for-social-functioning-and-accordance’ (inducing the requisite social
universal-transparency ⟨transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ⟩ for
prospective decentering/pivoting as enabling an epistemic-totalising~renewing-realisation/re-
perception/re-thought in ushering in notional~deprocripticism institutionalisation).
Interestingly, the very conceptual background for such 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—antinihilism>
as antinihilism of meaningfulness-and-teleology construal lies with ‘intemporal
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated
ontological-contiguity as of difference-conflicatedness as-to-totalitative-reification in-singularisation—as to the nondisjointedness/entailment-of-prospective- nonpresencing— as-veridical-epistemic-determinism <amplituding/formative-epistemicity> causality as-to-projective-totalitative-implications-of-prospective- nonpresencing— for-explicating-ontological-contiguity itself, by its successively induced snowballed-recomposing of human psychical 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 capacity in a corresponding relation with the successively induced snowballed-recomposing institutional-cumulation/institutional-recomposure ⟨as to historicality/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\textsuperscript{100}/objectification/desubjectification-as-objectification-\textsuperscript{<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>\textsuperscript{101}} 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\textsuperscript{100}/objectification/desubjectification-as-objectification-\textsuperscript{<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>\textsuperscript{101}} of meaningfulness-and-teleology\textsuperscript{100} construal as manifested in our positivism–procrypticism registry-worldview, with the implication of metaphysics-of-absence\textsuperscript{(implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>)} insight that a prospective registry-worldview as notional–deprocrypticism will be an improvement over our transcendentally-enabling-level-of-ontological-good-faith-or-authenticity\textsuperscript{100}/objectification/desubjectification-as-objectification-\textsuperscript{<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>\textsuperscript{101}} of meaningfulness-and-teleology\textsuperscript{100} construal capacity). Prospectively a transcendentally-enabling-level-of-ontological-good-faith-or-authenticity\textsuperscript{100}/objectification/desubjectification-as-objectification-\textsuperscript{<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>\textsuperscript{101}} to the point of attaining ‘effecting teleological-determination’ of the same level as inanimate ‘effecting determination’ of \textsuperscript{55}meaningfulness-
and-teleology\textsuperscript{90} construal (with little temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising\textsuperscript{23}~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction denaturing\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100} construal) will inform the underlying psyche of a notional–deprocrypticism mindset/ reference-of-thought/psychologism; as the capacity to objectify/desubjectify-as-objectify/authentify is what enables the human mind to be able to develop towards fully achieving intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory de-mentativity. In this regard, we can grasp how human limited-mentation-capacity-deepening\textsuperscript{23} associated with the ontological-contiguity\textsuperscript{7}—of-the-human-institutionalisation-process increasingly implies ‘a more and more transcendentally-enabling-level-of–ontological-good-faith-or-authenticity\textsuperscript{90}/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} psychology overcoming subjectification denaturing \textsuperscript{5} of meaningfulness-and-teleology\textsuperscript{100}, and so 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’ psychology (recurrent-utter-uninstitutionalisation), ‘failing-prospective-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’ psychology (base-institutionalisation–ununiversalisation), ‘failing-prospective-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’ psychology (universalisation–non-positivism/medievalism), ‘failing-prospective-preempting—disjointedness-as-of—reference-of-thought,—as-to-‘<amplituding/formative–epistemicity> growth-or-
thought construed meaningfullness-and-teleology involving conceptualisation/construal of
meaningfullness-and-teleology as by apriorising/axiomatising/referencing-(of-existentialising/contextualising/textualising-contiguity )—constitutedness/recurrent-utter-uninstitutionalisation/impulsive-or-accidented-or-haphazard driven construal, ‘first-level
presencing—absolutising-identitive-constitutedness/base-institutionalisation—ununiversalisation/epistemic-totalising~nominal-as-tendentious-phenomenal-abstractiveness-of-presencing-in—warped-consciousness’-enabling-
apriorising/axiomatising/referencing-(of--existentialising/contextualising/textualising-contiguity)–conflatedness/notional–deprocrypticism/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–existentialising/contextualising/textualising-contiguity
’s-
reifying-or-elucidating-of-prospective-relative-ontological-completeness
’s-reference-of-
thought
’s-developing-as-of-instantiative-context/temporal-to-intemporal-thresholds construal as
the latter fully achieves 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

While the institutionalisation perspective tends to point to a commonness of reference-of-
thought as of prospective relative-ontological-completeness reference-of-thought
construed as 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>, however at the uninstitutionalised-threshold the implication of such a
commonness of reference-of-thought is rather construed as of the relative-ontological-
incompleteness–reference-of-thought so-disambiguated as of temporal-dispositions (as
well as as such temporal-dispositions conjugate with postlogism
perversion-of-reference-of-thought–<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> inducing derived-
perversion-of-reference-of-thought<as-preconvergingly–
perversion-of- \textsuperscript{7} \textsuperscript{8} reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-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 \textsuperscript{7} \textsuperscript{8} ‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing \textsuperscript{19} apriorising-psychologism\textsuperscript{84} as of such non-positivism \textsuperscript{8} reference-of-thought uninstitutionalised-threshold \textsuperscript{10}. 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 \textsuperscript{84} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} of superstition but rather one of determination of temporal individuations threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{7} \textsuperscript{9} as to ‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing \textsuperscript{19} apriorising-psychologism\textsuperscript{84} as this reflects postlogism\textsuperscript{78} denaturing\textsuperscript{15} and conjugated-postlogism\textsuperscript{78} derived\textsuperscript{75} perversion-of-reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as deconstruction of ontological-veridicality in implying and projecting about the prospective institutionalisation as of positivism\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (rather than a naïve operation of logic as is further highlighted below). The fact is with or without postlogism\textsuperscript{78} and derived conjugated-postlogism\textsuperscript{78}, human \textsuperscript{84} reference-of-thought–prologism\textsuperscript{79} -as-of-conviction,-in-profound-supererogation \textsuperscript{7} \textsuperscript{8} ‘existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at\textsuperscript{20} 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\(^{10}\)-<in-existential-extrication-as-of-existential-unthought\>) given our relative-ontological-incompleteness\(^9\)-of-reference-of-thought and secondly by projective-arbitrariness/waywardness in the choices we make, and this get even worst at the uninstitutionalised-threshold\(^{15}\). Consider in this regard even the case of Heidegger as one of the greatest thinker of the last century in his ‘perplexed cooperation’ with the Nazi regime. The closest we come to absolute \(^{8}\)reference-of-thought–prelogism–as-of-conviction,-in-profound-supererogation\(^7\)-<existentially-veridical–attendant-intradimensional–apriorising/axiomatising/referencing–logical-dueness-precedes-disontologising-logical-outcome-arrived-at> has to do with the abstract and uncompromising determination of mathematical meaningfulness, and receding more and more as we get towards domains of increasing ‘emotional involvement’ (the social) as ontological-veridicality increasingly takes a backseat to extricatory/temporal preconverging–de-mentating/structuring/paradigming and further so with respect to increasing informality as in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology) of all human institutions, and particularly where social universal-transparency\(^{10}\)-(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\(^7\)-slantedness. This reality of our \(^{8}\)reference-of-thought–
prelogism\textsuperscript{79}\textsuperscript{-}as-of-conviction\textsuperscript{,}-in-profound-supererogation\textsuperscript{97}\textsuperscript{-}<existentially-veridical\textsuperscript{'}-attendant-intradimensional\textsuperscript{'}-apriorising\textsuperscript{axiomatising\textsuperscript{,}\textsuperscript{referencing}\textsuperscript{'}}-logical-dueness-precedes-disontologising\textsuperscript{-}logical-outcome-arrived-at\textsuperscript{\textsubscript{\textsuperscript{\textsuperscript{atorial}}} as being in effect subpar rather than absolute and specifically more compromised at uninstitutionalised-threshold\textsuperscript{103} and as associated with postlogism\textsuperscript{1} as conjugated-postlogism\textsuperscript{3} is what qualifies contextually as temporal individuations threshold-of\textsuperscript{-}nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{-}<as-to\textsuperscript{-}attendant-intradimensional\textsuperscript{'}-prospectively-disontologising\textsuperscript{-}preconverging/dementing\textsuperscript{apriorising\textsuperscript{psychologism}> as a temporal mental-disposition defect contrasted to a wrongfully implied supposedly \textsuperscript{\textsuperscript{\textsuperscript{\textsuperscript{reference-of-thought}}-prelogism\textsuperscript{-}as-of-conviction\textsuperscript{,}-in-profound-supererogation\textsuperscript{-}<existentially-veridical\textsuperscript{'}-attendant-intradimensional\textsuperscript{'}-apriorising\textsuperscript{axiomatising\textsuperscript{,}\textsuperscript{referencing}\textsuperscript{'}}-logical-dueness-precedes-disontologising\textsuperscript{-}logical-outcome-arrived-at\textsuperscript{\textsubscript{\textsuperscript{atorial}}} as of ontologically-sound mental-disposition. This manifestation as a social dynamic (dynamic-cumulative-aftereffect) of such contrastive threshold-of\textsuperscript{-}nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{-}<as-to\textsuperscript{-}attendant-intradimensional\textsuperscript{'}-prospectively-disontologising\textsuperscript{-}preconverging/dementing\textsuperscript{apriorising\textsuperscript{psychologism}> and \textsuperscript{\textsuperscript{\textsuperscript{\textsuperscript{reference-of-thought}}-prelogism\textsuperscript{-}as-of-conviction\textsuperscript{,}-in-profound-supererogation\textsuperscript{-}<existentially-veridical\textsuperscript{'}-attendant-intradimensional\textsuperscript{'}-apriorising\textsuperscript{axiomatising\textsuperscript{,}\textsuperscript{referencing}\textsuperscript{'}}-logical-dueness-precedes-disontologising\textsuperscript{-}logical-outcome-arrived-at\textsuperscript{\textsubscript{\textsuperscript{atorial}}} takes the form of temporal-to-intemporal social interlocutors beyond-the-consciousness-awareness-teleology\textsuperscript{106}<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6} de-convergence as of transversality\textsuperscript{-}for-sublimating\textsuperscript{-}existential-eventuating\textsuperscript{-}denouement>\textsuperscript{~of\textsuperscript{-}affirmative-and-unaffirmative\textsuperscript{-}disambiguated\textsuperscript{'}-motif-and\textsuperscript{-}apriorising\textsuperscript{axiomatising\textsuperscript{,}\textsuperscript{referencing}\textsuperscript{'}}. Such a distinction particular at the uninstitutionalised-threshold\textsuperscript{103} is required because it then implies ontologically the relegation of logical engagement as rather irrelevant and in lieu determines ontological-veridicality by the
soundness-of-the\textsuperscript{84} reference-of-thought as of \textsuperscript{84} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} in the first place to establish or not perversion-and-derived-\textsuperscript{8} perversion-of\textsuperscript{8} reference-of-thought–as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{8}. This delineation is in line with the idea of human temporal (shortness-of-register-of\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100} to intemporal (longness-of-register-of\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100}) 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 meaningfulness-and-teleology\textsuperscript{100} construal should supersede just a naïve unilateral construing of interlocution mainly on the basis of \textsuperscript{8} reference-of-thought–prelogism\textsuperscript{79}–as-of-conviction,-in-profound-supererogation\textsuperscript{97} <existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising-logical-outcome-arrived-at> as of reflex but equally examine ‘as of circumstances pointing to uninstitutionalised-threshold\textsuperscript{191}’ the possibility of the ontological-veridicality of interlocutors threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to–‘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 <as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism> and \textsuperscript{8} reference-of-thought–prelogism\textsuperscript{79}–as-of-conviction,-in-profound--
supererogation\textsuperscript{97} <existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> critically explains how the <cumulating/recomposuring>-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 <as-to-'attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> as of prior relative-ontological-incompleteness\textsuperscript{89} of reference-of-thought is what needs to be superseded for prospective registry-worldview/dimension institutionalisation prospective relative-ontological-completeness\textsuperscript{88} of reference-of-thought effective \textsuperscript{84} reference-of-thought–prelogism \textsuperscript{79} 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\textsuperscript{104} universal-transparency ⟨transparency-of-totalising-entailing,-as-to-entailing–<amplituding/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\textsuperscript{103} has to do with the possibility of attaining or not attaining social\textsuperscript{104} universal-transparency ⟨transparency-of-totalising-entailing,-as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ⟩. Where this is effectively attained, it becomes psychically and institutionally untenable for interlocutors to act as of subpar (threshold-of–
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\textsuperscript{78}-as-of-\textsuperscript{10} compulsing–nonconviction/madeupness/bottomlining\textsuperscript{78}  
\textlangle decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing\textrangle\textsuperscript{78}\textsuperscript{45} induced-disontologising’–of-the–’attendant–intradimensional–ontologising’–inbued–\langle contextualising/existentialising–attendant–ontological-contiguity\textrangle ,\textsuperscript{78} in-shallow-supererogation\textsuperscript{97} \textlangle disontologising-perverted-outcome–sought-precedes-existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness\textrangle \textsuperscript{97} mindset threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97} \textlangle as-to–’attendant–intradimensional’–prospectively-disontologising–preconverging/dementing \textsuperscript{19}–apriorising–psychologism\rangle arises out of its temporal individuation’s surreptitiousness (‘lack of constraining social universal-transparency\textsuperscript{104} (transparency-of-totalising-entailing,-as-to-entailing–\textlangle amplituding/formative–epistemicity\textrangle totalising–in-relative-ontological-completeness) such that it can induce\textsuperscript{104} threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{104} \textlangle as-to–’attendant-intradimensional’–prospectively–disontologising–preconverging/dementing \textsuperscript{19}–apriorising–psychologism\rangle rule) as of marginal social instigation (consider the targeted nature of the adult psychopath’s maturation/indirectness/spatialisation/credulity/craftiness within the scope of social functionality) while socially enabled circularly (due to the underlying prior relative-ontological-incompleteness\textsuperscript{84}–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 \langle\text{as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing} \text{–apriorising-psychologism}\rangle, and so overall, on the flawed mental-reflex that such protraction of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \langle\text{as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing} \text{–apriorising-psychologism}\rangle is supposedly \langle\text{reference-of-thought–prelogism–as-of-conviction,–in-profound-supererogation} \text{–existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising-logical-outcome-arrived-at}\rangle (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 \langle\text{as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing} \text{–apriorising-psychologism}\rangle doesn’t socially take hold then, as such childhood postlogism persion-of–reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-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-persion-of–reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-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–dem-
mentating/structuring/paradigmig, and not by ontological-veridicality insight as of de-
mentative/structural/paradigmatic
<amplituding/formative–epistemicity>causality~as-to-
projective-totalitative–implications-of-prospective–nonpresencing.–for-explicating–
ontological-contiguity with respect to vices-and-impediments106. Thus ensuring ontological-
veridical social universal-transparency104{(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-
incompleteness79–of–reference-of-thought is a drawback in this respect. As the framework of
generalised social referencing of meaningfulness-and-teleology100 is a circular-pervasiveness
closed-structure as of the habituated predicative-insights for meaningfulness-and-teleology100
based on the relative-ontological-incompleteness89–of–reference-of-thought of the registry-
worldview/dimension as prior (despite the relative-ontological-incompleteness89–of–reference-
of-thought induced distractive-alignment-to–reference-of-thought–<of-
apriorising/axiomatising/referencing>–9 and override any such sense of relative pure-ontology
apriorising/axiomatising/referencing–(of–existentialising/contextualising/textualising-
contiguity )—conflatedness12 as of prospective relative-ontological-completeness–of–
reference-of-thought apriorising/axiomatising/referencing–(of–
existentialising/contextualising/textualising-contiguity ) conflatedness ). So the transcendental implied as of projective-insights about the prospective registry-worldview/dimension predicative-insights of going by its prospective relative-ontological-completeness reference-of-thought doesn’t supersede the prior’s ‘circular-pervasiveness closed-structure of habituated predicative-insights for meaningfulness-and-teleology’ in the short run. Chinua Achebe’s Things Fall Apart Okonkwo returning from his long banishment construes in terms of the old/prior whereas his Umuofia village which had the same inclination as his as of prior relative-ontological-incompleteness reference-of-thought before he was banished and likewise at the very beginning of the foreigners cultural diffusion inducing a subsequent prospective relative-ontological-completeness reference-of-thought had moved on to the new/prospective meaningfulness-and-teleology which is now antipodal to his, hence his confliction with his circular-pervasiveness wooden-language imbued averaging-of-thought as-to-leveling/ressentiment/closed-construct-of meaningfulness-and-teleology as-of- ‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications} which is equally a reflection of the confliction the village had had with the same prior circular-pervasiveness wooden-language imbued averaging-of-thought as-to-leveling/ressentiment/closed-construct-of meaningfulness-and-teleology as-of- ‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications} when the foreign cultural diffusion arrived before superseding it crossgenerationally. We can equally construe 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-
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/dimensions uninstitutionalised-threshold, including our own as positivism—procrystalism as of its disjointedness-as-of-reference-of-thought with regards to their ‘existential value references as what is worth living for’ rather temporally construed as definite-and-set as of distractive-alignment-to-reference-of-thought<of-apriorising/axiomatising/referencing> notwithstanding any notion of relative prospective ontological-completeness-of-reference-of-thought. Furthermore, it should be noted that the relative validity of a prospective <amplituding/formative-epistemicity>totalising/circumscribing/delineating reference-of-thought<devolving-as-of-instantiative-context—meaningfulness-and-teleology apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights ‘is not at all about the demonstrable instantiative logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation validity’ but rather such a demonstration is more de-mentatively/structurally/paradigmatically, together with all other such demonstrations of the prospective <amplituding/formative-epistemicity>totalising/circumscribing/delineating reference-of-thought<devolving-as-of-instantiative-context—meaningfulness-and-teleology apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights, ‘a contributory invalidation of the prior <amplituding/formative-epistemicity>totalising/circumscribing/delineating reference-of-thought<devolving-as-of-instantiative-context—meaningfulness-and-teleology.
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights in its circular-pervasiveness’ at its uninstitutionalised-
threshold as of its ontologising-deficiency/relative-ontological-incompleteness-of-
reference-of-thought; thus qualified as transcendence-and-
sublimity/sublimation/superrgatory—de-mentativity/suprastructuration. Just as the exercise of
demonstrative convincing on the basis of a scientific principle within a non-positivistic social
context ‘is not at all about the demonstrable instantiative logical-processing-or-logical-
implication—supposedly-apriorising-in-conviction-as-to-profound-superrgation validity’
but rather de-mentatively/structurally/paradigmatically, together with all other such
demonstrations as of scientific and positivistic principles/axioms/reference-of-thought
meaningfulness-and-teleology

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights, ‘a contributory invalidation of non-scientific and non-
positivism

<amplituding/formative–epistemicity>totalising/circumscribing/delineating
reference-of-thought—devolving-as-of-instantiative-context—meaningfulness-and-
teleology

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-
operant-or-incidenting-predicative-insights in circular-pervasiveness’ at its uninstitutionalised-
threshold as of its ontologising-deficiency/relative-ontological-incompleteness-of-
reference-of-thought. We can grasp an abstract sense of this situation as follows. Supposed
human limited-mentation-capacity-deepening as inducing more and more profound
projective-insights construed as the successive
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-representing the
<cumulating/recomposuring>-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-
height
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

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the perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights of the former as more ontologically profound, given its ‘circular-pervasiveness closed-structure of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements for earth landscape aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements’ on the basis of its ‘sea-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’; and this same mental-reflex applies successively to relatively ‘lower-level-heights perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (prior registry-worldviews/dimensions) with respect to relatively ‘higher-level-heights perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (prospective registry-worldviews/dimensions). The fundamental difficulty is that ‘no given perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (registry-worldview/dimension) recognises that there is any above it, and by reflex circularly undertakes predicative-insights from its perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (and it is only the long run crossgenerational habituation construed as of ‘de-mentionation ⟨supererogatory–ontological–de-mentionation-or-dialectical–de-mentionation—stranding-or-attributive-dialectics⟩ with the prior ontologically construed as decentered and preconverging-or-dementing ‘apriorising-psychologism as of distractive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing>, with the implication that its logical-dueness doesn’t exist just as the logical-dueness of the animist reference-of-thought with their God of
plane proposition doesn’t ontologically exist.) We can grasp as well that it is the ‘space-
satellite-level-height

perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
predicative-insights’ (as deprocrypticism) that ultimately provides the ideal ‘ascertaining-
perspectives for gauging the overall earth landscape’. Besides, why the explication herein is
necessarily implying a prospective \textsuperscript{84} reference-of-thought (as the author in here with a supposed
notional–deprocrypticism \textsuperscript{r} reference-of-thought construal as implying a prospective relative-
ontological-completeness \textsuperscript{r} reference-of-thought over our positivism–procrypticism), the
fact is that any transcendental analysis is caught in two worlds as two different \textsuperscript{84} reference-of-
thought in striving to explicate the ontological pre-eminence of the prospective \textsuperscript{r} 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 \textsuperscript{84} reference-of-thought being construed as
‘preconverging-or-dementing \textsuperscript{19}–apriorising-psychologism and not thinking’, and so whether
speaking of being construed within our positivism–procrypticism uninstitutionalisation as
preconverging-or-dementing \textsuperscript{19}–apriorising-psychologism and not thinking, within non-
positivism/medievalism uninstitutionalisation as preconverging-or-dementing \textsuperscript{19}–apriorising-
psychologism and not thinking, within ununiversalisation uninstitutionalisation as
preconverging-or-dementing \textsuperscript{19}–apriorising-psychologism and not thinking, and recurrent-utter-
uninstitutionalisation uninstitutionalisation as preconverging-or-dementing \textsuperscript{19}–apriorising-
psychologism and not thinking. We can grasp this by imagining how a non-positivism
uninstitutionalised-threshold \textsuperscript{03} will react when construed as preconverging-or-dementing \textsuperscript{19}–
apriorising-psychologism and not thinking with say notions-and-accusations-of-sorcery it
considers given as a matter of fact, and imagine of such a reaction with a preconverging-or-
dementing \textsuperscript{19}–apriorising-psychologism and not thinking representation of ourselves construed
from futural Being-development/ontological-framework-expansion–as-to-depth-of-
and so in both cases as of the relative ontologising-deficiency/relative-ontological-incompleteness\(^9\)-of-\(^{10}\) reference-of-thought of non-positivism and \(^8\) procrypticism–or–disjointedness-as-of-\(^{11}\) reference-of-thought). But then wholly carried out in both instances it will be off-putting to both prior \(^8\) 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\(^9\)-of-\(^{10}\) 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 \(^{10}\) meaningfulness-and-teleology\(^{10}\); 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\(^9\)-of-\(^{10}\) 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 \(^{11}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{10}\)
failing/not-upholding intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, and thus failing to grasp the notional—deprocrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights that construes our positivism—procrypticism as preconverging—or-dementing —apriorising-psychologism/not-thinking and decentered, and wrongfully trying to engage meaningfulness-and-teleology in positivism—procrypticism terms—as-of-axiomatic-construct failing to factor in the circular-pervasiveness of the disjointedness-as-of-reference-of-thought. (More like a non-positivistic mindset/reference-of-thought insisting to contendingly engage a positivistic mindset/reference-of-thought but failing to grasp the implications as of circular-pervasiveness of being of non-positivistic of reference-of-thought as of its prior relative-ontological-incompleteness-of-reference-of-thought. Such insight point out that the ‘mental tools’ available to a mental state of recurrent-utter-uninstitutionalisation are not logically-intelligible-but-rather-are-distractively-preconverging-or-dementing —apriorising-psychologism with respect to an implied prospective state of base-institutionalisation, the ‘mental tools’ available to a mental state of base-institutionalisation—ununiversalisation are not logically-intelligible-but-rather-are-distractively-preconverging-or-dementing —apriorising-psychologism with respect to an implied prospective mental state of universalisation, the ‘mental tools’ available to a state of universalisation—non-positivism/medievalism are not logically-intelligible-but-rather-are-distractively-preconverging-or-dementing —apriorising-psychologism with respect to an implied prospective mental state of positivism, and prospectively the ‘mental tools’ available to a state of positivism—procrypticism are not logically-intelligible-but-rather-are-distractively-preconverging-or-dementing —apriorising-psychologism with respect to an implied prospective mental-state of deprocrypticism. Thus unlike is the case with issues of logical-dueness/logical-pertinence as of appropriateness or inappropriateness of logical-processing-or-logical-
starting at the recurrent-utter-uninstitutionalisation in permanence that doesn’t allow for any such transcending enabled by the ontological-contiguity\(^7\) —of-the-human-institutionalisation-process\(^8\). In other words the notion of forgiveness/overlooking/resetting with respect to perversion-and-derived- perversion-of- reference-of-thought-\(^<\)as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(>\) is rather vague, as the more fundamental issue here is that human meaningfulness-and-teleology\(^10\) 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\(^9\)-of- reference-of-thought’ and that is what is to be sought after as with the recurrent-utter-uninstitutionalised striving for base-institutionalisation, the base-institutionalised–ununiversalised striving for universalisation, the universalised–non-positivist/medievalist striving for positivism and in our case the positivist–procryptist striving for notional~deprocrypticism as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existing-reality; and so as of human limited-mentation-capacity-deepening\(^5\) enabled by reference-of-thought–\(^<\)categorical-imperatives/axioms/registry-teleology\(^10\), for-aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology\(^10\) of crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposing’ and so allowed by de-mentation\(\text{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)}\). Such naïve construal of forgiveness/overlooking/resetting is on the impression-driven/good-naturedness/wishfulness basis that human mental capacity is a given as if there is no de-mentative/structural/paradigmatic issue of relative-ontological-incompleteness\(^9\)-of- reference-
of-thought with no recognition of any such ontological-contiguity\textsuperscript{3}—of-the-human-institutionalisation-process\textsuperscript{8} as human limited-mentation-capacity-deepening\textsuperscript{23} retrospectively to prospectively. This equally explains the ontological vagueness when it comes to perversion-and-derived\textsuperscript{24} perversion-of\textsuperscript{24} reference-of-thought\textsuperscript{3}—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{10} 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 \textsuperscript{45}<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} 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\textsuperscript{3}<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{3}—of-the-human-institutionalisation-process\textsuperscript{14} involving human limited-mentation-capacity-deepening\textsuperscript{23}.

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\textsuperscript{44} reference-of-thought. In which case such vague approaches will simply imply beyond-the-consciousness-awareness-teleology\textsuperscript{10}<in-existential-extrication-as-of-existential-unthought> naïve perpetuation in \textsuperscript{45}<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} of the fundamental vices-and-impediments\textsuperscript{105} with both uninstitutionalised-threshold\textsuperscript{3}, thus explaining the fundamental
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{10}-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{1}-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{1}-of-\textsuperscript{84}reference-of-thought’, we are rather less apt to concur going by our \textit{amplituding/formative–epistemicity} 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-reference-of-thought\textsuperscript{\textit{as-preconvergingly}} apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation\textsuperscript{97} 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\textsuperscript{84}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-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/articulated above as of de-mentative/structural/paradigmatic nature of the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework construal/conceptualisation, and not naïve at best palliative construals in impression-driven/good-naturedness/wishfulness. A further reason for the difficulty has to do thus with the fact that each registry-worldview’s/dimension’s reference-of-thought is inherently a metaphysics-of-presence—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-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the former. This we can grasp retrospectively in a cross-engagement with say notions-and-accusations-of-sorcery between our positivism and the non-positivism/medieval registry-worldview/dimension going by our prospective relative-ontological-completeness -of-reference-of-thought with respect to its prior relative-ontological-incompleteness -of-reference-of-thought. But since we have been habituated as of our existential formation within our wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>} to be in logical-dueness for logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation by default and thus always contendingly relevant on the basis of sharing a mutual positivism reference-of-thought, we will hardly entertain though a notional~deprocrypticism cross-engagement implied invalidation of our logical-dueness for logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation and thus
rendering us contendingly irrelevant on the basis of our prior relative-ontological-incompleteness\(^3\) 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\(^0\) and-centered-prospective-institutionalisation’s–\(^5\) categorical-imperatives/axioms/registry-teleology\(^0\) with its logical-dueness for \(^2\) logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation valid by default. This point out that there is necessarily a central growth element of a de-mentative/structural/paradigmatic \(^{}\) reference-of-thought– categorical-imperatives/axioms/registry-teleology\(^0\)–for-aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology\(^0\) 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\(^0\) 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’[00] which easily arises given our temporal-to-intemporal-conjugating-emotional-
involvement/subjectification/epistemic-totalising[1][0]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[00] at its procrypticism uninstitutionalisation as of
disjointedness-as-of‘reference-of-thought from notional–deprocrypticism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights, just as we’ll appreciate that were the animists insistent say on
relating to the plane as God of plane to a point implying their potential non-transcendability as
of psychoanalytic-unshackling in due course, ‘ontological-veridicality tolerance as stretched-
truth’ is no longer warranted but a direct ‘mental break-in’/preconverging-or-dementing‘apriorising-psychologism by a demonstration to uphold ontological-veridicality. Such a
demonstration might be construed as of a simple paper plane demonstration of ontological-primemovers-totalitative-framework principles or extraordinarily a flight from the flight deck with explanation or more extensively articulating that things work by natural causes and effects with no spirits inside them thus implying that a positivism-centered meaningfulness-and-teleology is more ontologically pertinent. Certainly such a ‘mental break-in’/preconverging-or-dementing–apriorising-psychologism demonstration with regards to our procrysticism reference-of-thought as of its disjointedness-as-of-reference-of-thought construed from a notional–deprocrysticism 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 meaningfulness-and-teleology-totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag procrysticism–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 existential-extrication-as-of-existential-unthought and not yet by social universal-transparency–{transparency-of-totalising-entailing-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness }, just as had been the case from the perspective or apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights of all the uninstitutionalised-threshold reference-of-thought with respect to the ‘mental break-in’/preconverging-or-dementing–apriorising-psychologism of their corresponding prospective institutionalisations reference-of-thought. The bigger point being that by definition a reference-of-thought doesn’t fathom the nature and degree of its relative-ontological-incompleteness–of-reference-of-thought as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
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 transcendent-enabling/sublimating/supererogatory-de-mentativity as intemporality-asymmetric-subsumption-of-temporality’/asymmetrisation and not a temporal extrication exercise of ‘social-aggregation-enabling as of symmetrisation-of-reference-of-thought, as this is in effect an ontologically-non-veridical-or-flawed-amplituding/formative-epistemicity-totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and/or desymmetrisation for perceived temporal social-stake-contention-or-confliction’). Thus there is a fundamental ontological-veridicality/intrinsic-reality argumentation handicap in the short run for undermining the postlogism-and-conjugated-postlogism as notions-and-accusations-of-sorcery associated with the non-positivism registry-worldview/dimension prior relative-ontological-incompleteness-of-reference-of-thought social referencing of meaningfulness-and-teleology which is ‘superstitious’ in the very first instance such that
any argumentator putting into question superstitiousness like there is nothing like sorcery is ‘shooting itself on the foot’ in the short run. It is rather the long run crossgenerational resolution construed as of de-mentation—(supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) by superseding the prior non-positivism prior relative-ontological-incompleteness of reference-of-thought as of the prospective positivism registry-worldview/dimension prospective relative-ontological-completeness of reference-of-thought by ‘continuous habituation going by the latter’s ontological-prime movers-totalitative-framework in the long run as superseding the prior beyond-the-consciousness-awareness-teleology—in-existential-extrication-as-of-existential-unthought and initiating the appropriate prospective social universal-transparency—{transparency-of-totalising—entailing—as-to-entailing—<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness } that will de-mentatively/structurally/paradigmatically harken back to undermine the postlogism-and-conjugated-postlogism grounded on notions-and-accusations-of-sorcery associated with the non-positivism registry-worldview/dimension. That is, it is by turning the non-positivistic mindset/reference-of-thought into a positivistic mindset/reference-of-thought that the possibility of ‘ontologically’ and ‘not palliatively’ resolving notions-and-accusations-of-sorcery can arise in the very first instance. Likewise, it is the crossgenerational resolution of our positivism–procrysticism prior relative-ontological-incompleteness of reference-of-thought as of its circular-pervasiveness in countenancing of procrysticism–or–disjointedness-as-of reference-of-thought from apriorising/axiomatising/referencing/intelligibility/setup/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–procrysticism that is the de-mentative/structural/paradigmatic resolution as of prospective relative-ontological-completeness of reference-of-thought that
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing apriorising-psychologism> (as an operant construal) at its uninstitutionalised-threshold is what defines it as uninstitutionalised-threshold which is decentered and preconverging-or-dementing–apriorising-psychologism from the prospective institutionalisation perspective while that of its reference-of-thought–prelogism, as-of-conviction, 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 analysable operant agency of the human condition as of human knowledge-and-virtue or vices-and-impediments respectively as such individuations then accrue in varying degrees in individuals as of varying circumstances’; and so-construed respectively as of intemporal individuation apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity )—conflatedness which enables prospective institutionalisations or temporal individuations distracting-alignment-to- reference-of-thought-<of- apriorising/axiomatising/referencing> that induce uninstitutionalised-threshold at all the institutionalisations uninstitutionalised-threshold.) The conceptual technique for disambiguating individuations as to reference-of-thought–prelogism, as-of-conviction, 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–‘attendant–intradimensional’-prospectively-disontologising–preconverging/dementing apriorising–
‘vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-
and-vague-vocalisation-or-subknowledging\(^\circ\) as \(^8\) reference-of-thought–looseness-of-
tethering–to–prelogism \(-\)as-of-conviction,\(-\)in-profound-supererogation \(<\)existentially-
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-
precedes-disontologising-logical-outcome-arrived-at\> (threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation \(<\)as-to-‘attendant-
intradimensional’-prospectively-disontologising~preconverging/dementing \(-\)apriorising-
psychologism\>) is a mental-disposition for caricaturing-hollow-staging-and-performance (with
respect to whatever narratives or acts can be made or committed opportunistically by ‘vague-
rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-
vague-vocalisation-or-subknowledging\(^\circ\) out of existentialising/contextualising/textualising-
contiguity\(^\circ\)’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness \(-\of-
reference-of-thought\(^8\) devolving-as-of-instantiative-context’\), while the threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation \(<\)as-to-‘attendant-
intradimensional’-prospectively-disontologising~preconverging/dementing \(-\)apriorising-
psychologism\> arising as of a corresponding derived-\(^\circ\) perversion-of-\(^\circ\) reference-of-thought
\(-\)as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \> caricaturing-hollow-
staging-and-performance of the temporal conjugated-postlogism \(^\circ\) individuation’s mental-
disposition is as of corresponding \(^\circ\) 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\> (as of ‘derived–vague-rhyming-or-copied-
mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-
subknowledging\(^\circ\) out of existentialising/contextualising/textualising-contiguity\(^\circ\)’s-reifying-or-
elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-
-devolving-as-of-instantiative-context'). Such temporal postlogism-compulsing-
nonconviction/madeupness/bottomlining-('<decontextualising/de-existentialising-of-attendant-
intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-
ontological-contiguity>-<disontologising-perverted-outcome-
sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>}) individuation’s mental-disposition
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing
apriorising-psychologism-failing existentialising/contextualising/textualising-contiguity’s-
reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-
thought-devolving-as-of-instantiative-context as a ‘vague-rhyming-or-copied-mimicry-or-
formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-
subknowledgeing-as–nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation-of-tethering-trajectory to reference-of-thought–prelogism-as-of-
conviction,-in-profound-supererogation-existingly-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at can be seen transparently in the instance of the childhood psychopathy
spilling water on a chair as a dereifying mental-shortcut to accuse another. Such personality
development into adult psychopathy at which point social-universal-transparency (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 leads to contextualised social dynamics of temporal individuations
reference-of-thought–looseness-of-tethering–to–prelogism\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{79}–as-of-conviction,–in-profund
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


teleology rather for a ‘conflation construal/conceptualisation’ and not a rather deceptive analytical reflex of apriorising/axiomatising/referencing-(of-existentialising/contextualising/textualising-contiguity)—constitutedness of reference-of-thought construal/conceptualisation’. The fact is by mental-reflex we relate to social meaningfulness-and-teleology by apriorising/axiomatising/referencing-(of-existentialising/contextualising/textualising-contiguity)—constitutedness as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existentialising/contextualising/textualising-contiguity which by habit or chance will often turn out to be as of existentialising/contextualising/textualising-contiguity’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness—of-reference-of-thought-devolving-as-of-instantiative-context as of the institutionalisation ambits of the domain-of-concern preceding 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, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology is not ontologically superseded as at uninstitutionalised-threshold. But that is technically/abstractly speaking inappropriate from an ontological-veridicality perspective requiring unassailability/reliability/dependability at uninstitutionalised-threshold. As explained elsewhere and implied above it is the conceptualising (by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation) of a reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology as of apriorising/axiomatising/referencing-(of-existentialising/contextualising/textualising-contiguity)—conflatedness that enables such a certitude at uninstitutionalised-threshold of

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 intem

nature whereas the apriorising/axiomatising/referencing-(of–
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 and without social universal-transparency }
\langle transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } level
of the visitor. This example is exactly along the lines of the 'reference-of-thought– categorical-
imperatives/axioms/registry-teleology, for-
aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology
needed for construing postlogism/psychopathy and conjugated-postlogism as of its social
model at uninstitutionalised-threshold, and so by way of maximalising-recomposuring-for-
relative-ontological-completeness—unenframed-conceptualisation (the latter is what sets up
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments and is of
imbricatedness/threadedness/recomposuring existentialising/contextualising/textualising-
contiguity's-reifying-or-elucidating-of-prospective-relative-ontological-completeness of-
reference-of-thought-devolving-as-of-instantiative-context, in contrast to elaboration-as-to-
mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
existentialising/contextualising/textualising-contiguity 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—
existentialising/contextualising/textualising-contiguity on the basis of the established

Such a conceptualisation/construal is dramatically different from how we ordinarily conceive the construal of social meaningfulness-and-teleology before the institutionalisation of such a specific uninstitutionalised-threshold takes place. (Consider in this respect how the visitor erred in its relation with the childhood psychopathy on the basis of its commonly assumed social elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existentialising/contextualising/textualising-contiguity. At this individuation-level representation of the disambiguation of the transcending and transcended registry-worldviews, the visitor is using the ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidententing-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’—meaningfulness-and-teleology going by the visitor’s relative-ontological-incompleteness of reference-of-thought as of positivism—procrypticism, while the explainer of the situation has factored in notional—deprocrypticism of reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology to preempt the induced procrypticism or ‘disjointedness-as-of-reference-of-thought’—meaningfulness-and-teleology from the childhood psychopathy slantedness. At this individuation-level, the fact is that in order to be certain to avoid a similar deception again in its relation with the childhood psychopathy the visitor will now construe of notional—deprocrypticism of reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology.
to preempt the slanted inducing of procrypticism or ‘disjointedness-as-of—reference-of-thought’—as-misappropriated—meaningfulness-and-teleology and gives up on positivism—procrypticism—reference-of-thought—categorical-imperatives/axioms/registry-teleology,—for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology with respect to its relations with the childhood psychopathy. Thus at this individuation-level uninstitutionalised-threshold with respect to the childhood psychopathy, a new notional—deprocrypticism—reference-of-thought—categorical-imperatives/axioms/registry-teleology,—for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology has superseded the prior positivism—procrypticism—reference-of-thought—categorical-imperatives/axioms/registry-teleology,—for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology, as it is the one to be circularly/recurrently/repetitively/repeatedly be utilised for operant/incidenting predication as elaboration—as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existentialising/contextualising/textualising-contiguity. This is equally implied at the registry-worldview/dimension-level by dynamic-cumulative aftereffect, but in this instance factoring in well more than just one incident of childhood psychopathy but rather the dynamic-cumulative-aftereffect implications on the social structure of myriad cases of psychopathy, and as of postlogism /psychopathic personalities development from childhood to adulthood together with the implications of conjugated-postlogism /social-psychopathy not only with regards to conjugated-ignorance as with the visitor but all the temporal-dispositions including ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation as of habits and thinking patterns consequences as of the extended-informality—parsimony-as-of-shoddiness-and-incompleteness—to—meaningfulness-and-teleology by
formality dynamics; with the implication of lack of social universal-transparency as the manifestation is beyond-the-consciousness-awareness-teleology at this uninstitutionalised-threshold, together with the inherent human complex of non-transcendability and hence unde-mentativity across all the registry-worldviews/dimensions. At this registry-worldview/dimension-level it is obvious that a straightforward articulation going by the incidental situation of such an individuation-level analysis will not be the case, but rather requires focussing on the bigger de-mentative/structural/paradigmatic picture of perversion-and-derived-perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation.

However, suggesting at the registry-worldview/dimension-level of analysis the ontological-veridicality/intrinsic-reality of a new notional-deprocrypticism reference-of-thought-categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology that implies that the registry-worldview/dimension is in circular-pervasiveness of procrypticism or ‘disjointedness-as-of-reference-of-thought’-as-misappropriated-meaningfulness-and-teleology will meet with a mental-complex of amplituding/formative-epistemicity-totalising-self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage metaphysics-of-presence-implicated-nondescript/ignorable-void and can only arise as of a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. (Such an insight can be further elucidated in a storied-construct/ontologically-valid-narration given the limits of the possibility of explanation as herein about the ‘lived social’ as of the
aforementioned implied notional–deprocripticism\textsuperscript{4}\textsuperscript{4} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}–for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100} construing a storied-construct/ontologically-valid-narration driven by such postlogism/psychopathic associated vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging\textsuperscript{35} maturation/indirectness/spatialisation/credulity/craftiness induced narration-construed-as-instantiative-moulting involving childhood psychopathy to adulthood psychopathy development, and corresponding evolving of social relations as of dynamic-cumulative-aftereffect ‘disjointedness-as-of’\textsuperscript{3} reference-of-thought’-misappropriated–‘meaningfulness-and-teleology\textsuperscript{100} involving compulsing–nonconviction/madeupness/bottomlining\textsuperscript{10} \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> as of psychopathic/postlogism\textsuperscript{78}–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}–for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100}–as–prelogism\textsuperscript{79}–as-of-conviction,-in-profound-supererogation<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> thus leading to caricaturing-hollow-staging-and-performance; and so construed as of ‘themes-driven underlying-agency-or-sous-agencement dynamics for narration-construed-as-instantiative-moulting’). However, we can still get a sense of such de-mentative/structural/paradigmatic\textsuperscript{45}<amplituding/formative–
from a retrospective registry-worldview/dimension perspective like postlogism\textsuperscript{78} in a non-positivistic social-setup as of our prospective relative-ontological-completeness\textsuperscript{89}-of-\textsuperscript{84} reference-of-thought perspective but it is more difficult to grasp from a notional-deprocrypticism prospective perspective of analysis where we will rather be unpalatably represented as decentered and preconverging-or-dementing \textasciitilde-apriorising-psychologism, given our state of metaphysics-of-presence\{implicit\-\textit{nondescript/ignorable\textsuperscript{60} \textit{void}} \textsuperscript{80}-\textit{as-to-} presencing\- absolutilising-identitive-constitutedness \}. Supposed with regards to a case of notions-and-accusations-of-sorcery as highlighted before as of a social-setup whose relative-ontological-incompleteness\textsuperscript{89}-of-\textsuperscript{84} 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{88}-of-\textsuperscript{84} reference-of-thought as it effectively has greater control on intrinsic-reality/ontological-veridicality reflected by way of say its relative technology, then in this case the non-positivistic social-setup will at least in ad-hoc instances be circumspect in countenancing that notions-and-accusations-of-sorcery do not exist as of <amplituding/formative-epistemicity>totalising\-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \textsuperscript{33}. This new positivism \textsuperscript{84} reference-of-thought\-\textsuperscript{84} categorical-imperatives/axioms/registry-teleology\textsuperscript{100}\-for-aposteriorising/logicising/deriving/intelligising/measuring\-meaningfulness-and-teleology\textsuperscript{100} voiding notions-and-accusations-of-sorcery and superstition generally as of the prior non-

will more likely be taken-up-fully/habituated only crossgenerationally in the middle run as the mental-reflex will constantly relapse into notions-and-accusations-of-sorcery and superstition of the prior non-positivism—reference-of-thought—categorical-imperatives/axioms/registry-teleology—aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology, highlighting that a postlogism like psychopathy in our positivism—procrypticism or one associated with notions-and-accusations-of-sorcery in non-positivism social-setup is not truly speaking an isolated phenomenon as construed from an individuation-level of analysis but speaks in the bigger picture of an underlying registry-worldview/dimension registry-worldview/dimension-level relative-ontological-incompleteness—reference-of-thought as beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought> and ‘lack of constraining social universal-transparency—{transparency-of-totalising-entailing,—as-to-entailing—amplituding/formative—epistemicity}totalising—in-relative-ontological-completeness

such that implying that our prior positivism—procrypticism, as of its—categorical-imperatives/axioms/registry-teleology—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—aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology will be difficult to countenance but for a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring since the issue is one of registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—<as-Being-or-ontological-or—existential—defect> Thus supposed the case of the childhood psychopathy ‘dereifying act’ of

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spilling water on a chair arose in say a non-positivistic social-setup, as of its superstitiousness, with its explanation that the reason had to do with its suspicion of sorcery from the brother. While the social-setup entertains superstitious notions however the childhood psychopathy relatively poor maturation/indirectness/spatialisation/credulity/craftiness means that it is more likely to be disbelieved in this instance as well in addition to the household familiarisation with the psychopathic/postlogism condition of the child. Likewise, a visiting stranger in such a non-positivistic social-setup might just as well have a similar reaction as the visitor in a positivism–procypticism social-setup by believing and reacting to the childhood psychopathy manifestation as the non-positivism social-setup apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existentialising/contextualising/textualising-contiguity—in-reification/dereification entertains/is-cognisant-and-integrative-of/is-in-notional-contiguity/epistemic-contiguity <profound-supererogation-of-mentally-aestheticised–postconverging/dialectical-thinking—qualia-schema>–with superstitious claims in its meaningfulness-and-teleology. An explainer to the visiting stranger in the non-positivism social-setup case about the whole situation would have articulated at the individuation-level of analysis a prospective ‘logically-due prelogism—as-of-conviction,—in-profound-supererogation—<existentially-veridical—attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> apriorising/axiomatising/referencing—(of—existentialising/contextualising/textualising-contiguity )—conflatedness as of positivism reference-of-thought—categorical-imperatives/axioms/registry-teleology,—for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology, going by their familiarisation with the childhood psychopathy ‘logically-undue postlogism—as-of—compulsing–nonconviction/madeupness/bottomlining—(<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>

denaturing as of non-positivism reference-of-thought–categorical-
imperatives/axioms/registry-teleology, for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology,
over the visiting stranger prior superstition believing ‘logically-undue conjugated-
postlogism/conjugated–nonconversion/madeupness/bottomlining-as-to-shallow-
supererogation derived-denaturing as of non-positivism reference-of-thought–categorical-
imperatives/axioms/registry-teleology, for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology,
with both latter logically reference-of-thought construed as of distractive-alignment-to-
reference-of-thought<-of-apriorising/axiomatising/referencing> or lacking-an-ontologically-veridical-
reference-of-thought due to their derived-denaturing which as of dynamic-
cumulative-aftereffect/aftereffect at registry-worldview/dimension-level of analysis is the very
ontologically-central notion of every registry-worldview/dimension uninstitutionalised-
threshold which should thus be always construed as being in distractive-alignment-to-
reference-of-thought<-of-apriorising/axiomatising/referencing with respect to its
prospective institutionalisation. It is effectively derived-denaturing that induces threshold-of–
nonconversion/madeupness/bottomlining-in-shallow-supererogation <-as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism as of uninstitutionalised-threshold, as we can appreciate that the childhood
psychopathy and the visitor’s meaningfulness-and-teleology are in effect ontologically-
speaking threshold-of–nonconversion/madeupness/bottomlining-in-shallow-supererogation
implications}, in that as with all registry-worldviews/dimensions both do not contemplate of their transcendability and thus de-mentativity, and keep on relapsing into their respective non-positivism and procrypticism – reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for-aposteriorising/logicising/deriving/intelligising/measuring– meaningfullness-and-teleology\textsuperscript{100} in lieu of the respective prospective positivism and notional–deprocrypticism reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for-aposteriorising/logicising/deriving/intelligising/measuring– meaningfullness-and-teleology\textsuperscript{100} as of prospective relative-ontological-completeness– 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\textless for-sublimating–existential-eventuating/denouement\textgreater of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’\textsuperscript{102} disruptive nature on human ‘meaningfulness-and-teleology’\textsuperscript{100} and with the preconverging–dementating/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-

That insight then brings up the idea of how does a registry-worldview/dimension-level dynamic-cumulative-aftereffect reflect the more simplistic individuation-level ontological-veridicality at childhood postlogism\textsuperscript{7}/psychopathy; which is the more elaborate purpose herein. That is, how distractive-alignment-to\textsuperscript{3} reference-of-thought–of-apriorising/axiomatising/referencing\textsuperscript{29} as undermining apriorising/axiomatising/referencing–of-existentialising/contextualising/textualising-contiguity conflatedness\textsuperscript{12} induces psychological-complexes pointing to, as of dynamic-cumulative-aftereffect/aftereffect, the registry-worldview/dimension-level ontologising-deficiency/relative-ontological-incompleteness\textsuperscript{89}–of-reference-of-thought. Considering again the childhood psychopathy case in a ‘dereifying act’ of spilling water on a chair, these basic elements can be expounded at the individuation-level of analysis. It should be noted that the visitor ‘as of its conjugated-postlogism as conjugated-ignorance’ is rather inclined to wrongly imply a ‘symmetrisation-of-reference-of-thought but which is in effect an ontologically-non-veridical-or-flawed <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-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 ‘intemporality-asymmetric-subsumption-of-temporality’/asymmetrisation relative to the visitor and childhood psychopathy with respect to the construal of ontological-veridicality. Hence the explainer of the situation construes the apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)—conflatedness as of its asymmetrisation with respect to the visitor whose reference-of-thought ontologising-deficiency/relative-ontological-incompleteness-of-reference-of-thought as not factoring in the childhood psychopathy postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining-⟨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>-of-reference-of-thought which is ‘pathologically ontologically-destructuring’ implying both the childhood psychopathy and the visitor are rather in a state of unsoundness-or-ontological-bad-faith/inauthenticity-as-of-reference-of-thought and not bad or poor logic such that the notion of logical-dueness doesn’t arise in the very first place, as a reference-of-thought/axiomatic-construct is fundamentally construed as of its soundness-or-ontological-good-faith/authenticity-as-of-reference-of-thought prior to the notion of logical-dueness arising once soundness-or-ontological-good-faith/authenticity-as-of-reference-of-thought is established; thus, given the asymmetrisation of the explainer of the situation reference-of-thought/axiomatic-construct as existential/ontological as of

and-teleology as of prospective notional–deprocrypticism over our positivism–procrypticism. The point here is to highlight that ‘apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity )–conflatedness ’ doesn’t imply any symmetrisation of ‘meaningfulness-and-teleology’ with regards to perversion-and-derived-perversion-of- reference-of-thought<as-preconvergingly-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ≥ possibilities; such that an intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation postconverging–de-mentating/structuring/paradigmising as maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation is not one that simply identify a perversion-of-reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation ≥ in a social-construct but as ‘covering all the possibilities for vices-and-

impediments hypothetically susceptible to arise’ projects how de-

mentatively/structurally/paradigmatically the social-construct as of its beyond-the-

consciousness-awareness-teleology —<in-existential-extrication-as-of-existential-unthought>—

prior relative-ontological-incompleteness of reference-of-thought is ‘susceptible to

integrate’ perversion-of reference-of-thought<as-preconvergingly-

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation > as derived perversion-of reference-of-thought<as-preconvergingly-

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation >, and ‘build a de-mentative/structural/paradigmatic ontology as of prospective

relative-ontological-completeness of reference-of-thought going from this more

comprehensive-possibilities bases that doesn’t allow for incrementalism-in-relative-

ontological-incompleteness —enframed-conceptualisation’ with the implication that no logical

interlocution of the <amplituding/formative> wooden-language—{imbued—averaging-of-

thought<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology —

as-of—‘nondescript/ignorable—void —with-regards-to-prospective-apriorising-implications>—

arises as of prior relative-ontological-incompleteness 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 reference-of-thought which

when wrongly implied as valid 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/axiomatic-construct leads to its reference-of-thought—categorical-

imperatives/axioms/registry-teleology—for—
wrongly transforming the issue into one of logic-as-of-prelogism-as-of-conviction-as-of-profound-supererogation-<existentially-veridical-‘attendant-intradimensional-
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> thus supposedly implying logical-processing-or-logical-implicitation—
supposedly-apriorising-in-conviction-as-to-profound-supererogation by wrongly enabling
logical-dueness to arise instead of an issue of unsoundness-or-ontological-bad-
faith/inauthenticity-of-reference-of-thought implying its dismissal as distinctive-alignment-to-
reference-of-thought-<of-apriorising/axiomatising/referencing>—; and this flaw extends
into the visitor’s conjugated-postlogism as conjugated-ignorance given its relative-
ontological-incompleteness-of-reference-of-thought as of positivism–procrpticism
disjointedness-as-of-reference-of-thought which is cognisant-and-integrative as of its
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of
existentialising/contextualising/textualising-contiguity—in-reification/dereification of the
childhood psychopathy slantedness, and so as a derived-distractiveness-drive with no
existentially/ontologically veridical reference-of-thought which when wrongly implied falsely
as ontologically-veridical reference-of-thought/axiomatic-construct also leads to its
reference-of-thought–categorical-imperatives/axioms/registry-teleology,—for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology
wrongly transforming the issue into one of logic-as-of-prelogism-as-of-conviction-as-of-
profound-supererogation-<existentially-veridical-‘attendant-intradimensional-
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> thus supposedly implying logical-processing-or-logical-implicitation—
supposedly-apriorising-in-conviction-as-to-profound-supererogation by wrongly enabling
logical-dueness to arise instead of an issue of derived unsoundness-or-ontological-bad-
faith/inauthenticity\textsuperscript{4} reference-of-thought and thus also implying as well its dismissal as
distractive-alignment-to\textsuperscript{5} reference-of-thought<of-apriorising/axiomatising/referencing>\textsuperscript{7}. In
both wrongful ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments
for
aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-
teleology\textsuperscript{10} what is produced isn’t ontologically-veridical meaningfulness-and-teleology\textsuperscript{10} but rather
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
<as-to–intruding-intridimensional’-prospectively-disontologising–preconverging/dementing apriorising-psychologism> qualified as arrogration or usurpation or co-opting’ exactly because
of the induced postlogism
/psychopathy distractive-alignment-to
reference-of-thought<of-
apriorising/axiomatising/referencing>\textsuperscript{7} out of existentially/ontologically veridical context; and
its social integration/derivation in conjugation with human temporality\textsuperscript{9}/shortness of
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation as conjugated-
postlogism\textsuperscript{8} due to relative-ontological-incompleteness –of- reference-of-thought, and
specifically in the case of positivism–procrypticism, due to disjointedness-as-of- reference-of-
thought. This equally underlies on the basis of dynamic-cumulative-aftereffect/aftereffect at the
individuation-level and registry-worldview/dimension-level of analyses the notion of
decentering’ as of \textsuperscript{14} de-mentation-
\{supererogatory–ontological–de-mentation-or-dialectical–
de-mentation—stranding-or-attributive-dialectics\}, as the idea of value-reference if wrongfully
ontologically construed as determined by the \{amplituding/formative\} wooden-language
\{imbued–averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology -as-of–nondescript/ignorable–void ‘-with-regards-to-
prospective-apriorising-implications\} as respectively non-positivism \textsuperscript{8} reference-of-thought’
or as procrypticism \textsuperscript{7} reference-of-thought’, then in effect the phenomena of non-
positivism/medievalism postlogism\textsuperscript{7} like notions-and-accusations-of-sorcery as well as
psychopathic-postlogism\(^{78}\)-and-its-social-integration as of our \(^{8}\)proercpticism–or–disjointedness-as-of-\(^{7}\)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 \(^{7}\)reference-of-thought can only arise where there is mutual appropriateness-of-\(^{8}\)reference-of-thought-as-of-confulatedness\(^{12}\) 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\(^{9}\)-of-\(^{8}\)reference-of-thought in the very first place, notwithstanding thereafter the appropriateness or inappropriateness of the \(^{1}\)logical-processing-or-logical-implicitation–supposedly-apriorising-in-conviction-as-to-profound-supererogation exercise which is then an altogether different issue of effective/ineffective logic as prelogism–as-of-conviction,-in-profound-supererogation\(^{79}\)–<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\(^{77}\)/psychopathy and conjugated-postlogism\(^{78}\)/social-psychopathy, and need to be ‘ontologically dismissed offhand’ and brought back to the fundamental issue of perversion-and-derived–persion-of-\(^{8}\)reference-of-thought–<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^{2}\) rather reflected-as-of-soundness-or-ontological-good-faith/authenticity\(^{9}\)-of-\(^{8}\)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\(^{10}\) as of the individuation-level and registry-
worldview/dimension-level of analysis, notwithstanding it developing complexification as of
dynamic-cumulative-after/effect as from the individuation-level to the registry-
worldview/dimension-level and thus with a greater opportunity for the simplistic individuation-
level childhood postlogism /psychopathy phenomenon relatively resolvable at that
individuation-level to fail resolution with the myriad of such cases at the circular-
complexification registry-worldview/dimension-level of more surreptitious adulthood
pathological postlogism /psychopathy as the maturation/indirectness/spatialisation/credulity/craftiness induces ‘lack of constraining social
universal-transparency -{transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness} with
consequent conjugated-postlogism ‘involving beyond-the-consciousness-awareness-
teleology -<in-existential-extrication-as-of-existential-unthought> dynamics further
associated with a generalised social ‘lack of constraining social universal-transparency
{transparency-of-totalising-entailing,-as-to-entailing- <amplituding/formative-
epistemicity>totalising–in-relative-ontological-completeness} reflected by the given registry-
worldview’s/dimension’s prior relative-ontological-incompleteness of reference-of-thought
thus reflecting the uninstitutionalised-threshold backdrop for the registry-
worldview’s/dimension’s threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation <as-to–‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>. In other words, social-
functioning-and-accordance—as-of–social-stake-contention-or-confliction is de-
mentatively/structurally/paradigmatically ‘ontologically compromised’ as of a registry-
worldview’s/dimension’s prior relative-ontological-incompleteness of reference-of-thought
such that what a registry-worldview/dimension institutionalisation accede to as socially-
functioning-and-accordant is limited by its given beyond-the-consciousness-awareness-
teleology^{100} \langle \text{in-existential-extrication-as-of-existential-unthought} \rangle^{6} \text{ with the implication that} \text{'lack of constraining social}^{104} \text{universal-transparency}^{105}\langle \text{transparency-of-totalising-entailing, as-to-entailing-} \langle \text{amplituding/formative-epistemicity} \rangle \text{totalising-in-relative-ontological-completeness} \rangle \text{ at this uninstitutionalised-threshold}^{103} \text{ allows for denaturing}^{14}, \text{ which is rather subpar to the notional~conflatedness /constitutedness -to-conflatedness}^{2} \text{ required for ontological-normalcy/postconvergence as 'preempting epistemic-decadence', as <amplituding/formative> wooden-language-\text{(imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing \langle narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology \rangle failing intemporal-preservation-entropy-or-contiguity—or—ontological-preservation to be construed as socially-functional-and-accordant}^{15}, \text{ with the possibility for such epistemic-decadence being superseded arising only as of the prospective registry-worldview/dimension institutionalisation prospective relative-ontological-completeness}^{89}\langle \text{reference-of-thought} \text{ driven by the 'non-constraining and abstract organic mental-disposition as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality'} \text{ in rearticulating such a prospective institutionalisation ‘constraining social}^{104} \text{universal-transparency}^{105}\langle \text{transparency-of-totalising-entailing, as-to-entailing-} \langle \text{amplituding/formative-epistemicity} \rangle \text{totalising-in-relative-ontological-completeness} \rangle^{84} \text{reference-of-thought—categorical-imperatives/axioms/registry-teleology}^{100}, \text{for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation taking cognisance of the prior registry-worldview’s/dimension’s relative-ontological-incompleteness}^{90}\langle \text{reference-of-thought; wherein notional~conflatedness /constitutedness -to-conflatedness}^{3} \text{ reflects their institutionalisation and denaturing}^{15} \text{ reflects their uninstitutionalised-threshold}^{103}. \text{ Hence in the bigger picture explaining why the} \langle \text{cumulating/recomposuring}-\text{successive registry-}
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-existentialising/contextualising/textualising-contiguity)—conflatedness as articulated above over denaturing, and explaining why apriorising/axiomatising/referencing-(of-existentialising/contextualising/textualising-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 secondnatured/institutionalised at the backend in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process as of our positivism—procrypticism. Notional—to-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-positivism/medievalism and prospectively for notional—deprocrypticism from our positivism—procrypticism that are of ontology/virtue equivalence as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and—apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality; and not the
level and registry-worldview/dimension-level of analysis as of metaphysics-of-absence
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 ~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-existential-reality_ as of the possibilities of easily 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} myriad retrospective and prospective social contexts of analysis, and so more critically rather than an obscured/muddled/obfuscated and difficult critiquing grounded on ‘assessing the veracity/ontological-pertinence of the de-mentative/structural/paradigmatic universal implications arrived-at of the social construction supposedly coherent ontological-commitment\textsuperscript{4}<&implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality> rather on the basis of any such specific epiphenomenon–(in-the-overall-ecstatic-existence-supervening-conflatedness)/incidental occurring as of its relatively poorly objectifiable-as-desubjectifiable/subjectified incidental social context for analysis. Consider similarly that an epiphenomenal/incidental occurrence of an-apple-hitting-Newton-on-the-head-while-he-sat-under-a-tree thus inspiring/providing-insight-for his laws of motion supposedly coherent ontological-commitment\textsuperscript{6}<&implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality> for explaining mechanical phenomena. Certainly, the inherently more expansive, \textsuperscript{104}universal, decisive, objective and easy basis for critiquing its theorising-conceptualising-operationalising narratives ‘in order to assess the veracity/ontological-pertinence of the de-mentative/structural/paradigmatic universal implications arrived-at of his laws of motion supposedly coherent ontological-commitment\textsuperscript{4}<&implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality> is the possibilities of easily transcendentally-enabling-level-of–ontological-good-faith-or-authenticity\textsuperscript{9}/objectification/desubjectification-as-objectification as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism\textsuperscript{101} 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 self-referencing-syncretising-as-of-perceived—social-stake-contention-or-confliction nature of many a natural sciences amplituding/formative-epistemicity totalising—devolved—purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality with their disposition for replication and other experiments and observations analyses as hardly any scientist will go on if it is problematic to objectively ascertain the contextual reality of an-apple-hitting-Newton-on-the-head-while-he-sat-under-a-tree to contend that Newton’s laws of motion supposedly coherent ontological-commitment 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 implied—self-assuredness-of-ontological-good-faith/authenticity postconverging—de-mentating/structuring/paradigming as-being-as-of-existential-reality being wholly construed
reverberation or existence-potency\textsuperscript{13}—sublimating–nascence,—disclosed-from-prospective-epistemic-digression; thus enabling human limited-mentation-capacity-deepening\textsuperscript{17} 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\textsuperscript{84},-for-aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology\textsuperscript{100}, relative to the construal/conceptualisation from the middle of the last century in the biological domain as of its specific ununinstitutionalised-threshold\textsuperscript{03} then over which the DNA-based genetics reference-of-thought– categorical-imperatives/axioms registry-teleology\textsuperscript{84},-for-aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology\textsuperscript{100} was developed which induced an altogether new dramatically different but ontologically-veridical imagery/picture of the nature of biology at that uninstitutionalised-threshold\textsuperscript{03} that then became a new specific institutionalisation reference-of-thought– categorical-imperatives/axioms registry-teleology\textsuperscript{84},-for-aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology\textsuperscript{100} thereafter amenable to elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existentialising/contextualising/textualising-contiguity\textsuperscript{100} such that the prior non DNA-based construal/conceptualisation (as of reference-of-thought– categorical-imperatives/axioms registry-teleology\textsuperscript{84},-for-aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology\textsuperscript{100}) 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–
existentialising/contextualising/textualising-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—existentialising/contextualising/textualising-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—existentialising/contextualising/textualising-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-teleology, -for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology.
over our positivism–procrypticism reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology of our ‘lived social’ uninstitutionalised-threshold with respect to psychopathy and social psychopathy and procrypticism in general is a wholly new dramatically different depth of understanding, and from our present inclination of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
temporal-to-intemporal mental-dispositions but this time around doing the same thing as occurred with the prior institutionalisation of 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 of reference-of-thought–categorical-imperatives/axioms/registry-teleology (with the difference as of a ‘relatively lower sensibility’ arising just because of the new registry-worldview/dimension prospective relative-ontological-completeness of reference-of-thought limiting/constraining on the possibilities of vices-and-impediments); implying an underlying ontological-contiguity of the reality of human temporal-to-intemporal mental-dispositions across all the registry-worldviews/dimensions. Thus while ‘ontologically superseding the prior beyond-the-consciousness-awareness-teleology 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-secondnaturing 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⟨in-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⟩ inducing anew the new reference-of-thought owns threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation 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\textsuperscript{100} distortedness of the new \textsuperscript{4} \textsuperscript{amplituding/formative–epistemicity} totalising/circumscribing/delineating \textsuperscript{8} reference-of-thought—devolving-as-of-instantiative-context—meaningfulness-and-teleology\textsuperscript{100} in the social extended-informality (susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology ) ultimately extending to the extended-informality (susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology ) spheres of formal constructs distorting formal construal of meaningfulness-and-teleology\textsuperscript{100}, and so to a point of equilibrium of the new registry-worldview/dimension between its institutionalised \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} and its uninstitutionalised-threshold\textsuperscript{103}'s threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation —as-to—'attendant-intradimensional’—prospectively—disontologising—preconverging/dementing —apriorising-psychologism>. The operant and technical conceptualisation basis of this phenomenon has to do with the inherent nature of pure-ontology apriorising/axiomatising/referencing—(of—existentialising/contextualising/textualising—contiguity )—conflatedness\textsuperscript{12} for ontologically-veridical meaningfulness-and-teleology\textsuperscript{100} and ‘human notional—firstnatures—temporal-to-intemporal-dispositions—so-construed-as—from-perspective—ontological-normalcy/postconvergence> condition’ of reception/distortion across the cumulating/recomposuring—successive registry-worldviews/dimensions involving denaturing\textsuperscript{15} where there is ‘lack of constraining social universal-transparency’ (transparency-of-totalising-entailing, as-to-entailing—amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness ). The establishment or rather coming into being of a prospective registry-worldview/dimension institutionalisation reference-of-thought can thus be construed as of pure-ontology apriorising/axiomatising/referencing—(of—existentialising/contextualising/textualising—
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/supererogatory-de-mentativity ontological-primemovers-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-existentialising/contextualising/textualising-contiguity) conflatedness for prospective relative-ontological-completeness-of-reference-of-thought meaningfulness-and-teleology. But then in due course and at the uninstitutionalised-threshold of this prospective institutionalisation reference-of-thought, its organic-knowledge (as driven by intemporal-disposition ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) wanes as the reality of human notional-firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-
perspective–ontological-normalcy/postconvergence> nature sets in as it is related to at the uninstitutionalised-threshold by the registry-worldview’s/dimension’s least common denominator as <amplituding/formative> wooden-language-{imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing — narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology } for social-functioning-and-accordance—as-of-social-stake-contention-or-confliction (in a social dynamics at the given uninstitutionalised-threshold that is a drawback-to/undermines prospective-knowledge-and-institutional deferential-formalisation-transference as of prospective relative-ontological-completeness—of—reference-of-thought intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity ontological-primemovers-totalitative-framework , and is rather oriented to sovereign extrication over knowledge-reification at this uninstitutionalised-threshold as of social-aggregation-enabling), as of its bare constraining mechanical-knowledge since reference-of-thought—categorical-imperatives/axioms/registry-teleology are only ‘mechanistically’ constraining, lacking the organic-spirit or ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality. Anecdotally, we know as of our uninstitutionalised-threshold that in effect the technical constraints of the law tend to supersede the spirit of the law as it is naïve to think that a ‘sense of rightness’ is all that matters before the law, and this extends to human meaningful and organisational principles in general. Such that temporal-dispositions fulfilment of such ‘mechanistic’ effectiveness as mechanical-knowledge ‘without the non-constraining and abstract organic mental-disposition as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality of the emanant-kind that-had-driven the reference-of-thought construal in the first place’ distort in due course
uninstitutionalised-threshold. This is achieved by a perpetuating metaphysics-of-absence that factors in human notional–firstnatures—temporal-to-intemporal-dispositions that constitutes-as-from-perspective–ontological-normalcy/postconvergence nature. Insightfully, a storied-construct/ontologically-valid-narration technique apprehending the notional–firstnatures—temporal-to-intemporal-dispositions can be construed, wherein the instigating temporal postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining


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–
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
intradimensional–apriorising/axiomatising/referencing’-induced-disontologising’-of-the–
‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant–
contiguity) conflatedness of meaningfulness-and-teleology exactly by transcending/superseding

positivism and deprocrypticism), is that meaningfulness-and-teleology can then still be upheld on the basis of the same uninstitutionalised-threshold/uninstitutionalised apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights rather than the more ontologically-veridical implication of prospective registry-worldview/dimension institutionalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights enabling utter psychical-and-institutional apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)—confiatedness. Explicating thus the de-mentative/structural/paradigmatic implication of the non-positivistic or our positivism–procrypticism perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-innonconviction/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–existentialising/contextualising/textualising-contiguity)—confiatedness of meaningfulness-and-teleology, and not wrongfully setting-aside/glossing-over/ignoring with the idea that meaningfulness-and-teleology is still to be construed as of non-positivism/medievalism or positivism–procrypticism; as the grander human living as of the species ‘existential tale’ is in construing that the respective prospective institutionalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments-for-operant-or-incidenting-predicative-insights when availed by contemplation as based-institutionalisation, universalisation, positivism and notional–deprocrypticism implies transcending/superseding the respective uninstitutionalised-threshold apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments-for-operant-or-

The statements articulated priorly (before the square brackets texts digression) speak of the reality of ‘human temporal uninstitutionalised-threshold mental-disposition’ even in our own positivism reference-of-thought registry-worldview. It is fair to say the statement made before, “Z … will look down on B, C, D, E and F mental-dispositions perversion-and-derived-perversion-of-reference-of-thought\(^{12}\) as-preconvergingly apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation as allowing for the endemisation/enculturation of the denaturing\(^{15}\) of additionality and the implications thereof of subsequent denaturing\(^{15}\) in circularity/recurrence/repetition/repeatability” is circumstantially relevant even in our positivistic registry-worldview wherein ‘lack of constraining social universal-transparency\(^{10}\) —\{transparency-of-totalising-entailing-as-to-entailing\} <amplituding/formative-
induces a ‘human temporal uninstitutionalised-threshold’ temporality\textsuperscript{3} or shortness of register of meaningfulness-and-teleology\textsuperscript{10} drive. The Milgram experiments, a demonstration par excellence of the human condition at uninstitutionalised-threshold\textsuperscript{3} with respect to perceived-sociostake-contention-or-confliction constraints as of human limited-mentation-capacity-deepening\textsuperscript{3}, 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\textsuperscript{16} (just as with all previous transcendence-and-sublimity/sublimation/supererogatory de-mentativity of ‘intemporal ontological-faith-notion-or-ontological-fideism–imbued-undertetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity\textsuperscript{7}—of-the-human-institutionalisation-process\textsuperscript{3} as of difference-conflatedness –as-to-totalitative-reification\textsuperscript{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’, 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 <cumulating/recomposuring>-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/supernumerary—de-mentativity. Such metaphysics-of-absence-{implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>} considerations are critically relevant in fully appreciating the
articulation herein by this author of such notions (that rather speak of uninstitutionalised-threshold implications with respect to ‘a social pretence of scientific conceptualising as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’), like deferential-formalisation-transference, ordered-construct, percolation-channelling-in-deferential-formalisation-transference> and transversality-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-existental-unthought. This points to an altogether different social relation
with the notion of scientific practice construed as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity, by such intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality mental-disposition that conceive of positivistic meaningfulness-and-teleology in the uninstitutionalised-threshold social-setup of non-positivism/medievalism where they were institutionally-outlying. As exemplarily implied with the Encyclopédistes led by Diderot, such construal is grounded on a more basic and potent construct of ontological-prime movers-totalitative-framework and actually reveals in many ways the reality of a natural Foucauldian power relations which it turns out is actually in the medium to long term a social-granting-of-power-exercise with respect to the virtue of true knowledge, as of the social percolation-channelling-in-deferential-formalisation-transference possibilities enabling promising ideas, however institutionally-outlying or institutionally-central, to take hold in society depending on their relative intrinsic-reality/ontological-veridicality transcendental-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 seconndnaturizing 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 ⟨amplituding/formative⟩ meaninglessness-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 meaninglessness-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‐meaninglessness-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 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 wooden-language-imbued—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 transcendentalenabling/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 transcendentalenabling/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 aetiology/ontological-escalation), and not ‘human temporal
<amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-
‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>\) mental-
dispositions and projections’. Hence the construal of knowledge construct in such domains that
are spurious and blurry as with respect to postlogism /psychopathy social implications should
as of precedence be about articulating the illuminating insight that ultimately allows for the
attainment of their own deferential-formalisation-transference based on ‘social consensus as of
relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity by human intemporal mental-dispositions
and projections’, and undermining a social relations with regards to knowledge and virtue that
is based on ‘social consensus as of social-aggregation-enabling by human temporal
<amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-
‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>\) mental-
dispositions and projections’, and so in order to release the inherent virtue imbued in true
knowledge. The afore elucidations are mainly to point out that it is naïve to construe the
analysis of postlogism /phenomenon including psychopathy on the assumption of an overall
‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ of the social
as of the present as metaphysics-of-presence-{implicit—nondescript/ignorable—void ’-as-to-
presencing—absolutising-identitive-constitutedness } instead of assuming a ‘human temporal
uninstitutionalised-threshold mental-disposition’ of the social by prospective metaphysics-of-absence-⟨implicated-epistemic-veracity-of- nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩⟩, since the construal of our postlogism as of psychopathy and social psychopathy is necessarily, from ontological-normalcy/postconvergence epistemic-or-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-⟨implicated-epistemic-veracity-of- nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩⟩ we can appreciate this logic with respect to notions-and-accusations-of-sorcery as intuitively we’ll be hard-pressed to recognise that the non-positivism/medievalism social-construct mental-disposition is one of human registry-worldview’s/dimension’s institutionalisation of an intemporality-drive whereas in fact it is one of human uninstitutionalised-threshold of temporalities-drives such that it is endemised/enculturated in various temporality/shortness shades (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) as of ontological-normalcy/postconvergence from a prospective positivism registry-worldview’s/dimension’s 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–de-mentating/structuring/paradigming and not intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming as when it fails to appreciate the virtuous implications of aetiologisation/ontological-escalation (metaphorically-as-of-a-million-and-one-instances-and-locales) as providing the possibility for prospective institutionalisation as de-mentatively/structurally/paradigmatically superseding the positivism–procrypticism registry-worldview/dimension vices-and-impediments! It is thus important to grasp that the notion of virtue as of our temporal-to-intemporal mental-dispositions is more than just about the notion of being at the backend in reflecting holographically-conjugatively-and-transfusively-the ontological-contiguity—of-the-human-institutionalisation-process of institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism}, but rather the intemporal 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-secondnatures-construct across all institutional-cumulation/institutional-recomposure-as-to-

‘least-and-derived-temporal-operating-modalities-of-the’ reference-of-thought-as-of-

incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation-

inducing-the-uninstitutionalised-threshold and ‘maximal-as-intemporal-operating-modality-of’ reference-of-thought-as-of-

maximalising-recomposuring-for-relative-ontological-

completeness —unenframed-conceptualisation-as-inducing-the-prospective-

institutionalisation’. Virtue is essentially about the intemporality\(^5\)-drive as maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation for intemporal-preservation-entropy-or-contiguity—or–ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening by a re-equilibrating metaphysics-of-absence—implicit-epistemic-veracity-of-

nonpresencing—postdication with reference-of-thought–categorical-imperatives/axioms/registry-teleology subservient to that purpose, and not about the temporalities-drives as ‘mere adherence as intradimensionally deterministic by form’ to reference-of-thought–categorical-imperatives/axioms/registry-teleology as these are failing/not-upholding—as-of-apriorising/axiomatising/referencing–intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening by a re-equilibrating metaphysics-of-absence—implicit-epistemic-veracity-of-
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 reference-of-thought, by ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting its mental-disposition will be to unleash its maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation intemporality-drive to supersede the non-positivistic reference-of-thought–categorical-imperatives/axioms/registry-teleology that the evil forest brings bad omen substituting it with the positivistic one that the root or leaf in the forest brings about cure by walking over the supposed ‘evil forest’, and more than just the circumstantial situation will equally appreciate that positivistic thinking over animistic or medieval thinking will go a long way in improving the community’s existence. It is interesting to grasp the difference in the dereifying and reifying construal of existentialising/contextualising/textualising-contiguity here between the non-positivists mindsets and the positivist mindset as of underlying relative-ontological-incompleteness and relative-ontological-completeness reference-of-thought and respectively as of their divergent non-positivists dereification perspective and positivist reification perspective; as seeing the positivist stranger walking into the supposed ‘evil forest’ will be the confirmation for members of the non-positivist social-setup of its viciousness-or-supernaturalness-or-evil-disposition. It can be noted here that seeing the positivist walking into the evil forest will be branded as proof/evidence by the non-positivists of its viciousness-or-supernaturalness-or-evil-disposition
going by their supernatural conception of existentialising/contextualising/textualising-contiguity
in-reification/dereification as of their prior relative-ontological-incompleteness of reference-of-thought, contrasted with the positivist naturalist conception of existentialising/contextualising/textualising-contiguity in-elucidation-or-reification as-seeking-a-cure as of its prospective relative-ontological-completeness of reference-of-thought; and possibly ensuing into a country of the blind scenario. This insight equally highlights the evasiveness of ‘what is meant by proof/evidence’ even in our positivism–procrysticism 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 existentialising/contextualising/textualising-contiguity reification as of singularisation-as-to-the-nondisjointedness/entailment-of-prospective nonpresencing projected epistemic-immanence/veridical-epistemic-determinism; just as postmodern-thought notional-contiguity/epistemic-contiguity profound-supererogation-of-mentally-aestheticised-postconverging/dialectical-thinking in decentering the ‘modern-take thinking’ reveals the underlying bias of the latter meaningfulness-and-teleology as reflected particularly more vividly in gender, race, class, etc. Interestingly, this paradox is very much typical of all transcendental situations and explains the universal ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ contorted gesturing associated with transcendental thresholds. As we can garner in this case that the positivist constrained to existence rather in such a country-of-the-blind scenario cannot simply be deferential to living and Being as of the non-positivist social-setup value reference while very much aware of the de-mentative/structural/paradigmatic virtue implications as of prospective positivism prospective relative-ontological-completeness of reference-of-thought, and thus will
‘contortively’ hold on to the reasoning-through/messianic-reasoning possibility of positivistic value references over non-positivistic value reference, even as the latter is always in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag31; 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/asceticism1 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’102 of the prior relative-ontological-incompleteness39 of reference-of-thought and the contorted prospective relative-ontological-completeness88 of reference-of-thought from their respective existentialism intelligibility stances. This contortion as of prospective relative-ontological-completeness88 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/asceticism1 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-incompleteness39 of reference-of-thought ever always fails to accompany prospective state of prospective relative-ontological-completeness88 of reference-of-thought but for the induced crossgenerational transcendental metaphoricity57 possibility, and the contortion is more of a token as of the metaphoricity17 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 metaphoricity17 that is
‘beyond the prior relative-ontological-incompleteness\(^{89}\) of-\(^{84}\) reference-of-thought full \(^{5}\) meaningfulness-and-teleology\(^{10}\) implications contemplation’. The contortion implies that there is ‘nothing any more important than upholding the metaphoricity\(^{57}\) possibility for prospective relative-ontological-completeness\(^{88}\) of-\(^{84}\) reference-of-thought’; as transcendental instigation can’t be of ordinary inclination at one moment and at another moment of transcendental inclination, as this will only ‘teleologically-degrade and devalue’ the implied prospective relative-ontological-completeness\(^{88}\) of-\(^{84}\) reference-of-thought transcendence-and-sublimity/sublimation/supererogatory\(^{4}\) de-mentativity into the ordinariness of prior relative-ontological-incompleteness\(^{89}\) of-\(^{84}\) reference-of-thought thus psychoanalytically/ exegetically/ symbiologically existentially undercutting the token contortion existential reference for prospective relative-ontological-completeness\(^{88}\) of-\(^{84}\) reference-of-thought transcendence-and-sublimity/sublimation/supererogatory\(^{4}\) 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\(^{4}\) as of contortive metaphoricity\(^{57}\) gesturing for prospective relative-ontological-completeness\(^{88}\) of-\(^{84}\) reference-of-thought as of nonextricatory-existential-preempting-of-existential-unthought; and has historically acted as a sort of internal cultural diffusion disposition. Such a prospective ontological conception of asceticism rather as of reasoning-through/messianic-reasoning asceticism\(^{4}\), different from asceticism\(^{1}\) as reasoning-from-results/afterthought or institutional asceticism\(^{1}\), should basically be understood as of the general notion that all human \(^{5}\) meaningfulness-and-teleology\(^{10}\) are naturally ‘correlate-aesthetic-constructs as of the various reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation in successive prior relative-ontological-incompleteness\(^{89}\) -towards-ontological-completenesss-of-deprocrypticism’ as of their specific reflection of the-very-same-immanent-
The fundamental ontological dearth of identitive-constitutedness13-as-'epistemic-totality'16-'dereification'17-in-dissingularisation—<as-to-the-
disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness > -as-
flawed-epistemic-determinism as of dissingularisation—<as-to-the-
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 56 meaningfulness-and-teleology100 with ‘no-
tracing-and-as-it-neuterises’-the-dynamics-of-temporal-to-intemporal-ontological-
performance73—<including-virtue-as-ontology> thus failing to reflect existential
wholeness/nested-congruence of meaningfulness-and-teleology100 and undermining
existentialising/contextualising/textualising-contiguity9 knowledge-reification8’ 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-incompleteness96 construed as uninstitutionalised-
threshold103, 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-teleology100 is necessarily as of ‘identitive
<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging-
or-dialectical-thinking20—apriorising-psychologism’ even at its uninstitutionalised-threshold103
where it is effectively preconverging-or-dementing10—apriorising-psychologism as its

prospective-apriorising-implications>\) mental-disposition to prospective opened-construct-of-
meaningfulness-and-teleology100.

<amplituding/formative—epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology, the ‘candid existential expressiveness’ that ‘integrates superstition as-thinking’ as of its uninstitutionalised-threshold, much like as from futural Being-development/ontological-framework-expansion—as—to—depth—of—ontologising-development—as—infrastructure—of—meaningfulness-and-teleology as of prospective notional—deprocrypticism perspective we can imagine the ‘candid existential expressiveness’ in our positivism—procrypticism that ‘integrates procrypticism—or-disjointedness—as—of—reference-of-thought as-thinking’ as of its uninstitutionalised-threshold; and in both cases the ‘trace/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’
of ontological wholeness/nested-congruence’ as of existentialising/contextualising/textualising-contiguity knowledge-reification breaks down at the uninstitutionalised-threshold thus assuming a nondescript/ignorable—void (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing—narratives) identitive-constitutedness—as—‘epistemic-totality’—dereification—in-dissingularisation—as-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > as-flawed-epistemic-determinism representation of the breakdown and going on in both cases to ‘overlook effectively as—if-thinking respectively’ the ontologically-veridical reality of ‘preconverging-or—dementing—apriorising-psychologism superstition’ and ‘preconverging—or—
veridical-epistemic-determinism as of notional–deprocrypticism, with such singularisation
and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic
askesis-or-acumen as of reasoning-through/messianic-reasoning’, as establishing in the very
first place the prospective relative-ontological-completeness reproducibility—
mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation for reference-
of-thought apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument, and
so prior to assumed meaningfulness-and-teleology aposteriorising/logicising/deriving/intelligising/measuring. Hence such a notion cannot be
construed on the basis of ordinarily assumed meaningfulness-and-teleology aposteriorising/logicising/deriving/intelligising/measuring which doesn’t put into question its
apriorising/axiomatising/referencing/intelligibility/setup/measuring instrument as it is rather
submerged/drowned into it by mental-disposition reflex; but rather as implied as of reasoning-
through/messianic-reasoning, such a hermeneutic/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/intelligibility/setup/measuring instrument ‘as non-
positivism reasoning susceptible to superstition and medieval-scholasticism-like
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation
\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising~in-relative-ontological-completeness}
\rangle
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-
syncretising/circularity conception of \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} 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{56}meaningfulness-and-teleology\textsuperscript{100} as of prospective deprocrypticism—or—preempting—disjointedness-as-of—\textsuperscript{84}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\textsuperscript{106}’. It should be noted that the way the construction of knowledge works at \textsuperscript{84}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 \textsuperscript{84}reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} aposteriorising/logicising/deriving/intelligising/measuring. In this regard, we can construe that even the \texttt{\textless\textit{amplituding/formative}\textgreater\textit{wooden-language}} (imbued—averaging-of-thought—\texttt{\textless\textit{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology}} as-of—‘nondescript/ignorable–void ’—with-regards-to-prospective-apriorising-implications\texttt{\textgreater}) 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 \textsuperscript{84}reference-of-thought 
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for \textsuperscript{56}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 aposteriorising/logicising/deriving/intelligising/measuring is
the route for ontologically-veridical human knowledge transformation and emancipation in futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology—as of prospective notional—deprocrypticism is very much alien to our positivism—procrypticism cloistered-consciousness. In both instances the notion of prospective metaphoricity is one that necessarily faces the fact that the human mind is ever always entrapped in an existentially-invested ‘epistemic-totality’/ reference-of-thought/epistemic-totalising—self-referencing-syncretising/circularity conception of meaningfulness-and-teleology which effective dislodgment/displacement/decentering is as of a crossgenerational instigation, but then wouldn’t happen just by accident and thus has to be instigated for prospective relative-ontological-completeness! In fact such an insight can be extended across ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity—of-the-human-institutionalisation-process as of difference-conflatedness—as-to-totalitative-reification—in-singularisation—as-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
naivety. We can appreciate that the psychoanalytic-unshackling of all prior registry-worldviews/dimensions of 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 deprocripticism. 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 <--as-to-perspective–ontological-normaley/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’> 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-to-perspective–ontological-normaley/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’> as of ontological-primemovers-totalitative-framework. But then the human reality across all registry-worldviews/dimensions, isn’t inherently ‘of immediate intellectual responsiveness’ to the notion of its uninstitutionalised-threshold and the corresponding superseding of this as of prospective
institutionalisation; as even the disposition to assume an intellectually enlightening mental-disposition is existentially-invested and not necessarily a given. We can appreciate from our positivistic perspective the ‘obvious reality’ of the fact that superstitious beliefs are bogus, but then paradoxically from the beginning of times superstitious beliefs had pervaded all the echelons of human societies whether as of true belief or opportunistically, and have only been increasingly undermined with the advent of positivistic reasoning at the beginning of modern times about 500 years ago. This has to do with the ‘existentially invested nature as of assumed reproducibility—mathesis/motif/thrownness-disposition,—as—reproduci-bility-of-aestheticisation’ of human \(<\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating}\) meaningfulness-and-teleology\(^{10}\)/ 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\(^{19}\)—apriorising-psychologism uninstitutionalised-threshold\(^{19}\) which it tends to represent as nondescript/ignorable–void \(^{1}\) (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing\(^{12}\)-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\(^{8}\) of-reference-of-thought. Human supererogatory–de-mentative constraint is fundamentally associated with poor\(^{104}\) universal-transparency\(^{45}\) \(<\text{amplituding/formative–epistemicity}>\text{totalising—in-relative-ontological-completeness}\) with respect to social-stake-contention-or-confliction at uninstitutionalised-threshold\(^{103}\). This then fails to induce the necessary existential assurance for prospective
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity and on that token fails to tip the balance over the ‘social obfuscation dynamic effect’ of <amplituding/formative> wooden-language-{imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology } as of the prior institutionalisation’s 84 reference-of-thought—categorical-imperatives/axioms/registry-teleology 100 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 89, for resolving a given registry-worldview/dimension vices-and-impediments 106; 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-omentum-dynamics or natural-psychological-dynamics’ that emphasises the ‘Lacanian subject’ growth as of 14 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 89 and relative-ontological-completeness 88 reference-of-thought 4<amplituding/formative—epistemicity>causality—as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity 71, and thus making the given presence 2163
with-immediacy-for-relative-ontological-completeness\textsuperscript{19} -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{(0)} universal existential import’ for the sake of ‘temporal narrow-and-specific existentially-invested advantage/interest with little concern about emancipatory \textsuperscript{(1)} universal ‘meaningfulness-and-teleology\textsuperscript{(100)}’, and so as the very contrary disposition to reasoning-through/messianic-reasoning contortion. Decontortion as of human $<$amplituding/formative–epistemicity$>$totalising–self-referencing-
synerctising/circularity/interiorising/akrasiatic-drag $^\ddagger$ $^\ddagger$ incrementalism-in-relative-ontological-
incompleteness\textsuperscript{(0)}—enframed-conceptualisation is rather counter to ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality disposition by its
deterministic hanging onto prior relative-ontological-incompleteness –of- reference-of-
thought reasoning-from-results/afterthought while ignoring/overlooking the ontological-veracity implications of the trace/ontological-aesthetic-tracing$<$perspective–ontological-
normalcy/postconvergence-reflected–epistemicity-relativism$>$ of reifying existencialising/contextualising/textualising-contiguity\textsuperscript{(79)}, and thus adopting a dereification\textsuperscript{(77)} posture as enabled by ‘lack of constraining social \textsuperscript{(10)} universal-transparency $\langle$transparency-of-
totalising-entailing,-as-to-entailing-$<$amplituding/formative–epistemicity$>$totalising–in-
relative-ontological-completeness $\rangle$’. Such a human disposition to decontortion at
uninstitutionalised-threshold\textsuperscript{(03)} arise on the naïve basis that human temporal willing/volition
can effectively supersede the ontological integrity/veracity of \textsuperscript{(5)} meaningfulness-and-
teleology\textsuperscript{(100)} as it reflects existence’s coherence/contiguity as of singularisation-$<$as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing$>$ projected epistemic-
immanence/veridical-epistemic-determinism. But then such a decontortoning disposition as
can be manifested by a falsely striving to elevate the temporal frame of our 60–100 years of
dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > -as-flawed-epistemic-determinism as of dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemic-determinism also has implications with the ontological-performance-including-virtue-as-ontology as of the effective productivity potential of human knowledge construction. In this regard, it is herein contended that the historically recurrent critique of naïve formalisation particularly in many a field of study that uncritically strive to adhere to a ‘supposedly pre-given science methodology and epistemology naively construed as of inherent transcendental signifier’ such as in the analytic tradition of philosophy, naïve scientific psychology as of facetious methodologies as well as many a natural science domain, that purport to conceptualise complex social meaningfulness-and-teleology in naïve naturalistic methodology terms, all arise because of a flawed predisposition to identitive-constitutedness-as-‘epistemic-totality’-dereification-in-dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > -as-flawed-epistemic-determinism implied as of dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemic-determinism that in many ways ignores/overlooks existentialising/contextualising/textualising-contiguity knowledge-reification as of singularisation-as-to-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-to-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—existentialising/contextualising/textualising-contiguity\textsuperscript{10} without the constraint of existentialising/contextualising/textualising-contiguity\textsuperscript{10} knowledge-reification\textsuperscript{10} as of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation \textless as-to-perspective—ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'> as its very own transcendental signifier which ultimately manifestly-as-inherently enables transcendence-and-sUBLIMITY/sublimation/supererogatory—de-mentativity as the very essence of knowledge. This has led in many ways to a dissonance between their knowledge productivity implications and existential reality wherein for instance psychological and psychiatric science seems to imply that all along its practice human psychological illnesses have multiplied many times over as of ever transforming and expanding formalisation credo, while the analytical tradition of philosophy by the avowals of its internal critics has been involved in a recurrent second-guessing exercise as of its visceral inclination for ‘abstracting reality by formalisation outside of social reality’ wrongly mimicking a natural science tradition whose domain-of-study ecstatically allows for such an attitude/mental-disposition/care–and–episteme\textsuperscript{5}. 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—existentialising/contextualising/textualising-contiguity\textsuperscript{10}. Such that beyond its abstracting exercise, as when it returns in striving to supposedly elucidate social and other existential phenomenality, it is lost to it that social and other existential phenomenality is already precedingly/supersedingly as of ‘ecstatic totalising-entailing/nested-congruence’, with the consequence that it naively construes of reification\textsuperscript{10} as simply projecting ‘the supposedly reifying atomising/taking-to-pieces formalisation analysis’ on the social and other existential phenomenality. Hence it ends up abstractly pulling-apart the ‘ecstatic totalising-
entailing/nested-congruence’ of existential phenomenality and thus misrepresenting, denaturing and producing relatively ontologically-flawed meaningfulness-and-teleology.

Such articulations tend out to be merely implied decontextualised/abstracted constructs with poor appreciation and construal of their conceptualisations as of underlying relative-ontological-incompleteness and producing relatively ontologically-flawed meaningfulness-and-teleology.

Such articulations tend out to be merely implied decontextualised/abstracted constructs with poor appreciation and construal of their conceptualisations as of underlying relative-ontological-incompleteness and producing relatively ontologically-flawed meaningfulness-and-teleology.

(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 existentialising/contextualising/textualising-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—existentialising/contextualising/textualising-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—existentialising/contextualising/textualising-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\textsuperscript{13} - as-'epistemic-totality\textsuperscript{13}'-dereification\textsuperscript{17} - in-dissingularisation\textsuperscript{<as-to-the>}-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > -as-flawed-epistemic-determinism <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\textsuperscript{12} - 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 posture that is as of ecstatic-totalising-entailing/nested-congruence as with the latter. Such a conclusion can be extended to other analytic tradition concepts assuming rather an atomising/taking-to-pieces formalisation orientation like the broader notion of language games when rather analysed as of a denotative/connotative apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)—constitutedness\textsuperscript{1} nature outside existentialising/contextualising/textualising-contiguity\textsuperscript{9} 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{71} ontological-performance –<including-virtue-as-ontology>’ as of its reifying apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)—conflectedness connotative nature reflecting the ontological-veracity/ontological-performance –<including-virtue-as-ontology> of human-subpotency epistemic-or-notional–projective-perspective \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{10} 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\textsuperscript{(9)}~/postconverging–de-mentating/structuring/paradigming\textsuperscript{(7)}~as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction exposing it to existence-potency\textsuperscript{(1)}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-notional–projective-perspective of ontological-primemovers-totalitative-framework as of prospective relative-ontological-completeness\textsuperscript{8} \textsuperscript{,} as-to-projective-totalitative–implications-of-ontological-normalcy/postconvergence/referentialism and this ‘ontologically-hegemonising-narrative\textsuperscript{7}’ orientation is theoretically, conceptually and operantly ontologically efficacious inherently by its ecstatic-totalising-entailing/nested-congruence as it reflects totalisingly-entailing the ‘notional–firstnaturedness—temporal-to-intemporal-dispositions–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{<in-including-virtue-as-ontology>}} ontological-performance \textsuperscript{<-including-virtue-as-ontology>-including-virtue-as-ontology of narratives’ as of the social epistemic-totality\textsuperscript{(6)} of ‘meaningfulness-and-

\textsuperscript{8}

\textsuperscript{9}

\textsuperscript{7}

\textsuperscript{6}

\textsuperscript{5}
absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemic-determinism
’supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-conceptualisation with regards to human limited-mentation-capacity-deepening as prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposing’ which speaks of the recurrent edging towards completion of ontological-performance—<including-virtue-as-ontology> of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness as of successive reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation), whereas the apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-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-reflected in 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-
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

\[<\text{amplituding/formative–epistemicity}>\text{causality}–\text{as-to-projective-totalitative–implications-of–prospective–nonpresencing,–for-explicating-ontological-contiguity}\]. 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—existentialising/contextualising/textualising-contiguity\(^{1}\)) geared towards identitive-constitutedness\(^{1}\)–as–‘epistemic-totality’\(^{16}\)–dereification\(^{17}\)–in-dissingularisation–as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > as-flawed-epistemic-determinism\(^{4}\), which by the token of working by atomising/taking-to-pieces formalisation on specific aspects or specific interpretation as of formalisation construct ignores/overlooks ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as the veridical supposedly coherent ontological-commitment\(^{7}\)<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–dementating/structuring/paradigming –as-being-as-of-existential-reality> in want of existentialising/contextualising/textualising-contiguity knowledge-reification\(^{57}\) for knowledge as ontologically-veridical \(^5\) meaningfulness-and-teleology\(^{10}\), as can be validated and falsified by ontological-primemovers-totalitative-framework\(^{13}\) <amplituding/formative–epistemicity>–causality–as-to-projective-totalitative–implications-of-prospective–nonpresencing,–for-explicating-ontological-contiguity\(^1\). 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 \(<\text{implied—self-assuredness-of-ontological-good-faith/authenticity} \sim\text{postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality}>\) 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 existentialising/contextualising/textualising-contiguity\(^{19}\) knowledge-reification\(^{37}\) as of ontological-primemovers-totalitative-framework\(^{23}\) \(<\text{amplituding/formative—epistemicity—causality—as-to-projective-totalitative—implications-of-prospective-nonpresencing,—for-explicating-ontological-contiguity}>\) and goes on to naively deploy outside existentialising/contextualising/textualising-contiguity\(^{19}\) knowledge-reification\(^{37}\) such logic notions like non-sequitur, fallacies, etc. and/or mere categorising denotative/connotative formalisations in apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)\(^{39}\) constitutedness\(^{13}\) 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 \(<\text{implied—self-assuredness-of-ontological-good-faith/authenticity} \sim\text{postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality}>\) for knowledge elucidating/reifying which validation and falsifiability\(^{19}\) is rather a matter of ontological-primemovers-totalitative-framework\(^{23}\) \(<\text{amplituding/formative—epistemicity—causality—as-to-projective-totalitative—implications-of-prospective-nonpresencing,—for-explicating-ontological-contiguity}>\). 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 is ever always a matter of ontological-primemovers-totalitative-framework. Being and beings construed-as-of-ontology/apriorising/axiomatising/referencing in the conceptualising of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ or any
<amplituding/formative–epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality or any-issue-in-existence as knowledge, and so as of articulated axiomatic-constructs; is rather reflected either in affirmation/projection/assertion/dueness-validating-logicising/suitable-measuring-instrument-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-measuring-instrument-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-measuring-instrument-validating-measuring-as-to-postconverging-or-dialectical-thinking~apriorising-psychologism of theory-of-relativity-together-with-
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 the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is implied with regards to say adulthood psychopathic postlogism\textsuperscript{7}–slantedness as of the historiality/ontological-eventfulness\textsuperscript{6}/ontological-aesthetic-tracing\textsuperscript{<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism>} of its meaningfulness-and-teleology\textsuperscript{0} as from difference-conflatedness\textsuperscript{1}–as-to-totalitative-reification\textsuperscript{2}–in-singularisation\textsuperscript{<as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing>} as-veridical-epistemic-determinism in ontological-contiguity\textsuperscript{7}, we go on to aposteriorise/logicise/derive/intelligise/measure and thus wrongly validating the flawed affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring<as-to-postconverging-or-dialectical-thinking –apriorising-psychologism> as of the flawed-as-dementing apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and so instead of implying its unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring<as-to-preconverging-or-dementing –apriorising-psychologism>, as will be done at childhood psychopathy where it is overt and obvious. Further temporal individuation dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation conjugating to this postlogism\textsuperscript{8}–slantedness speaks of socially derived

ontology/apriorising/axiomatising/referencing in the conceptualising of existence or any
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> <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-
ontological-contiguity as of underlying relative-ontological-incompleteness /relative-
ontological-completeness ⟨{sublimating–referencing/registering/decisioning,–as-self-
becoming/self-conflatedness /formative–supererogating–<projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,–in-perspective–
ontological-normalcy/postconvergence}>⟩, is further elucidative of the notions of
incrementalism-in-relative-ontological-incompleteness ⟩—enframed-conceptualisation and
maximalising-recomposuring-for-relative-ontological-completeness ⟩—unenframed-
conceptualisation. Wherein incrementalism-in-relative-ontological-incompleteness —
enframed-conceptualisation as associated with mechanical-knowledge is geared on construing
on the basis of prior relative-ontological-incompleteness -of- reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument the
‘<amplituding/formative> wooden-language-{imbued—temporal—mere-
form/virtualities/dereification /akrasiatic-drug/denatured/preconverging-or-dementing —
narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-
teleology } of the prospective/transcending/superseding registry-worldview/dimension’ as
deterministically affirmative of emancipatory/sublimating meaningfulness-and-teleology^{10}. 2182
Whereas maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation associated with organic knowledge is about ‘utterly resolving as of <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought’ the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’ or any
‘apriorising/axiomatising/referencing/intelligibility/setup/measuring–instrument —for–reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology—
involving supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring—instrument—for—
conceptualisation <amplituding/formative–epistemicity>causality—as-to-projective-
totalitative–implications-of-prospective–nonpresencing,—for-explicating-ontological-
contiguity, incrementalism-in-relative-ontological-incompleteness—enframed-
conceptualisation can undermine knowledge development and as of its sophistic/pedantic
nondescript/ignorable–void —with-regards-to-prospective-apriorising-implications} while
straddling inbetween the prior relative-ontological-incompleteness—of-reference-of-thought
conventioning-referencing and the prospective relative-ontological-completeness—of–reference-of-thought Being-development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-teleology, as of social-
stake-contention-or-confliction induced institutional-being-and-craft with possible denaturing
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 /relative-ontological-completeness
{sublimating–referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative–supererogating–<projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-
normalcy/postconvergence>}. This is so-implied with regards to say Socrates/Plato/Aristotle
with their schools Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-teleology
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-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology
common
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—existentialising/contextualising/textualising-contiguity’s—reifying-or-elucidating—of—prospective-relative-ontological-completeness—rather-enabled—by—a—nonpresencing—divulging—of—momentous—historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence—reflected—‘epistemicity—relativism’>), it can be naively implied that similar conceptual wordings imply similar knowledge commitments and operant articulations. In the same vein, one can say that notions like spacetime, force, atoms, etc. in the physics—<amplituding/formative—epistemicity—totalising—devolved—purview/domain-of-construal—as-intrinsic-reality/ontological-veridicality/existential-reality—are inherent supposedly coherent ontological-commitment—<implied—self-assuredness-of-ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming—as-being-as-ofexistential-reality> about ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ that are in need of existentialising/contextualising/textualising-contiguity knowledge-reification as of ontological-primemovers-totalitative-framework—<amplituding/formative—epistemicity—causality—as—to—projective—totalitative—implications—of—
prospective- nonpresencing, for explicating ontological-contiguity, and logic can only be the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as of such supposedly coherent ontological-commitment — implied—self-assuredness-of-ontological-good-faith/authenticity ~ postconverging—de-mentating/structuring/paradigming — as-being-as-of-existential-reality, and all the physics that is relevant is their further existentialising/contextualising/textualising-contiguity knowledge-reification as physics knowledge as of its ontological-veridical meaningfulness-and-teleology as can be validated and is falsifiable by ontological-prime-movers-totalitative-framework amplituding/formative—epistemicity causality as to projective—totalitative—implications-of-prospective— nonpresencing, for explicating ontological-contiguity. Even mathematics it is often underestimated works rather on 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 ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, as of the existentialising/contextualising/textualising-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—de-mentating/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 difficulty be
said with regards to the overall atomising/taking-to-pieces formalisation approach as of its 
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag presumption; which strangely enough has 
been subjected to no less than five major successive internal indictments but still keeps up its 
operative predilection of atomising/taking-to-pieces, with this author of the opinion that such an 
in-built institutional grip might be in many ways inducing diversion of intellectual and 
scholarly resources from a more profound advancement of philosophy for greater human 
transformation implications. It is important to grasp here that ‘axiomatic-construct construal of 
ecstatic-existence/the-nature-of-the-world/conditions’ is superseding/preceding as of 
existence’s ecstatic singularity, such that ontology supersedes logic which is rather ontology’s 
‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-
nature-of-the-world/conditions’. It is rather ‘the ecstatic manifestation of existence and then 
human experience-and-interpretation of that ecstatic manifestation of existence’ that provides 
the ‘apriorising/axiomatising/referencing/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; such that critically, appropriate philosophical phenomenal insight with regards to ‘the general and normal day to day experience about living itself’ as of observational and articulated ontological-pertinence sufficiency, and as supplemented with the grasp and engagement with other philosophical works, speaks of veridical scientific insight and validity subject to ontological-primemovers-totalitative-framework, and so because such well-inspired experience-and-interpretation from ‘general and normal day to day experience about living itself’ in the philosophical domain-of-study is generally more ontologically profound and comprehensive as of apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-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–existentialising/contextualising/textualising-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 \(<\text{amplituding/\textit{formative–epistemicity}>\text{totalising–devolved purviews of existence so-construed as subject-matters/domains-of-study}}\)’. The ontological-veracity and epistemic-veracity of all such
\(<\text{amplituding/\textit{formative–epistemicity}>\text{totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality}\) 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\(^7\)/ecstasy reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility \(-(\text{imbued-and-\textit{hermeneutically/reprojectively/supererogatingly/zeroingly-educing}–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising–re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation})\) as of supervening-confatedness\(^{12}\). Knowledge as \(^{5}\)‘meaningfulness-and-teleology\(^{10}\), whether of underlying ontological-construal or ontical-construal, is epistemically validated as of supposedly coherent ontological-commitment \(<\text{implied—self-assuredness-of-ontological-good-faith/authenticity} \sim \text{postconverging–de-mentating/structuring/paradigming} \sim \text{as-being-as-of-existential-reality})\) as reflected by ontological-prime-movers-totalitative-framework\(^{21}\). Inherently, because human-subpotency supposedly coherent ontological-commitment \(<\text{implied—self-assuredness-of-ontological-good-faith/authenticity} \sim \text{postconverging–de-mentating/structuring/paradigming} \sim \text{as-being-as-of-existential-reality})\) is very much intimately linked with the ontological-performance\(^{27}\)-<\text{including-virtue-as-ontology}> of human as of prospective relative-ontological-completeness\(^{14}\) appraisal, it is always ever the case that as of human \(<\text{amplituding/\textit{formative–epistemicity}>\text{totalising—thrownness-in-existence}}\) the
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–existentialising/contextualising/textualising-
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—
existentialising/contextualising/textualising-contiguity ). This
apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-
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 <amplituding/formative–
epistemicity>totalising–devolved–purviews-as-domains-of-construal-as-intrinsic-reality-or-
ontological-veridicality’ is in effect just elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
existentialising/contextualising/textualising-contiguity\(^9\). Rather any such science approaches and methodologies striving to validate knowledge as \(^{10}\) meaningfulness-and-teleology \(^{10}\) by the supposedly coherent ontological-commitment \(^{10}\) implied—self-assuredness-of-ontological-good-faith/authenticity \(^{10}\)—postconverging—de-mentating/structuring/paradigming \(^{10}\) as-being-as-of-existential-reality\(^{10}\) reflected by ontological-primemovers-totalitative-framework \(^{10}\) as to existence-potency \(^{10}\)—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 \(^{10}\) as to existence-potency \(^{10}\)—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 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 existentialising/contextualising/textualising-contiguity as of apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)—conflatedness; so-implied as of their 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. 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
existentialising/contextualising/textualising-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 <preconverging–‘motif-and- apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness {as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition}.

Ultimately the bigger issue arises as of the poorly-singularised/poorly-immanented nature of many a social domain-of-study unlike the grand singularised/immanented totalising/circumscribing/delineating ‘amplituding/formative–epistemicity’ reference-of-thought devolving foregrounding—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—of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology’ holds the promise for such effective grand singularised/immanented social conceptualisation that doesn’t dodge/ignore/disregard outstanding questions about the human existential reality including de-mentative/structural/paradigmatic biases arising beyond-the-consciousness-awareness-teleology - <in-existential-extrication-as-of-existential-unthought> as of human emotional-involvement and sophistic/pedantic distortion of perception of reality so- implied in our present positivism–procrypticism ‘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-operational—deprocripticism) of the given natural science domain-of-study’ with specialism more of a furtherance of such a scheme in a strong arborescent syncing with the subject-matter general-theoretical-level, in many such social domain-of-study of disparateness-of-conceptualisation—unforegrounding-disentailment—failing-to-reflect—immanent-ontological-contiguity (including some science domains as well which naively tend to draw comprehensive social and human implications of their studies) the drawback to such specialisms is often associated with ‘major interpretative loopholes at the general-theoretical-level of the subject-matter’ with regards to the knowledge-reification implications of supposedly specialisation domains and their studies since such an approach fails to effectively validate its methodological and conclusive implications with respect to the subject-matter general-theoretical-level implied ontology as of the subject-matter specific epistemic-conception phenomenal/manifest—subpotency—in-transitive-conflatedness—reflexivity—in-the-full-potency-of-existence’s—sublimating—nascence as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—(imbued-and—hermeneutically/reprojectively/supererogatingly/zeroingly-educing—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising—re-motif—and—re-apriorising/re-axiomatising/re-referencing—conceptualisation) so-reflected in its philosophical
depth of contemplation as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’. This weakness is often reflected in naïve use of statistics and methods as well as drawing out conclusions based rather on ordinary average-thinking interpretation as of human-subpotency ‘rather than interpretations and conclusions ensuing naturally and arborescently as from existence-potency $^{38}$~sublimating–nascence,–disclosed-from-prospective-epistemic-digression knowledge-reification $^7$ implications derived from the general-theoretical-level of the subject-matter as reflecting ontological-contiguity$^{67}$, whereas this is ever always the case with good practice in the natural sciences and just as well as with an increasingly self-conscious social science as specifically upheld by postmodern-thought. For instance, the internal-coherence/nested-congruence speaking of the underlying $^4$ foregrounding—entailment{postconverging–narrowing-down~sublimation-as-to–existence—as-sublimating-withdrawal,–eliciting-of-prospective-supererogation ’-in-reflecting–‘immanent-ontological-contiguity ’;–as-operative-notional~deprocrypticism} implications articulated herein in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity$^{67}$—of-the-human-institutionalisation-process$^{68}$ can be garnered by the fact that all the knowledge-reification $^7$ 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-existentialising/contextualising/textualising-contiguity ’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness ’, -rather-enabled-<by-a- nonpresencing-divulging-of-momentous- historiality/ontological-eventfulness /ontological-aesthetic-tracing,<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>}
esturting of mere-referring-confused-with-explicating, mere-mentioning-confused-with deriving and mere-conceptual-synonymising-confused-for-knowledge-reification’, such that the underlying ‘cogent-unifying-operant-dynamics’ of the supposed knowledge-reification’ is hardly operantly existent or is operantly non-existent. Bizarrely, the blurriness of the social seem to be misconstrued as implying knowledge-reification in the social should reflect such blurriness -as-of-disparateness rather than the ultimate objectifying foregrounding—entailment-{postconverging–narrowing-down–sublimation-as-to–existence—as-sublimating withdrawal,-eliciting-of-prospective-supererogation ’-in-reflecting-‘immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism), and so by conjugating ‘relative-ontological-completeness <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity’ together with ‘subject-matter breadth and depth’ to achieve such an overall

subject-matter knowledge-reification\textsuperscript{87} as of objectifying \textsuperscript{44} foregrounding—entailment\textsuperscript{61} (postconverging—narrowing-down—sublimation-as-to-‘existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation \textsuperscript{97}—in-reflecting—‘immanent-ontological-contiguity’;—as-operative-notional—deprocrypticism), in order to elucidate the blurriness\textsuperscript{7}. Such that quite often as of institutional practice the notion of \textsuperscript{44} foregrounding—entailment\textsuperscript{61} (postconverging—narrowing-down—sublimation-as-to-‘existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation \textsuperscript{97}—in-reflecting—‘immanent-ontological-contiguity’;—as-operative-notional—deprocrypticism) 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 \textsuperscript{44} foregrounding—entailment\textsuperscript{61} (postconverging—narrowing-down—sublimation-as-to-‘existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation \textsuperscript{97}—in-reflecting—‘immanent-ontological-contiguity’;—as-operative-notional—deprocrypticism) truly speaks of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint elicited reframing/transforming/reconstrual underlying ‘cogent-unifying-operant-dynamics’ that ‘runs-through/deflates’ implied conceptualisations in elucidating their ontological-veracity by its capacity to ‘objectively deflate-all-conceptualisations as of operant \textsuperscript{1} amplituding/formative—epistemicity—causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity in existentialising/contextualising/textualising-contiguity\textsuperscript{39} apriorising/axiomatising/referencing—(of—existentialising/contextualising/textualising-contiguity)—conflatedness\textsuperscript{1}’ as herein implied (involving prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation for veridical ontologisation/ontological-veracity/aestheticisation-towards-ontology), rather than
vague contrasting-and-comparison of disparate conceptualisations poorly reflecting underlying existentialising/contextualising/textualising-contiguity\textsuperscript{[12]} apriorising/axiomatising/referencing-
(of–existentialising/contextualising/textualising-contiguity ) conflatedness\textsuperscript{[12]}; and further, such an insight of underlying ‘cogent-unifying-operant-dynamics’ as herein implied is often misconstrued as being monotonous (whereas such ‘supposedly monotonous process/gesturing of knowledge-reification\textsuperscript{[87]}’ reflecting inherent domains-of-study as of their given epistemic-conceptions phenomenal/manifest–subpotency-(in-transitive-conflatedness –reflexivity,-in-
the-full-potency-of-existence’s–sublimating–nascence) as to overall reifying-and-empowering-
reflexivity-of-ecstatic-existence-as-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) takes the form of the process/gesturing of knowledge-reification\textsuperscript{[87]} in say physics with the ‘supposed monotony’ of differential equations on physical variables, in chemistry with the ‘supposed monotony’ of valence bonding explaining chemical reactions or in biology with the ‘supposed monotony’ of gene regulation rather ultimately central to all biological processes), with the false implication of construing that disparatecontenus-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity\textsuperscript{[67]}’> is inherently convenient as of a mental-reflex oriented towards ordinary <amplitudining/formative> wooden-language-(imbued–averaging-of-
thought,<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -
as-of–‘nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-implications>) human-subpotency ways-of-looking-at-things rather than adopting-the-intellectual-hat for reifying the former in a mental-reflex oriented towards existence-potency ~sublimating–
nascence,-disclosed-from-prospective-epistemic-digression <amplitudining/formative–
epistemicity> causality~as-to-projective-totalitative–implications-of-prospective-
lost to many naïve ‘science ideologues’ preaching about modelling the social domains-of-study along the natural sciences, is the fact that more than mere adoption-and-mimicking of scientific methods and approaches, the truly pertinent and decisively scientific notion of the natural sciences lies with their ‘cogent-unifying-operant-dynamics’ from whence statistical, mathematical and other scientific methods become interpretatively intelligible; such that merely adopting-and-mimicking such methods without precedingly construing of the ‘cogent-unifying-operant-dynamics’ of any such social domain-of-study is ‘massively uninsightful/shallow and subject to institutional-being-and-craft sophistic/pedantic misconstrual and manipulation’ as it is rather such a ‘cogent-unifying-operant-dynamics’ as of existentialising/contextualising/textualising-contiguity\(^{10}\) apriorising/axiomatising/referencing- (of–existentialising/contextualising/textualising-contiguity )—conflatedness\(^{12}\) 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 transcendentaland-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\(^7\) and thereof the knowledge for that given right mindset-as-of-prospective-relative-ontological-completeness\(^8\) as of the amplituding/formative-epistemicty causality-as-to-projective-totalitative-implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity of existentialising/contextualising/textualising-contiguity \(^9\) apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity) conflatedness\(^7\). It is thus not surprising that naive disparateness-of-conceptualisation-\(<\text{unforegrounding-disentailment,-failing-to-reflect-'}\text{immanent-ontological-contiguity}\>\)> 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 \(<\text{implied—self-assuredness-of-ontological-good-faith/authenticity}\>\text{—postconverging-de-mentating/structuring/paradigming—as-being-as-of-
existential-reality}\) as validatable and falsifiable by ontological-primemovers-totalitative-framework as to existence-potency\(^7\)—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’\(^5\) as of ontologically-flawed identitive-constitutedness ‘as–epistemic-totality’–dereification\(^7\)—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 amplituding/formative wooden-language-\(\text{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-’nondescript/ignorable–void’-with-regards-to-prospective-apriorising-}\)
implishments\rangle which as of its \textsuperscript{90} presencing—absolutising-identitive-constitutedness \textsuperscript{1} is rather ‘predisposed to a mental-reflex of construing concepts and conceptualisations in absolute terms of conceptual-patterning-as-devoid-of-existentialising/contextualising/textualising-contiguity’s-reifying-or-elucidating-of’prospective-relative-ontological-completeness*,- rather-enabled-by-a nonpresencing-divulging-of-momentous-historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism’\rangle by mere referring, mentioning and synonymisation of concepts and conceptualisations as of a \textsuperscript{80} presencing—absolutising-identitive-constitutedness\textsuperscript{13} inclination in \textsuperscript{45} amplituding/formative–epistemicity\rangle totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag that poorly or doesn’t recognise the transforming nature of concepts and conceptualisations as from prospective nonpresencing-perspective–ontological-normalcy/postconvergence reflection of amplituding/formative–epistemicity\rangle causality-as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity of relative-ontological-incompleteness\textsuperscript{79}/relative-ontological-completeness\textsuperscript{88} (sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness/formance–supererogating–projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,–in-perspective–ontological-normalcy/postconvergence\rangle involving the displacement/decentering-of-the-human-subject for the right supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument–for–conceptualisation amplituding/formative–epistemicity\rangle causality-as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity for prospective \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100} as knowledge-reification\textsuperscript{87} as associated with the suprastructuralism/postmodernism perspective in relative-ontological-
completeness'. This contrast with suprastructuralism/postmodernism ‘difference conception of
meaningfulness-and-teleology’ as of ontologically-veridical difference-conflatedness-as-
to-totalitative-reification—in-singularisation—as-to-the-nondisjoinedness/entailment-of-
prospective-nonpresencing—as-veridical-epistemic-determinism in its re-originary-as-
enenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
thinking—‘projective-insights’/‘epistemic-projection-in-conflatedness’—of—
notional—deprocrypticism-prospective-sublimation) opened-construct-of—meaningfulness-
and-teleology so-implied with respect to ‘the transcendental-signifier that is ecstatic-
existence’, as so-reflected in existentialising/contextualising/textualising-contiguity
apriorising/axiomatising/referencing-(of—existentialising/contextualising/textualising-
contiguity)—conflatedness for elucidating, deriving and knowledge-reification of concepts
and conceptualisations as from prospective nonpresencing—perspective—ontological-
normalcy/postconvergence reflection of <amplituding/formative—epistemicity—causality—as-
to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating—
oncotological-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>). This explains why postmodern-thought cannot truly be
understood in terms—of-axiomatic-construct of naïve identitive positivistic modern thought
because the meaninglessness-and-teleology of postmodern-thought only arise rather in the
reification process/gesturing involving the displacement/decentering-of-the-human-subject
implied as from prospective nonpresencing—perspective—ontological-
normalcy/postconvergence reflection of its <amplituding/formative—
epistemicity—causality—as-to-projective-totalitative—implications-of-prospective—
nonpresencing,-for-explicating-ontological-contiguity of relative-ontological-incompleteness
/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 for elucidating, deriving and knowledge-reification of its concepts and conceptualisations; as naïve identitive positivistic modern thought in its
\langle amplituding/formative-epistemicity\rangle totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag very often and systematically rather construes of such postmodern concepts and conceptualisations substitutively in its predisposition of \langle presencing-absolutising-identitive-constitutedness\rangle by its mere referring, mentioning and synonymising of postmodern concepts and conceptualisations thus undermining the inherent postmodern-thought implied elucidation, derivation and knowledge-reification of concepts and conceptualisations, and as such identitive positivistic modern thought fundamentally fails to recognise and factor in the aforementioned postmodern-thought knowledge-reification process/gesturing as from prospective nonpresencing-perspective-ontological-normalcy/postconvergence reflection of \langle amplituding/formative-epistemicity\rangle causality-as-to-projective-totalitative-implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity of relative-ontological-incompleteness/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. 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

{<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>). It is rather the suprastructuralism/postmodernism reification
process/gesturing as from prospective nonpresencing–perspective–ontological-normalcy/postconvergence> reflection of

{<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity of relative-ontological-
incompleteness}/relative-ontological-completeness

(sublimating–referencing/registering/decisioning–as-self-becoming/self-
conflatedness /formative–supererogating–<projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-
normalcy/postconvergence>) that supersedingly induces postmodern-thought implied concepts
and conceptualisations elucidation, derivation and knowledge-reification, just as the same can
be said of Einsteinian physics reification process/gesturing as from prospective
nonpresencing–perspective–ontological-normalcy/postconvergence> reflection of
(sublimating~registering/deciding,-as-self-becoming/self-conflatedness /formative–supererogating→projective/replicative—aestheticising-re-motif– and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence>) in supersedingly inducing its specific implied concepts and conceptualisations elucidation, derivation and knowledge-reification of say space-time, force, etc. In both instances, when interpreted from the relative-ontological-incompleteness perspective in ontologically-flawed presencing—absolutising-identitive-constitutedness of naïve positivistic modern thought or Newtonian physics respectively, suprastructuralism/postmodern-thought and Einsteinian physics will be ‘qualified negatively as relativistic’ since the latter do not assume a presencing—absolutising-identitive-constitutedness with concepts like truth, space, time, force, etc. and the latter rather perceive these as ontologically-flawed elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—existentialising/contextualising/textualising-contiguity as from the relative-ontological-completeness perspective which emphasises construing existential-reality as it manifests itself as of existentialising/contextualising/textualising-contiguity in apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)—conflatedness; and likewise, the fact that existentialising/contextualising/textualising-contiguity in apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)—conflatedness ‘epistemically implies human limited-mentation-capacity–deepening for construing ontological-veracity’, thus ‘putting-in-question/deflating by
difference-conflatedness\textsuperscript{12}-as-to-totalitative-reification \textsuperscript{-in-singularisation-}<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing>- as-veridical-epistemic-
determinism\textsuperscript{4} all \textsuperscript{6} presencing—absolutising-identitive-constitutedness\textsuperscript{5} traditional
conceptions beyond their simplistic conceptual-patterning\textsuperscript{9} as-devoid-of-
existentialising/contextualising/textualising-contiguity \textsuperscript{7}'s-reifying-or-elucidating-of-
'prospective-relative-ontological-completeness \textsuperscript{8},-rather-enabled<-by-a-\textsuperscript{10} nonpresencing-
divulging-of-momentous- historicity/ontological-eventfulness /ontological-aesthetic-tracing-
<vector--ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>} to
reflect underlying ecstatic-existence, will tend to be construed from the relative-ontological-
incompleteness\textsuperscript{3} perspective in \textsuperscript{8} presencing—absolutising-identitive-constitutedness\textsuperscript{3} as
nominalistic rather than as of \textsuperscript{3} foregrounding—entailment\textsuperscript{9}(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-
\textsuperscript{13}apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument--for--
conceptualisation' as from the relative-ontological-completeness\textsuperscript{8} perspective. In other words,
the concepts and conceptualisations of postmodern-thought are meaningless without their
relevant and underlying theoretical background framework gesturing, and there is no point in
construing them as of simplistic conceptual-patterning\textsuperscript{9} as-devoid-of-
existentialising/contextualising/textualising-contiguity \textsuperscript{7}'s-reifying-or-elucidating-of-
'prospective-relative-ontological-completeness \textsuperscript{8},-rather-enabled<-by-a-\textsuperscript{10} nonpresencing-
divulging-of-momentous- historicity/ontological-eventfulness /ontological-aesthetic-tracing-
<vector--ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>} 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 implied displacement/decentering-of-the-human-subject points to different sense-of-conscious-representation-of–meaningfulness-and-teleology between the relative-ontological-incompleteness and relative-ontological-completeness such that the former is rather in pseudo-edginess/pseudo-incisiveness implying the need for its unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring→as-to-preconverging-or-dementing apriorising-psychologism and cannot simply be projected as the latter which is what is rather truly and effectively of supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument–for–conceptualisation <amplituding/formative–epistemicity>causality-as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity implying the need for its true and effective affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring→as-to-postconverging-or-dialectical-thinking apriorising-
psychologism>. A further naivety is the appreciation of postmodern knowledge-reification process/gesturing arises as of a general misunderstanding of what is generally implied with regards to any given knowledge-reification process/gesturing. As indicated before all subject-matters/domains-of-study effectively reflect existence’s overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility ⟨imbued-and-
hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation⟩  as of
existentialising/contextualising/textualising-contiguity apriorising/axiomatising/referencing-
(of–existentialising/contextualising/textualising-contiguity )—confaltedness with regards to
as from prospective nonpresencing—perspective—ontological-normalcy/postconvergence
reflection of <amplituding/formative–epistemicity> causality—as-to-projective-totalitative–
implications-of-prospective—nonpresencing—explicating-ontological-contiguity of
relative-ontological-incompleteness /relative-ontological-completeness ⟨sublimating–referencing/registering/decisioning,—as-self-becoming/self–
confaltedness /format–supererogating—projective/reprojective—aestheticising-re-motif—
and–re-apriorising/re-axiomatising/re-referencing—in-perspective—ontological-
ormalcy/postconvergence>/relative-ontological-incompleteness, such that for instance even
a naïve traditional conception of the physics domain-of-study as of atomising/taking-to-pieces
apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-
contiguity )—constitutedness is shown to be veridically rather as of
existentialising/contextualising/textualising-contiguity apriorising/axiomatising/referencing-
(of–existentialising/contextualising/textualising-contiguity )—confaltedness going by the
successive relative-ontological-completeness physics conception of such notions as space,
time, etc. in <amplituding/formative–epistemicity> totalising/circumscribing/delineating

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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 existentialising/contextualising/textualising-contiguity apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)—conflatedness as of <amplituding/formative–epistemicity>causality-as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating–ontological-contiguity, speaks of the epistemic-veracity of the fact that ‘all knowledge is truly developed as of a hermeneutic/reprojecting/supererogating/zeroing circle for relative-ontological-completeness’ that involves human limited-mentation-capacity-deepening. This hermeneutic/reprojecting/supererogating/zeroing circle knowledge-reification process/gesturing is furthermore reflected in both human scholarly-and-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-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications} level of knowledge conception to then claim that the top-level physics/natural-science/postmodern-thought hermeneutic/reprojecting/supererogating/zeroing circle of knowledge-reification process/gesturing should be directly and fully graspable to it as of a wooden-language-imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications} predisposition to  incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation. The fact is the various pedagogic hermeneutic/reprojecting/supererogating/zeroing circle levels of any subject-matter/domain-of-study as of successive maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation are meant to transmit a ‘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\textsuperscript{57} process/gesturing cannot strive to engage the supposed scholar or student at any such ordinariness/banal \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>} level of knowledge conception, and implicated in its knowledge-reification\textsuperscript{57} 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\textsuperscript{57} priorities. While in many ways the unblurred\textsuperscript{7}/sharply-delineated nature of the natural sciences renders such a ‘hermeneutic/reprojecting/supererogating/zeroing circle of levels of understanding’ more or less very transparent, with regards to the blurriness\textsuperscript{7} of the social such a postmodern-thought ‘hermeneutic/reprojecting/supererogating/zeroing circle of levels of understanding’ rather requires increasing familiarisation, habituation and contemplation with regards to such critical texts and analyses (and as is particularly necessary with regards to the ‘parrhesiastic nature of philosophy that is behind the engendering/parrhesiastic-aestheticisation of underlying reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation and thereof derived domains-of-study reified-knowledge as from the underlying reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’, and one’s intemporal solipsistic level of parrhesiastic contemplation is itself a decisive element for the capacity to appreciate-and-understand philosophical thought more than just an issue of technical acquisition of philosophical knowledge as of mere knowledge mathesis/motif/thrownness-disposition). More critically, social and philosophical knowledge are no different from any other type of
knowledge subject to ontological-prime-movers-totalitative-framework as of inherent existence/ontological implications, as fundamentally requiring contemplative reification arising with human limited-mentation-capacity-deepening, with the implication that any philosophical, historical and social conception of knowledge is not an imprimitur 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 <including-
virtue-as-ontology> of the given prior contribution while reflecting the epochal constraints for such a shortfall going beyond a construal of the given prior contribution as mere ‘relic-or-orthodoxy knowledge’; and finally, the analyst’s/philosopher’s conceptual interpretation as its prospective contribution that is subject to validation and falsifiability as of inherent existence/ontological implications thus amenable to foregrounding—entailment
(postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-reflecting–‘immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism) with other so-constructed knowledge-reification, that are well beyond a disparateness-of-conceptualisation<unforegrounding-disentailment,-failing-to-reflect–‘immanent-ontological-contiguity’> orientation driven by the cultivation of mere imprimatur totalisingly-disentailing—discretion/whim-of-thought ‘relic-or-orthodoxy knowledge’ disposition. It is important to appreciate here that a history of postmodern-thought criticism driven by populism, media operations, false intellectual engagement and ontological-bad-faith/inauthenticity, is particularly telling not about postmodern thinkers knowledge-reification epistemic-veracity but rather ‘the knowledge-reification epistemic-veracity of such critics who often pride themselves on not understanding postmodern-thought then by a strange paradox have the knowledge to produce a profound criticism of postmodern-thought which they supposedly do not understand’. Even more critically, the question can be raised whether such critics profoundly appreciate the overall human knowledge-reification process/gesturing as herein articulated, and whether this very fact isn’t linked to the knowledge-reification methodological difficulties arising in many social domains-of-study ‘assuming a disparateness-of-conceptualisation<unforegrounding-disentailment,-failing-to-reflect–‘immanent-ontological-contiguity’> epistemic-disposition that is in many ways poorly constrained to existential-reality’ with the result of their relative knowledge-reification passivity with regards to many a social issue ‘but for adventures into social commentary
divorced from genuine operant knowledge-reification’s 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 existentialising/contextualising/textualising-contiguity in apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-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-normalcy/postconvergence-reflected–epistemicity-relativism>, as if philosophy only started as of our present positivist era with a naivety that seems to imply that all-that-should-have-been,-that-is-and-that-will-be,-as-of-the-human-potential is as of a modern positivist <amplituding/formative> wooden-language—{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of–‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications—}} in its given reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation with no or poor insight of prior-and-prospective human becoming as of existentialising/contextualising/textualising-contiguity in apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-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 process/gesturing and thus be able to understand how such knowledge-reification process/gesturing develops and why, and thus enabling the grasp not only of the accuracy of narrated accounts and notions but equally insight about the nuanced and covertly narrated accounts and notions, and all these while being informed by the immediate and broader underlying social background and implicated social and philosophical stakes of contention-and-confliction. In this regards, more than just the simpleminded analysis of traditional philosophical figures, such parrhesiastic and hermeneutic/reprojecting/supererogating/zeroing analytical insight actually converges with the epochal philosophical implications of existentialising/contextualising/textualising-contiguity in apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity—
contiguity—and are actually more scientifically profound in that respect than meets the eye as to the fact that such analyses are more than just ‘archivistic retrieving’ but de-mentatively/structurally/paradigmatically conceptualise the extended existential possibilities of falsifiability and validation in determining ontological-veracity as of a critical exercise of <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’. In this regards, such hermeneutic/reprojecting/supererogating/zeroing and parrhesiastic depth of analysis is more profoundly driven beyond the specific accuracy of narrative accounts about traditional philosophical figures but goes on to analyse the de-mentative/structural/paradigmatic possibilities of overall human social transformation reflected in the narrative accounts of such traditional philosophical figures. For instance, the ontological-veracity of Socratic philosophy is rather more strongly based on the overall social implications and underlying narrative of its novel universalising-idealisation that ‘runs-through/is-deflating’ by its evental -instigation traditional philosophical figures and schools, and as pursued by their successors including the stoics, cynics, etc. and as to its induced universalising-idealisation transformative meaningfulness-and-teleology infrastructure impact with respect to societies of the Mediterranean including the Roman empire and subsequent religio-political developments. In another respect, it is often touted from a presencing—absolutising-identitive-constitutedness orientation that Socratic-philosophers were institutionally ‘anti-democratic’, going particularly by the Platonic emphasis on philosopher kings, by the naivety and mere token that the prevailing ancient Athens ‘mob-rule democracy’ is of the same conceptual-patterning-as-devoid-of–existentialising/contextualising/textualising-contiguity’s-reifying-or-elucidating-of–‘prospective-relative-ontological-completeness’,-rather-enabled—by-a- nonpresencing-
divulging of momentous historiality/ontological-eventfulness/ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’> as our modern conception of democracy; but this is rather unnuanced with regards to what was a more pressing question of good governance in Ancient Athens and in the sense that such a ‘mob-rule democracy’ is not what prevails today and more critically the fact is the modern democracy model whether of direct or indirect manifestations is rather more critically informed by these criticisms of the Socratic-philosophers (and not intellectual inspiration from any such mob-rule instigating sophists) wherein we rather place emphasis on ‘informed expertising and expertising-institutions for the comprehensive process of our modern democracy’ such that modern-day crises of democratic governance with regards to bad governance, institutional crisis, economic crisis or undesirable wars are rather generally construed as arising from ‘failure or sophistry of expertise and expertising-institutions’ in need of better expertising, and furthermore major political calamities of the 20th century leading to totalitarian governments and their instigation of genocides arose exactly due to misinformed populist democracy. Paradoxically, this insight validates the point advanced herein that human meaningfulness-and-teleology is critically more than just its mechanical-knowledge reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation but rather an organic-knowledge as of ontological-faith-notion-or-ontological-fideism–imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality dimensionality-of-sublimating

{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} that then feeds into prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation; emphasising as of any given registry-worldview’s/dimension’s specific limited-mentation-capacity that knowledge ‘more profoundly lies with the knowledge-
reification\textsuperscript{87} 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\textsuperscript{80} 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-\langle as-to-\textit{historiality/ontological-eventfulness} /\textit{ontological-aesthetic-tracing-<perspective–ontological-normaley/postconvergence-reflected-<epistemicity-relativism’>}\rangle in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{18}—of-the-human-institutionalisation-process\textsuperscript{88}) but rather the more critical insight lies with its novel and transformative\textsuperscript{10} universalising-classificatory knowledge-reification\textsuperscript{87} 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 \textit{meaningfulness-and-teleology}\textsuperscript{108} infrastructure impact on the developing enlightenment social developments and as this budding-positivism metaphoricity\textsuperscript{57} epistemericicochettingly/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 infrastructure’, something which a ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ as of a
is not postconvergingly–de-mentated/structured/paradigmed to do! But then the phenomenological question arising with respect to the fact that many a social domain-of-study ‘tend to assume a disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
‘immanent-ontological-contiguity’ --- epistemic-disposition that is in many ways poorly constrained to existential-reality’, is how exactly does such lack of ‘cogent-unifying-operant-dynamics’ affect the realisation of the full knowledge-reification potentiality of domains-of-study as of their supposedly coherent ontological-commitment.\_<implied—self-assuredness-
of-ontological-good-faith/authenticity/>~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality> as reflected by ontological-primemovers-totalitative-framework as of existence-potency~sublimating–
nascence,-disclosed-from-prospective-epistemic-digression? Insightfully, this fundamentally has to do with the contrastive implications in construing ontological-primemovers-totalitative-framework as of good-practice/epistemic-veracity and bad-practice/epistemic-impertinence for knowledge-reification; wherein objectifying (postconverging–narrowing-down~sublimation-as-to–‘existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation’–in-reflecting–‘immanent-ontological-contiguity’;–
as-operative-notional–deprocrypticism) as good-practice/epistemic-veracity of knowledge-
reification involves the construal of ontological-primemovers-totalitative-framework as of ‘cogent-unifying-operant-dynamics of primemovers’ so-construed veridically as ‘ontological-
primemovers-totalitative-framework as of existentialising/contextualising/textualising-
contiguity’ apriorising/axiomatising/referencing-(of–
existentialising/contextualising/textualising-contiguity )~conflatedness”, whereas
disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
‘immanent-ontological-contiguity’> as bad-practice/epistemic-impertinence of knowledge-
reification involves the construal of ontological-primemovers-totalitative-framework as
‘disjointing/disparateness/disentailing of primemovers’ so-construed wrongly as ‘ontological-
primemovers-totalitative-framework’ in apriorising/axiomatising/referencing-(of–
existentialising/contextualising/textualising-contiguity )–constitutedness outside
existentialising/contextualising/textualising-contiguity’.

Thus ‘disjointing/disparateness/disentailing of primemovers as disparateness-of-conceptualisation-
<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’>’
basically undermines the veridical underlying ‘ontological-totalitative-framework as of
existentialising/contextualising/textualising-contiguity apriorising/axiomatising/referencing-
(of–existentialising/contextualising/textualising-contiguity )–conflatedness’, and thus
undermines aetiologisation/ontological-escalation 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>.

‘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 existentialising/contextualising/textualising-contiguity apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-
contiguity )–conflatedness’, such that the supposed exercise of knowledge-reification ends
up ‘losing the supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation of axiomatic-constructs as reflective of existential-reality’; as of the flawed
disjointing/disparateness/disentailing of overall inherent existential-reality
supererogatory – acuity/perspicacity/astuteness/edginess/incisiveness, and further reflected variously as temporal over-emphasising and/or underemphasising/ignoring of primemovers reflecting ‘ontological-totalitative-framework as of existentialising/contextualising/textualising-contiguity’

apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)—confledness’, and so due to ‘human-subpotency

presencing—absolutising-identitive-constitutedness

<amplituding/formative–epistemicity>totalising–self-referencing-
ontological-contiguity of relative-ontological-incompleteness /relative-ontological-completeness—{sublimating–referencing/registering/decisioning,—as-self-becoming/self-
confledness /formative–supererogating—<projective/reprojective—aestheticising-re-motif—
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-
normalcy/postconvergence>}. While in many a natural science ‘the high-and-immediate subjection to existential/experimental falsifiability’ and validation as of

<amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications-of-
prospective–nonpresencing,—for-explicating-ontological-contiguity of conceptualisations’ acts as a strong constraining effect in relatively undermining ‘disjointing/disparateness/disentailing of primemovers’ and rather encouraging ‘cogent-unifying-operant-dynamics of primemovers’ reflecting
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 including-virtue-as-ontology construal of ecstatic-existence to which it only bears an ‘as of’ semblance (in any of its given presencing) that isn’t constraining in anyway on ‘the becoming of ecstatic-existence-as-transcendental-signifier’ such that ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency sublimating–nascent–disclosed-from-prospective-epistemic-digression from such human-subpotency prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation ever always warrant prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation and thus the epistemic-ricochetting/transepistemicity prospective implications for renewed reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation; and so, in order to ‘prospectively elevate the ontological-performance including-virtue-as-ontology of human aestheticisation of meaningfulness-and-teleology in the construal of existential-reality’ while overcoming the stalling in ontological-performance including-virtue-as-ontology underlying the mere complexification of the prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation. This inversely-varying-emphasis of originariness-parrhesia,–as–spontaneity-of-aestheticisation and reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation is so-reflected with: prospective reactualising of ‘perceptive motif-manifest aestheticisation as of human conscious-able imagery’ (as derived from the reconstruing/reconsideration of both mere-tracial-and-symbolisation-manifest aestheticisation and signification-as-of-existential-reality-manifest aestheticisation); prospective reactualising of ‘mere-tracial-and-symbolisation-
manifest aestheticisation as of as of human conscious-able works-of-art/artistry’, for instance in
the dynamic reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation reflected with genres of music as of their originariness-parrhesia,—as—
spontaneity-of-aestheticisation setting-up/establishing of drifting/derivating
apriorising/axiomatising/referencing-(of—existentialising/contextualising/textualising-
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’<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, 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’.
The latter (‘signification-as-of-existential-reality-manifest aestheticisation as of human
conscious-able intermediating ascriptivity’) relates for instance to the ontological-
contiguity —of-the-human-institutionalisation-process: in the dynamic reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation reflected within
the <cumulating/recomposuring>-successive registry-worldviews/dimensions ’ reference-of-
thought-level ‘superoerogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for-
conceptualisation for devolving 56 meaningfulness-and-teleology100
aposteriorising/logicising/deriving/intelligising/measuring’ as both
<amplituding/formative> wooden-language—{imbued—averaging-of-thought—<as-to-

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of underlying ‘hermeneutic/reprojecting/supererogating/zeroing reactualising as
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-
thought’ human aestheticisation process with respect to living-development–as-to-personality-
development  
meaningfulness-and-teleology 100, institutional-development–as-to-social-
function-development  
meaningfulness-and-teleology 100 and Being-development/ontological-
meaningfulness-and-teleology 100, and so epistemic-
ricochettingly/transepistemically as of ‘more and more profound enlarging-framework of
reproducibility—mathe/smotif/thrownness-disposition,—as—reproducibility-of-aestheticisation’
with respect to unduly aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining ontological-
performance'--<including-virtue-as-ontology> wherein originariness-parrhesia,—as—
spontaneity-of-aestheticisation re-stakes/puts-back-at-stake the reconstruing of existential-
reality despite the taxingness-of-originariness. This human aestheticisation process involves
inversely-varying-emphasis of originariness-parrhesia,—as—spontaneity-of-aestheticisation and
reproducibility—mathe/smotif/thrownness-disposition,—as—reproducibility-of-aestheticisation
(so-construed as of ‘high/low parrhesiastic-pressure-of-aestheticisation’ with respect to
‘existentially developing/becoming-as-of-social-integration-and-evolving relevant
meaningfulness-and-teleology 100’), reflecting the ‘more and more profound enlarging-
framework of reproducibility—mathe/smotif/thrownness-disposition,—as—reproducibility-of-
aestheticisation’. For instance with regards to living-development–as-to-personality-
development  
meaningfulness-and-teleology 100, 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 100’ 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-reification⁴/contemplative-distension⁵ 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-reification⁴/contemplative-distension⁵ 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-teleology⁶ (‘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 existentialising/contextualising/textualising-contiguity⁹ apriorising/axiomatising/referencing-(of—existentialising/contextualising/textualising-contiguity)—confiliatedness¹² 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
phonic/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’ in due course (though annunciative) is
rather secondary-and-prolongative of the child’s evolving underlying human ‘complex sense of
meaningfulness-and-teleology aestheticisation’ as of its ‘high parrhesiastic-pressure-of-
aestheticisation for social-integration-and-evolving’. It is this underlying ‘complex sense of
meaningfulness-and-teleology’ that is truly of ‘existentially developing/becoming-as-of-social-integration-and-evolving relevant
meaningfulness-and-teleology’ ontological analysis in existentialising/contextualising/textualising-contiguity
apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)—conflatedness (and as it may then be reflected in practice with regards to its
analysis on the basis of any specific ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-
incrusting/plating/coating-as-institutional-manifestation’); and so, reflecting ‘its prior-not-
recognised-as-language-acquisition stage’, ‘its recognised-as-language-acquisition stage’ and
‘its subsequent-deepening-of-recognised-as-language-acquisition stage and as this extends to
specialised language or secondary language developments’. Beyond ‘living-development–as-to-
personality-development’ meaningfulness-and-teleology aestheticisation’ (as implied above
with living-development–as-to-personality-development aestheticisation of underlying
becoming ‘complex sense of meaningfulness-and-teleology’ as of the
‘more and more profound enlarging-framework of reproducibility—mathesis/motif/thrownness-
disposition,—as–reproducibility-of-aestheticisation’ of language), with human ‘institutional-
development–as-to-social-function-development’ meaningfulness-and-teleology aestheticisation’ as of any given conventioned human ‘language-as-phonetic/written-
signification-construct outcome/outfit/shell—construed-historically-as-of-the-specifically-
aestheticised-incrusting/plating/coating-as-institutional-manifestation’, such an insight about
‘high/low parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ as to
the implications of ‘more and more profound enlarging-framework of reproducibility—
mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation’ is highly
informing about ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—
as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
existentialising/contextualising/textualising-contiguity
(even as on occasion such an
ontologically-flawed construal in identitive-constitutedness -as-'epistemic-totality ’
dereification°-in-dissingularisation-
absolutising-identitive-constitutedness > -as-flawed-epistemic-determinism may be
incidentally/accidentally/ad-hocly seemingly veridical but ontologically-flawed in principle
from the perspective of the precedence over ‘language-as-phonetic/written-signification-
construct outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-
incrusting/plating/coating-as-institutional-manifestation’ of the collective social human
‘complex sense of ’meaningfulness-and-teleology° aestheticisation’ as of the ‘more and more
profound enlarging-framework of reproducibility—mathesis/motif/thrownness-disposition,–as–
reproducibility-of-aestheticisation’ of language, as of the implied ‘high 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’ in difference-
conflatedness°-as-to-totalitative-reification°-in-singularisation-
non-disjointedness/entailment-of-prospective- non-presencing> -as-veridical-epistemic-
determinism°). This is so because ‘human
amplituding/formative–
epistemicity>causality-as-to-projective-totalitative–implications-of-prospective-
non-presencing—for-explicating-ontological-contiguity purposefulness-reflexivity for
prospective relative-ontological-completeness° orientation’ supersedes any such 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’, in its existentialising/contextualising/textualising-contiguity°
apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)—conflatedness\textsuperscript{12} (even as the latter had been precedently contributive to that purposefulness-reflexivity) such that such a human ‘institutional-development–as-to-social-function-development meaningfulness-and-teleology\textsuperscript{100} outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation/conflatedness\textsuperscript{12} conceptions like language’ is more critically a passive ready-at-hand conception that is epistemically/notionally ever always critical only in existentialising/contextualising/textualising-contiguity\textsuperscript{9} apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)—conflatedness\textsuperscript{12} 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\textsuperscript{8} orientation’. This basically explains the constantly developing nature of human ‘institutional-development–as-to-social-function-development meaningfulness-and-teleology\textsuperscript{100} outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation/conflatedness\textsuperscript{12} conceptions like language’ which are not truly absolutely of present-at-hand as to wrongly imply \textsuperscript{90} presencing—absolutising-identitive-constitutedness\textsuperscript{13}—meaningfulness-and-teleology\textsuperscript{100} (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\textsuperscript{8} orientation’ implied as of \textsuperscript{5} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{8}—unenframed-conceptualisation that fundamentally renders/makes
hasn’t warranted any ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ with respect to new language creation but this has rather been directed towards language complexification as of advancing human knowledge and construction-of-the-Self. In the bigger picture, the above human meaningfulness-and-teleology aestheticisation analysis (and as reflected specifically with language acquisition) is reflective of the fact that the specific human-subpotency 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), reflected in human underlying supposedly coherent ontological-commitment -<implied—self-assuredness-of-ontological-
good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-
of-existential-reality>, is ultimately potentiated/ontologisable as of human ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
potency\textsuperscript{73} ~ sublimating–nascence, disclosed from prospective epistemic digression
validative/invalidative selectivity/deselectivity’ enabling living-development–as-to-personality-
development \textsuperscript{55} meaningfulness-and-teleology\textsuperscript{100}, institutional-development–as-to-social-
function-development \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} and Being-development/ontological-
meaningfulness-and-teleology\textsuperscript{100} \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100}; and thereof reflected in
the secondnatured institutionalisation framework of the given registry-worldview
underpinning–suprasocial-construct and its \texttt{amplituding/formative} wooden-language
\{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology -as-of-’nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications>\} as uninstitutionalised-threshold \textsuperscript{103}. It is important here to
grasp that despite any human registry-worldview/dimension \texttt{amplituding/formative–
epistemicity} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}
tonologically-flawed inclination to think otherwise, its given underpinning–suprasocial-
construct and its given \texttt{amplituding/formative} wooden-language\{imbued—averaging-of-
‘are not the absolute possibility of ontological-performance\textsuperscript{72} <-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\textsuperscript{100} given that such underpinning–suprasocial-construct and
\texttt{amplituding/formative} wooden-language\{imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-
’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>\} are
effectively rather secondnatured institutionalisation outcome of reproducibility—
as—reproducibility-of-aestheticisation of secondnaturedness. This fundamental originariness and secondnaturedness conundrum in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process 71 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 72 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 73 ’ its prior secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation; and so in obsfuscation 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}. The possibility for prospective human transcendence-and—sublimity/sublimation/supererogatory—de—mentativity has ever always been able to arise at such uninstitutionalised-threshold 74 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-performance72—<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 of103 universalising—idealisation relative to the Ancient-sophists non-universalising
inclination, budding-positivists/rational-empiricists advancing of positivism/rational-empiricism relative to the medieval-scholastics pedantic dogmatism and equally as of our positivism–procrypticism this author construes practices of disparateness-of-conceptualisation-

<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’> not constrained to existence-potency—sublimating–nascence, disclosed-from-prospective-epistemic-digression but rather institutionalised imprimatur as of institutional-being-and-craft as intellectually wanting and in need of the advancing of deprocrypticism—or–preempting—disjointedness-as-of reference-of-thought foregrounding—entailment—\{(postconverging-

narrowing-down–sublimation-as-to ‘existence—as-sublimating-withdrawal, eliciting-of–

prospective-supererogation ‘in-reflecting–‘immanent-ontological-contiguity ‘; as-operative–

notional–deprocrypticism)\}
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument –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 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 dimensionality-of-sublimating

renders possible as prospective ontological-veracity is only then epistemic-ricochettingly/transepistemically salvageable as to existence-potency—sublimating-nascence,-disclosed-from-prospective-epistemic-digression

sublimating-validation/desublimating-invalidation implications as of ontological-primemovers-totalitative-framework. That is, between reasoning–as-reasoning-from-results/afterthought and reasoning–as-reasoning-through/messianic-reasoning is ‘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-
and rather speaks in effect of a nihilistic \textit{wooden-language}, \{imbued—averaging-of-thought—\textit{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—}\textit{as-of—‘nondescript/ignoreable—void’—with-regards-to—prospective-apriorising-implications—}\}; and this temporal nihilism at uninstitutionalised-threshold\textsuperscript{3} has ever always been associated with a corresponding intemporal asceticism\textsuperscript{4} for opened-construct-of—meaningfulness-and-teleology\textsuperscript{10} (not partaking as of transversality<for-sublimating—existential-eventuating/denouement—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{13} in any such ‘wooden language’) that is the sine qua non for the habituation of the possibility of prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. Overcoming this ‘aporia of underdetermined madness’ despite human-subpotency—aporia/undecidability/dilemma/ought-ndeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—\textit{so-construed-as-from-perspective—ontological-normalcy/postconvergence}’—existentialism-form-factor, has ever always been the absolutely determinative possibility for the fulfilment of the construction-of-humanity-as-of-its-developing-construction-of-the-Self enabling human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity to arise; as its overcoming has ever always elicited humankind’s ability to ascetically go beyond its ‘prior comfort zone’ to reconstrue its future emancipatory possibilities. In this regard, the idea of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—\textit{as-so-being-as-of-existential-reality} dimensionality-of-sublimating—\{\textit{amplituding/formative}supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation\}, however its recurrent \textit{re-originary—as—}
unenframed/unbeholding/outlier-conceptualisation—{imbued-postconverging/dialectical-thinking—‘projective-insights’/epistemic-projection-in-confledness—as-of-
notional-deprocrypticism-prospective-sublimation)—intemporal instigation as of originariness-parrhesia,—as—spontaneity-of-aestheticisation in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, speaks to the fact that the sense of prospective base-institutionalisation in prior recurrent-uninstitutionalisation is potentially an actionable possibility as of the latter’s ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming construed as ‘its-given-developed-level-of-Will/Spirit/Drive in dispensing-with-immediacy-for-relative-ontological-completeness—by-reification—/contemplative-distension as of human self-surpassing—existentialism-form-factor,—in-overcoming—‘notionally—collateralising-
beholding-protohumanity—to—‘attain-sublimating-humanity—as-to-existence—potency—as—sublimating—nascence,—disclosed-from-prospective-epistemic-digression to supersede human temporality—/shortness <amplituding/formative> wooden-language
sublimating </amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-confledness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit—
drivenness–equalisation) element of \(\text{meaningfulness-and-teleology}^{10}\) instigating the successive transcendence-and-sublimity/sublimation/supererogatory–de-mentativity-and-sublimity’, as the very renewing of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation seems to induce a ‘deferment of human instinctual responsibility’ as to temporally imply ‘human ontological-performance’—<including-virtue-as-ontology> strategies are valid by their mechanical/mere-form alignment to any such reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ inducing human naïve untransvaluated–temporal-intemporality\(^{52}\) as of the shiftiness-of-the-Self\(^{\circ}\) of the corresponding registry-worldview/dimension wherein the eliciting of a mutual sense of temporality\(^{9}/\)shortness within such a framework as of \(\text{amplituding/formative–epistemicity}^{3}\) totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{33}\) is wrongly reconstrued as ‘intemporality’\(^{22}\) (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\(^{10}\) 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’\(^{22}\)-<including-virtue-as-ontology>’ along the overall ontological-contiguity\(^{97}\)—of-the-human-institutionalisation-process\(^{68}\), effectively elicits originariness-parrhesia,—as–spontaneity-of-aestheticisation but then as of its ‘foregrounding—entailment—(postconverging–narrowing-down–sublimation-as-to–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’–in–reflecting—‘immanent-ontological-contiguity ’;—as-operative-notional–deprocrypticism) supererogatory–acuity/perspicacity(astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument—for—

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


the destructuring-threshold-{(uninstitutionalised-threshold /presublimating–desublimating–
decisionality}–of-ontological-performance\textsuperscript{27}–{<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-
onlogising-development-as-infrastructure-of– meaningfulness-and-teleology\textsuperscript{100}. The overall 
emphasis herein of the conjunction between psychopathic manifestation with the ontological-
contiguity\textsuperscript{27}—of-the-human-institutionalisation-process\textsuperscript{18} arises in the sense that as previously 
articulated the postlogism ‘as-psychopathy-as-of-‘attendant-intradimensional’-
preconverging/dementing\textsuperscript{19}–apriorising-psychologism\textsuperscript{19}‘{<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>\textsuperscript{19} 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{1} construed as of 
the ‘underlying apriorising/axiomatising/referencing–psychologism/mental-schema’ of the 
given registry-worldview’s/dimension’s \textsuperscript{84}reference-of-thought\textsuperscript{15} devolving \textsuperscript{56}meaningfulness-
and-teleology\textsuperscript{100}. Thus a registry-worldview’s/dimension’s postlogism\textsuperscript{28}–as-psychopathy-as-of-
‘attendant-intradimensional’–preconverging/dementing\textsuperscript{19}–apriorising-psychologism\textsuperscript{19} 
{<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 ‘postlogism⁷-as-psychopathy-as-of-‘attendant-intradimensional’-preconverging/dementing⁷–apriorising-psychologism


between two registry-worldviews/dimensions (as of relative-ontological-incompleteness/relative-ontological-completeness),

(sublimating-referencing/registering/decisioning—as-self-becoming/self-conflatedness/formative-supererogating-projective/reprojective—aestheticising-re-motif—
and-re-apriorising/re-axiomatising/re-referencing—in-perspective—ontological-normalcy/postconvergence), it is the case that the same registry-worldview/dimension and
priorly considered as being of relative-ontological-completeness (and as supposedly of prelogism-as-of-the-‘intradimensional’-postconverging/dialectical-thinking—apriorising-
psychologism,—of-‘attendant-intradimensional—ontologising’<as-to-attendant-
intradimensional—apriorising/axiomatising/referencing—imbued—contextualising/existentialising—attendant-ontological-contiguity>—educing—self-
referencing-syncretising—forward-facing—postconverging/dialectical-thinking—apriorising—
psychologism>) manifestation in its existentialising/contextualising/textualising-contiguity
apriorising/axiomatising/referencing—of—existentialising/contextualising/textualising-
contiguity—not-confused and so-reflecting its ‘ordinary/expected/assumed-normal
attendant-intradimensional—ontologising—of—existentialising/contextualising/textualising-
ontological-contiguity’ higher-threshold of human limited-mentation-capacity in failing
dispensing-with-immediacy—by—
reification/contemplative-distension for living-development—as-to-personality-
development’) is now rather turning out (when construed rather as from the relative-
ontological-completeness/nonpresencing—perspective—ontological-normalcy/postconvergence epistemic-projection of the prospective registry-
worldview/dimension) to be veridically of ‘relative-ontological-incompleteness or prior—
registry-worldview/dimension manifest preconverging/dementing—apriorising-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–as-psychopathy-as-of-‘attendant-intradimensional’-preconverging/dementing–apriorising-psychologism–

disjointedness-as-of-reference-of-thought

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 dispensing-with-
immmediacy-for-relative-ontological-completeness\(^8\) by-reification\(^9\)/contemplative-distension\(^20\)
so-construed from deprocrypticism—or—preempting—disjointedness-as-of- reference-of-
thought protensive—self-consciousness perspective. And this in underlining the epistemic-
ricochetting/transepistemicity \(^4\) foregrounding—entailment\{postconverging—narrowing-
down—sublimation-as-to—existence—as-sublimating—withdrawal,—eliciting-of-prospective—
supererogation \(^7\)—in-reflecting—immmanent-ontological-contiguity \(^6\);—as-operative-
notional—deprocrypticism\(^5\) meaningfulness-and-teleology\(^10\) as of human limited-mentation-
capacity-deepening\(^3\), and so-construed as the given prior registry-worldview’s/dimension’s
susceptibility to its corresponding ‘postlogism—psychopathy-as-of—attendant-
intradimensional’—preconverging/dementing\(^1\)—apriorising-psychologism—
\{‘<decontextualising/de-existentialising—of-attendant-intradimensional—
apriorising/axiomatising/referencing>-induced-disontologising’,—as-so-undermining-the-
‘attendant-intradimensional—ontologising’—<as-to-attendant-intradimensional—
apriorising/axiomatising/referencing—imbued—<contextualising/existentialising—attendant-
ontological-contiguity>—educing—self-referencing—syncretising—forward-
-facing—postconverging/dialectical-thinking—apriorising-psychologism>\} manifestation; as so-
respectively susceptible to any such ‘postlogism—psychopathy-as-of—attendant-
intradimensional’—preconverging/dementing —apriorising-psychologism—
\{‘<decontextualising/de-existentialising—of-attendant-intradimensional—
apriorising/axiomatising/referencing>-induced-disontologising’,—as-so-undermining-the-
‘attendant-intradimensional—ontologising’—<as-to-attendant-intradimensional—
apriorising/axiomatising/referencing—imbued—<contextualising/existentialising—attendant—
Wherein at the destructuring-threshold-{uninstitutionalised-threshold/ presublimating-desublimating-decisionality}-of-ontological-performance\(^1\)-<including-virtue-as-ontology>, the given registry-worldview’s/dimension’s\(^2\) reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation is rather related to as of <amplituding/formative> wooden-language-{imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology } (even as it is equally susceptible however difficultly to prospective crossgenerational originariness-parrhesia,—as—spontaneity-of-aestheticisation disseminative instigation of renewing reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation for the prospective registry-worldview/dimension supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-

conceptualisation as renewed \(^5\) meaningfulness-and-teleology\(^10\) infrastructure induced difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing\(^2\) ). What is central and critical in this contrastive construal of difference-in-kind/difference-in-aposteriorising-or-logicising\(^2\) and difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing\(^3\) so-reflected in the implications of ‘inordinarily/unexpectedly/anormally <decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising lower-threshold of human limited-mentation-capacity in failing dispensing-with-immediacy-for-relative-ontological-completeness -by-reification /contemplative-distension\(^26\) for living-development—as-to-personality-development’ associated with postlogism\(^7\) -as-psychopathy-as-of-‘attendant-intradimensional’-preconverging/dementing\(^19\)–apriorising-psychologism-f\(^4\)<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’, as-so-
ununiversalisation, universalisation–non-positivism/medievalism and our positivism–procrypticism respectively reflexive of their relative-ontological-incompleteness 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 as of their

presencing—absolutising-identitive-constitutedness, do not factor in respectively the
transcendental/ nonpresencing–<perspective–ontological-normalcy/postconvergence>

prospective base-institutionalisation, universalisation, positivism/rational-empiricism and
deprocrypticism in relative-ontological-completeness 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 as

implying respectively that the prior recurrent-utter-uninstitutionalisation, ununiversalisation,
non-positivism/medievalism and procrypticism are then effectively of ‘relative-ontological-
incompleteness’ or prior–registry-worldview/dimension manifest preconverging/dementing

apriorising-psychologism—<decontextualising/de-existentialising–of-prospective–
apriorising/axiomatising/referencing>–inducing-prospective-disontologising–as-so–

undermining-the–‘attendant-prospective-registry-worldview/dimension–ontologising’–<as-to–
apriorising/axiomatising/referencing–<more-profoundly-sublimating–
over-desublimating–imbuend–<contextualising/existentialising–attendant-ontological-
contiguity> –educing—self-referencing-syncretising–forward–
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/recomposing 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-symbolisation-manifest aestheticisation as of human conscious-able works-of-art/artistry’ and then to ‘signification-as-of-existential-reality-manifest aestheticisation as of human conscious-able intermediating ascriptivity’ with the latter achieving the given registry-worldview/dimension reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation ontologisation/ontological-veracity/aestheticisation-towards-ontology. Basically, human aestheticisation, in reflection of human limited-mentation-capacity and human limited-mentation-capacity-deepening\(^2\) possibility, ever always involves a ‘human disposition in portraying/reflecting/construining existence/ontological-veracity’ as of ‘^3^presencing—absolutising-identitive-constitutedness\(^3\) finitism of aestheticisation’ and as of ‘human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint\(^4\) nonpresencing—perspective–ontological-normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities’ which then define together the aestheticisation specificity of the culturally cumulated outcomes/outfits/shells—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating,—so-reflected-as-institutional-manifestations explaining why human institutional constructs like language, cultural practices, etc. are inherently of their given cultural specificness. In this regards, the social-setup in its furtherance of human aestheticisation towards human ontologising of ‘meaningfulness-and-teleology\(^10\) is ever always drawn between ‘^8^presencing—absolutising-identitive-constitutedness\(^3\) finitism of aestheticisation’ rather in apriorising/axiomatising/referencing-(of—existentialising/contextualising/textualising-contiguity )—constitutedness\(^3\) as of its reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation and ‘human-subpotency–aporia/undecidability/dilemma/ought-
normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities’ as to existence-potency\textsuperscript{5}—sublimating–nascence,-disclosed-from-prospective-epistemic-digression; explaining why transcendence-and-sublimity/sublimation/supererogatory—de-mentativity cannot be construed as of \textsuperscript{7}incrementalism-in-relative-ontological-incompleteness\textsuperscript{6}—enframed-conceptualisation of ‘presencing—absolutising-identitive-constitutedness\textsuperscript{1} finitism of aestheticisation’ but rather as \textsuperscript{9}maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation of ‘human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint\textsuperscript{6} nonpresencing-<perspective–ontological-normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities’’. Basically, ‘human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint\textsuperscript{6} nonpresencing-<perspective–ontological-normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities’, as to existence-potency\textsuperscript{8}—sublimating–nascence,-disclosed-from-prospective-epistemic-digression value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness\textsuperscript{88} human-and-social–expectations/anticipations—metaphoricity\textsuperscript{7}—as-rede-mentating/restructuring/reparadigming–psychologism-<as-from-perspective–ontological-normalcy/postconvergence> necessarily imply the prospective devaluing of the ‘presencing—absolutising-identitive-constitutedness\textsuperscript{13} finitism of aestheticisation’ implied hierarchisation-of-values. However, the reality as of human limited-mentation-capacity is that however a seemingly \textsuperscript{10}universal disposition for ontologisation/ontological-veracity/aestheticisation-towards-ontology furtherance, such a disposition is not open-ended as reflected at any destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-performance\textsuperscript{7}—<including-virtue-as-ontology> as of prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation, in the sense that the human investment as of
“presencing—absolutising-identitive-constitutedness” finitism of aestheticisation’ in prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation implies that it can be rather inclined to reject/ignore prospective ‘human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of aestheticisation possibilities’ of ontologisation/ontological-veracity/aestheticisation-towards-ontology, and so where this discrepancy is sophistically perceived as advantageous to the social-vestedness/normativity—\(<\text{discretely-implied-functionalism}\>\) of social-stake-contention-or-confliction (as manifested with sophistic/pedantic mediums, shamans, witchdoctors, Ancient-sophists, medieval-scholasticism pedants and modern-day pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation\(<\text{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-}
\(\text{amplituding/formative–epistemicity}\)\) of a social-setup epistemic-ricochetting/transepistemicity hierarchisation-of-values (rather in \(<\text{amplituding/formative–epistemicity}\)\) is what provides the prospect for deflating/undermining its given vices-and-impediments\(<\text{as-from-perspective–ontological-normalcy/postconvergence}\>) as from prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. The fact that all registry-worldviews/dimensions are sub-ontological—\(<\text{as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence’s–sublimating–nascence}\>\) as of their ‘presencing—absolutising-identitive-constitutedness’ finitism of aestheticisation’ with respect to prospective ‘human-subpotency—
parrhesia,—as—spontaneity-of-aestheticisation and reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation in organic coherence, 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} —knowledge-reification
(maximalising) points out that all registry-worldviews/dimensions tend to assume a sub-
ontological—<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-
reflexivity-of-the-full-potency-of-existence’s—sublimating—nascence> equilibrium at their
prospective destructuring-threshold—{uninstitutionised-threshold/presublimating—
desublimating-decisionality}—of-ontological-performance—<including-virtue-as-ontology>
with regards to their given reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation; with the underpinning—suprasocial-construct,
<amplituding/formative> wooden-language—{imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
‘nondescript/ignorable–void ’—with-regards-to-prospective-apriorising-implications>} and
sophistry in their ‘presencing—absolutising-identitive-constitutedness’ finitism of
aestheticisation’ dynamics seemingly substituting in effect for prospective
ontologisation/ontological-veracity/aestheticisation-towards-ontology as of ‘human-
subpotency—aporia/undecidability/dilemma/ought—indeterminacy/deficiency/limitation/constraint
nonpresencing—<perspective—ontological-normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities’. The
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

and–re-apriorising/re-axiomatising/re-referencing–in-perspective–ontological-
normacy/postconvergence}> in reflecting holographically-<conjugatively-and-transfusively>
the ontological-contiguity—of-the-human-institutionalisation-process critically and
insightfully highlights, in reflection of inherent human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnatedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor, that ‘all
registry-worldviews/dimensions are ever always at the crossroads of knowledge-reification
and sophistry as the latter is facilitated by underlying social wooden-
language–{imbued—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 implications of human limited-mentation-
capacity’; and so, as to the confluence of ‘prospective parrhesiastic instigative intemporal
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality (inherently so as all
prospective knowledge is inherently initially underdetermined thus depended at its instigation
on ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality, and is only
 prospectively validated as of ontological-prime-movers-totalitative-framework in reflection of
the-transcendental-signifier as existence-potency ~sublimating–nascence,—disclosed-from-
prospective-epistemic-digression) parrhesiastic seeding-promise of prospective knowledge-
reification retries reproducibility—mathesis/motif/thrownness-disposition–as–reproducibility-of-
“aestheticisation” as of reasoning-through/messianic-reasoning induced constructiveness-of-ontological-performance\textsuperscript{74}＜including-virtue-as-ontology＞ and ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity\textsuperscript{4} reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation seeding-misprising as mere-form of the prospective knowledge-reification reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’ as of reasoning-from-results/afterthought induced destructuring-threshold⟨uninstitutionalised-threshold /presublimating—desublimating-decisionality⟩of-ontological-performance\textsuperscript{72}—＜including-virtue-as-ontology＞. This de-mentatively/structurally/paradigmatically defined existential framework of knowledge-reification\textsuperscript{75} of any given registry-worldview/dimension is known as its ontological-good-faith/authenticity\textsuperscript{90}—postconverging—de-mentating/structuring/paradigming and is intimately associated with its given shiftiness-of-the-Self\textsuperscript{92}. The ontological-good-faith/authenticity\textsuperscript{90}—postconverging—de-mentating/structuring/paradigming speaks of ‘a-given-developed-level-of-Will/Spirit/Drive in dispensing-with-immediacy—for-relative-ontological-completeness’—by-reification\textsuperscript{77}/contemplative-distension\textsuperscript{86} (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/ignorable–void ’—with—regards—to—prospective-apriorising-implications>)}’ that then allows for the corresponding ‘reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation} reference-of-thought-level supererogatory—acluity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for-
conceptualisation for meaningfulness-and-teleology. This is fundamentally what
explains why the state of recurrent-utter-uninstitutionalisation cannot all of a sudden start
reasoning as of base-institutionalisation, and the latter as of universalisation, the latter as of
positivism/rational-empiricism and prospectively the latter as of deprocrypticism. The overall
point here is that it is the ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming as of parrhesiastic-aestheticisation that ‘invents/creates’
the prospective registry-worldview’s/dimension’s reproducibility—mathesis/motif/thrownness-
disposition,—as–reproduciability-of-aestheticisation, and carries the ‘intemporal parrhesiastic
seeding-promise dimensionality-of-sublimating –{(amplituding/formative) supererogatory–de-
mentativeness/epistemetic-growth-or-conflatedness /transvalutive-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)
 of the
registry-worldview/dimension meaningfulness-and-teleology beyond just its mechanical
reproducibility—mathesis/motif/thrownness-disposition,—as–reproducible-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 /shortness loses sight of this ‘parrhesiastic instigative intemporal ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic seeding-
promise of prospective knowledge-reification’ and assumes at the given registry-
worldview/dimension destructuring-threshold-{uninstitutionalised-threshold/presublimating–
desublimating-decisionality}–of-ontological-performance <including-virtue-as-ontology> ‘an
absolutising disposition as of temporal/sophistic-as-ontologically-flawed/ontological-bad-
faith/inauthenticity 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

(<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) of the registry-worldview/dimension 5 meaningfulness-and-teleology 100 beyond just its reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’ (that is, as the shiftiness-of-the-Self 92 loses sight of ‘Will/Spirit/Drive parrhesiastic instigative dispensing-with-immediacy-for-relative-ontological-completeness—by-reification /contemplative-distension’). Such an ‘absolutising disposition with the registry-worldview/dimension mere-form of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’ is what underlies disparateness-of-conceptualisation—<unforegrounding-disentailment,—failing-to-reflect—immanent-ontological-contiguity> at a registry-worldview/dimension destructuring-threshold—{uninstitutionalised-threshold /presublimating—desublimating—decisionality}—of-ontological-performance—<including-virtue-as-ontology> ‘wherein normativities, conventions, practices, etc. as secondnatured institutionalised constructs assume absolute determinism that flawly override any parrhesiastic <amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought of ontological-veracity’, and explains the Sophists—ideal-type-or-individuation non-universalising inclination on the basis that that social practice is absolutely deterministic of meaningfulness-and-teleology 100, as well as
modern-day overall pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—(blurring/undermining-of-prospective-totalising-entailing—
as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-
completeness) as of institutional-being-and-craft normativities, conventions, practices, etc. in
‘procrypticism—or–disjointedness-as-of—reference-of-thought reproducibility—
mathesis/motif/thrownness-disposition,—as–reproductibility-of-aestheticisation as of its lack of
prospective depprocrypticism—or–preempting—disjointedness-as-of—reference-of-thought
foregrounding—entailment—(postconverging—narrowing-down—sublimation—as-to
‘existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation’ in-
reflecting—‘immanent-ontological-contiguity’;—as-operative-notional—deprocrypticism)
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument—for—
conceptualisation’ on the basis that such social practices are absolutely deterministic of
meaningfulness-and-teleology. In other words, adherence to prospective knowledge-
reification as of human temporality/shortness arises as of the existentially constraining
untenability of positive-opportunism induced reproducibility—mathesis/motif/thrownness-
disposition,—as–reproductibility-of-aestheticisation but doesn’t necessarily elicits intemporal
parrhesiastic seeding-promise dimensionality-of-sublimating—
{<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness—/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation) for prospective knowledge-reification as of ‘a weak social mental-
reflex that any parrhesiastic <amplituding/formative—epistemicity>totalising—renewing-
realisation/re-perception/re-thought of ontological-veracity will put in question prior
reproductibility—mathesis/motif/thrownness-disposition,—as–reproductibility-of-aestheticisation
as can be reflected in normativities, conventions, practices, etc.’, and this is what explains the
prevalence of disparateness-of-conceptualisation—unforegrounding-disentailment,failing-to-
reflect—immanent-ontological-contiguity> at uninstitutionalised-threshold as ‘mere-form
of reproducibility—mathesis/motif/throwness-disposition,as—reproducibility-of-
aestheticisation’ temporally takes pride-of-place and so unconstrained to prospective existence-
potency—sublimating—nascence,disclosed-from-prospective-epistemic-digression
sublimating-validation/desublimating-invalidation implications ‘as of parrhesiastic
<amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-
thought of ontological-veracity’ thus providing the framework for ontological-bad-
faith/inauthenticity and sophistry hanging on unto secondnatured normativities, conventions,
practices, etc. thus rendering prospective transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity impotent. Thus ‘the possibility for
prospective human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is
ever always a renewed ontological-good-faith/authenticity—postconverging—de-
mentating/structuring/paradigming’ that as of its reasoning-through/messianic-reasoning can
overcome such a <amplituding/formative> wooden-language—{imbued—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/throwness-disposition,as—
reproducibility-of-aestheticisation normativities, conventions, practices, etc.; and this very
much explains why the <cumulating/recomposing>-successive registry-
worldviews/dimensions are successive parrhesiastic instigation of renewed reproducibility—
mathesis/motif/throwness-disposition,as—reproducibility-of-aestheticisation. Further the
‘renewed ontological-good-faith/authenticity—postconverging—de-
‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’—in-
reflecting-‘immanent-ontological-contiguity’;—as-operative-notional—deprocrypticism) as to existence-potency—sublimating—nascence,—disclosed—from-prospective-epistemic-digression,” and not “unification as of human-subpotency elicited contrasting-and-comparison’ as the latter just leads to a complexification of disparateness-of-conceptualisation-<unforegrounding-
disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’” along the very same reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as of an ontologically-flawed human-subpotency dialogical-equivalence”—as-to-—psychologismic—apriorising/axiomatising/referencing—of—
existentialising/contextualising/textualising-contiguity)——conflatedness,—in-self-
becoming/self-confatedness/—formative—supererogating—that ‘allows the mortals that we are
to average our thoughts’ rather than existence-potency—sublimating—nascence,—disclosed-
from-prospective-epistemic-digression imposing ontological-veracity as of prospective ontological-primemovers-totalitative-framework. This explains why the universalising-
idealisation of Socratic-philosophers, budding-positivists thought and herein as well suprastructuralism/postmodern-thought are all characterised in their knowledge-reification not by an articulation along the prior established reproducibility—mathesis/motif/thrownness-
disposition,—as—reproducibility-of-aestheticisation but rather prospective existence-
potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression
constraining parrhesiastic aestheticisation of prospective reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation, that in all three
cases looks down upon the notion of human-subpotency sophistic/pedantic pretence of
foregrounding—entailment\{postconverging–narrowing-down–sublimation-as-to–
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ʰ-in-
reflecting–‘immanent-ontological-contiguity’,–as-operative-notional–deprocrypticism\} that is
no more than complexification of disparateness-of-conceptualisation-<unforegrounding-
disentailment,-failing-to-reflect–‘immanent-ontological-contiguity’>. Critically as of such
parrhesiastic instigation of prospective relative-ontological-completeness the prior
reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation
‘sycophantic-sophistic pretences of candour’ are edgily/incisively trampled-upon
parrhesiastically as the Socratic-philosophers go out of their way to highlight the intellectual
discredit of the sophists, as budding-positivists go out of their way to highlight medieval-
scholasticism dogma, and likewise suprastructuralism/postmodern-thought is beyond just our
positivism–procrypticism reproducibility—mathesis/motif/thrownness-disposition,—as–
reproducibility-of-aestheticisation and as reflected herein with the parrhesiastic highlighting of
institutional-being-and-craft and pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation\{blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness\} as of positivism–procrypticism ‘disjointedness-as-of’ reference-of-thought
reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation
as of its lack of prospective deprocrypticism—or–preempting—disjointedness-as-of-
reference-of-thought foregrounding—entailment\{postconverging–narrowing-
down–sublimation-as-to–existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation ʰ-in-reflecting–‘immanent-ontological-contiguity’,–as-operative-
notional–deprocrypticism\}
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
limited-mentation-capacity-deepening can only arise as to existence-potency\textsuperscript{9}\textsuperscript{1}~sublimating-nascence,-disclosed-from-prospective-epistemic-digression implied prospective relative-ontological-completeness\textsuperscript{4} parrhesiastic instigation implications of\textsuperscript{10} universalising-idealisation as the\textsuperscript{4} 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) at\textsuperscript{8} reference-of-thought-level for devolving meaningfulness-and-teleology\textsuperscript{10}, 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—existentialising/contextualising/textualising-contiguity )—conflatedness ,—in-self—becoming/self—conflatedness /formative—supererogating\textsuperscript{2} as of non-universalising sophistry reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation seconndnatured normativities, conventions, practices, etc. as of its lack of prospective Socratic—philosophers\textsuperscript{10} universalising-idealisation\textsuperscript{4} 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)}

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—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\textsuperscript{9}—sublimating—nascence,—disclosed—from-prospective-epistemic-digression (as from ontological-faith-notion—or-ontological-fideism—imbued—
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality
intemporal parrhesiastic seeding-promise dimensionality-of-sublimating

(⟨amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness
/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) for prospective knowledge-reification
, with respect to human limited-mentation-capacity-deepening
) can only arise as to existence-potency
sublimating-nascence,-disclosed-from-prospective-epistemic-digression implied prospective relative-ontological-completeness
parrhesiastic instigation implications of ‘positivism/rational-empiricism’ 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-notional–deprocrypticism) at
<unforegrounding-disentailment,-failing-to-reflect–‘immanent-ontological-contiguity ’> in
human-subpotency
dialogical-equivalence
psychologismic–apriorising/axiomatising/referencing–(of–existentialising/contextualising/textualising-contiguity )—conflatedness
as self–becoming/self-conflatedness
/formative–supererogating
as of non-positivism/medievalism
dogma reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation seconndnatured normativities, conventions, practices, etc. as of its lack of prospective positivism/rational-empiricism
foregrounding—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

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apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation’; and likewise prospective suprastructuralism/postmodern-thought is not
obstinate as all the prospective possibility for our prospective transcendence-and-
sublimity/sublation/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
parrhesiastic seeding-promise dimensionality-of-sublimating

{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equality} for prospective knowledge-reification"", 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-"reference-of-thought’ 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-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–
existentialising/contextualising/textualising-contiguity )–conflatedness ,-in-self-
becoming/self-conflatedness /formative–supererogating– 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 foregrounding—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’. 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\^7 gesturing/process as of disparateness-of-conceptualisation<-unforegrounding-disentailment,-failing-to-reflect—‘immanent—ontological—contiguity’\^7> 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\^87 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 ‘realphotik 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\^90—enframed-
conceptualisation as of a poor sense of intemporality\(^2\)/longness beyond earthly materialism.

The transepistemic/epistemic-ricochetting veracity of all singularising/immanenting subject-matters/domains-of-study

\(<\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating} \quad \text{foregrounding–entailment}\>\)


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and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-
consciousness’ that underlies the <amplituding/formative–epistemicity>causality~as-to-
projective-totalitative–implications-of-prospective–nonpresencing.–for-explicating-
ontological-contiguity of ontologically-veridical difference-conflatedness ‘as-to-totalitative-
reification’~in-singularisation<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing>–as-veridical-epistemic-determinism over ontologically-flawed identitive-
constitutedness,‘as-‘epistemic-totality’‘-dereification‘-in-dissingularisation<as-to-the-
disjointedness/disentailment-of—presencing—absolutising-identitive-constitutedness > ‘as-
flawed-epistemic-determinism’. In another respect this author’s re-elaboration of postmodern
difference conception, as of ontologically-veridical difference-conflatedness‘as-to-totalitative-
reification’~in-singularisation<as-to-the-nondisjointedness/entailment-of-prospective-
constitutedness,‘as-‘epistemic-totality’‘-dereification‘-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’ while ignoring the
<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-
prospective–nonpresencing.–for-explicating-ontological-contiguity of human underlying
relative-ontological-incompleteness‘/relative-ontological-completeness’
(sublimating–referencing/registering/decisioning,–as-self-becoming/self-
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-performance⁷⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻INVALID-TEXT-INSIDE-FOOTTET-REFERENCING-IMPLICATIONS⟩

Another criticism is the inclination for such atomising/taking-to-pieces formalisation predisposition to start out with ad-hoc disparate conceptualisations as of identitive-constitutedness⁰⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻INVALID-TEXT-INSIDE-FOOTTET-REFERENCING-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
existentialising/contextualising/textualising-contiguity\(^7\) 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
existentialising/contextualising/textualising-contiguity\(^7\) dereifying effects of abstract
atomising/taking-to-pieces formalisation as decontextualising and pulling-apart the ‘ecstatic
totalising-entailing/nested-congruence’ of existential phenomenality, wherein the constraining
effect of existence/intrinsic-reality/ontological-veridicality as the ‘superior party’ is
ignored/overlooked on the naïve token of working on specific aspects or specific interpretation,
and so out of sync with existence/intrinsic-reality/ontological-veridicality. Again, what is loss
of critical pertinence here is exactly what is implied by ‘meaningfulness-and-
teleology\(^9\)/knowledge as of existentialising/contextualising/textualising-contiguity\(^9\)
knowledge-reification\(^8\), as being rather all about elucidating the necessary-existential-states-
and-conditions so-construed as ‘axiomatic-construct construal of ecstatic-existence/the-nature-
of-the-world/conditions’, and not presuming-and-skirting-around them, before further
expanding on the elucidation/reification\(^8\) of their manifestations as validated or can be
falsifiable by ontological-prime movers-totalitative-framework\(^7\); or otherwise this simply leads
to a loss of the sense of ontologically-veridical reality. Ultimately, such abstract
atomising/taking-to-pieces formalisation tendencies and further as of a frequently gestational
knowledge state with respect to the possibility for prospective social transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity, induces a penchant for flawed
intellectually supplementing rhetorisation rather than reification\(^7\) 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\textsuperscript{\textregistered} for-sublimating–existential-eventuating/denouement\textsuperscript{\textregistered} of affirmative-and-unaffirmative–disambiguated–motif-and- apriorising/axiomatising/referencing’ or transversal-analysis-towards-validatory-selectivity-for-\textsuperscript{\textregistered} foregrounding—entailment\textsuperscript{\textregistered} (postconverging–narrowing-down–sublimation-as-to- ‘existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation \textsuperscript{\textregistered} in reflecting–immanent-ontological-contiguity \textsuperscript{\textregistered}; as-operative-notional–deprocripticism) of conceptualisations-and-interpretations’ as constrained to ontological-primemovers-totalitative-framework which is what further reifies the body of knowledge by enabling existence as the transcendental-signifier/transcendental-enabling/sublimating/supererogatory—de-mentativity to continually select the trace/ontological-aesthetic-tracing\textsuperscript{\textregistered} perspective–ontological- normality/postconvergence-reflected–epistemicity-relativism\textsuperscript{\textregistered} of sound and complementary conceptualisations-and-interpretations out of a genuine ecstatic reproducibility—mathesis/motif/throwness-disposition,–as–reproducibility-of-aestheticisation disseminative insight, with unsound/superseded conceptualisations-and-interpretations being discarded thereafter. Concretely, we can easily appreciate the greater pertinence of a Foucauldian statement of relative truth as of ontologically-veridical difference-conflatedness\textsuperscript{\textregistered} as-to-totalitative-reification\textsuperscript{\textregistered} in-singularisation\textsuperscript{\textregistered} as-to-the-nondisjointedness/entailment-of- prospective- nonpresencing\textsuperscript{\textregistered} -as-veridical-epistemic-determinism, construable rather as a more precise theoretical, conceptual and operant notion of truth by its existentialising/contextualising/textualising-contiguity knowledge-reifying <amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications-of- prospective- nonpresencing,–for-explicating-ontological-contiguity as of the human- subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation
and the implications of truth; and so, beyond the contemplation of naïve atomising/taking-to-pieces formalisation dereifying rhetorisations that border on wooden-language-{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology—<as-of—’nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications>} populist interpretations rather than elevating human ontological construal of the social domain-of-study! It is herein contended that existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—<as-to-perspective—ontological-normalcy/postconvergence-implied—’prospective-aporeticism-overcoming/unovercoming’> as of its ecstatic singularity actually points to appropriate attitude/mental-disposition/care—and—episteme as of ontologically-veridical difference-conflatedness—<as-to-totalitative-reification—in-singularisation—<as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing>—as-veridical-epistemic-determinism for existentialising/contextualising/textualising-contiguity knowledge-reification of every domain-of-study; as the fact remains that the domain-of-study of the social world is utterly different as of existentialising/contextualising/textualising-contiguity from the domain-of-study of the natural world, and not to mention that even within the natural world or social world there are equally subject-matters peculiarities that require their own specific approaches to elucidation/reification as of existentialising/contextualising/textualising-contiguity—and this said without undermining the idea of the ecstatic singularity of existence from which all such subject-matter-human-specialisms ecstatically arise as veridically implied by singularisation—<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 existentialising/contextualising/textualising-contiguity eludicating/reification rather than just mere formalisation as of conceptual patterning for its own sake. The fact is the natural sciences are already naturally constraint to existentialising/contextualising/textualising-contiguity knowledge-reification by the implicit immediate-constraining ontological-primemovers-totalitative-framework transcending-and-sublimity/sublimation/supererogatory-de-mentativity whereas the human world is rather blurry in this regard and hence requires the requisite explicited insight about existence as of its ecstatic singularity for its appropriate approach for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. In many ways such an insight is often implied in the natural sciences as of its relative transparency of cause-and-effect reification of existentialising/contextualising/textualising-contiguity but not by a na"ive/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 na"ive 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 existentialising/contextualising/textualising-contiguity knowledge-reification. Actually, formalisation in the natural sciences and mathematics is the effective ‘formatting outcome’ of an implicit creative process of existentialising/contextualising/textualising-contiguity knowledge-reification. This process is one of human limited-mentation-capacity-deepening as of
singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>

projected epistemic-immanence/veridical-epistemic-determinism enables transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity which is ‘concurrently formatted as
formalisation’. Thus we know of the recurrent stories of ‘mathematics invented by physicists or
mathematicians working under the physics existentialising/contextualising/textualising-
contiguity\textsuperscript{39} guise’ as of the insight of their existentialising/contextualising/textualising-
contiguity\textsuperscript{39} knowledge-reification of the physics domain-of-study, with such mathematics
‘very often not well presented but essentially sublime’, and thereafter such
existentialising/contextualising/textualising-contiguity\textsuperscript{39} initially reified mathematics is further
reified as of mathematics more generalised-level of
existentialising/contextualising/textualising-contiguity\textsuperscript{39} insight while ‘exquisitely formalised in
concurrence’. This reality of ‘repeating/repetition of \textsuperscript{55} maximalising-recomposuring-for-
relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation
for
existentialising/contextualising/textualising-contiguity\textsuperscript{39} knowledge-reification\textsuperscript{87}, inducing
successive differences of ontological-performance \textsuperscript{56}—<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 \textsuperscript{5} 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-confabulation\textsuperscript{12}—as-to-totalitative-reification\textsuperscript{86}—in-singularisation-<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing>-as-veridical-epistemic-
determinism ‘repeating/repetition of \textsuperscript{55} maximalising-recomposuring-for-relative-ontological-
completeness — unenframed-conceptualisation — existentialising/contextualising/textualising-contiguity, 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 existentialising/contextualising/textualising-contiguity\(^1\) knowledge-reification\(^7\) 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\(^9\). 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–existentialising/contextualising/textualising-contiguity\(^\_\)—conflicatedness\(^2\) 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—existentialising/contextualising/textualising-contiguity\(^7\). Basically, the underlying implication of apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity\(^\_\)—conflicatedness\(^2\), and so over naïve apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity\(^\_\)—constitutedness\(^1\), 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 \(<\text{as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing}\>\) projected epistemic-immanence/veridical-epistemic-determinism; while avoiding any such conceptualising naivety that may imply \textquoteleft existence in existence\textquoteright as this can only lead to flawed conceptualisations, \(<\text{amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}>\) and logocentrism as of apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)\—constitutedness. Critically, no concepts have any veridical \(^5\text{meaningfulness-and-teleology}\) but only rather as of their apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)\—confaltedness\(^7\) with existence, and cannot be construed as \textquoteleft existing in existence\textquoteright as implied by apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)\—constitutedness, which just leads to ontologically-flawed dissingularisation \(<\text{as-to-the-disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness}>\)/epistemic-nonimmanence/flawed-epistemic-determinism implied identitive-constitutedness \-'as-'epistemic-totality\'-dereification\(^7\)-in-dissingularisation\(<\text{as-to-the-disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness}>\)-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 existentialising/contextualising/textualising-contiguity\(^9\) knowledge-reification\(^7\) end up transforming subject-matters into descriptive enunciations of weak existentially explanatory and predicative capacity. The entire project of human \(^8\text{meaningfulness-and-teleology}\) is nothing but one of creatively elucidating/reifying existence/existential-possibilities, \textquoteleft with no out of existence knowledge project\textquoteright, which is merely delusional. Thus, what is critically missing here is the fundamental constraining reality for creative existentialising/contextualising/textualising-contiguity\(^9\) knowledge-reification\(^8\),
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 existentialising/contextualising/textualising-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 originally/as-of-event available to earlier contributors to the ‘traditional classical mechanics axiomatic-construct’ propounded by Newton together with the conceptual patterning influences of Galileo, Descartes, Leibniz, etc. as of the conceptual patterning of such concepts like space, time, force, etc. Such a conclusion certainly reflects a ‘massive ontological dearth’ in failing to appreciate the creative existentialising/contextualising/textualising-contiguity knowledge-reification perspective of 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-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

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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-or-elucidating the headway as of ‘repeating/repetition of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation for existentialising/contextualising/textualising-contiguity knowledge-reification’, inducing successive differences of ontological-performance,<including-virtue-as-ontology> of meaningfulness-and-teleology as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-human-amplituding/formative-epistemicity-totalising-purview-of-construal’ with increasing prospective relative-ontological-completeness’. This is especially the case where such headway mirrors ‘pure-ontology’ articulation, as there is only one ontological as existential reality. This orientation and rearticulating exercise by postmodern-thought speaks rather of an assurance that they are on a solid ontological pathway just as physicists orientation and redevelopment of the ontic lines setup by the early Galileos, Newtons and Leibnizes speaks of an assurance of ontological depth, in both instances as of their existentialising/contextualising/textualising-contiguity knowledge-reification. Ultimately, and it is this author’s contention, the various scholarly contributions to postmodern-thought can be understood as rather pointing to the de-mentative/structural/paradigmatic disseminative implications of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective depocrypticism—or-preempting—disjointedness-as-of—reference-of-thought ontologically-veridical difference-conflatedness—as-to-totalitative-reification—in-singularisation—as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing—as-veridical-epistemic—
determinism. We can equally appreciate that much of the disseminative rational-empiricism/positivism implications of the works of such pioneers like Copernicus, Galileo, and specifically Descartes, etc. created ‘a rational-empiricism/positivism disseminative metaphoricity orientation making the human subject thinking as of mathesis universalis conceptualisation central’ reflected by Descartes ‘I think therefore I am’, and as followed and adopted to resolve various human knowledge issues by subsequent thinkers in successive generations as of human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality reasoning-through/messianic-reasoning wherein in their states of undecidability/aponia ‘left it’ to existence as of ontological-primemovers-totalitative-framework as the veritable transcendental-signifier/transcendental-enabling/sublimating/superrgatory—de-mentativity to ‘continually select’ rational-empiricism/positivism disseminative orientations for transcendence-and-sublimity/sublimation/superrgatory—de-mentativity, leading to our present refined positivism/rational-empiricism conception! But then because our present ‘positivism—procrypticism human subject is rather undecentered’ relative to the prospective postmodern—notional—deprocrypticism self-conscious mindset we fail to truly appreciate the de-mentative/structural/paradigmatic disseminative implications of postmodern-thought as of the prospective exercise of ‘leaving it’ to existence as of ontological-primemovers-totalitative-framework as the veritable transcendental-signifier/transcendental-enabling/sublimating/superrgatory—de-mentativity to ‘continually select’ postmodern—notional—deprocrypticism disseminative orientations for transcendence-and-sublimity/sublimation/superrgatory—de-mentativity, in the same vain that the ‘non-positivism/medievalism undecentered human subject’ failed to truly appreciate the de-mentative/structural/paradigmatic disseminative implications of prospective
positivism/rational-empiricism thought. On the other hand, recurrent conceptual patterning predispositions and orientations arise because of poor appreciation/reference for judging knowledge often as of poor institutional mechanical conceptualisation of knowledge, wherein the constraining metrics of institutional setups including strangely enough also many such tertiary institutions where poststructuralist thinkers studied-and-taught-as-outlying-intellectuals, ‘apparently and falsely surpass existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’. 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 existentialising/contextualising/textualising-contiguity knowledge-reification for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. But then with regards to the social notwithstanding its high emotional-involvement disruptiveness to knowledge, more profoundly existentialising/contextualising/textualising-contiguity knowledge-reification here implies human displacement/decentering even though our temporal/shortness-of-register-of-meaningfulness-and-teleology dispositions certainly have a hard time assuming the full implications of such prospectively implied transcendental meaningfulness-and-teleology. This further speaks to the fact that human knowledge is much more than distantly/remotely abstracted conceptions of meaningfulness-and-teleology of trite existentialising/contextualising/textualising-contiguity knowledge-reification 4 <amplituding/formative-epistemicity> causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity, as on critical occasions this puts the human subject itself into question; and so, as of ‘ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-
or-acumen as of reasoning-through/messianic-reasoning’ even where this edges into
contortioning asceticism\(^1\) as of nonextricatory-existential-preempting-of-existential-unthought.
Such ‘pure-ontology’ orientation grounded on creative existentialising/contextualising/textualising-contiguity\(^2\) knowledge-reification\(^3\) is ever always a
‘apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-
contiguity )—conflatedness\(^4\) totalising-entailing/nested-congruence’ as it aspires to grasping
and articulating\(^5\) meaningfulness-and-teleology\(^6\) as portends to the wholeness/nested-congruence of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human-amplituding/formative–epistemicity—totalising~purview-of-construal'; with such
construal in reality rather very much as of singularisation-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 existentialising/contextualising/textualising-contiguity\(^7\) knowledge-reification\(^8\)’ 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\(^9\) deprocrypticism—or–preempting—disjointedness-as-of—reference-
of-thought
apriorising/axiomatising/referencing-(of—existentialising/contextualising/textualising-contiguity )—conflatedness\(^10\) 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

Unrelated to perspective–ontological-normalcy/postconvergence-implied–prospective-aporetic-articulation—overcoming/unovercoming’. Unlike the apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-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–existentialising/contextualising/textualising-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-existentialising/contextualising/textualising-contiguity)—constitutedness token tend to give up on the central issue of knowledge as of its wholeness/nested-congruence reflection ‘as of creative existentialising/contextualising/textualising-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-existentialising/contextualising/textualising-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-existentialising/contextualising/textualising-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–existentialising/contextualising/textualising-contiguity )—conflatedness with existence as of its ecstatic singularity’. While in many ways the natural sciences as immediately-and-directly constrained by ontological-primemovers-totalitative-framework are naturally and ad-hocly postconvergingly–dementated/structured/paradigmed to implicitly construe wholeness/nested-congruence of conception as of ‘totalising-entailing/nested-congruence apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity )—conflatedness with existence as of its ecstatic singularity’ with regards to their conceptualisations, this cannot be said of the same of the social as of the need for its self-conscious understanding of wholeness/nested-congruence conception as of ‘apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity )—conflatedness with existence as of its ecstatic singularity’ given its inherent blurriness, and emotional-involvement, in order to then achieve parallel level of ontological-primemovers-totalitative-framework knowledge conception as of singularisation-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 (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⟩⟩

construed as ‘dispensing-with-shallow-mathesis/motif/thrownness-disposition’-for-relative-ontological-completeness‘-by-reification‘; with human self-consciousness rather prone to its given 8 reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation

ontologically-compromised—categorising positivism–procrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’. Thus we can appreciate here that ultimately singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing> projected epistemic-immanence/veridical-epistemic-determinism is not just artificially prompted but is rather the de-mentative/structural/paradigmatic consequence of the prospective relative-ontological-completeness-of-reference-of-thought


‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation⟩. Thus naturalistic methodologies are only as pertinent as of their explaining of underlying background of the social as of physical and biological reality, but not as substitutive explanations as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility ⟨imbued-and-
'hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation) of social emanance as this is bound to induce apriorising/axiomatising/referencing–(of–existentialising/contextualising/textualising-contiguity)—constitutedness\(^1\). 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 \(\{\text{imbued-and-}’\text{hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation}\}\) 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\(^2\)—of-the-human-institutionalisation-process\(^3\) as of difference-conflatedness\(^4\)–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 ‘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\(^5\)–\(\{\text{imbued-and}-’\text{hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation}\}\) 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

existentialising/contextualising/textualising-contiguity39

epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–reapriorising/re-axiomatising/re-referencing~conceptualisation⟩

built

up

by

‘intemporal

ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-andapriorising/axiomatising/referencing–as-so-being-as-of-existential-reality
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normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩. In this regard, immanencefunction-conflatedness12 rather reflects ‘the ontological-normalcy/postconvergence disposition
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immanence/veridical-epistemic-determinism going by its full comprehension of existence’s
ecstatic

singularity

immanence

45<amplituding/formative–epistemicity>causality~as-to-

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projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity hence overcoming our positivism-procryptionism


constitutedness > /epistemic-nonimmanence/flawed-epistemic-determinism; and so, as of immanence-function-conflatedness insight as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility ⟨imbued-and-

‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-
function-conflatedness\textsuperscript{12} points out that the mental-reflex for objectifying discursivity between prospective relative-ontological-completeness\textsuperscript{88} and prior relative-ontological-incompleteness\textsuperscript{89} is fundamentally flawed as of apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)\textsuperscript{39}–constitutedness\textsuperscript{11}, as all the objectifying discursivity that is ontologically-veridical is as of the apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)\textsuperscript{39}–conflatedness\textsuperscript{12} of prospective relative-ontological-completeness\textsuperscript{88} over prior relative-ontological-incompleteness\textsuperscript{89} construed as immanence-function-conflatedness\textsuperscript{12}. Thus metaphoricity\textsuperscript{17} of non-positivism mindset ‘supposedly in an objectifying/contending discursivity’ with a positivism mindset registers as of positivism immanence-function-conflatedness\textsuperscript{12} reflection of the underlying non-positivism mental-disposition with regards to such issues like existential desublimation manifestations of superstition, spiritualism, etc.

This same conception holds with the notional–deprocrypticism immanence-function-conflatedness\textsuperscript{14} overriding the \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} of \textsuperscript{81}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\textsuperscript{84} reference-of-thought. In both instances, the issue lies in the lack of a common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} aposteriorising/logicising/deriving/intelligising/measuring, with immanence-function-conflatedness\textsuperscript{14} implying that all the \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} is necessarily as of the prospective relative-ontological-completeness\textsuperscript{88} 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-conflatedness with the obviousness there is no point implying an
ontologically-flawed objectifying/contending discursivity in assessing the non-positivism
existentially-superstitious inclination, the same implication will extend to
notional-deprocrypticism immanence-function-conflatedness as of de-
mentative/structural/paradigmatic internal-necessity/determinism insight with regards to
anticipating the disjointedness-as-of-reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset of our
positivism–procrypticism mental-disposition with no pretence of such a positivism–
procrypticism ontologically-flawed objectifying/contending discursivity in assessing the
disjointedness-as-of-reference-of-thought inclination. In other words, immanence-function-
conflatedness is all about reflecting the straightforwardness of ontological-primemovers-
totalitative-framework as of singularisation-as-to-the-nondisjointedness/entailment-of-
prospective nonpresencing projected epistemic-immanence/veridical-epistemic-
determinism in arriving at ontological-veridicality over the human mindset flawed-and-naive
predisposition to make of its objectifying/contending discursivity as de-
mentatively/structurally/paradigmatically deterministic by mere mental-reflex of naively
elevating prior relative-ontological-incompleteness meaningfulness-and-teleology as if of
prospective relative-ontological-completeness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Immanence-
function-conflatedness equally highlights knowledge as of its essential organic construct
implications. As a apriorising/axiomatising/referencing-(of–
existentialising/contextualising/textualising-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
existential-reality instigated ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} as of difference-conflatedness\textsuperscript{11}—as-to-totalitative-reification\textsuperscript{7}—in-singularisation\textsuperscript{<amplituding/formative–epistemicity>} as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing\textsuperscript{—as-veridical-epistemic-determinism\textsuperscript{<amplituding/formative–epistemicity>} causality\textsuperscript{--as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity\textsuperscript{77} implied organic knowledge is ever always as of the de-mentative/structural/paradigmatic internal-necessity/determinism of prospective relative-ontological-completeness\textsuperscript{9}—reference-of-thought as of immanence-function-conflatedness\textsuperscript{13}, with the pretence of prior relative-ontological-incompleteness\textsuperscript{9}—of—reference-of-thought for objectifying/contending discursivity nothing more but flawed \textsuperscript{<amplituding/formative–epistemicity>} totalising\textsuperscript{—}self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{13} temporal meaningfulness-and-teleology\textsuperscript{10}. The study of the social as of immanence-function-conflatedness insight grasp that the blurriness, \textsuperscript{<amplituding/formative–epistemicity>} totalising\textsuperscript{—}self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{13} 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{7} 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\(^1\)-or-deferring-falsifiability\(^1\) and validation-or-deferring-validation. It is herein contended that it is the implicited 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 existentialising/contextualising/textualising-contiguity\(^9\) knowledge-reification\(^87\) 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 existentialising/contextualising/textualising-contiguity\(^9\) knowledge-reification\(^9\). This insight equally informs this author’s supplanting–conviction-as-to-profound-supererogation\(^9\)–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 existentialising/contextualising/textualising-contiguity\(^9\) knowledge-reification\(^9\), as well as existentialising/contextualising/textualising-contiguity\(^9\) knowledge-reification\(^7\) as of the disposition for advancing the metalevel transversality-for-sublimating–existential-eventuating/denouement–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’–foregrounding—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’ thought, that the ontological-pertinence assumes ontological-primemovers-totalitative-framework unassailability; and so, not for the mere sake of research-programme extensiveness but as of its internal constraining to falsifiability-or-deferred-falsifiability and validation-or-deferred-validation as of existentialising/contextualising/textualising-contiguity knowledge-reification as implied by the articulation of ontological-good-faith/authenticity herein as of reasoning-through/messianic-reasoning attitude/mental-disposition/care–and–episteme ‘implicitation of ontological-primemovers-totalitative-framework’, on the basis that the very first epistemic frontier for ontological-pertinence lies with the scholarly developed creative insight for existentialising/contextualising/textualising-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 existentialising/contextualising/textualising-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<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag. Metaphoricity as such ironises on social intellectual nihilism as it is bent on undermining any temporality/shortness as of ontological-faith-notion-or-ontological-fideism—imbuend-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality solipsistic intemporality/longness parrhesiastic askance, and as of immanence-function-conflatedness ‘highlights and keeps wide-opened the prospect’ for prospective authentic intellectualism by undermining its blending with inauthentic untransvaluated–temporal-intemporality manifestations that usurp and undermine human transcendence-and-sublimity/sublimation/supercorrgatory–de-mentativity. Further, while ‘human projected conception of knowledge cumulation’ seems to be ever always ‘perceived absolutely as within an only same institutionalisation reference-of-thought’, with their merits at least for expanding human mastery of its environment at their given level as well as their defects as of undermining the possibility for prospective knowledge, for instance as of the animistic social-setup to perceive its animistic knowledge system as absolute, as of the medieval/non-positivism social-setup to perceive its medieval scholasticism as absolute or as of our positivism–procrypticism social-setup to perceive our positivism–procrypticism humanistic knowledge system as absolute; it is immanence-function-conflatedness by its implied internal-necessity construct that best reflects the reality of human knowledge cumulation by the ontological-contiguity—of-the-human-institutionalisation-process as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology conception, recognising the underlying retrospective and prospective epistemic dynamics behind knowledge as of protracting self-consciousness over the
cloistering self-consciousness of falsely absolutising specific registry-worldviews/dimensions 
reference-of-thought. With such immanence-function-conflatedness insight, the epistemic 
and methodological pretences as of our humanistic positivism–procrypticism are evaluated on 
their true merits, and such an evaluation reveals that such epistemic and methodological 
pretences while ‘developed institutional practice’ are just that as-more-or-less-mechanically-
institutionalised, and that critically from a deeper perspective the reality is that it is the 
research-programme as articulated above that underlies human knowledge cumulation, and so 
as of the competitive evaluation of various epistemic and methodological commitments made in 
immediacy and their ultimate prospective evaluation as of their research-programmes 
productive outcomes. The research-programme as such can be reconstrued as the reevaluation 
of any propounded knowledge and epistemic postconverging–deme- 
mentating/structuring/paradigming as of their ultimate 
existentialising/contextualising/textualising-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 
existentialising/contextualising/textualising-contiguity knowledge-reification as knowledge 
construed as their research-programmes. This speaks of the fact that such a conception of 
epistemic commitment as of research-programme is effectively one of epistemic 
singularisation<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> 
projected epistemic-immanence/veridical-epistemic-determinism so-implied as of ontological-
normalcy/postconvergence associated with ontologically-uncompromised—referentialism 
deprocrypticism; and very much overcoming the limiting effect of our present conception of 
epistemic commitment as rather dissingularisation<as-to-the-disjointedness/disentailment-of-
presencing—absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-

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epistemic-determinism as of ontologically-compromised—categorising positivism—procrypticism. Thus, if immanence-function-conflatedness reveals that it is the ‘projected research-programme of any given knowledge construct as of its prospective relative existentialising/contextualising/textualising-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 existentialising/contextualising/textualising-contiguity knowledge-reification are nothing more but predispositions that pretend to supersede existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—predispositions that pretend to supersede existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—

Finally, the research-programme epistemic model attends to the social as of the reality of human emotional-involvement by its extensiveness. Consider that many a transformative natural science idea have certainly been ‘supposedly gross conceptualisations’ but with varied social responses as of their given social epoch sensitivities; consider in this regard Copernicus and Galileo heliocentric world argument eliciting social sensitivities then and equally stark physics ideas at the beginning of the last century with relativity and quantum mechanics hardly eliciting any social sensitivities, rather as of the disarming effect on conventioning simply on
the basis of their matter-of-fact cause-and-effect. In many ways the prospect of prospective knowledge very much lies with a shakeup of the social ‘sense of presence’ and this is not contradictory in the sense that if the present was all that great then its very transcendence-and-sublimity/sublimation/supererogatory-de-mentativity wouldn’t be occurring, and so existence/intrinsic-reality/ontological-veridicality warrants that transcendence-and-sublimity/sublimation/supererogatory-de-mentativity occurs as to conflict with the naïve social ‘sense of presence’ as absolute, and so because it is all about the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human-amplituding/formative-epistemicity-totalising-purview-of-construal’ but with contrastive underlying relative-ontological-incompleteness /relative-ontological-completeness 

{sublimating–referencing/registering/decisioning–as-self-becoming/self-conflatedness /formative–supererogating–projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–in-perspective–ontological-normalcy/postconvergence}). It is quite absurd to think that the possibility of prospective human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity especially, as of our apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument, lies wholly within the ambit of our ‘sense of presence’ agreeableness; as this rather speaks of the framework of our limited certitudes as this limits/stifles the possibility of further profound existentialising/contextualising/textualising-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-confiliatedness analytical implications equally arise as of the ‘countervailing transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–'motif-and-apriorising/axiomatising/referencing’ relation induced as of ontological-primemovers-totalitative-framework between ‘existence/existential-possibilities as the selecting transcendental-signifier/transcendental-enabling/sublimating/supererogatory—de-mentativity’ and ‘the ever developing human limited-mentation-capacity as of its deepening from relative uninstitutionalised-threshold to relative institutionalisation so-construed as prospective institutionalisation dissemination’, as this transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–'motif-and-apriorising/axiomatising/referencing’ is exactly what validates epistemic-veracity as of prospective relative-ontological-completeness as relevant for the protracted-consciousness of notional-deprocrypticism. Thus for such a notion of research-programme as articulated herein rather than just implying mere epistemic latitude/anarchy, it speaks instead of the construal/justification of epistemic-veracity as of precedence of prospective relative-ontological-completeness<amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications-of-prospective–nonpresencing—for-explicating-ontological-contiguity, and so as of the de-mentative/structural/paradigmatic implication of
singularisation\textless{}as-to-the-nondisjointedness/entailment-of-prospective-\textgreater{} nonpresencing\textgreater{}

projected epistemic-immanence/veridical-epistemic-determinism over dissingularisation\textless{}as-to-the-disjointedness/disentailment-of-\textgreater{} presencing—absolutising-identitive-constitutedness > /epistemie-nonimmanence/flawed-epistemic-determinism. Thus prospective relative-ontological-completeness is inherently bound with its very own epistemic

<amplituding/formative–epistemicity>causality\textless{}as-to-projective-totalitative–implications-of-

prospective- nonpresencing,-for-explicating-ontological-contiguity as of the ‘decentering of the human subject’ involved in knowledge-reification. This inherently projects a ‘practical picture of human epistemic determination’ of ‘maximal disseminative human epistemic articulations at relative uninstitutionalised-threshold’ and ‘minimum select human epistemic articulations at prospective institutionalisations’, and so as of existence/existential-possibilities as the transcendental-signifier/transcendental-enabling/sublimating/supererogatory–de-mentativity transversally induced ontological-primemovers-totalitative-framework selective epistemic-veracity transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. In this regard and at the general epistemic level of reference-of-thought-devolving, we can appreciate the massively shrunk epistemic-veracity possibilities available for our present positivism credible construal of ontological-veridicality over the epistemic-veracity possibilities previously available for non-positivistic social-setups credible construal of ontological-veridicality as of their full existential cognition of superstition, witchcraft, spiritualism, etc., and their social implications; and this reflects the very fact that ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity of-the-human-institutionalisation-process as of difference-conflatedness -as-to-totalitative-reification -in-singularisation\textless{}as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing\textgreater{} -as-veridical-epistemic-
Determinism is one associated with increasing thinning out of epistemic-veracity as of prospective relative-ontological-completeness induced from ontological-primemovers-totalitative-framework. Central to such epistemic-veracity thinning out is the very essential process behind increasing ontological-contiguity—of-the-human-institutionalisation-process which is deferential-formalisation-transference. Besides deferential-formalisation-transference associated epistemic-veracity relevance for institutional construction and institutional rules of critical importance for human organisation like political and legal institutions, such deferential-formalisation-transference associated epistemic-veracity has been inherently of strongest relevance in knowledge domains more easily amenable to ontological-primemovers-totalitative-framework and low emotional involvement like the natural sciences but weakly so inherently in many a social domain-of-study not readily amenable to strong ontological-primemovers-totalitative-framework and of high emotional involvement, and as such social domains practically tend to get into amalgamation with the extended-informality as of its deficient wooden-language—{imbued—averaging-of-thought—leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—nondescript/ignorable–void—with-regards-to-prospective-apriorising-implications} epistemic impertinence. Prospective notional–deprocrypticism necessarily implies a further epistemic-veracity thinning out as of its prospective relative-ontological-completeness—of-reference-of-thought associated ontological-primemovers-totalitative-framework, with the implication that our positivism–procrypticism uninstitutionalised-threshold epistemic-veracity is in many ways construed as of epistemic impertinence at its disjointedness-as-of-
reference-of-thought uninstitutionalised-threshold and superseded by futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional—deprocrypticism disseminative epistemic-veracity and so as the prospective epistemic-veracity thinning out outcome of existence/existential-possibilities as the transcendental-signifier/transcendental-enabling/sublimating/supererogatory–de-mentativity determinant selector as of the deprocrypticism—or—preempting—disjointedness-as-of- reference-of-thought disseminative research-programme coherence and ontological-contiguity. The idea being that the notional–deprocrypticism epistemic-veracity as of such disseminative research-programme coherence and ontological-contiguity equally imply an underlying falsifiability—or-deferred-falsifiability and validation-or-deferred-validation as a constraint to the social domain-of-study meant to render it more thoroughly amenable to ontological-primemovers-totalitative-framework of reflecting the unassailability of the most transversally profound theorisations and conceptualisations on the basis of their demonstrable operant implications as of existentialising/contextualising/textualising-contiguity knowledge-reification for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Such a notional–deprocrypticism epistemic-veracity implication is pertinent because blurriness and un-disambiguation underlies the indecision and relative impertinence in many an instance of social knowledge conception that is not thoroughly subjected to ontological-primemovers-totalitative-framework, such that it is obvious to all that the epistemic-veracity as of existence/existential-possibilities selective function of ontological-primemovers-totalitative-framework as developed in the natural sciences tends to be poorly developed in many a domain-of-study of the social. In this regard, we can appreciate for instance in the physics and
other natural sciences. The ‘thin epistemic-veracity line’ arrived at transversally as of concurrent cause-and-effect determinations that allows for developed singular or near-singular comprehensive explanations of phenomena ‘discarding the demonstrably impertinent conceptions’, while in contrast with many a domain-of-study in the social, without necessarily implying this as all-encompassing but still critically and substantively so, such a spearheading towards the ontologically decisive is lost/obliterated in an approach driven by theoretical and conceptual mutuality/equilibrium rather than a transversality-of-affirmative-and-unaffirmative-disambiguated-of-ontologically-determinative/axiomatising/referencing constraining to the ‘superior party’ that is existence/existential-possibilities, and thus specifically giving room for many an instance of obvious muddlement as well as ontological-bad-faith/inauthenticity with a corresponding relative passivity to social issues and problems as if institutional-being-and-craft was an end in itself as de-mentatively/structurally/paradigmatically knowledge certifying. Furthermore, while the idea of falsifiability and validation have traditionally been associated with the fundamental research methodologies of experimentation and observation, however the complex nature of social phenomena and even some natural science phenomena has dragged out the epistemic-veracity of the scientific methodology. Such that what increasingly underlies the scientific methodology is more extensive as of the reflection of pertinent phenomenality experimented or stated or demonstrated, by the coherence and implied ontological-contiguity of observations, conceptualisations and predictions, in their apriorising/axiomatising/referencing-of-totalising-entailing/nested-congruence or how these conflate as of prospective relative-ontological-completeness with 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'>. Ultimately, the contrastive epistemic-
veracity of theoretical and conceptual articulations rather lies with regards to their
existentialising/contextualising/textualising-contiguity\(^9\) knowledge-reification\(^9\) as of their
critical operant implications and unmuddled conceptions. Furthermore, the
notional-deprocrypticism epistemic-veracity implies a further extension of deferential-
formalisation-transference as of less predisposition to extended-informality
<amplituding/formative> wooden-language-{imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>}. With
the <amplituding/formative—epistemicity> causality—<as-to-projective-totalitative—implications-
of-prospective—nonpresencing,—for-explicating-ontological-contiguity> that the
deprocrypticism—or—preempting—disjointedness—as-of—\(^7\) 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\(^6\) sense-of-things. This is critical because the
notional—deprocrypticism—\(^8\) reference-of-thought warrants a more originary/as-of-event
mental-disposition ‘beyond just responsiveness to seconddnatured institutionalisation’ but
equally the capacity to assume dimensionality-of-sublimating \(\langle<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation\rangle\) 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 behind the ‘inventing’ as of reasoning-through/messianic-reasoning with respect to ‘upholding and defending ontological-veridicality beyond constraining-and/or-secondnatured institutionalisation framework’ as well as actually perpetuating prospective ontologically-veridical sublimation-as-of-deprocrypticism-immanented-implications, and so as of a fundamental mental-disposition for perpetually preempting—disjointedness-as-of-reference-of-thought. With the foregoing immanence-function-conflatedness insight, of most critical importance and decisiveness as dementatively/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 epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, the psychology traditions have tended to ad-hocly construe construction-of-the-Self as of a human-subpotency flawed absolutising epistemic reference, and so over an existence-potency—sublimating–nascence,-disclosed-from-prospective-epistemic-digression absolutising epistemic reference, specifically as so-construed from our positivism–procrypticism registry-worldview/dimension flawed absolutising epistemic reference. The fact that existence/intrinsic-reality/ontological-veridicality precedes human-subpotency thus questions the veracity of the ontological orientation of traditional psychology/psychoanalysis; wherein ‘the human psychology of absolutising epistemic reference is wrongly conceived as of ontological-normalcy/postconvergence rather than as of epistemic-abnormalcy/preconvergence’ considering the necessarily decontorting human-subpotency psyche on the constraint of our ontologically-compromised reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation as of our \textit{amplituding/formative–epistemicity} totalising–thrownness-in-existence\textsuperscript{34}. The implication here is that we cannot have a human-subpotency flawed absolutising epistemic reference that as of human-subpotency can surpass the ontological-veracity of the full-potency of existence/intrinsic-reality/ontological-veridicality as absolutising epistemic reference as of ontological-normalcy/postconvergence, and so given human-subpotency prior relative-ontological-incompleteness implied flawed prospective ontological-performance \textless\text{-including-virtue-as-ontology}. Such a human-subpotency flawed absolutising epistemic reference for ‘meaningfulness-and-teleology\textsuperscript{100} can be construed as of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self /ontological-fracturing/desublimation/gimmickiness complex’; as of ‘human-subpotency temporality’/shortness flawed absolutising epistemic reference’ as it induces flawed ontological-performance \textless\text{-including-virtue-as-ontology} as by its \textit{amplituding/formative–epistemicity} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \text{‘wrongly seem to advantageously substitute’ for the potent as intemporal absolutising epistemic reference ontological-performance \textless\text{-including-virtue-as-ontology} of existence-potency\textsuperscript{79}–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{79}/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 \textless\text{-including-virtue-as-ontology} of base-institutionalisation mental-disposition, that of base-institutionalisation–ununiversalisation will likewise fail as of universalisation mental-disposition, universalisation–non-positivism/medievalism will likewise fail as of positivism mental-disposition, and prospectively our positivism–procrypticism will likewise fail as of

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-or-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

'amplituding/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 -as-'epistemic-totality '-dereification '-in-dissingularisation<-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 <->including-virtue-as-ontology>-of-the-
self ‘as bound to define-and-shape any given registry-worldview’s/dimension’s specific
Rather an ontologically-veridical construction-of-the-Self is necessarily in
apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-
contiguity )—conflatedness as of the intemporal absolutising epistemic reference of
existence-potency/sublimating–nascence-, disclosed-from-prospective-epistemic-digression
constrainous-implications-over-human-subpotency so-implied as of ontologically-
uncompromised ontological-normalcy/postconvergence/referentialism and construed as of
difference-conflatedness\textsuperscript{12}–as-to-totalitative-reification–in-singularisation–<as-to-the-
nondisjointedness/entailment-of-prospective–nonpresencing>–as-veridical-epistemic-
determinism. Such a apriorising/axiomatising/referencing–(of–existentialising/contextualising/textualising-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\textsuperscript{13}–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
devolingly thereof, construction-of-the-Self is the individual autonomous ecstatic/existential
referencing/registering/decisioning, contemplating, responding, conceptualising, articulating,
effecting and acting-out of its social meaningfulness-and-teleology\textsuperscript{100} as of the
<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-
and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100}. Thus fundamentally the
<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-
prospective–nonpresencing,–for-explicating-ontological-contiguity and orientations
underlying construction-of-the-Self as of a notional–deprocrypticism conception is rather
transformative, in reflecting its protensive-consciousness insight of varied human
constructions-of-the-self underlying the institutional-cumulation/institutional-recomposure–(as-
to–historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–
ontological-normalcy/postconvergence-reflected–epistemicity-relativism”>)} with
<cumulating/recomposuring>–successive registry-worldviews/dimensions human-subpotency
reference-of-thought induced recurrently from the instigative causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity of de-mentation
(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics). Thus, what critically stands out from traditional psychology as inducing such a novel differentiated and transformative articulation of construction-of-the-Self is the notion of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self’/ontological-fracturing/desublimation/gimmickiness complex’. Interestingly, many a traditional take on the notion of akrasia, construed herein as akrasia-susceptibility-or-akrasiatic-drag complex, like the Socratic argument of its non-veridicality strangely enough rather confirms its veridicality, in the sense that such arguments are being made from the perspective of human-subpotency, which is exactly the irrelevant perspective for ontological-veridicality articulation. Consider the idea that a cholera epidemic that was to occur say in 100 B.C. will not stop from occurring because human beings did not know of notions-of-bacteria-as-causing-diseases-and-instead-believed-in-bad-omen-for-not-making-the-right-sacrifices-or-so-so-and-so; as existence/intrinsic-reality/ontological-veridicality will not factor in such a state of ‘human-subpotency in its syncretising/circularity/interiorising/akrasiatic-drag’es, and adjust to it by stopping such an epidemic. This is exactly why ontologically-veridical meaningfulness-and-teleology implies a displacement/decentering-of-the-human-subject with its emancipation arising as of its submitting to the ‘superior party’ that is existence/intrinsic-reality/ontological-veridicality as is falsifiable and can be validated by ontological-prime-movers-totalitative-framework. Thus intemporal ontological-performance-<including-virtue-as-ontology> ever always warrants human prospective relative-ontological-completeness -of- reference-of-thought for empowering and responsible meaningfulness-and-teleology for transcendence-and-
sublimity/sublimation/supererogatory/de-mentativity. Thus akrasia-susceptibility-or-akrasiatic-drag complex further implies that the very state of unwariness with respect to prior relative-ontological-incompleteness as of a nihilistic disposition is de-mentatively/structurally/paradigmatically potently conducive/endemising/enculturating to its vices-and-impediments, and as the very possibility for prospective ontological-performance 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 wooden-language—{imbued—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
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}, 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\textsuperscript{38}~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\textsuperscript{92}/ontological-fracturing/desublimation/gimmickiness complex, - repression and releasement as subconsciousness, and - anxiety as of reconstitution/reparation involving dreaming/psychical-reshuffling as unconsciousness; as of a psychological analysis of direct mental-processing ontological-performance\textsuperscript{72}<-including-virtue-as-ontology> implications with respect to the constructiveness-of-ontological-performance\textsuperscript{72}<-including-virtue-as-ontology> of the social epistemic-totality\textsuperscript{36} of meaningfulness-and-teleology\textsuperscript{100} so-reflected in construction-of-the-Self all along in reflecting holographically<-conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process\textsuperscript{59}).

The psychoanalytic pertinence of human akrasia-susceptibility-or-akrasiatic-drag complex, so-implied as ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self\textsuperscript{92}/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\textsuperscript{45}\textsuperscript{amplituding/formative-epistemicity} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} when it recognises that we do fall short of intemporal ontological-performance\textsuperscript{72}<-including-virtue-as-ontology>, but strangely enough hardly has there been articulated any conception
about this obviously fundamental preconverging/postconverging—de-
mentating/structuring/paradigming ontologically-veridical implication of human-subpotency
psyche limitation/compensative complex as from the perspective of existence-potency—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 presencing—absolutising-identitive-constitutedness
inclination. Thus, human akrasia-susceptibility-or-akrasia-drag complex is rather construed here as of the prior relative-ontological-incompleteness
nonpresencing,—for-explicating-ontological-contiguity in the shiftiness-of-the-Self as of living, institutional and Being ontological-performance—<including-virtue-as-ontology>
arising as of human temporality; wherein ‘human-subpotency temporality’/shortness flawed
absolutising epistemic reference’ as it induces flawed ontological-performance
by its ‘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’ as reasoning-through/messianic-reasoning enabling in reflecting holographically—<conjugatively-and-
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\textsuperscript{23}~sublimating–nascence, disclosed-from-prospective-epistemic-digression (with anamnesis so-construed as ‘dimensionality-of-sublimating} \textsuperscript{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}) mental-disposition) and not any \{presencing—absolutising-identitive-constitutedness\} as reproducibility—mathesis/motif/thrownness-disposition, as–reproducibility-of-aestheticisation. This in many ways explains many a critic misinterpretation of a rift between Socrates and Plato as of their emphasis on anamnesis and the forms/ideas on the one hand and Aristotle on the other hand as of his phronesis/practicality emphasis (on the basis of the specific \textsuperscript{104}universalising-idealisation phronetic/practicality situations as to its defining existence-potency\textsuperscript{18}~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 \textsuperscript{104}universalising-idealisation renewed reproducibility—mathesis/motif/thrownness-disposition, as–reproducibility-of-aestheticisation over non-universalising sophistry (even as their association of anamnesis with mythical recollection was caught up in the \textsuperscript{104}universalising-idealisation apriorising/axiomatising/referencing–psychologism but by the practical demonstration is relevant in all registry-worldviews/dimensions as of the example articulated as well herein by this author with regards to a child’s solipsistic sense of meaning wherein after grasping the rules of additionality even a
deliberately collective social misleading will not derail the child’s true sense of meaning) as they factored that any such renewal is being undertaken phronetically/practically with human limited-mentation-capacity that is not of absolutising conceptualisation, speaking prospectively of destructuring-threshold-(uninstitutionalised-threshold /presublimating–desublimating-decisionality)-of-ontological-performance -<including-virtue-as-ontology>, and thus what is more profoundly critical is knowledge-reification 87 as of the transepistemic implications of human limited-mentation-capacity-deepening 3. Aristotle as successor to their thought effectively had to move on to more fruitfully and complementarily elaborate phronetically/practically the implications of universalising-idealisation 56 meaningfulness-and-teleology 90 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—reproducbility-of-aestheticisation is what induces existentialising/contextualising/textualising-contiguity 39 and thus allows prospective dimensionality-of-sublimating-supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation insight for further human limited-mentation-capacity-deepening 3 (as to ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’, so-enabled by underlying supposedly coherent ontological-commitment-<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality> as of ontological-prinemovers-totalitative-framework 73 4: <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—reproducibility-of-aestheticisation. But the fact is there is comprehensive coherence in the philosophical articulations of the three thinkers when construed with this comprehensive philosophical knowledge-reification<sup>87</sup> projection insight. In other words, Socratic anamnesis anticipates the implications of knowledge as virtue in the sense that human knowledge-reification<sup>87</sup>, and so in all domains without exception, is one of a dynamic complementary relationship between dimensionality-of-sublimating—<sup>{</sup><sup>amplituding/formative</sup> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}<sup>}</sup> and phronesis existentialising/contextualising/textualising-contiguity<sup>39</sup> in order to grasp ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency<sup>15</sup>—sublimating—nascence,—disclosed-from-prospective-epistemic-digression as so reflected with prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation for renewed reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation. In this regards, Socratic philosophy as of its knowledge is virtue contention recognises that the impression-driven/good-naturedness/wishfulness of any given reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation whether as of non-universalising sophistry or even prospective Socratic-philosophers universalising-idealisation is not sufficient to ‘absolutely capture’ ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency<sup>15</sup>—sublimating—nascence,—disclosed-from-prospective-epistemic-digression, and that such a possibility lies in perpetual knowledge-reification<sup>87</sup> disposition as of the-Good/understanding/knowledge-reification<sup>87</sup>/ontological-prime movers-totalitative-framework<sup>73</sup>. 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 existentialising/contextualising/textualising-contiguity as it reconceptualises science, practical-virtue, rationality, etc. in superseding universalising-idealisation phronesis existentialising/contextualising/textualising-contiguity at the latter’s destructuring-threshold 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-as-amplituding/formative-epistemicity-causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity of phronesis existentialising/contextualising/textualising-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
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–depocrisy articulation herein of akrasiasusceptibility-or-akrasiatic-drag
complex as the de-mentative/structural/paradigmatic constraining pervasiveness of any given
registry-worldview/dimension akrasia-susceptibility-or-akrasiatic-drag complex as of its
uninstitutionalised-threshold construes that: as of the-very-same-immanent-
existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative–
epistemicity>totalising–purview-of-construal’, the affirmation/projection/assertion/dueness-
validating-logicising/suitable-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-of–meaningfulness-and-teleology 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-disjointedness/disentailment-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
base-institutionalisation pretence of Being-development/ontological-framework-expansion–as-
to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology
and-teleology

measuring-as-to-preconverging-or-dementing-apriorising-psychologism> devaluing the conventioning-referencing as of aristocratic/despotic self-aggrandisement apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-ontological-incompleteness’s. Thus more critically prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is induced as of the displacement/decentering-of-the-human-subject in its prior relative-ontological-incompleteness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and so as of epistemic-ricochetting/transepistemicity reasoning-through/messianic-reason metaphoricity that exploits the supposedly coherent ontological-commitment 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’ 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 self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality> to which the social-setup cannot overtly turn around and wholly assume a contradictory nihilistic disposition; with metaphoricity rather inducing prospective meaningfulness-and-teleology mostly as of prospective crossgenerational reasoning-from-results/afterthought. In this regards as of the possibility of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
As of prospective notional-deprocripticism transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, this author is of the opinion that any intellectual endeavour must preceedingly 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-
Knowledge cannot and should not be forestalled because of any supposed politico-economic penchant. The idea that liberal society can only be upheld by artificial and anti-intellectual undermining of many a critical theory including postmodern-thought as of the vital possibility of human social regeneration, is ridiculous and speaks of intellectual lack of self-assuredness; with such institutional grip subterfuges rendering such inclinations just as objectionable as the former ousted communist regimes. Ultimately, it is up to free intellectuals to affirm themselves as to what they think society and human intellectual potential can be, beyond the institutional constraints geared to such naïve conventioning-referencing which seem to imply that as of its anti-knowledge posture it will determine the limits of what can be human knowledge. Human history has systematically shown that despite human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor there is an effective mechanism of human registry-worldview’s/dimension’s institutionalisation that draws out the best from mankind, and the more critical problem for human emancipation arises as of the contending sophistries that confuse-and-disrupt-as-of-significant-otherness that institutionalisation mechanism in one way or the other, and that’s why at all stages of human history, the reasoning-through/messianic-reasoning disposition has more critically focussed rather on calling out the prospective institutionalisation perturbation of such sophistries; especially when these show no qualm in integrating the most ignoramus of wooden-language—{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—-as-of—‘nondescript/ignorable—void’—with-regards-to-prospective-apriorising-implications>} dispositions as of a supposed notion of intellectual
veridical-epistemic-determinism causality as to projective-totalitative-implications-of-prospective nonpresencing,-for-explicating-ontological-contiguity'. Ontological-fracturing as such is a reflection of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—'notional—firstnaturallyness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor, and points out that the way we tend to conceptualise/construe-of idealisation as reflected in rules, institutional essence, institutional processes and ideals is ontologically-flawed/wrong as the assumption is one that tends to imply beyond-the-consciousness-awareness-teleology only human intemporal ontological-performance by mental-reflex, rather than the reality of human temporal-to-intemporal ontological-performance of any given idealisation; speaking of the reality that any idealisation construed as of rules, institutional essence, institutional processes and ideals is de-mentatively/structurally/paradigmatically bound to be ontological-fractured as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—'notional—firstnaturallyness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor. The implication here is that all projections of idealisation should be anticipatory-and-preemptive of the possibility of their prospective ontological-fracturing, for efficient institutionalisation percolation-channelling—deferential-formalisation-transference, ‘in order to be more ontologically pertinent and resilient constructs’, as they are otherwise subject to the temporal denaturing of such idealisations with regards to their more profound transcendence-and-sublimity/sublimation/supererogatory de-mentativity implications. In the same vein, we tend as
of habit to construe of the fulfilment of human ideals as of the inherent institution and/or inherent individual identitive dispositions, rather than the fact that it is actually brought about by the de-mentative/structural/paradigmatic relations as of projected principles and essences implied intemporally (in cognisance of human temporal-to-intemporal-individuation-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\textsuperscript{72} -<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\textsuperscript{72} -<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 \langle<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle 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 \langle<amplituding/formative>wooden-language\rangle (imbued—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
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications’
absolutising epistemic reference of base-institutionalisation–ununiversalisation, likewise for prospective positivism and not a suprasocial or <amplituding/formative> wooden-language
{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology—as-of—‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications’
} absolutising epistemic reference of 
universalisation–non-positivism/medievalism; and so prospectively it is naivety as well to construe that we do have a suprasocial or <amplituding/formative> wooden-language
} absolutising epistemic reference for our prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity rather than as of prospective intemporal individuation transversality—and-for-sublimating—existential-eventuating/denouement—of—
affirmative-and-unaffirmative—disambiguated—‘motif-and—apriorising/axiomatising/referencing’—
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—de-mentating/structuring/paradigming supposedly coherent ontological-commitment’ for its effective functioning which lays it prospectively exposed to metaphoricity as of prospective ontological-prime-movers-totalitative-framework as from prospective existence-potency—sublimating—nascence, disclosed-from-prospective-epistemic-digression epistemic-or-notional—projective-perspective; as such a registry-worldview/dimension would difficulty renge, 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 —of-the-human-institutionalisation-process as of difference-conflatedness —as-to-totalitative-reification—in-singularisation—<as-to-the-
ultimately has a direction as of intemperal-preservation-entropy—or-contiguity—or—ontological-preservation, notwithstanding de-mentative/structural/paradigamic implications of ‘human notional—firstnaturedness—temporal-to-intemperal-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’. We can appreciate both with regards to the social fabric as well as the natural sciences this common basis of supposedly coherent ontological-commitment —<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming— as-being-as-of-existential-reality> 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’ 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-or-notional-projective-perspective narratives; and so, as underlined by human limited-mentation-capacity-deepening inducing prospective relative-ontological-completeness-of-reference-of-thought  

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-to-the-nondisjointedness/entailment-of-prospective-nonpresencing> as of the 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-to-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 identitive-constitutedness-as-epistemic-totality’-dereification-in-dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > - as-flawed-epistemic-determinism perspective. Further, the implication as well is that the adjudicator as to transcendental-signifier/transcendental-enabling/sublimating/supererogatory—de-mentativity with regards to truth as it enables transcendence-and-sublimity/sublimation/supererogatory—de-mentativity then is existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression as of its ontological-primemovers-totalitative-framework <amplituding/formative—epistemicity> causality-as-to-projective-totalitative—implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity selecting/skewing for ontological-
pertinence within the underlying human metaphoricity scheme of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity—of-the-human-institutionalisation-process as of difference-conflatedness—as-to-totalitative-reification—in-singularisation—as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing—as-veridical-epistemie-determinism—<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/paradigming of societies. Such an overall prospective institutionalisation metaphoricity constraining is very much unlike what we may naively imagine the prior human meaningfulness-and-teleology to be from an after the fact analysis; since such a process is much more critically more than just ‘mere
transmission/spreading of scientific and liberal meaningfulness-and-teleology for say a suprasocial or <amplituding/formative> wooden-language ⟨imbued—averaging-of-thought−as-to-leveling/ressentiment/closed-construct-of− meaningfulness-and-teleology -as-of- ‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩ human mindset processing’, but critically was an epistemic-ricochetting/transepistemicity process that was in many ways beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought> unlike our subsequent reasoning-from-results/afterthought contemplation afterwards ‘wrongly implying a metaphoricity as of a self-consciously instigated prior suprasocial or <amplituding/formative> wooden-language ⟨imbued—averaging-of-thought−-as-to-leveling/ressentiment/closed-construct-of− meaningfulness-and-teleology -as-of- ‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩ comprehensive sense of prospective metaphoricity’. This points to a more comprehensive reality of human epistemic-veracity arising as of our <amplituding/formative–epistemicity> totalising–thrownness-in-existence with regards to the fact that while of immediate epistemic strive for knowledge we are naturally predisposed to immediate validation-and-falsifiability implications as of ontological-primemovers-totalitative-framework, in the long run our sense of epistemic-veracity is rather more aptly refined as of our overall existential knowledge insight as reflected with say the research-programme knowledge implications, and ultimately we come to realise that even then epistemic-veracity is in many ways more profoundly as of a beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought> nonpresencing-<perspective–ontological-normalcy/postconvergence> ricochetting that speaks of the de-mentative/structural/paradigmatic reality of a human epistemic-veracity as of prospective relative-ontological-completeness appraisal. The reason for making this point is equally to undermine any overrating of human comprehensive contemplation of any such
implied suprasocial or as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of—‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>


epistemic-veracity pretence, as expressed before with respect to Plato’s idea universalisation involving the undermining of the suprasocial epistemic-veracity pretence associated with sophistry or Descartes’ cogito implications of positivism/rational-empiricisim involving the undermining of the suprasocial epistemic-veracity pretence of medieval-scholasticism 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). Just as we can appreciate that in ‘the very same physics
reality/ontological-veridicality/existential-reality’ as of prospective relative-ontological-completeness and 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 ricochettering prospective nonpresencing-<perspective–ontological-normalcy/postconvergence>. In a certain way this is obvious, when we appreciate that having the right epistemic-veracity should provide the direct possibility for constructing its de-mentative/structural/paradigmatic meaningfulness-and-teleology as knowledge, such that the fact that a domain-of-study prospective knowledge possibility is thresholding/has-attained-its-limits somewhere is ever always directly related to the fact that its epistemic-veracity has equally thresholded/attained-its-limits, with the possibility for prospective breakthrough arising as of shifting epistemic-veracity; such that we can appreciate that the history of physics or any domain-of-study can be construed as the history of its developing epistemic-veracity in succession as ultimately constrained to ontological-primemovers-totalitative-framework validation-and-falsifiability. Naivety will be the pretence of constraining the possibility for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as of prospective meaningfulness-and-teleology as knowledge on a vague notion of any presencing—absolutising-identitive-constitutedness epistemic-veracity that at the very least doesn’t rise to projectively contemplate and appraise of such prospective meaningfulness-and-teleology as knowledge prospectively implicated epistemic-veracity of research-programme and validation-and-falsifiability. Thus metaphoricity as such is a notion that is beyond just simplistic transmission/spreading of prospective meaningfulness-and-teleology as knowledge, even though this can be relevant as of a shared prospective apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument for meaningfulness-and-teleology as say the commonality of such metaphoricity inclined re-
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 \[ \text{presencing—absolutising-identitive-constitutedness} \] Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\[100\], when it comes to assessing the possibility of prospective \[ \text{meaningfulness-and-teleology}\[100\] inducing of metaphoricity \[5\]. It is not necessarily the case that a society that doesn’t or poorly appreciate the implication of science will value as of immediacy prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\[100\] like the cultivation of science over its conventioning-referencing as a cultural inclination or metaphysical predisposition or a creed; as we can appreciate the contrasting disposition towards the cultivation of science as in Europe and the Arabic world during the medieval period, or even disparity in ontological progressiveness within the very same societies at various epochs. Thus the assumption that any given society or period is absolutely turned/committed to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\[100\] including our modern period, is a flawed appraisal; as in many ways, beyond our \[ \text{amplituding/formative–epistemicity} \] totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag perception, a closer look at institutional functioning easily points out the pre-eminence of spurious institutional-being-and-craft muddlement highlighting an uninstitutionalised-threshold\[103\] 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\[100\], 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
akrasiatic-drag/shiftiness-of-the-Self\textsuperscript{2} /ontological-fracturing/desublimation/gimmickiness complex'; and thus that it has an ontological-veracity destructuring-threshold\textsuperscript{5} \{uninstitutionalised-threshold /presublimating–desublimating-decisionality\}–of-ontological-performance\textsuperscript{22}–<including-virtue-as-ontology>, where beyond-the-consciousness-awareness-teleology \textsuperscript{0}–<in-existential-extrication-as-of-existing-unthought>\textsuperscript{5} it will relate to ontological-veracity as relatively impertinent on critical occasions as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

\textsuperscript{4} \langle \textsuperscript{amplituding/formative–epistemicity}\rangle totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{3}, and so-reflected socially as of the uninstitutionalised-threshold \textsuperscript{03}. 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\textsuperscript{19}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism is inherently limited such that human\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{00} construal ever always varies as of ‘individual whim/impulsion narratives ontological-performance\textsuperscript{17}–<including-virtue-as-ontology>,’ ‘\langle \textsuperscript{amplituding/formative}\rangle wooden-language–\{imbued–averaging-of-thought\}<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology–as-of–nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications\rangle narratives ontological-performance\textsuperscript{17}–<including-virtue-as-ontology>,’ ‘suprasocial narratives ontological-performance\textsuperscript{22}–<including-virtue-as-ontology>’ and ‘ontologically-hegemonising-narrative\textsuperscript{1} ontological-performance–<including-virtue-as-ontology>,’ with the latter as critically bound to fulfil ontological-veracity as of its direct and utter subjection to the superior party that is existence-potency\textsuperscript{20}–sublimating–nascence,-disclosed-from-prospective-epistemic-
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 &shallow-supererogation &of-mentally-aestheticised-preconverging/dementing &qualia-schema\textsuperscript{3} 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~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{66}&<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—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{7} 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<&including-virtue-as-ontology>&of-narratives across the institutional-cumulation/institutional-recomposure<as-to-historiality/ontological-eventfulness &ontological-aesthetic-tracing-&perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism>, critically and naturally makes of anthropology more of a universally and operantly principled construction of human existence reification\textsuperscript{7} as of anthropopsychology, beyond more or less a traditional orientation
categorising epistemic disposition with regards to human cultural life, the social and practices of specific societies, with respect to the coherence of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor

akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self<ontological-fracturing/desublimation/gimmickiness complex’. It is ultimately ‘ontologically-hegemonising-narrative<ontological-performance<including-virtue-as-ontology>’ that is implicit with respect to 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’ opening it up to prospective intemporal-as-ontological metaphoricity, such that sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism> in reflecting holographically<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process can effectively be construed as of the dynamism of the ‘ontologically-hegemonising-narrative<ontological-performance<including-virtue-as-ontology>’, as it supersedes temporal–ontological-performance<including-virtue-as-ontology>-of-narratives as of its constraining to existence-potency~sublimating—nascence, disclosed-from-prospective-epistemic-digression as of ontological-prime-movers-totalitative-framework over human-subpotency, and so with respect to human construal of existence and purviews of existence. We can appreciate in this regards the ‘ontologically-hegemonising-narrative<ontological-performance<including-virtue-as-ontology>’ drive in generally overcoming human egregious superstitious beliefs towards our positivism and science orientation today as well as ‘relatively free-for-all opinionatedness and imaginary knowledge constructs’ about purviews-of-existence which are today articulated in institutionalised frameworks as of subject-matter narratives like physics, law, biology, etc. oelating social opinionatedness and substituting social percolation-channelling<in-deferential-formalisation—
meaningfulness-and-teleology fundamentally develops out of the constructive/institutionalising/nascent–sublimating-decisionality and destructuring-threshold\{(uninstitutionalised-threshold /presublimating–desublimating-decisionality\}~of-ontological-performance\{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\{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/conceptual-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 ~implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-
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 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-
conflicatedness”-as-to-totalitative-reification”-in-singularisation<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing> -as-veridical-epistemic-
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/superoerogatory–de-mentativity over the
uninstitutionalised-threshold de-mentative/structural/paradigmatic ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self/ontological-fracturing/desublimation/gimmickiness complex’ as of prospective superseding rede-mentating/restructuring/reparadigming

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as

sup ererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument —for—conceptualisation


<amplituding/formative—epistemicity>totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag. In this regards, ontological-veracity as of a perpetual predisposition for prospective relative-ontological-completeness is ensured by supposedly coherent ontological-commitment —<implied—self-assuredness—of—ontological—good-faith/authenticity—postconverging—de-mentating/structuring/paradigming—as-being-as—of-existential-reality> to undermine the social-construct predisposition to destructure
narrative ontological-performance <-including-virtue-as-ontology>- is de-mentatively/structurally/paradigmatically superseding over more specific and spurious temporal–ontological-performance <-including-virtue-as-ontology>-of-narratives but with all such temporal-to-intemporal–ontological-performance <-including-virtue-as-ontology>-of-narratives susceptible to recombination in unsuspecting ways given human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued- ‘notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, and are variously enabled or inhibited in different spheres/settings wherein the extended-informality including the extended-informality of institutional frameworks is more susceptible to spurious and specific temporal–ontological-performance <-including-virtue-as-ontology>-of-narratives unlike the strictly formalised institutional frameworks tending to totalisingly-entailing/ontologising/institutionalising of narratives. It is this possibility of narratives recombination as of formative and enculturating implications as well as the criss-crossing of formal and informal spheres/settings differing temporal-to-intemporal value-references that renders even totalisingly-entailing/ontologising/institutionalising narratives susceptible to recombination with temporal–ontological-performance <-including-virtue-as-ontology>-of-narratives, thus leading to their possible ontological denaturing as of uninstitutionalised-threshold implications. Ultimately, it is herein contended that conceptualising ontological-veracity reflecting existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism as this underlies retrospective, present to prospective meaningfulness-and-teleology rather boils down to grasping prospective relative-ontological-completeness <-amplituding/formative–epistemicity>causality<as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-
virtue-as-ontology> as of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness as of successive reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation for a ‘seeding promise of human-subpotency ontological-performance’<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s—sublimating—nascence-as-of-its-coherence/contiguity’, which by that token as of the reference-of-thought-level induces the ontological-contiguity—of-the-human-institutionalisation-process as of difference-conflatedness—as-to-totalitativereification—in-singularisation—as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing—as-veridical-epistemic-determinism in ontological-contiguity from notional—deprocrypticism. In other words, ontologically-veridical meaningfulness-and-teleology as organic-knowledge is more critically overtly walking into the evil forest and finding a root or leaf cure as emancipatory to such animistic social-setup beyond just the immediate remedy as mechanic knowledge but more profoundly as of the prospective worldview possibility of undermining the flawed ontological implications of the animistic social-setup mythology in prior relative-ontological-incompleteness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with the latter so-construed as its ‘identitive-constitutedness—as-‘epistemic-totality’—dereification—in-dissingularisation—as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > as-flawed-epistemic-determinism of meaningfulness-and-teleology, rather than surreptitiously sneaking around and getting the root or leaf cure from the evil forest as remedy but then failing as of the prospective relative-ontological-completeness possibility for superseding/undermining/deflating-the-evil-forest-notion to enable the animistic social-setup to put into question and supersede the existential implications
of its prior present—absolutising-identitive-constitutedness preconverging—de-
mentating/structuring/paradigming

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for prospective
nonpresenting<perspective—ontological-normalcy/postconvergence> rede-
mentating/restructuring/reparadigming

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with the latter so-
construed as of ‘difference-confoundedness—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—
‘human—a-mplituding/formative—epistemicity’ totalising—purview-of-construal’ but with
differing ontological-performance—<including-virtue-as-ontology> of ‘meaningfulness-and-
 teleology as it is such ‘difference-confoundedness—as-to-totalitative-reification—in-
singularisation<as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing>—as-
veridical-epistemic-determinism of ‘meaningfulness-and-teleology’ construed as
supererogatory—aucity/perspicacity/astuteness/edginess/incisiveness—of—
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—de-
mentativity into positivism/rational-empiricism. Thus, the prospect of all human
meaningfulness-and-teleology arises 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 reasoning-through/messianic-reasoning recurrent/relaying instigating, at
uninstitutionalised-threshold, in reflecting holographically—<conjugatively-and—
transfusively> the ontological-contiguity\textsuperscript{7} —of-the-human-institutionalisation-process\textsuperscript{8} as of human limited-mentation-capacity-deepening\textsuperscript{53} implications for prospective relative-ontological-completeness\textsuperscript{4} inducing the sublimating\textsuperscript{40} historiality/ontological-eventfulness\textsuperscript{17}/ontological-aesthetic-tracing\textsuperscript{13}<perspective–ontological-normalcy/postconvergence-reflected\textsuperscript{‘}–epistemicity-relativism'> as of supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of:\apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for– conceptualisation. We can appreciate in this regards that the <cumulating/recomposuring>-successive registry-worldviews/dimensions\textsuperscript{84} reference-of-thought are actually in an supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of:\apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for– conceptualisation relation with each other as of prospective relative-ontological-completeness\textsuperscript{4} with regards to construing the very same <amplituding/formative–epistemicity>totalising/circumscribing/delineating purview-of-construal-as-existence: wherein base-institutionalisation rulemaking edgily/incisively reconstrues existence as of rulemaking over recurrent-utter-uninstitutionalisation construal of existence as of non-rules—apriorising/axiomatising/referencing–psychologism;\textsuperscript{104} universalisation edgily/incisively reconstrues existence as of universalisation-directed-rulemaking over base-institutionalisation–ununiversalisation construal of existence as of rulemaking; positivism/rational-empiricism edgily/incisively reconstrues existence as of positivising/rational-empiricism-based-universalisation-directed-rulemaking over universalisation–non-positivism/medievalism construal of existence as of universalisation-directed-rulemaking; and prospectively, notional~deprocrypticism edgily/incisively reconstrues existence as of preempting—disjointedness-as-of–reference-of-thought,-as-to–\textsuperscript{41}<amplituding/formative–epistemicity>growth-or-conflatedness)/transvaluative–

fracturing/desublimation/gimmickiness complex’ as of temporal-to-intemporal–ontological-performance\textsuperscript{12}<-including-virtue-as-ontology>-of-narratives as so-disambiguated as of ‘\textsuperscript{84}reference-of-thought-\textsuperscript{72}devolving-level \textsuperscript{2}difference-conflectedness-\textsuperscript{1}-as-to-totalitative-reification\textsuperscript{72}’-in-singularisation<-as-to-the-nondisjointedness/entailment-of-prospective-
nonpresenting-\textsuperscript{13}as-veridical-epistemic-determinism\textsuperscript{21}reflected as the differing temporal-to-intemporal ontological-performance\textsuperscript{72}<-including-virtue-as-ontology> in the historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflect-\textsuperscript{13}`epistemicity-relativism’\textsuperscript{2}’ at the given uninstitutionalised-threshold\textsuperscript{103}, thus articulating the social epistemic-totality\textsuperscript{36} possibility of ‘notional–firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordin\textsuperscript{13}ong\textsuperscript{13}ong-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{72}<-including-virtue-as-ontology>\textsuperscript{21} ontological-performance\textsuperscript{72}<-including-virtue-as-ontology>-including-virtue-as-ontology of narratives’. ‘ontologically-hegemonising-narrative\textsuperscript{21} ontological-performance\textsuperscript{72}<-including-virtue-as-ontology>’ as intemporal/ontological is thus effectively as to overall reifying-and-empowering-reflexivity-of-
ecstatic-existence-as-panintelligibility\textsuperscript{74}-(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\textsuperscript{36}) the reflection of the social epistemic-totality\textsuperscript{16} of human ‘notional–firstnaturedness—temporal-to-intemporal-dispositions-
<-so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordin\textsuperscript{13}ong<-as-
of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-
drivenness–equalisation) manifestation of postlogism
slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
so-disambiguated as of ‘reference-of-thought‘

devolving-level difference-conflicatedness
-as-to-totalitative-reification
-in-singularisation
-as-to-the-nondisjointedness/entailment-of-

prospective- nonpresencing
-as-veridical-epistemic-determinism
reflected as the differing

temporal-to-intemporal ontological-performance
-including-virtue-as-ontology
of the

historiality/ontological-eventfulness
/ontological-aesthetic-tracing

perspective–ontological-normalcy/postconvergence-reflecting-epistemic-relativism”,
and what marks out
‘ontologically-hegemonising-narrative
ontological-performance
-including-virtue-as-ontology’

as of intemporal aetiologisation/ontological-escalation of prospective
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is its dispensing-with-

immediacy-for-relative-ontological-completeness
-by-reification

contemplative-distension

contemplative-distension in nonextricatory-existential-preempting-of-existential-

unthought, and so with respect to overall registry-worldview/dimension uninstitutionalised-

threshold implication (procrypticism or non-positivism–medievalism or ununiversalisation or

recurrent-utter-uninstitutionalisation) in its flawed

amplituding/formative–
epistemicity

totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag

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

Basically, ‘ontologically-hegemonising-narrative
ontological-performance

-including-virtue-as-ontology’ is thus as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-

panintelligibility

(imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-
educ ing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-

re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation)

the social

epistemic-totality

meaningfulness-and-teleology

temporal-to-intemporal–ontological-
performance of narratives differentiated transversality 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. The possibility of ‘ontologically-hegemonising-narrative’ as construed from existence-potency sublimating nascence, disclosed from prospective epistemic digression as to ontologically uncompromised ontological normalcy/postconvergence/referentialism is what allows for veridical aetiologisation/ontological-escalation as of transcendentally enabling level of ontological good faith 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 implied as of singularisation projected epistemic immanence/veridical epistemic determinism over dissingularisation as to the disjointedness disentailment of presencing absolutising identitive constitutedness /epistemic nonimmanence flawed epistemic determinism, just as with the natural sciences and so beyond the notion of subjectivity as of ontological primemovers totalitative framework validation and falsifiability implications. It is important to grasp that since every registry worldview/dimension social construct is involved in a constructive (as of its institutionalising disposition) and destructuring (as of its disposition at its uninstitutionalised threshold) relationship with ontological veracity, this is exactly what inevitably validates the articulation of ontological veracity/ontological veridicality as more completely involving the displacement decentering of the human subject priorly as implied
with Derridean deconstruction narrative or Foucauldian genealogy-knowledge-and-power-discourse narrative in reflecting the need to undermine human destructuring-threshold\textsuperscript{22}–\{uninstitutionalised-threshold /presublimating–desublimating–decisionality\}–of-ontological-performance\textsuperscript{23}–\{including-virtue-as-ontology\} to further advance its constructive/institutionalising/nascent–sublimating–decisionality nature, thus overcoming underlying logocentrism as of prospective relative-ontological-completeness implications; reflecting the fact that human knowledge is more completely a two-fold process involving building the right mindset-as-of-prospective-relative-ontological-completeness\textsuperscript{72} and thus the knowledge for that given right mindset-as-of-prospective-relative-ontological-completeness\textsuperscript{72} as of projected apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity )—conflicatedness\textsuperscript{13}. This is very much unlike the Ricoeurian narrative theory conception that while of palliative and practical significance is in relative apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity )—constitutedness\textsuperscript{13} since it poorly deals with logocentrism implications as of prior relative-ontological-incompleteness\textsuperscript{89} 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{97}—of-the-human-institutionalisation-process\textsuperscript{68} as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textsuperscript{97} 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–\{uninstitutionalised-threshold /presublimating–desublimating–decisionality\}–of-ontological-performance\textsuperscript{23}–\{including-virtue-as-ontology\}.
decisionality)-of-ontological-performance -<including-virtue-as-ontology> nature speaking of its reasoning-from-results/afterthought, with regards to its capacity-and-disposition to uphold prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity ontological-veracity/ontological-veridicality; as so implied in the epistemic-ricochetting/transepistemicity unorthodoxy herein expounding futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective deprocrypticism, just as with the unorthodoxy of postmodern-thought or generally the unorthodoxy of all prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity meaningfullness-and-teleology whether with regards to the Socrates/Plato/Aristotle, Copernicuses, Galileos, Descartes, Newtons, Darwins, Rousseaus, Nietzsches, Einsteins, etc. as reasoning-through/messianic-reasoning. This basic idea of the social-construct as of its constructive/institutionalising/nascent–sublimating-decisionality and destructuring-threshold(uninstitutionalised-threshold /presublimating–desublimating-decisionality)-of-ontological-performance -<including-virtue-as-ontology> nature is effectively what underlies in ontologically neutral/objective terms–as-of-axiomatic-construct such displacement/decentering-of-the-human-subject narratives like Derridean deconstruction narrative or Foucauldian genealogy-knowledge-and-power-discourse narrative. However, the capacity to appreciate the ontological neutrality/objectivity of a decentering narrative like deconstruction as being fully more of a purely ontological notion is caught up in our positivism–procrypticism prior relative-ontological-incompleteness of human social-stake-contention-or-confliction in disjointedness-as-of-reference-of-thought, and thus deconstruction will tend to be deficiently construed in terms–as-of-axiomatic-construct of the circumstantial social primacy of this temporal framework social-stake-contention-or-confliction over its fuller pure-ontology as of prospective relative-ontological-completeness deprocrypticism; explaining in many ways the difficulty for
Derrida to define deconstruction. Again, such a social situation is no more different with say the articulation of budding-positivism/rational-empiricism science in say a non-positivism/medievalism social-setup as caught up in the universalisation–non-positivism/medievalism prior relative-ontological-incompleteness\textsuperscript{104} 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{99} positivism, as a result of the failure of dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{99} /reification /contemplative-distension\textsuperscript{26} (as of human self-surpassing—existentialism-form-factor\textsubscript{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\textsuperscript{84}/shortness \textsuperscript{amplituding/formative} wooden-language\textsuperscript{\langle imbued—averaging-of-thought-~as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology ~as-of–‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications\rangle}); which will explain in many ways the difficulty of the Copernicuses, Galileos, Descartes’, Diderots, etc. so effectively enculturate their budding-positivism. With respect to deconstruction in this regard, it is herein contended that such a Derridean deconstruction notion like binary opposition effectively speaks of the fact that it is encrusted/caught-up in our positivism–procrypticism prior relative-ontological-incompleteness\textsuperscript{17} 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 intemporalit\textsuperscript{y} /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{8} notional–deprocrypticism that we can appreciate more profoundly the\textsuperscript{10} 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 \textsuperscript{11} universal ontological profundity for analysing everything as of prospective relative-ontological-completeness\textsuperscript{8} notional–deprocrypticism herein construed as human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation\textsuperscript{<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\textsuperscript{59}/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\textsuperscript{88} positivism/rational-empiricism, we don’t ideally construe of science as of its pure-ontology as discriminatorily selective in its conclusions and we further appreciate that its usefulness is \textsuperscript{104} universally emancipatory as of social-stake-contention-or-confliction, and so in both instances with regards to say medicine or civil technology or 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\textsuperscript{9} of-ontological-performance\textsuperscript{72}<including-virtue-as-ontology> nature inherently points out why human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of intemporal metaphoricity\textsuperscript{77} epistemic pertinence doesn’t lie with any inherent suprasocial framework or inherent <amplituding/formative> wooden-language\textsuperscript{101}<imbued—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—‘notional–firstnaturesdness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor renders such
framework or suprasocial framework epistemic pertinence for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity untenable, as susceptible to prospective
dissingularisation-<as-to-the-disjointedness/disentailment-of- presencing—absolutising-
identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemic-determinism. Such
epistemic pertinence for prospective human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is rather postconvergingly–de-
mentated/structured/paradigmed dynamically as of prospective reasoning-through/messianic-
reasoning epistemic-ricocheting/transepistemicity possibility exploiting 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’ which opens it up to
prospective intemporal-as-ontological metaphoricity. It is by this token that the intemporal
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-
or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness can as to
existence-potency ~sublimating–nascence,–disclosed-from-prospective-epistemic-digression
ontological-prime-movers-totalitative-framework validation induce transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity thus constraining the positive
opportunism for prospective human secondnatured institutionalisation as of crossgenerational
percolation-channelling-<in-deferential-formalisation-transference>. The insight here is that the
meaningfulness-and-teleology as of prospective notional-deprocrypticism as of the notional-deprocrypticism framework as implied by existence-potency~sublimating-nascence, disclosed-from-prospective-epistemic-digression epistemic-or-notional-projective-perspective as a more re-originary-as-unenframed/unbeholdening/outlier-conceptualisation imbued-postconverging/dialectical-thinking *projective-insights*/epistemic-projection-inconflatedness *of-notional-deprocrypticism-prospective-sublimation* reformulation as of the displacement/decentering-of-the-human-subject in the ontological-contiguity—of-the-human-institutionalisation-process <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-ofmeaningfulness-and-teleology, 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 is then about superseding the lack, and such relative-ontological-incompleteness is superseded rather as of superrerogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—
conceptualisation in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁷ of the human-institutionalisation-process⁶

d⁴<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-reification⁷/ontological-prime movers-totalitative-framework⁶ reference of ontological-contiguity⁶ but for naively and wrongly implying good-natured qualities as being ontological; and such ‘antiakrasiatic disposition’ is more critically reflected as of underlying human ‘intemporal-as-ontologically-veridical/ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-
or-acumen reasoning-through/messianic-reasoning parrhesiastic seeding-promise of prospective meaningfulness-and-teleology⁹ as equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷-<including-virtue-as-ontology>’ with the ‘akrasiatic disposition’ construed as of ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity⁶⁴ reasoning-from-results/afterthought reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation seeding-
misprising of prospective meaningfulness-and-teleology⁹ as covert-pretence-of-equivalence/correspondence—antiakrasiatic-aspiration-ontological-performance⁷-<including-virtue-as-ontology>’. This existence-potency⁹~sublimating–nascence,—disclosed-from-prospective-epistemic-digression ontological-veracity perspective reflects the fact that as of our human-subpotency, beyond-the-consciousness-awareness-teleology⁹-<in-existential-
extrication-as-of-existential-unthought> we fail to factor in we are oblivious to our human limited-mentation-capacity implications as of our ontologically-compromised <amplituding/formative–epistemicity>totalising–thrownness-in-existence, so reflected with the <cumulating/recomposuring>–successive registry-worldviews/dimensions reference-of-thought-level reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-prospective–nonpresencing—for-explicating-ontological-contiguity, to then proceed in affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument–validating-measuring<as-to-postconverging-or-dialectical-thinking—apriorising-psychologism> as of our existential-instantiations and so defectively as if we have no limited-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{uninstitutionalised-threshold /presublimating–desublimating–decisionality}–of-ontological-performance—<including-virtue-as-ontology> of meaningfulness-and-teleology. The destructuring-threshold{uninstitutionalised-threshold /presublimating–desublimating–decisionality}–of-ontological-performance—<including-virtue-as-ontology> of human articulated–or–acquiesced-to meaningfulness-and-teleology ontological-performance—<including-virtue-as-ontology>, and as de-mentatively/structurally/paradigmatically reflected at the uninstitutionalised-threshold, speaks of a threshold at which as of our human-subpotency we fail to assume the intellectual-and-moral responsibility arising as of ontological-veridicality so-reflected as from the full sublimating-over-desublimating implications of existence-
potency\textsuperscript{38}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression ontological-veracity perspective insight of affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring\textless as-to-postconverging-or-\textgreater dialectical-thinking \textasciitilde apriorising-psychologism\textgreater . This is the overall notion explaining human akrasia-susceptibility-or-akrasiatic-drag complex, and so as of human limited-mentation-capacity notional implications. Thereafter, understanding of this human ‘ontologically-flawed antiakrasiatic disposition’ is all about conceptualising the effective operant ontologically-constraining conditions as of human existential-instantiations given our limited-mentation-capacity implied as of temporality\textsuperscript{50}/shortness and intemporality\textsuperscript{52}/longness implications, and so construed epistemically as ontological-normalcy/postconvergence analysis. Insightfully, we can appreciate that the absolute human ontologically-veridical antiakrasiatic disposition can only be as to existence-potency\textsuperscript{38}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism so-reflected with futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textasciitilde meaningfulness-and-teleology\textsuperscript{100} as of prospective notional–deprocrypticism registry-worldview/dimension, over human-subpotency–as-of-ontologically-compromised-epistemic-abnormalcy/preconvergence\textsuperscript{30} so-reflected variously with the preceding \textless cumulating/recomposuring\textgreater -successive registry-worldviews/dimensions; wherein notional–deprocrypticism as to existence-potency\textsuperscript{38}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression will rather speak of prospective ‘ontologically-hegemonising-narrative’ ontological-performance\textasciitilde\textless including-virtue-as-ontology\textgreater ’ which as of its inherent constructive ontological-performance\textasciitilde\textless including-virtue-as-ontology\textgreater is of a de-mentative/structural/paradigmatic implication that ultimately supersedes the destructuring-threshold–\{uninstitutionalised-threshold /presublimating–desublimating-decisionality\}–of-
ontological-performance\textsuperscript{72} -<including-virtue-as-ontology> notionally underlying human-subpotency. Thus all the problem of human ontologically-flawed antiakrasiatic disposition boils down to construing the underlying human mental-processing disposition, construed as of phenomenal-abstractiveness implications, as from human-subpotency dispositional possibilities of ontological-performance -<including-virtue-as-ontology> to existence-potency\textsuperscript{18} - sublimating–nascence,-disclosed-from-prospective-epistemic-digression possibility of ontological-performance -<including-virtue-as-ontology>. In this respect, we can appreciate that the \textit{<cumulating/recomposuring>-successive registry-worldviews/dimensions} of reference-of-thought in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{67} —of-the-human-institutionalisation-process\textsuperscript{24} are effectively differing de-mentative/structural/paradigmatic antiakrasiatic dispositions-as-of-self-consciousness varying from most ontologically-flawed as of recurrent-utter-uninstitutionalisation to most ontologically-veridical as futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} as of prospective deprocrypticism. We can further appreciate that all the \textit{<cumulating/recomposuring>-successive registry-worldviews/dimensions} reference-of-thought are marked at their reference-of-thought-devolving-level by temporal-to-intemporal ontological-performance\textsuperscript{72} -<including-virtue-as-ontology> speaking of differing ontological-performance -<including-virtue-as-ontology>-including-virtue-as-ontology of intemporal and disambiguated temporal ontologically-flawed antiakrasiatic-disposition as of postlogism\textsuperscript{78} - slantedness/-ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation reflecting \textit{<amplituding/formative>} wooden-language-(imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing —narratives—of-the- reference-of-thought–categorical-imperatives/axioms/registry-
This analysis so far sums up the overall framework of human temporal-to-intemporal ontologically-flawed antiakrasiatic disposition as of the social epistemic-totality\(^7\) of meaningfulness-and-teleology\(^10\) in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^7\)—of-the-human-institutionalisation-process\(^6\).

Further and of much more profound reification\(^8\) implications, is the reality that the social-construct constructive and destructuring nature can be fundamentally accounted for by the fact that human antiakrasiatic disposition aspiration is truly reflected as from the effective implications of the intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning ‘seeding promise of human-subpotency ontological-performance\(^7\)-<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\(^7\)-<including-virtue-as-ontology>’.

This reflects the epistemic-veracity of construing human-subpotency ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance\(^7\)-<including-virtue-as-ontology>’ of its articulated–or–acquiesced-to meaningfulness-and-teleology\(^10\) as from existence-potency\(^7\)—sublimating–nascence–disclosed-from-prospective-epistemic-digression ontological-performance\(^7\)-<including-virtue-as-ontology>, which underlies beyond-the-consciousness-awareness-teleology\(^10\)-<in-existential-extrication-as-of-existential-unthought> the universal-transparency\(^10\)-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) of the social epistemic-totality\(^26\) of meaningfulness-and-teleology\(^10\) with respect to social-stake-contention-or-confliction; with the implication here that human-subpotency is ever always as-of-its-level-of constructiveness-of-ontological-performance\(^7\)-
<Including-virtue-as-ontology>/institutionalisation/nascent–sublimating-decisionality—by—
destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-
decisionality}–of-ontological-performance –<Including-virtue-as-ontology> in ‘a
metaphorising vacillating-conception’ of the social epistemic-totality[36] of [56]meaningfulness-
and-teleology[50] as can be fully reflected from existence-potency[38]—sublimating–nascence,-
disclosed-from-prospective-epistemic-digression epistemic perspective in ontological-
normalcy/postconvergence. This thus points out that human-subpotency
entailing—as-to-entailing- <amplituding/formative–epistemicity> totalising–in-relative-
ontological-completeness } is mainly and rather the overtly presumed social posture of
<Including-virtue-as-ontology>, and that human-subpotency implications of human limited-
mentation-capacity induces covert-pretense-of-equivalence/correspondence–antiakrasia-aspiration-ontological-performance[72]–<Including-virtue-as-ontology> construed as
destructuring-transitoriness[11]–as-of-deratiocination/deratiocontiguity; as implying in effect a
destructuring-by-flipping/changing/transitioning-induced-notional-discontiguity/epistemic-
discontiguity[63—<shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing –qualia-schema>

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument thus denaturing[15]
the true ‘equivalence/correspondence antiakrasia-aspiration ontological-performance[72]–
<Including-virtue-as-ontology>’ from the ontologically-veridical existence-
potency[38]—sublimating–nascence,—disclosed-from-prospective-epistemic-digression epistemic-
or-notional–projective-perspective reflecting social-construct constructiveness-of-ontological-
performance[72]—<Including-virtue-as-ontology>, so that it is a difference-conflatedness[12]–as-to-
totalitative-reification\textsuperscript{67}-in-singularisation-<as-to-the-nondisjoinedness/entailment-of-
prospective- nonpresencing>-as-veridical-epistemic-determinism that can restore-and-
reflect-by-disambiguating/differentiating the ontological-veridicality-as-of-ontological-
aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-
relativism'> about the social-construct constructiveness-of-ontological-performance\textsuperscript{72}-
<including-virtue-as-ontology> from this induced destructuring-transitoriness\textsuperscript{85}-as-of-
deratiocination/deratiocontiguity denaturing\textsuperscript{89} whereas naïve identitive-constitutedness -as-
‘epistemic-totality’-‘dereification’-in-dissingularisation<as-to-the-
disjoinedness/disentailment-of-presencing—absolutising-identitive-constitutedness >-as-
flawed-epistemic-determinism will wrongly validate the so-induced destructuring-
transitoriness\textsuperscript{71}-as-of-deratiocination/deratiocontiguity as of the destructuring-by-
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity\textsuperscript{74}.

<shallow-supererogation -of-mentally-aestheticised-preconverging/dementing -qualia-
schema> as ontologically-veridical by its flawed implying of ontological-contiguity\textsuperscript{77} without/failing-to restore-and-reflect-by-disambiguating/differentiating the ontological-
veridicality-as-of-ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>. This destructuring-
transitoriness\textsuperscript{71}-as-of-deratiocination/deratiocontiguity exactly reflects the destructuring-
threshold<uninstitutionalised-threshold /presublimating–desublimating-decisionality>of-
ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> as the point where human-
subpotency from its ‘destructuring relative-ontological-incompleteness\textsuperscript{79} ontologically-flawed perspective’ is in an \textsuperscript{82}<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{83} that systematically represents it’s the reality of its destructuring-by-flipping/changing/transitioning-induced-notional-
discontiguity/epistemic-discontiguity\textsuperscript{79}<shallow-supererogation -of-mentally-}
aestheticised-preconverging/dementing –qualia-schema> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (as so-construed notionally/epistemically from the ‘prospective relative-ontological-completeness as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression constructiveness perspective’) as a nondescript/ignorable–void that actually speaks of akrasiatic-drag-denatured-and-preconverging-or-dementing-narratives, and goes on to systematically ‘contend recurrently’ on the basis of its ontologically-flawed destructuring apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Consider the case of the destructuring-threshold-{uninstitutionalised-threshold/presublimating–desublimating-decisionality}–of-ontological-performance—<including-virtue-as-ontology> with a ‘God of plane’ proposition in say an animistic social-setup (reflecting the underlying ‘animistic superstitious epistemicity> totalising/circumscribing/delineating–narrative-disposition’ and not any such notion as propositional attitude because human meaningfulness-and-teleology is <amplituding/formative–epistemicity> totalising/circumscribing/delineating as of its given <amplituding/formative–epistemicity> totalising–thrownness-in-existence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument thus construed in notional~conflatedness with existence-as-of-existential-instantiations and as its ‘<amplituding/formative–epistemicity> totalising/circumscribing/delineating–narrative-disposition’ can then be reflected in an infinite number of propositions by that notional~conflatedness with existence-as-of-existential-instantiations as so-construed in such approaches as Derridean deconstruction and Foucauldian discourse analysis, as such a reification is all about elucidating the ontological-veracity/ontological-performance—<including-virtue-as-ontology> of human-subpotency epistemic-or-notional~projective-perspective meaningfulness-and-teleology articulated within any given registry-
worldview/dimension social-setup going by its supposedly coherent ontological-commitment as 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-or-notional~projective-perspective of ontological-primemovers-totalitative-framework as of prospective relative-ontological-completeness ~amplituding/formative–epistemicity> causality as-to-projective-totalitative—implications-of-prospective—nonpresencing.—for-explicating-ontological-contiguity, whereas the notion of propositional attitude is rather as of apriorising/axiomatising/referencing—(of—existentialising/contextualising/textualising-contiguity) ~constitutedness and not in apriorising/axiomatising/referencing—(of—existentialising/contextualising/textualising-contiguity) ~confatedness with existence-as-of-existential-instantiations as failing to reflect the given ~amplituding/formative–epistemicity> totalising—thrownness-in-existence devolving apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ‘<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—confatedness with existence-as-of-existential-instantiations which is thus reflected in the devolving specific propositions aposteriorising/logicising/deriving/intelligising/measuring, wherein for instance as of a totalising-entailing insight one or a few propositions in a series of propositions uttered may actually decisively imply a ‘<amplituding/formative–
epistemicity>totalising-thrownness-in-existence\textsuperscript{14} \textsuperscript{8} reference-of-thought-level apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative-dispositions’ translating in the differing nature of propositions veridically admissible by differing registry-worldviews/dimensions reference-of-thought as implied in the contrastive example here between a positivism and a non-positivism registry-worldview/dimension with their differing ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking’–qualia-schema’ and ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing’–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\textsuperscript{88} 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\textsuperscript{9} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) as implying an underlying apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument de-
mentative/structural/paradigmatic misconstruing for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology, thus disambiguating/differentiating prospective relative-ontological-completeness as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking’–qualia-schema’ and the prior relative-ontological-
incompleteness as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing–qualia-schema’.

This is equally what very much underlies from a prospective relative-ontological-
completeness constructiveness perspective of notional–deprocrypticism as preempting—
disjointedness-as-of-reference-of-thought the social manifestation of a phenomenon like psychopathy and social psychopathy reflecting our prior relative-ontological-incompleteness
positivism–procrypticism destructuring-threshold ⟨uninstitutionalised-
threshold /presublimating–desublimating–decisionality⟩ of-ontological-performance –
<including-virtue-as-ontology> as of its disjointedness-as-of-reference-of-thought, wherein the fundamentally induced destructuring-by-flipping/changing/transitional-induced-notional-
discontiguity/epistemic-discontiguity <shallow-supererogation -of-mentally-

eaesthetised–preconverging/dementing–qualia-schema> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is the very same destructuring apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of instigating disjointedness-as-of-reference-of-thought that prolongs as of ‘<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiac-drag –into its lingering social manifestation (just as the non-positivism/superstitious
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
aposteriorising/logicising/deriving/intelligising/measuring enters a lingering social
manifestation in striving to interpret positivism\(^5\) meaningfulness-and-teleology\(^10\) as reflected
about a plane on the basis of its non-positivism/superstitious propositions as it narrative
disposition, and reflected by its ‘amplituding/formative–epistemicity’ totalising/circumscribing/delineating
preconverging/dementing\(^19\)–qualia-schema’); 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
prospectively constructiveness perspective rather reflecting it veridically as of
‘amplituding/formative–epistemicity’ totalising/circumscribing/delineating
preconverging/dementing –qualia-schema’ while our positivism–procrypticism prospectively
destructuring perspective rather reflecting wrongly as of ‘amplituding/formative–
epistemicity’ totalising/circumscribing/delineating postconverging/dialectical-thinking\(^10\)–
qualia-schema’. This insight can further be extended to explain the lingering pervasiveness of
notions-and-accusation-of-sorcery in non-positivistic social-setups. In all these cases as
explained further below as of the ‘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’ of phenomenal-abstractiveness given its
persistently pervasive reshuffling thoughtfulness as from human anxiety, the underlying
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation ontological-
performance \(^1\)–<including-virtue-as-ontology> of any given registry-worldview/dimension as of
its ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance’\(^2\)–
constitutedness > /epistemic-nonimmanence/flawed-epistemic-determinism’,
totalising-nominal-as-tendentious ‘<amplituding/formative–epistemicity>de destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity’ ‘<shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing –qualia-schema> in dissingularisation ‘<as-to-the-
disjointedness/disentailment-of- presencing—absolutising-identitive-
constitutedness > /epistemic-nonimmanence/flawed-epistemic-determinism’,
‘<amplituding/formative–epistemicity>totalising-ordinal-as-qualifying destructuring-
disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-
discontiguity’ ‘<shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing –qualia-schema> in dissingularisation ‘<as-to-the-
disjointedness/disentailment-of- presencing—absolutising-identitive-
constitutedness > /epistemic-nonimmanence/flawed-epistemic-determinism’, and
‘<amplituding/formative–epistemicity>totalising-intervalist-as-categorising destructuring-
disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-
discontiguity’ ‘<shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing –qualia-schema> in dissingularisation ‘<as-to-the-
disjointedness/disentailment-of- presencing—absolutising-identitive-
constitutedness > /epistemic-nonimmanence/flawed-epistemic-determinism’ on any such
given registry-worldview’s/dimension’s reproducibility—mathesis/motif/thrownness-
disposition,—as—reproducibility-of-aestheticisation
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-
nondisjointedness/entailment-of-prospective- nonpresencing’ projected epistemic-
disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity

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’,

‘<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—<including—
(‘<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 psychology-schema’ and is the reflected mental-state aftereffect when reflexively, contemplatively, implicitly or explicitly aposteriorising/logicising/deriving/intelligising/measuring propositions as of the given underlying registry-worldview’s/dimension’s narrative disposition in its notional–conflatedness with existence-as-of-existential-instantiations, and it is necessarily induced-from and reflects the ‘developing ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating self-consciousness culturally-directed eliciting of concepts and contemplative frameworks in notional–conflatedness with existence-as-of-existential-instantiations’; and so-contrued contrary to just a apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-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
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-or-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\(^3\), though from existence-
potency\(^{13}\)–sublimating–nascence,–disclosed-from-prospective-epistemic-digression epistemic
perspective of analysis as of prospective relative-ontological-completeness\(^{10}\) 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\(^{7}\)–
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\(\langle\text{uninstitutionalised-threshold} \ 	ext{/presublimating–desublimating-decisionality}\rangle\) of-ontological-performance \(\langle\text{including-virtue-as-ontology}\rangle\) to reconstrue the prospective constructiveness-of-ontological-performance \(\langle\text{including-virtue-as-ontology}\rangle\)/institutionalisation of ‘meaningfulness-and-teleology\(^{(1)}\) as so-reflected from existence-potency\(^{(2)}\) sublimating–nascence, disclosed from prospective-epistemic-digression epistemic/notional perspective of analysis as of prospective relative-ontological-completeness\(^{(3)}\) to be ontologically-veridical. It is in this way that \(\langle\text{amplituding/formative–epistemicity}\rangle\) totalising–ratio-contiguity/ratiocination-as-referentialism phenomenal-abstractiveness expands the frontiers of human knowledge as ‘ontologically-hegemonising-narrative\(^{(4)}\) ontological-performance \(\langle\text{including-virtue-as-ontology}\rangle\)’, 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 \(\langle\text{meaningfulness-and-teleology}\rangle\) of lesser-and-less phenomenon-abstractiveness mental-processing tasking, as from the categorising register, the qualifying register, the tendentious register and the impulsive register, and thus enabling new human understanding; from whence new \(\langle\text{meaningfulness-and-teleology}\rangle\) aposteriorising/logicising/deriving/intelligising/measuring ensues as of human existential-instantiations. In the bigger scheme of things, this ‘constructiveness-of-ontological-performance \(\langle\text{including-virtue-as-ontology}\rangle\) from destructuring-threshold\(\langle\text{uninstitutionalised-threshold} \ 	ext{/presublimating–desublimating-decisionality}\rangle\) of-ontological-performance \(\langle\text{including-virtue-as-ontology}\rangle\)’ operation of the comprehensive human phenomenal-abstractiveness process reflecting the cumulation/recomposuring of human \(\langle\text{meaningfulness-and-teleology}\rangle\) as knowledge, is what brings about the successive apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring as of successive prospective relative-
ontological-completeness\(^3\), and is reflected in the ontological-contiguity\(^7\)—of-the-human-institutionalisation-process\(^6\) reification\(^8\) of \(^{84}\)reference-of-thought-level successive self-consciousness/construction-of-the-Self as of the \(<\text{cumulating/recomposuring}>\)—successive registry-worldviews/dimensions, and so conceptualised as from existence-potency\(^{13}\)—sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism perspective. The social as supposedly a ‘self-referencing-syncretising forward-facing postconverging-or-dialectical-thinking\(^{20}\)—apriorising-psychologism epistemic-projection of mere-formulaicity\(<\text{as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising}>\)’ is one where ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance\(^{72}\)\(<\text{including-virtue-as-ontology}>\)’ is effectively driven as of ‘\(<\text{amplituding/formative–epistemicity}>\)totalising–ratio-contiguity/ratiocontiguation-as-referentialism constructiveness disposition in singularisation\(<\text{as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing}>\) projected epistemic-immanence/veridical-epistemic-determinism’ as ‘ontologically-hegemonising-narrative\(^71\) ontological-performance\(^{72}\)\(<\text{including-virtue-as-ontology}>\)’ and as so-reflected at attained institutionalisation-level and constraint in formal social-settings; while as of human limited-mentation-capacity implications of phenomenal-abstractiveness, elicited covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance\(<\text{including-virtue-as-ontology}>\) as to destructuring-transitoriness\(^{18}\)—as-of-deratiocontiguation/deratiocontiguity arise variously at \(^{84}\)reference-of-thought-level uninstitutionalised-threshold\(^{103}\) and their \(^{84}\)reference-of-thought- devolving-level unconstraint extended-informality as human ‘\(<\text{amplituding/formative–epistemicity}>\)totalising–random-as-impulsive destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity’.
antiakrasiatic-aspiration ontological-performance — <including-virtue-as-ontology> — .

aestheticised—preconverging/dementing — qualia-schema> in dissingularisation — as-to-the—disjointedness/disentailment-of — presencing—absolutising-identitive—
defining the specific sustainable destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}-of-ontological-performance\textsuperscript{77}-<including-virtue-as-ontology>; parasitism in \textsuperscript{amplituding/formative-epistemicity} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{73} as of any given registry-worldview’s/dimension’s uninstitutionalised-threshold\textsuperscript{103}, and is so-reflected as of its endemised/enculturated social construal of the ‘types of vices-and-impediments\textsuperscript{10} that can be overlooked’ beyond-the-consciousness-awareness-teleology\textsuperscript{100}-<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6}, determining its uninstitutionalised-threshold\textsuperscript{10}. Critical to the social manifestation of destructuring-transitoriness\textsuperscript{17}-as-of-deratiocination/deratiocontiguity and its-extension-in-complexification is that it is socially perceived decisively as not destructuring going by the narrative of the collective social-setting destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity\textsuperscript{45}<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 at its destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}-of-ontological-performance\textsuperscript{77}-<including-virtue-as-ontology>, to then reflect of such ‘pretence of equivalence/correspondence antiakrasiatic-aspiration ontological-performance\textsuperscript{77}-<including-virtue-as-ontology>’ as if of ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance\textsuperscript{77}-<including-virtue-as-ontology>’ and to assent to such a state of affairs. Destructuring-transitoriness\textsuperscript{17}-as-of-deratiocination/deratiocontiguity thus arises as of human limited-mentation-capacity deficient personality adherence, personality formation and personality development as of the social-setting very own registry-worldview/dimension institutionalisation level, with regards to the
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

‘<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’ as these covertly pass as constructiveness disposition in ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance’ <-including-virtue-as-ontology>’, thus distinctly destructuring. It is important to grasp here that this destructuring-threshold{uninstitutionalised-
threshold /presublimating–desublimating-decisionality}–of-ontological-performance’-
<including-virtue-as-ontology> analysis is notionally/epistemically as to existence-
potency –sublimating–nascence, disclosed-from-prospective-epistemic-digression epistemic-
or-notional–projective-perspective of notional–deprocrypticism which is in ontological-
normalcy/postconvergence and beyond/superseding the internal positivism–procrypticism disjointedness-as-of reference-of-thought human-subpotency social-stake-contention-or-
confliction perspective wherein the human-subpotency ‘<amplituding/formative–
etpisticity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag perspective of analysis as of its prior relative-ontological-incompleteness’. 

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

‘<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’ as these covertly pass as constructiveness disposition in ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance’ <-including-virtue-as-ontology>’, thus distinctly destructuring. It is important to grasp here that this destructuring-threshold{uninstitutionalised-
threshold /presublimating–desublimating-decisionality}–of-ontological-performance’-
<including-virtue-as-ontology> analysis is notionally/epistemically as to existence-
potency –sublimating–nascence, disclosed-from-prospective-epistemic-digression epistemic-
or-notional–projective-perspective of notional–deprocrypticism which is in ontological-
normalcy/postconvergence and beyond/superseding the internal positivism–procrypticism disjointedness-as-of reference-of-thought human-subpotency social-stake-contention-or-
confliction perspective wherein the human-subpotency ‘<amplituding/formative–
etpisticity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag perspective of analysis as of its prior relative-ontological-incompleteness’

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apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument will rather be in a 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}\)
undisambiguated appraisal of its destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}—of-ontological-performance—
\langle\text{including-virtue-as-ontology}\rangle\text{in contrast to the epistemic/notional veracity of existence-potency\textsuperscript{18}—sublimating–nascence,-disclosed-from-prospective-epistemic-digression implication as of notional–deprocrypticism in prospective relative-ontological-completeness}
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implications of aetiologisation/ontological-escalation; and this is akin to the existence-potency\textsuperscript{18}—sublimating–nascence,-disclosed-from-prospective-epistemic-digression projection to prospective positivism insight of aetiologisation/ontological-escalation with regards to say the reflection of destructuring-transitoriness—as-of-deratiocination/deratiocontiguity in the manifestation of notions-and-accusation-of-sorcery in a non-positivism social-setting social-stake-contention-or-confliction, with the construal of such purportedly constructiveness disposition of ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance\textsuperscript{17}—\langle\text{including-virtue-as-ontology}\rangle’ as of positivism ontologically-hegemonising-narrative\textsuperscript{17} not necessarily telling from within the perspective of the non-positivism human-subpotency social-stake-contention-or-confliction narratives, but for the implied prospective metaphoricity\textsuperscript{17} as prospective ontologically-hegemonising-narrative of positivism. Insightfully, such an ontological-normalcy/postconvergence destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}—of-ontological-performance—
\langle\text{including-virtue-as-ontology}\rangle\text{analysis insight is more like a projective contrast as with the case of the BODMAS characters deficient}
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument


This destructuring-threshold{(uninstitutionalised-threshold/presublimating–desublimating-decisionality)—of-ontological-performance—including-virtue-as-ontology} analysis further highlights the ‘transitive nature’ of the human psyche across the various registry-worldviews/dimensions uninstitutionalised-threshold in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process with respect to destructuring at all uninstitutionalised-threshold, as so-implied by de-mentation{(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics). The comprehensive social susceptibility to destructuring-transitoriness—as-of-deratiocination/deratiocontiguity as the defining element of the social-construct destructuring is what underlies passive to active social mobbishness
immanence/veridical-epistemic-determinism’. In this regard, we can appreciate anthropologically as of human limited-mentation-capacity-deepening\textsuperscript{1} implications the destructuring-transitoriness\textsuperscript{1\textsuperscript{1}}-as-of-deratiocination/deratiocontiguity that upheld superstitious beliefs in non-positivism social constructs but as of positivism/rational-empiricism ontologically-hegemonising-narrative\textsuperscript{1} implied with social enlightenment and the sciences rendered many purviews of existence as of relative ‘equivalence/correspondence antiakrasiatic-attainment ontological-performance -<including-virtue-as-ontology>’. We can similarly project of the same with respect to our positivism–procrypticism disjointedness-as-of-reference-of-thought destructuring-transitoriness\textsuperscript{1\textsuperscript{1}}-as-of-deratiocination/deratiocontiguity at its uninstitutionalised-threshold\textsuperscript{3} as to be prospectively superseded by notional–deprocrypticism preempting—disjointedness-as-of-reference-of-thought ontologically-hegemonising-narrative\textsuperscript{1} thus rendering human ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> correspondence with the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human-amplituding-formative-epistemicity'>totalising-purview-of-construal’ as of prospective relative ‘equivalence/correspondence antiakrasiatic-attainment ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>’.

This destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}-of-ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> analysis effectively points to the fact that human akrasia-susceptibility-or-akrasiatic-drag complex is such a decisive and determinant notion with respect to the human psyche as the critically interceding notion with respect to human social construction-of-the-Self and as it remains a transitive and constant notion in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{77}—of-the-human-institutionalisation-process\textsuperscript{1\textsuperscript{1}} as to the destructuring implications at uninstitutionalised-threshold\textsuperscript{0\textsuperscript{3}} implied human-subpotency epistemic-or-notional-projective-perspective in
dissingularisation-<as to the disjointedness disentailment of presencing absolutising identitive constitutedness epistemic nonimmanence flawed epistemic determinism relative to existence potency sublimating nascent disclosed from prospective epistemic digression epistemic or notional projective perspective 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 imbedded and hermeneutically reprojectively supererogatingly zeroingly educating 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 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 antiakrasiat 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~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 /presublimating–desublimating-decisionality}–of-ontological-performance~including-virtue-as-ontology> and as reflected at uninstitutionalised-threshold ~. As the Copernicuses, Galileos, Darwins, Diderots, etc. of the world with their subsequently metaphorising societies didn’t progress on the basis that human progress occurs anyway but because they effectively superseded their identified-and-defined ontological-performance~including-virtue-as-ontology> destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-performance~including-virtue-as-ontology> and uninstitutionalised-threshold ~, and it is this difficult task of crossgenerational mobilisation that enables the prospective constructiveness-of-ontological-performance~including-virtue-as-ontology> for human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology~. The 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/presublimating-desublimating-decisionality}-of-ontological-performance-{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-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation to prospectively recapture the supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation for prospective organic-knowledge lost in seconndnatured institutionalisation with the latter construed in temporality/shortness often bound to induce incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation as of poor apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Inevitably across the various registry-worldviews/dimensions in reflecting holographically-{conjugatively-and-transfusively} the ontological-contiguity—of-the-human-institutionalisation-process, the universally-transparent articulation-and-implications (as herein) of human destructuring as reflected by ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing—qualia-schema’ and constructiveness as reflected by ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking—qualia-schema’ inherently elicits from the human-
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 inclination and accompanying sophistic/pedantic complexes as well as to the extent of entailing prospective relative-ontological-completeness. We can appreciate in this regards that the intemporal projection as of base-institutionalisation implies an incisive/edgy apriorising-teleological-elevation-in-ontological-contiguity beyond recurrent-utter-uninstitutionalisation social-stake-contention-or-confliction as of its \(\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising/circumscribing/delineating preconverging/dementing}\)–qualia-schema’ in \(\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\)–qualia-schema’, and likewise with the intemporal projection as of universalisation over base-institutionalisation–ununiversalisation, positivism over universalisation–non-positivism/medievalism and prospectively notional–deprocrypticism over positivism–procrypticism. In this regards, the notion of preconverging-or-dementing–apriorising-psychologism as reflected as of \(\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising/circumscribing/delineating preconverging/dementing}\)–qualia-schema’ of prior relative-ontological-incompleteness is tied-to and a necessarily associated notion with that of postconverging-or-dialectical-thinking–apriorising-psychologism as reflected as of \(\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising/circumscribing/delineating postconverging/dialectical-thinking}\)–qualia-schema’ with respect to the possibility of a protracted-consciousness conceptualisation in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity — of-the-human-institutionalisation-process; and as this explains the successive construction-of-the-Self reflected in the <cumulating/recomposuring>successive registry-worldviews/dimensions. It is the possibility for the human mind to dement as of a
‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
preconverging/dementing’–qualia-schema’ by its self-conscious
‘<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought as of its
‘<amplituding/formative–epistemicity>totalising–thrownness-in-existence’ that de-
mentatively/structurally/paradigmatically allows for the possibility of prospective
institutionalisation involving the displacement/decentering-of-the-human-subject. Unlike our
naïve human-subpotency epistemic-or-notional–projective-perspective inclined to perceive
prior registry-worldviews/dimensions in their ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating preconverging/dementing’–qualia-schema’
in stigmatising terms–as-of-axiomatic-construct, the ontological-veracity from existence-
potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic-
or-notional–projective-perspective is one that rather entails a forward-thinking appreciation that
the possibility of all prospective relative-ontological-completeness postconverging-or-
dialectical-thinking–apriorising-psychologism reflected as of ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking’–
qualia-schema’ can only arise as of the psychoanalytic-unshackling/memetic-
reordering/institutional-recomposing possibility of prior relative-ontological-
incompleteness preconverging-or-dementing–apriorising-psychologism reflected as of
‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
preconverging/dementing’–qualia-schema’, and so whether from a retrospective, present or
prospective perspective; speaking of the ‘miracle of the human mind malleable potential as of
the human-subject-emancipatory-relativism-driven-recomposing-constructivism-towards-
singularisation ‘<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>’,
and implying an obligation for any given registry-worldview/dimension to maximalise this
human capacity for Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-teleology—as of its growing self-consciousness and self-awareness. In fact, the notion of preconverging-or-dementing—apriorising-psychologism as such speaks of the fact that the entire cross-section of humanity as of recurrent-utter-uninstitutionalisation is of a ‘totalising/circumscribing/delineating preconverging/dementing—qualia-schema’ with respect to prospective base-institutionalisation ‘totalising/circumscribing/delineating postconverging/dialectical-thinking—qualia-schema’, and likewise universalisation with respect to base-institutionalisation—ununiversalisation, universalisation—non-positivism/medievalism with respect to positivism, and our present positivism—procrypticism with respect to prospective deprocrypticism. The fact is, even the said prospective transcendence-and-sublimity/sublimation/supererogatory—dementativity emancipators across the successive registry-worldviews/dimensions in reflecting holographically—conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process are just as equally relatively enmeshed in many ways with their reference-of-thought old psychology ‘totalising/circumscribing/delineating preconverging/dementing—qualia-schema’ like say Newton’s involvement with alchemy, and the idea of projecting to a prospective ‘totalising/circumscribing/delineating postconverging/dialectical-thinking—qualia-schema’ speaks of a first level of human uninhibitedness/decomplexification that is exactly what allows for human emancipation. This further shows how our seemingly objectified presencing—absolutising-identitive-constitutedness positivism—procrypticism disposition is all-encompassing as of our ‘totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag’ when we construe of ourselves as ‘postconverging-or-dialectical-thinking—apriorising-psychologism as of in-the-absolute’
without projecting that just as prior generations of humans were both postconverging-or-
dialectical-thinking\textsuperscript{20}–apriorising-psychologism as of their constructiveness-of-ontological-
performance\textsuperscript{17}–<including-virtue-as-ontology> reflected as of ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking\textsuperscript{20}–
qualia-schema’ at their relative-ontological-completeness\textsuperscript{88} and preconverging-or-dementing\textsuperscript{19}–
apriorising-psychologism as of their destructuring-threshold-{uninstitutionalised-
threshold /presublimating–desublimating–decisionality}–of-ontological-performance\textsuperscript{7}–
<including-virtue-as-ontology> reflected as of ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating preconverging/dementing \textsuperscript{19}–qualia-schema’
at their relative-ontological-incompleteness\textsuperscript{89}, we equally manifest the same and so-perceived
from the prospective relative-ontological-completeness\textsuperscript{88} of \textsuperscript{17} deprocrypticism–or–
preempting—disjointedness-as-of- reference-of-thought. The critical point here has to do with
the fact that beyond the ‘attendant-ontologies—as-of-conventioning-referencing’ of the
<cumulating/recomposing>–successive registry-worldviews/dimensions, in their
<amplituding/formative> wooden-language-{imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology—as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} as of
their ontologically-flawed identitive-constitutedness\textsuperscript{13}–as–‘epistemic-totality\textsuperscript{36}’–dereification\textsuperscript{87}–
in-dissingularisation<as-to-the-disjointedness/disentailment-of– presencing—absolutising–
identitive-constitutedness > –as-flawed-epistemic-determinism, that are enabled by human
limited-mentation-capacity-deepening\textsuperscript{13} as herein implied successively as of non-rules—
apriorising/axiomatising/referencing–psychologism of recurrent-utter-uninstitutionalisation,
rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism of base-
institutionalisation, \textsuperscript{104}universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism of \textsuperscript{104}universalisation, positivising/rational–
disjointedness-as-of-reference-of-thought singularisation-as-to-the
nondisjointedness/entailment-of-prospective-nonpresencing projected epistemic-immanence/veridical-epistemic-determinism and so up to the prospective human attaining of
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<sup>10</sup>-<in-existential-extrication-as-of-existent-unthought> rather turns out to be denaturing<sup>15</sup> and undermines prospective Being-development/ontological-framework-development, and explains our inclination to ask the wrong questions given the false sense of certainty arising from this ‘positivism–procrypticism attendant-ontology—as-of-conventioning-referencing’. Such questions with regards to how the humanities can be further developed as efficaciously as the natural sciences, how can philosophy be more socially potent, and on the social paradoxes of our suboptimum institutional-development–as-to-social-function-development and living-development–as-to-personality-development, more critically point to the ontological-veracity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process ‘true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology<sup>100</sup>’ as of its implied intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existent-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness as of successive reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation registry-worldviews/dimensions; and so critically by the displacement/decentering-of-the-human-subject as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. In this regards, as applies with our positivism–procrypticism and so just as with any other prior relative-ontological-incompleteness<sup>89</sup> registry-worldviews/dimensions <amplituding/<formative> wooden-language</amplituding/</formative> (imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology— as-of–’nondescript/ignorable–void ’–with-regards-to-

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\textsuperscript{100}–institutional-being-and-craft, muddlement and other intellectual complexes/inhibitions’ that de-mentatively/structurally/paradigmatically as of a destructuring-threshold–\textsuperscript{103}\textsuperscript{103}uninstitutionalised-threshold \textbackslash presublimating–desublimating–decisional~\textsuperscript{103}–of-ontological-performance\textsuperscript{72}–\textsuperscript{72}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–\textsuperscript{103}\textsuperscript{103}uninstitutionalised-threshold \textbackslash presublimating–desublimating–decisionality–of-ontological-performance\textsuperscript{72}–\textsuperscript{72}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–\textsuperscript{103}blurring/undermining-of-prospective-totalising-entailing,–as-to-entailing–\textsuperscript{103}amplituding/formative–epistemicity\textsuperscript{72}totalising\textsuperscript{88}in-relative-ontological-completeness~\textsuperscript{88}as if critical reification\textsuperscript{51} will arise by that pathway. In other words, the possibility of all human prospective transcendence-and-sublimity/sublimation/supererogatory de-mentativity arises not as we may naively construe vaguely as of exceptional occurrence on the basis of incrementalism-in-relative-ontological-incompleteness\textsuperscript{89}—enframed-conceptualisation disposition but rather more concretely only after human decomplexing/uninhibiting de-mentative/structural/paradigmatic development
'weaning humankind from its traditional complexes/inhibitions reasoning-from-results/afterthought conceptualising flaws’ that then brings about the corresponding existence-potency—sublimating–nascence,-disclosed-from-prospective-epistemic-digression level for human emancipation as of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation; and this is effectively reflected in all cases of human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. Whether of low or high emotional-involvement, it is inevitably the case that the dementative/structural/paradigmatic possibility for prospective human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity ever always and has ever always involved or been-grounded-on-prior ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness as of successive reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ inducing the displacement/decentering-of-the-human-subject as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring; as we can appreciate for instance that without the secondnatured institutionalisation arising as from the Galilean gesturing reasoning-through/messianic-reasoning highlighted above, there wouldn’t have been the human psychology reflected in the displacement/decentering-of-the-human-subject as of the resultant reasoning-from-results/afterthought later on in the 20th century to acquiesce to such breakthroughs like theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs with barely any social contestation. Thus psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, as of human de-mentation—supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics) implied prospective postconverging-or-dialectical-thinking–apriorising-psychologism and prior preconverging-or-
dementing - apriorising-psychologism, is merely a reflection of the fact that human
meaningfulness-and-teleology is ever always as of the very same overall purview that is
existence but then as of various state of human relative-ontological-incompleteness /relative-
ontological-completeness -{sublimating-referencing/registering/decisioning,-as-self-
becoming/self-conflatedness /formative-supererogating-<projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective-
ontological-normalcy/postconvergence}> of reference-of-thought so-construed as registry-
worldviews/dimensions, such that human meaningfulness-and-teleology is thus of lower to
higher ontological-veracity/ontological-performance -<including-virtue-as-ontology> as of
relative-ontological-completeness. Further as of human amplituding/formative–
epistemicity totalising–thrownness-in-existence with human meaningfulness-and-
teleology 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 meaningfulness-and-teleology is thus
‘a-given- amplituding/formative–epistemicity totalising–thrownness-in-existence construct on existence-as-of-devolving-existential-instantiations’ as reflected in the ontological-
veracity/ontological-performance -<including-virtue-as-ontology> of its given
amplituding/formative–epistemicity totalising–thrownness-in-existence registry-
worldview/dimension reference-of-thought- devolving meaningfulness-and-teleology;
such that inherently the possibility of prospective virtue and prospective grander ontological-
veracity/ontological-performance -<including-virtue-as-ontology> as required for prospective
transcendence-and-sublimity/sublimation/supercroration-de-mentativity beyond/superseding
the given amplituding/formative–epistemicity totalising–thrownness-in-existence registry-
worldview/dimension ontological-veracity/ontological-performance -<including-virtue-as-
ontology> as so-reflect in its ‘apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’ in its prospective relative-ontological-incompleteness cannot spontaneously arise without a displacement/decentering-of-the-human-subject as of prospective relative-ontological-completeness renewed mathesis/motif/thrownness-dispositon enabled prospective ‘apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’. It is this

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

<amplituding/formative–epistemicity>totalising/circumscribing/delineating nature of human

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

<amplituding/formative–epistemicity>totalising/circumscribing/delineating cyclery/interiorising/akrasiatic-drag as of existence-in-devolving-existential-instantiations; such that the construal of human

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

registry-worldview/dimension

<amplituding/formative–epistemicity>totalising/circumscribing/delineating narrative. Thus the idea of a postconverging-or-dialectical-thinking–apriorising-psychologism representation of human

<amplituning/formative–epistemicity>totalising/circumscribing/delineating–narrative. Thus the idea of a postconverging-or-dialectical-thinking–apriorising-psychologism representation of human

<amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative. Thus the idea of a postconverging-or-dialectical-thinking–apriorising-psychologism representation of human

<amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative. Thus the idea of a postconverging-or-dialectical-thinking–apriorising-psychologism representation of human

<amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative. Thus the idea of a postconverging-or-dialectical-thinking–apriorising-psychologism representation of human
meaningfulness-and-teleology\(^{10}\) developed institutional-development–as-to-social-function-development as of its devolving living-development–as-to-personality-development’ reflecting its

syncretising/circularity/interiorising/akrasiatic-drag reference-of-thought– devolving

meaningfulness-and-teleology\(^{10}\). Likewise, the idea of a preconverging-or-dementing\(^{19}\) apriorising-psychologism representation of human meaningfulness-and-teleology\(^{10}\) as to existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression epistemic-or-notional–projective-perspective is operantly elicited as of the prospective relative-ontological-completeness postconverging-or-dialectical-thinking\(^{19}\)–apriorising-psychologism registry-worldview/dimension superseding construal of the said preconverging-or-dementing\(^{19}\)–apriorising-psychologism prior relative-ontological-incompleteness registry-worldview/dimension ‘dementing’ apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’, as of

so-reflected rather as from the prospective relative-ontological-completeness postconverging-or-dialectical-thinking\(^{19}\)–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\(^{10}\) developed institutional-development–as-to-social-function-development as of its devolving living-development–as-to-personality-development’ as of the
living-development–as-to-personality-development’ in reflecting the prior relative-ontological-
incompleteness registry-worldview/dimension ‘preconverging-or-dementing—apriorising-
psychologism’ as of the latter’s ‘shallower implied and underlying background Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology devolved institutional-development–as-to-
social-function-development as of its devolving living-development–as-to-personality-
development’. This elucidation about postconverging-or-
dialectical-thinking—apriorising-psychologism representation and preconverging-or-
dementing—apriorising-psychologism representation as of human de-mentation ⟨
supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-
attributive-dialectics⟩ implications underlies the historiality/ontological-
eventfulness/ontological-aesthetic-tracing—perspective—ontological-
normalcy/postconvergence-reflected—epistemicity-relativism in reflecting holographically-
conjugatively-and-transfusively the ontological-contiguity—of-the-human-
institutionalisation-process as of human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-
to-intemporal-dispositions—so-construed-as-from-perspective—ontological-
normalcy/postconvergence—existentialism-form-factor causality—as-to-projective-totalitative—implications-of-prospective-
nonpresencing—for-explicating-ontological-contiguity. However, from a traditional/modern/positivism history construal perspective, such a perceptive/astute
historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-
normalcy/postconvergence-reflected—epistemicity-relativism is hardly reflected as it tends to
transepistemic/epistemic-ricochetting veracity of human constructiveness-of-ontological-performance<sup>77</sup>-<including-virtue-as-ontology> and destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology> as of relevance to prospective<sup>59</sup>meaningfulness-and-teleology<sup>10</sup>/knowledge-reification<sup>1</sup>. This comprehensive elucidation as to existence-potency<sup>13</sup>–sublimating–nascence,-disclosed-from-prospective-epistemic-digression and human-subpotency implications of ontological-performance<sup>72</sup>-<including-virtue-as-ontology> articulated above, can more fully be abstracted to reflect the overall ‘effecting-phenomenality underlying existence and existential-manifestations’. The implied underlying singularisation<sup>9</sup>as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemic-determinism of existence as to existence-potency<sup>13</sup>–sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism notionally/epistemically reflecting the ecstatic singularity of existence speaks of the imbued dementative/structural/paradigmatic unity of the reflected existential sublimation manifestations.

human). This ecstatic singularity of existence is its primordial ineffability, as beyond any Enables the meaningfulness-and-teleology\(^{(1)}\) validatory possibility of any such state of \(<\text{amplituding/formative–epistemicity}>,\text{totalising–thrownness-in-existence}\)\(^{(2)}\) by way of ontological-primemovers-totalitative-framework\(^{(3)}\). The ecstatic singularity of existence is the very shepherding/ushering/heralding possibility for existence’s intelligibility. Thus the supervening unity of all existential sublimation manifestations arises as of their notional–conflatedness\(^{(4)}\) 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 \(<\text{implied--self-assuredness-of-ontological-good–faith/authenticity}>,\text{~postconverging–de-mentating/structuring/paradigming}–as-being-as-of-existential-reality>\) as of ontological-primemovers-totalitative-framework\(^{(5)}\). 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 \(<\text{implied--self-assuredness-of-ontological-good–faith/authenticity}>,\text{~postconverging–de-mentating/structuring/paradigming}–as-being-as-of-existential-reality>\) as of ontological-primemovers-totalitative-framework\(^{(5)}\).
faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existing-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–


‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing—conceptualisation)

of

phenomenal/manifest—subpotencies—\langle\text{in-transitive-confoundedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence}\rangle\text{<amplituding/formative—epistemicity>totalising—thrownness-in-existence}

hermeneutically/reprojectively/supererogatingly/zeroingly-educing—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing—conceptualisation) is more than just of transepistemic/epistemic-ricochetting veracity in the construal of ontologically-veridical-meaningfulness-and-teleology, it equally speaks of a presencing—absolutising-identitive-constitutedness—an historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition ever always confounded between ‘phenomenal/manifest-subpotencies-{in-transitive-
conflatedness –reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence) in—
conflatedness –reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence) in—
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism> ;
wherein overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility -(imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-
educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-
of-ontological-performance -<including-virtue-as-ontology> and ontologically-flawed
apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-
contiguity )—constitutedness as destructuring-threshold-{uninstitutionalised-
threshold /presublimating–desublimating-decisionality} -of-ontological-performance -
<including-virtue-as-ontology>, with regards to ‘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> determination, can be effectively
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 –
<amplituding/formative–epistemicity>totalising–thrownness-in-existence -,
<of- surrealistic-as-pseudoreal’–epistemic-abnormalcy> given ‘apriorising-teleological-thresholding–as-
teleological-framework/narrative-framework of contextualising/existentialising/instantiative-
devolving-meaningfulness’. This further reflects the notion that with regards to human-
subpotency 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 what is veridically ever as of absolute
certitude is ‘prospective intemporal-as-ontologically-veridical/ontological-faith-notion-or-
onontological-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’ and
‘temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity’
reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation
seeding-misprising of reasoning-from-results/afterthought \textsuperscript{2506} ‘meaningfulness-and-teleology\textsuperscript{100}, construed respectively ‘as of equivalence/correspondence antiakrasiatic-aspiration as inducing prospective \textsuperscript{42}\textsuperscript{amplituding/formative–epistemicity>totalising–ratio-contiguity/ratiocination-as-referentialism as ontologically-veridical constructiveness of \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100}’ and ‘as of covert pretence of equivalence/correspondence antiakrasiatic-aspiration as inducing prospective destructuring-transitoriness\textsuperscript{18}–as-of-deratiocination/deratiocontiguity as ontologically-flawed destructuring–meaningfulness-and-teleology\textsuperscript{100}; and thereof, what is ever of absolute incertitude is ontologically-veridical identitive \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{100} as this is ever always in need for its prospective recuperation/recovery as from prospective relative-ontological-completeness\textsuperscript{11} induced ‘postconverging-or-dialectical-thinking\textsuperscript{70}–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\textsuperscript{69} induced ‘preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism as of apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity <shallow-supererogation –of-mentally- aestheticised–preconverging/dementing –qualia-schema\textsuperscript{3}. 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 imbedded–temporal–mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing –narratives–of-the- reference-of-thought– categorical-imperatives/axioms/registry-
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-teleology¹⁰⁰ as equivalence/correspondence antiakrasiatic-
aspiration ontological-performance⁵²-<including-virtue-as-ontology>’ has always ever come off
against the eliciting-of-immediacy-as-of-relative-ontological-incompleteness⁷⁰-dereification
for <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of— meaningfullness-and-teleology —as-of-
‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>}
disposition as of ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-
faith/inauthenticity⁴⁴ reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation seeding-misprising of reasoning-from-results/afterthought
meaningfulness-and-teleology¹⁰⁰ as covert-pretence-of-equivalence/correspondence—
antiakrasiatic-aspiration-ontological-performance⁵²-<including-virtue-as-ontology>‘; and so as
temporal/sycophantic-sophistic social-stake-contention-or-confliction beyond-the-
consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵
disposition to stifle the transformative implications of prospective human transcendence-and-
sublimity/sublimation/subjectivity/superceragory—de-mentativity. The inevitability of a projection for the
‘¹⁰⁴ universalising-idealisation coherence of contemplation’ as of dispensing-with-immediacy-
for-relative-ontological-completeness -by-reification /contemplative-distension⁷⁶ associated
with the Socratic/Platonic/Aristotelian individual emancipation as of ¹⁰⁴ universalising-
idealisation was effectively in reaction to the sophists—ideal-type-or-individuation eliciting-of-
immediacy-as-of-relative-ontological-incompleteness⁷²-dereification
for <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>}

2508
disposition by their ‘warped/twisted ad-hoc/makeshift/nonprincipled-as-of-their-non-universalising–syllogising’, with Socrates not giving in to such apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity\textsuperscript{affecting/supererogation\textsuperscript{-of-mentally-aestheticised-preconverging/dementing—qualia-schema}} as of his symbolic asceticism: even at the risk of his life; budding-positivism projection as of Copernicus/Galileo/Descartes dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{affecting/reification} /contemplative-distension\textsuperscript{affecting} over medieval-scholasticism-pedants—ideal-type-or-individuation eliciting-of-immediacy-as-of-relative-ontological-incompleteness\textsuperscript{affecting/dereification} for \textsuperscript{amplituding/formative\textsuperscript{affecting}} wooden-language-⟨imbued—averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-impllications⟩⟩ 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{affecting/reification} /contemplative-distension\textsuperscript{affecting} 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{affecting/dereification} for \textsuperscript{amplituding/formative\textsuperscript{affecting}} wooden-language-⟨imbued—averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-impllications⟩⟩ dispositions like ‘in many ways the slaves lives are better off than their kindreds in the darkness of Africa or that their conditions will be worse off when freed’, that ‘the toll of the American civil war was unnecessary’, or ‘in many ways the outcome of the French Revolution was far worse than was worth the struggle’. In all these instances, the sophists as of its existential-
extrication-as-of-existential-unthought with respect to social-stake-contention-or-confliction are ever always inclined to eliciting-of-immediacy-as-of-relative-ontological-incompleteness dereification for 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)> disposition, and when the outcome of reasoning-through/messianic-reasoning dispensing-with-immediacy-for-relative-ontological-completeness by-reification /contemplative-distension accrue prospectively the sophists react as if ‘human progress occurs anyway’ as the idea of a human existential tale perpetuation and its implications is alien to the sophists since all that counts is the immediate now and its temporal/mortal social-stake-contention-or-confliction interests; and worst still, human limited-mentation-capacity in inducing prospectively relative-ontological-completeness as of the weaknesses associated in all human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is held by the sophists against any such reasoning-through/messianic-reasoning for transcendence-and-sublimity/sublimation/supererogatory~de-mentativity. Inherently, while the intemporal projection coherence of reasoning-through/messianic-reasoning spans the ontological-contiguity—of-the-human-institutionalisation-process as the ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology’, what is peculiar about sophistry is that the whole tale of humanity starts-and-ends by their given registry-worldview/dimension and other registry-worldviews/dimensions are just other ones and have nothing to say about the present one as of an overall human tale, as the threat of rationalising the implications of such a human existential tale perpetuation may jeopardise their present social-stake-contention-or-confliction temporal interests; and this pattern of sophistic/pedantic interpretation is the same at each and every given registry-worldview/dimension as it is obviously not oblivious to the
reasoning-through/messianic-reasoning which organic-contemplation spans registry-worldviews/dimensions and identifies the nature of the sophistic/pedantic inclination in each and every one of the registry-worldviews/dimensions. Inevitably thus since the possibility for human ideal as of prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity implications necessarily involves a parrhesiastic reifying gesture of dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension which is ‘never always the easiest of notion’ for human disposition, especially as this often always implies the displacement/decentering-of-the-human-subject, it is inevitably the case that such ideal as of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen’ for originary/as-of-event reasoning-through/messianic-reasoning’ has to reckon with the temporal social-stake-contention-or-confliction human sophistry eliciting-of-immediacy-as-of-relative-ontological-incompleteness-dereification for disposition meant at stifling the possibility for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, and so beyond-the-consciousness-awareness-teleology—in-existent-extrication-as-of-existential-unthought. In all such instances as was realised by universalising-idealisation philosophers Socrates/Plato/Aristotle as well as budding-positivists, the notion of dialogical-equivalence—as-to-
psychologismic-apriorising/axiomatising/referencing-\(\text{of-}
\)existentialising/contextualising/textualising-contiguity \(\)\text{—conflatedness ,}-in-self-
becoming/self-conflatedness /formative–supererogating as and intellectual-and-moral-equivalence is not a given, and as the sophists commit to sophistry the genuine intellectual holds it against the sophists to imply they are effectively of ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity’ -<shallow-supererogation -of-
mentally-aestheticised–preconverging/dementing –qualia-schema’ rather than ‘apriorising-
teleological-elevation-in-ontological-contiguity ’ to avoid wrongly implying dialogical-equivalence;<as-to-psychologismic–apriorising/axiomatising/referencing-\(\text{of-}
\)existentialising/contextualising/textualising-contiguity \(\)\text{—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\(\text{as of the underlying registry-worldview/dimension}\)
reference-of-thought <amplituding/formative–epistemicity>totalising–devolved-apriorising-rule; as there can be no genuine contention between a \(\text{universalising-idealisation}\) mindset and a sophistic/pedantic ad-hoc/makeshift/nonprincipled–syllogising mindset or a positivising/rational-empiricism mindset and medieval pedantic/dogmatic mindset, if just for the mere sake of preserving and avoiding the denaturing of the \(\text{universalising-idealisation}\) meaningfulness-and-teleology\(\text{or positivising/rational-empiricism}\) meaningfulness-and-teleology. This is more critically the case as the fact is the possibility for prospective human emancipation is exactly the most difficult thing for humankind to countenance, and that is exactly why the successive uninstitutionalised-threshold arise in the first place; and the sophistic/pedantic treachery/muddlement/acting-out of usurping such difficult quest for its temporal social-stake-contention-or-confliction has always been addressed not by a faulty pretence of mutually objectifying intellection between genuine intellectualism and sophistry,
which is of flawed epistemic-veracity and thus ontological-veracity, but rather a blunt
parhésiastic disavowal of such sophistic/pedantic treachery/muddlement/acting-out for what it
effectually is; as with the universalising-idealisation philosophers not wasting their time in
pretence of engaging the sophists—ideal-type-or-individuation of ad-hoc/makeshift/nonprincipled–syllogising mindset or the budding-positivists/rational-empiricists
dismissing off-hand pedantic scholasticism. The habituated idea of dialogue/dialogical-
equivalence<as-to-psychologismic–apriorising/axiomatising/referencing-(of–
existentialising/contextualising/textualising-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–
existentialising/contextualising/textualising-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 <>shallow-supererogation <>of-mentally-
aestheticised–preconverging/dementing–qualia-schema’ closed <>amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag>
in prior relative-ontological-incompleteness\textsuperscript{39} which rather warrants psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for prospective relative-ontological-completeness\textsuperscript{1}. 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\textsuperscript{2}. <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\textsuperscript{10} as of ontological-verity 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\textsuperscript{7}—sublimating–nascence,—disclosed-from-prospective-epistemic-digression as of ontological-primemovers-totalitative-framework\textsuperscript{2} <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-verity 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\textsuperscript{37} reasoning-through/messianic-reasoning’ as implied in the ‘seeding promise of human-subpotency ontological-performance\textsuperscript{2}. <including-virtue-as-ontology> equivalence/correspondence with
the full-potency-of-existence’s sublimating–nascence-as-of-its-coherence/contiguity’. The secondnatured institutionalisation constructs as of sovereign institutions and establishment frameworks are ‘not to be necessarily-and-absolutely considered as knowledge reifying frameworks’, as could falsely be implied by cohorting sovereign institutions and establishments surreptitiously usurping the knowledge-reification role and as beyond-the-consciousness-awareness-teleology surreptitiously defining what can be thought or not thought. The fact is such implied underpinning-suprasocial-constructs are mainly secondnatured whether as sovereign representation or establishment constructs, and can easily be caught up in their own amplituding-formative-epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag in prior relative-ontological-incompleteness with respect to social-stake-contention-or-confliction and are thus not the absolutising framework of human meaningfulness-and-teleology, as the social knowledge-reification role must always be opened to ‘intemporal individuation ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’ as of the possibility of its arising in any humans and in whatever specific purviews of existence, as this is what is instigative of ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology’; as it is only by the latter process that the ‘suprasocial obsession/myopism as of a given registry-worldview/dimension social-stake-contention-or-confliction’ can be superseded, as of reconstruing recurrent-utter-uninstitutionalisation underpinning–suprasocial-construct rather as of base-institutionalisation, base-institutionalisation–ununiversalisation underpinning–suprasocial-construct rather as of universalisation, universalisation–non-positivism/medievalism underpinning–suprasocial-
construct rather as of positivism, and prospectively positivism–procrypticism underpinning–suprasocial-construct rather as of deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought. We can appreciate in this regards that the universalising-idealisation philosophers and budding-positivists trajectory of contemplation were actually counterintuitive to what their respective underpinning–suprasocial-construct construed as human progress and the possibility for human progress. The naivety of referring to the underpinning–suprasocial-construct conventioning-referencing as of its framework of establishments and sovereign institutions as if this was absolutely substitutive of ontology as of prospective ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology induced as of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’, is nothing but <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag which obviously doesn’t register/is-unaccounted internally because (but from the existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression as-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 with the emergence of universalising-idealisation over ancient mythologies and cultism, likewise the medieval Europe scholasticism was the height of this universalising-idealisation as of its establishment and religious conventioning-referencing but it took budding-positivists to come up with the prospect of renewed Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, and likewise it is the case that our conventioning-referencing is rather predisposed to construe of our elaborate positivism/rational-empiricism as absolutising and hardly countenancing of its own effort for prospective Being/ontological-framework-expansion. It is
herein contended that, as of the implications of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology, that in many ways just as the manifestation of postlogism-slantedness associated with notions-and-accusations-of-sorcery as of non-positivism whether as of animistic or medieval social-setups, was difficultly amenable to address as of their given underlying muddlement of social-stake-contention-or-confliction associated fundamentally with their overall wooden-language—{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications>} and underpinning—suprasocial-construct—meaningfulness-and-teleology integration of their given non-positivism and superstition, in many ways the manifestation of psychopathy and social psychopathy in our positivism—procrypticism is equally subject to our wooden-language—{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications>} and underpinning—suprasocial-construct underlying disjointedness-as-of—reference-of-thought muddlement of social-stake-contention-or-confliction as of our uninstitutionalised-threshold; and in both instances insightfully point to underlying reference-of-thought relative-ontological-incompleteness at destructuring-threshold—{uninstitutionalised-threshold /presublimating—desublimating-decisionality}—of-ontological-performance—which is the grander issue of aetiologisation/ontological-escalation as to the fact that fundamentally prospective positivism registry-worldview/dimension supersedes-and-deflates the vices-and-impediments of non-positivism as of animism or medievalism and thereof their devolving associated manifestations of non-positivism and specific superstitious nature as well as the idea that prospective
attributive-dialectics) in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process and as such construal of philosophy is rather considered as morphing as of human division of labour into the disparate subject-matter purviews-of-construal-of-existence reification and so in reflection of existence’s supervening-conflatedness, and with all human meaningfulness-and-teleology remaining of philosophical epistemic-veracity relevance as of deprocrypticism—or—preempting—disjointedness-as-of- reference-of-thought singularisation-projected epistemic-immanence/veridical-epistemic-determinism as implied as of suprastructuralism/postmodernism rejection of science-ideology for science-in-practice and rejection of humanism ideology for authentic human emancipation as of human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation project; psychology fails ontologically when it naively and wrongly construe of our given positivism—procrypticism relative-ontological-incompleteness of reference-of-thought apriorising/axiomatising/referencing—psychologism as being of ontological-normalcy/postconvergence to go on to imply a practice of reification of psychological traits is what is emancipatory of the human condition with the implication that any given registry-worldview/dimension in relative-ontological-incompleteness—of—reference-of-thought say animistic or medieval could just as well be considered in ontological-normalcy/postconvergence and that what is emancipatory of the human condition is the reification of psychological traits as of its amplituding/formative—epistemicity—totalising—thrownness-in-existence— amplituding/formative—epistemicity—totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag —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 antiakrasiac 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 the <cumulating/recomposuring>-successive registry-worldviews/dimensions; and wherein our conception of historiality/ontological-eventfulness/ontological-aesthetic-tracing turns out to be rather skewed towards our positivism–procrysticism<amplituding/formative-epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag perspective with the implication of history considered mainly as of succession of postconverging-or-dialectical-thinking–apriorising-psychologism representations inducing a loss of authentic-and-profound contemplative human projection both retrospectively and prospectively, as can be more pertinently be derived as of historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> ontologically-hegemonising-narrative implications reflecting the dynamics of human postconverging-or-dialectical-thinking–apriorising-psychologism representation and preconverging-or-dementing apriorising-psychologism representation as of human de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics), as such historiality/ontological-eventfulness/ontological-aesthetic-

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

apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument –for–conceptualisation


prospective- nonpresencing> projected epistemic-immanence/veridical-epistemic-
existential-reality parrhesiastic asksis-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 reasoning-through/messianic-reasoning prospective relative-ontological-completeness reference-of-thought in existential-extrication-as-of-existential-unthought. When the dialecticism of human meaningfulness-and-teleology as of its prospective ontological-performance implications as of virtue at constructiveness-of-ontological-performance and vices-and-impediments at destructuring-threshold (uninstitutionalised-threshold /presublimating–desublimating-decisionality)–of-ontological-performance shows itself to be definitely determinable and is no longer the bigger issue for prospective human emancipation but rather the bigger issue becoming one of human psychological cognisance and adjustment to any such prospective emancipatory meaningfulness-and-teleology as so-reflected across the cumulating/recomposing-successive registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. The underlying difficulty of all such psychoanalytic-unshackling/memetic-reordering/institutional-recomposing is all about how can a mindset adjusted as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for construing meaningfulness-and-teleology in wooden-language–(imbued–averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of meaningfulness-and-teleology-as-of–nondescript/ignorable–void–with-regards-to-prospective-apriorising–
ever gets prodded into contemplating an opened-construct-of—meaningfulness-and-teleology speaking supposedly of more ontologically profound prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of meaningfulness-and-teleology as implied as of prior transcendence-and-sublimity/sublimation/supererogatory-de-mentativity from recurrent-utter-uninstitutionalisation to base-institutionalisation, etc. But then as all along the successive registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, such a parrhesiastic exercise is ever always caught up between accommodating human temporality/shortness and existence-potency—sublimating—nascence,—disclosed—from-prospective-epistemic-digression which knows of no such accommodation for human temporality, inevitably the existence-potency—sublimating—nascence,—disclosed—from-prospective-epistemic-digression transcendental-enabling/sublimating/supererogatory—de-mentativity implications necessarily comes ahead of human temporality/shortness emotional convenience. The certitude and determination of human meaningfulness-and-teleology as from this hindsight, as so-reflected from singularisation—as-to-the-nondisjoinedness/entailment-of-prospective—nonpresencing—projected epistemic-immanence/veridical-epistemic-determinism as of prospective notional—deprocrypticism meaningfulness-and-teleology, will necessarily imply preconverging—or-dementing—apriorising-psychologism implications of supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation with respect to our positivism—procrypticism meaningfulness-and-teleology as dissingularisation—as-to-the-disjoinedness/disentailment-of—presencing—absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemic-determinism even as we are thereby emotionally inconvenienced, just as singularisation—
performance\textsuperscript{72} or ontologically-flawed ontological-performance\textsuperscript{72} respectively, as of both the \textsuperscript{77}reference-of-thought-level disambiguation in reflecting holographically\textsuperscript{<conjugatively-and-transfusively>} the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} and the \textsuperscript{88}reference-of-thought- devolving-level disambiguation as of temporal-to-intemporal ontological-performance\textsuperscript{72}; wherein singularisation\textsuperscript{<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>} projected epistemic-immanence/veridical-epistemic-determinism is rather ‘a psychoanalytically dragged-out depth/profoundness of ontological-conception’ as of dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{72} -by-reification\textsuperscript{/contemplative-distension} whilst dissingularisation\textsuperscript{<as-to-the-disjointedness/disentailment-of- presencing—absolutising-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\textsuperscript{72} -by-reification\textsuperscript{72}/contemplative-distension\textsuperscript{66}. Ultimately, existence’s metaphoricity\textsuperscript{77} /ecstasy as of supervening-conflatedness\textsuperscript{12} reflected in ‘<amplituding/formative-epistemicity>totalising–throwness-in-existence\textsuperscript{14} of phenomenal/manifest–subpotencies-{in-transitive-conflatedness –reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence}’ as to their ‘apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’ points to the supervening-conflatedness –reflexivity of existence, wherein the ontological-veracity/ontological-performance\textsuperscript{72} of ‘phenomenal/manifest–subpotencies-{in-transitive-conflatedness –reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence}—in—<amplituding/formative-epistemicity>totalising–throwness-in-existence ,<of— surrealistic-as-pseudoreal’
epistemic-abnormalcy\> phenomena/manifestations are transepistemically/epistemic-ricochetingly construed as of their supposedly coherent ontological-commitment \(<\text{implied—self-assuredness-of-ontological-good-faith/authenticity } \sim \text{postconverging–de-mentating/structuring/paradigming } \sim \text{as-being-as-of-existential-reality}\> as can be validated by existence-potency \(\sim \text{sublimating–nascence, disclosed-from-prospective-epistemic-digression ontological-primemovers-totalitative-framework}\)\); as for instance, such an existential constraining as a child-as-a-subpotency epistemic-conception coming into existence undergoes developmental metaphoricity\(^7\) as of its inherent supposedly coherent ontological-commitment \(<\text{implied—self-assuredness-of-ontological-good-faith/authenticity } \sim \text{postconverging–de-mentating/structuring/paradigming } \sim \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–existentialising/contextualising/textualising-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 de-mentatively/structurally/paradigmatically opened to prospective metaphoricity\(^7\) from existential-constraining/conflatedness \(^2\)-of-its-commitment-with-existence as of its inherently implied supposedly coherent ontological-commitment \(<\text{implied—self-assuredness-of-ontological-good-faith/authenticity } \sim \text{postconverging–de-mentating/structuring/paradigming } \sim \text{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–existentialising/contextualising/textualising-contiguity )—conflatedness \(^5\) 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
indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnatures—temporal-
to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>—existentialism-form-factor, the human construction-of-the-Self as
of its constructiveness-of-ontological-performance—<including-virtue-as-ontology> and
destructuring-threshold—{uninstitutionalised-threshold/presublimating–desublimating–
decisionality}—of-ontological-performance—<including-virtue-as-ontology> is ever always
saddled between ‘prospective intemporal-as-ontologically-verificational/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—
equivalence/correspondence antiakrasiatic-aspiration’ and ‘temporal/sophistic-as-ontologically-
flawed/ontological-bad-faith/inauthenticity reproducibility—mathesis/motif/thrownness-
disposition—as-reproducibility-of-aestheticisation seeding-mispraising of reasoning-from-
results/afterthought—meaningfulness-and-teleology—
equivalence/correspondence—antiakrasiatic-aspiration-ontological-performance—
incorporating/virtue-as-ontology’, when it comes to the ‘social-construction of
meaningfulness-and-teleology as of social-stake-contention-or-confliction’. This fundamental saddling of the
human construction-of-the-Self as of ‘a fixed/set framework of existentially-constraining
possibility of temporal-to-intemporal ontological-performance—<including-virtue-as-
ontology>’ can be referred to as the ‘shiftiness-of-the-Self’, and construed as the beyond-the-
consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought>
that arises as of human lack of ‘intemporal antiakrasiatic disposition for dispensing-with-
immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension
(as of human self-surpassing—existentialism-form-factor—in-overcoming–notionally–
collateralising-beholdening-protohumanity—to-‘attain-sublimating-humanity’—as-to-existence—

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the-Self’, and prospectively notional-deprocripticism preempting—disjointedness-as-of-reference-of-thought,-as-to-
worldview/dimension ‘social-construction of ⁵meaningfulness-and-teleology⁶⁶⁶ as of social-stake-contention-or-confliction’, wherein such prospective ‘shiftiness-of-the-Self⁷⁷⁴ as induced by the Socratic-philosophers ¹⁰⁴universalising-idealisation construed as ¹⁰⁴universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism inducing the secondnated institutionalisation of the ¹⁰⁴universalisation registry-worldview’s/dimension’s—³⁴reference-of-thought-for-social-functioning-and-accordance ‘specific bottomline–of-mere-mathesis/motif/thrownness-disposition for the constructiveness of ⁵meaningfulness-and-teleology ¹⁰⁰ as of its specific construction-of-the-Self’ brought about the coherently ¹⁰⁴universalising construction of ⁵meaningfulness-and-teleology ¹⁰⁰ with the associated elevated level of ontological-performance ¹²'<including-virtue-as-ontology> as manifested with the Socratic method for ¹⁰⁴universal consistency and coherence, Plato’s ideas for ¹⁰⁴universal consistency and coherence and Aristotle’s qualifying-categories and ¹⁰⁴universalising-syllogism for ¹⁰⁴universal 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-Self⁷⁷⁴’. This is the more profound explanation for the hegemonising ontological-grip thereafter of the Socratic-philosophers defining ¹⁰⁴universalisation ⁵meaningfulness-and-teleology ¹⁰⁰ thereafter over the antiquity and their defining relevance in the latter ⁵meaningfulness-and-teleology ¹⁰⁰ 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 ‘¹⁰⁴universally coherent, consistent and credible ⁵meaningfulness-and-teleology ¹⁰⁰ infrastructure as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– ⁵meaningfulness-and-teleology ¹⁰⁰’ that went well beyond traditional ad-hoc mysticism, ad-hoc
requisite ‘supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation reflected as of singularity–as-to-the-nondisjointedness/entailment-of-
prospective- nonpresencing> as-of-intemporality</dissingularisation-<as-to-the-
disjointedness/disentailment-of> presencing—absolutising-identitive-constitutedness > as-
of-temporality of the meaningfulness-and-teleology for the secondnatured
institutionalisation of prospective positivism registry-worldview’s/dimension’s— reference-of-
thought-for-social-functioning-and-accordance ‘specific bottomline–of-mereme-
thesis/motif/thrownness-disposition for the constructiveness of meaningfulness-and-
teleology as of its specific construction-of-the-Self’. Here too, the budding-
positivists/rational-empiricists were very much aware of the lack of dialogical-equivalence-
existentialising/contextualising/textualising-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/intelligibilitysetup/measuringinstrument
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-primemovers-totalitative-framework
amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity over time as effected
for-occlusivity-of-self-consciousness’-with-deprocripticism-over-positivism–procripticism–
‘in-attaining-the-nonimmediacy-disposition-for-protensivity-of-self-consciousness’ (which as
notional–deprocripticism is construed as ‘projective-totalitative’ with regards to the human-
subpotency potential to converge to existence-potency\textsuperscript{92}–sublimating–nascence,-disclosed-
from-prospective-epistemic-digression as of opened-construct-of– meaningfulness-and-
teleology\textsuperscript{100} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument); and
so, as of successive profundity of

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of:
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation implied in \textsuperscript{45} <amplituding/formative–epistemicity>totalising–renewing-
realisation/re-perception/re-thought for prospectively ‘increasingly profound and complex
meaningfulness-and-teleology\textsuperscript{100} infrastructure as of Being-development/ontological-
meaningfulness-and-teleology\textsuperscript{100}, institutional-development–as-to-social-function-
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\textsuperscript{72}–
<including-virtue-as-ontology> as highlighted as of the constructiveness-and-destructuring-
framework of ‘shiftiness-of-the-Self\textsuperscript{92}’ and as reflected in any given registry-
worldview’s/dimension’s– reference-of-thought-for-social-functioning-and-accordance
‘specific bottomline–of-mere-mathesis/motif/thrownness-disposition for the constructiveness of
meaningfulness-and-teleology\textsuperscript{100} as of its specific construction-of-the-Self’ arises as of
destructuring-transitoriness\textsuperscript{11}–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-deratiocintuity; wherein as of flawed
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligence/setup/measuring/instrument –for–
conceptualisation <amplituding/formative–epistemicity> causality~as-to-projective–
totalitative~implications-of-prospective–nonpresencing–for-explicating-ontological-
contiguity, preconverging-or-dementing –apriorising-psychologism representation is
wrongly singularised/immanented while postconverging-or-dialectical-thinking–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/akrasia-drag
we may be inclined to construe of the notion of dialogical-equivalence<as-to-
psychologism~apriorising/axiomatising/referencing-(of–
existentialising/contextualising/textualising-contiguity )–conflatedness ~in-self-
becoming/self-conflatedness /formative–supererogating~ as absolutely requisite, the fact is
dialogical-equivalence<as-to-psychologism~apriorising/axiomatising/referencing-(of–
existentialising/contextualising/textualising-contiguity )–conflatedness ~in-self-
becoming/self-conflatedness /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/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 is all about existence-potency ~sublimating–nascence,-disclosed-
from-prospective-epistemic-digression and not about human sovereignty; in the sense that for
instance gravity on earth as 9.8 m/s² doesn’t heed to any human sovereignty exercise as of
dialogue as the latter is only as pertinent as it de-mentatively/structurally/paradigmatically
implies an intermediative process for the deferred-outcome as to existence-
potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression but not
otherwise, and as being subpotent with existence it is the human that has to ensure that its
meaningfulness-and-teleology coincides with existential veracity, such that where
dialogical-equivalence<as-to-psychologismic~apriorising/axiomatising/referencing-(of–
existentialising/contextualising/textualising-contiguity )—conflatedness,-in-self-
becoming/self-conflatedness /formative–supererogating is wrongly implied and thus likely to
undermine existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-
digression what gives in is the false notion of dialogical-equivalence<as-to-
psychologismic~apriorising/axiomatising/referencing-(of–
existentialising/contextualising/textualising-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–

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

‘is not to be construed as accumulated/in-accumulation’ but that it is effectively ‘as recomposured in prospective relative-ontological-completeness’ as of
4<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-
thought since existence or purviews-of-existence ever always de-
mentatively/structurally/paradigmatically remain the same and it is human-subpotency that is ever always undergoing its transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity not by cumulating but rather by ‘recomposuring construal of existence or purviews-
of-existence’; and this further explains why secondnatured institutionalisation reasoning-from-
results/afterthought, induced as from parrhesiastic messianic-reason/reasoning-through, will tend to act as if ‘meaningfulness-and-teleology’ is accumulated/in-accumulation thus ending up beyond-the-consciousness-awareness-teleology:<in-existent-\[\text{extrication-as-of-existential-unthought}\]
\[\text{instigating enjoined apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument institutional-
setups and } \text{meaningfulness-and-teleology implications that are poorly amenable to}
\[\text{totalising–renewing-realisation/re-perception/re-
thought’, and so de-mentatively/structurally/paradigmatically limiting the possibility of prospective human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity but for the instigation of prospective parrhesiastic messianic-reason/reasoning-through beyond/overflowing such } \text{preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing–existentialising—enframing/imprintedness—(as-to- historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition). Critically just as ‘prospective intemporal-
as-ontologically-veridical/ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality parrhesiastic seeding.promise of reasoning-through/messianic-reasoning
\text{meaningfulness-and-teleology as equivalence/correspondence antiakrasiatic-aspiration}
\[\text{instigating enjoined apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument institutional-
setups and } \text{meaningfulness-and-teleology implications that are poorly amenable to}
\[\text{totalising–renewing-realisation/re-perception/re-
thought’, and so de-mentatively/structurally/paradigmatically limiting the possibility of prospective human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity but for the instigation of prospective parrhesiastic messianic-reason/reasoning-through beyond/overflowing such } \text{preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing–existentialising—enframing/imprintedness—(as-to- historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition). Critically just as ‘prospective intemporal-
as-ontologically-veridical/ontological-faith-notion-or-ontological-fideism—imbued–
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality parrhesiastic seeding.promise of reasoning-through/messianic-reasoning
\text{meaningfulness-and-teleology as equivalence/correspondence antiakrasiatic-aspiration}
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument~for-
conceptualisation’ as if as of affirmation/projection/assertion/dueness-validating-
logicising/suitable-measuring/instrument-validating-measuring<as-to-postconverging-or-
dialectical-thinking~apriorising-psychologism> of prospective relative-ontological-
completeness\(^2\) over unaffirmation/deprojection/de-assertion/undueness-invalidating-
logicising/unsuitable-measuring/instrument-invalidating-measuring<as-to-preconverging-or-
dementing~apriorising-psychologism> of prior relative-ontological-incompleteness\(^3\) as to
existence-potency\(^4\)~sublimating~nascent, disclosed from prospective-epistemic-digression
ontological-prime-movers-totalitative-framework\(^5\)\(^6\)~amplituding/formative-
epistemicity~causality~as-to-projective-totalitative–implications-of-prospective-
nonpresencing, for explicating ontological-contiguity. Pseudo-edginess/pseudo-incisiveness
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-
psychologismic~apriorising/axiomatising/referencing-(of–
existentialising/contextualising/textualising-contiguity)~confledness, in-self-
becoming/self-confledness /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-degradation-in-notional-
discontiguity/epistemic-discontiguity~shallow-supererogation ~of-mentally-
aestheticised~preconverging/dementing ~qualia-schema\(^3\)’, invalidating any such pretence of
dialogical-equivalence<as-to-psychologismic~apriorising/axiomatising/referencing-(of–
existentialising/contextualising/textualising-contiguity )—conflatedness ,-in-self-
becoming/self-conflatedness /formative–supererogating>. Thus this rather undermines the
natural and habitual human mental-reflex where it wrongly construes of the
vocalisation/interjection/expletive intensification associated with such pseudo-edginess/pseudo-
incisiveness as speaking of profound affirmation/projection/assertion/dueness-validating-
logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-
dialectical-thinking –apriorising-psychologism> that is beyond contention-as-certain. Thus
inducing destructuring-transitoriness | -as-of-deratiocination/deratiocontiguity as of the pseudo-
edginess/pseudo-incisiveness manifestation of dissingularisation-<as-to-the-
disjointedness/disentailment-of- presencing—absolutising-identitive-
constitutedness > /epistemic-nonimmanence/flawed-epistemic-determinism instigated
destructuring-transitoriness | -as-of-deratiocination/deratiocontiguity rather in preconverging-
or-dementing | –apriorising-psychologism representation but now engaged in dialogical-
equivalence: <as-to-psychologismic–apriorising/axiomatising/referencing-(of-
existentialising/contextualising/textualising-contiguity )—conflatedness ,-in-self-
becoming/self-conflatedness /formative–supererogating of contention as if of
postconverging-or-dialectical-thinking | –apriorising-psychologism representation. Pseudo-
edginess/pseudo-incisiveness is what explains beyond-the-consciousness-awareness-
teleology | -<in-existential-extrication-as-of-existential-unthought> narrators in ‘apriorising-
teleological-degration-in-notional-discontiguity/epistemic-discontiguity -<shallow-
supererogation -of-mentally-aestheticised–preconverging/dementing | -qualia-schema’
engaging with interlocutors rather in temporal <amplituding/formative-
epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag>
in existential-extrication-as-of-existential-unthought 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>, wherein the last narratives as of pseudo-edginess/pseudo-incisiveness induces ontologically-flawed sense of <amplituding/formative-epistemicity>totalising–ratio-contiguity/ratiocination-as-referentialism in the interlocutor notwithstanding the postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>, as what is always pertinent for the narrator is the pseudo-rationalising of all prior narratives into-and-as-of the last narrative(s). The more simplistic example of such pseudo-edginess/pseudo-incisiveness is with the childhood psychopathy example of spilling water on a chair and accusing another and the dragging out of its postlogism-slandedness narratives as the simpler/uncomplexified representation of the adult psychopathy postlogism-slantedness mental-disposition, and this further points to the procrypticism–or–disjointedness-as-of-reference-of-thought <amplituding/formative–epistemicity>causality-as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity when such pseudo-edginess/pseudo-incisiveness phenomenon is rather at the level of maturation/indirectness/spatialisation/credulity/craftiness associated with adult psychopathy and associated social psychopathy, or as we can appreciate as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence>-’–existentialism-form-factor manifestations of sophistic/pedantic dispositions social eliciting of <amplituding/formative>wooden-language-<imbued—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 social-stake-contention-or-confliction, beyond-the-consciousness-awareness-teleology in-existential-extrication-as-of-existential-unthought> whether with traditional witchdoctors, the
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation rather construe respectively non-positivising or procrypticism as of apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity <shallow-supererogation>⁰–of-mentally-aestheticised–preconverging/dementing —qualia-
beyond-the-consciousness-awareness-teleology\textsuperscript{00} \textless \textit{in-existential-extrication-as-of-existential-unthought}\textgreater. It has always been the case that \textless \textit{cumulating/recomposuring}\textgreater-successive registry-worldviews/dimensions seconddnatured institutionalisations as instigated as from 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’ have to contend as of social-stake-contention-or-confliction with corresponding sophistic/pedantic eliciting of \textless \textit{amplituding/formative} wooden-language\textgreater (imbued—averaging-of-thought\textless as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of–‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications\textgreater) whether as traditional witchdoctors, the sophists, medieval-pedants or in many ways pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation\langle blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-\textless \textit{amplituding/formative–epistemicity}totalising—in-relative-ontological-completeness \rangle today, with the requisite intemporal-as-ontological reifying \textless \textit{meaningfulness-and-teleology} as to existence-potency\textsuperscript{18}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression ontological-primemovers-totalitative-framework\textsuperscript{72} \textless \textit{amplituding/formative–epistemicity}causality–as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity over-time/crosssgenerationally inducing the positive opportunism untenability that overcomes such ‘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 \textless \textit{meaningfulness-and-teleology} as covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance\textsuperscript{72}–<including-virtue-as-ontology>; and in this regards, the futural possibility of developing-and-cumulating the capacity-and-template for the renewed and more profound

ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} implied connectedness of human \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} as constrained-existentially-as-of supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity \textsuperscript{69} \textsuperscript{~postconverging–de-mentating/structuring/paradigming \textsuperscript{70}–as-being-as-of-existential-reality\textsuperscript{> thus developing as of relative-ontological-completeness\textsuperscript{8} ontological-performance\textsuperscript{72} <including-virtue-as-ontology> implications of human limited-mentation-capacity-deepening\textsuperscript{63}. It is this \textsuperscript{45} <amplituding/formative–epistemicity> causality \textsuperscript{as-to-projective-totalitative–implications-of-prospective–nonpresencing,–for-explicating–ontological-contiguity}\textsuperscript{ } construal of human \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} ‘constrained-existentially-as-of-its supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity \textsuperscript{~postconverging–de-mentating/structuring/paradigming \textsuperscript{–as-being-as-of-existential-reality\textsuperscript{> as of ontological-prime movers-totalitative-framework\textsuperscript{73} <amplituding/formative–epistemicity> causality \textsuperscript{as-to-projective-totalitative–implications-of-prospective–nonpresencing,–for-explicating–ontological-contiguity}\textsuperscript{ } that effectively validates the ‘epistemic-veracity of notional—singularisation<as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing> projected epistemic-immanence/veridical-epistemic-determinism’; wherein the notion of ‘relative-ontological-incompleteness\textsuperscript{80}/relative-ontological-completeness\textsuperscript{82}’ (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{77}–as-re-de-mentating/restructuring/reparadigming–psychologism\textsuperscript{90} of ontological-performance\textsuperscript{1} <including-virtue-as-ontology>’ captures the entire possibilities of human \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} ontological-performance\textsuperscript{72} <including-virtue-as-

existentialising/contextualising/textualising-contiguity\textsuperscript{12} of construal-and-reconstrual of existentialising/contextualising/textualising-contiguity\textsuperscript{9} as of human limited-mentation-capacity-deepening\textsuperscript{53} 55 maximising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation’, and not as ontologically-flawed atomising/taking-to-pieces

existentialising/contextualising/textualising-contiguity\textsuperscript{9} rather as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—

existentialising/contextualising/textualising-contiguity\textsuperscript{9}. The validation of the epistemic-totalitative\textsuperscript{51} nature of existential\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} as of ‘relative-ontological-
incompleteness^{89}/relative-ontological-completeness^{88} \\

{sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness

{sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness
nondisjointedness/entailment-of-prospective- nonpresencing>, do not override the pre-eminence of supposedly coherent ontological-commitment ~implied—self-assuredness-of- ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming – as-being-as-of-existential-reality> as to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-notional~projective-perspective, in which case no human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity will be possible. Stated another way, if Einstein’s or Bohr’s seminal theories were viewed say unfavourably by the physics community of their time as of their sovereign predisposition, that wouldn’t annul the ontological-veracity of their theories even if Einstein or Bohr were to acquiesce to that sovereign predisposition over their own theories, for the simple reason that knowledge is constructed as of the absolute dominance of intrinsic-reality as to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression over the mortals that we as human beings are in order for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity to be possible; and that reality with respect to knowledge doesn’t speak of totalitarianism as will often be sophistically usurped when it comes to the blurriness of the social domain-of-study, as the charge of totalitarianism can only apply with respect to sovereign choice. Further a <amplituding/formative—epistemicity>causality~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity construal equally points out that the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to- ‘human<amplituding/formative—epistemicity>totalising~purview-of-construal’ or any <amplituding/formative—epistemicity>totalising–devolved–purview-as-domain-of-construal— as-intrinsic-reality/ontological-veridicality does not imply the de-mentative/structural/paradigmatic change of existence-as-of– existentialising/contextualising/textualising-contiguity but rather that change is the outcome
of human limited-mentation-capacity-deepening\(^1\) maximalising-recomposuring-for-relative-ontological-completeness\(^2\)—unenframed-conceptualisation involving \(^3\) de-mentation\(^4\)
(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) of prospective postconverging-or-dialectical-thinking\(^5\)—apriorising-psychologism representation and prior preconverging-or-dementing\(^6\)—apriorising-psychologism representation; with the implication here that the issue of knowledge is all about developing human-subpotency towards existence-potency \(^7\)~sublimating—nascence,—disclosed-from-prospective-epistemic-digression. The apriorising/axiomatising/referencing—(of—existentialising/contextualising/textualising-contiguity)—conflatedness\(^8\) of existentialising/contextualising/textualising-contiguity\(^9\) 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—oneoneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,—and-so-construed-as-the-enabler-of-insight—or-intuition—or-foresight-as-of-embodied-consciousness’; such that it is often wrongly construed in atomising/taking-to-pieces apriorising/axiomatising/referencing—(of—existentialising/contextualising/textualising-contiguity)—constitutedness\(^10\) as of elaboration—as-to—mere—extrapolating/constituting/abstracting/deducing/infering-of-elucidation—outside—existentialising/contextualising/textualising-contiguity\(^11\) but with little consequence since such an atomising/taking-to-pieces apriorising/axiomatising/referencing—(of—existentialising/contextualising/textualising-contiguity)—constitutedness\(^11\) is generally an ontologically-flawed afterthought reflection/contemplation whereas operantly beyond—the-consciousness-awareness—teleology\(^12\)\(<\text{in-existential-extrication—as-of-existential-unthought}>\) scientists generally adopt a apriorising/axiomatising/referencing—(of—existentialising/contextualising/textualising-contiguity)—conflatedness\(^12\) of existentialising/contextualising/textualising-contiguity\(^13\) posture. The reality of
existentialising/contextualising/textualising-contiguity\(^9\) apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity\(^9\))—conflatedness\(^{12}\) here is validated by the fact that ‘abstract scientific notions are not the point-of-departure scientists contemplation’ as they are rather ‘delved in existentialising/contextualising/textualising-contiguity\(^9\) in \(^4,\) amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications-of-prospective–nonpresencing.–for-explicating-ontological-contiguity apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity\(^9\))—conflatedness\(^{12}\) to then reflect abstract scientific notions in existentialising/contextualising/textualising-contiguity\(^7\) knowledge-reification\(^87\) or depart from existentialising/contextualising/textualising-contiguity\(^9\) already reified abstract scientific notions to then reflect further abstract scientific notions in existentialising/contextualising/textualising-contiguity\(^7\) knowledge-reification\(^87\). For instance, we can appreciate that physics never establish any absolute atomising/taken-into-pieces notion of say atoms, space, time, energy, etc. on which it merely then go on to be constituting meaningfulness-and-teleology\(^{10}\)/knowledge as physics knowledge-reification\(^87\). Rather we can better appreciate the occurrence of existentialising/contextualising/textualising-contiguity\(^7\) knowledge-reification\(^87\) as of \(^4,\) amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications-of-prospective–nonpresencing.–for-explicating-ontological-contiguity\(^{67}\) construal in the sense that our ordinary thought process itself is as of \(^4,\) amplituding/formative–epistemicity>totalising/circumscribing/delineating existentialising/contextualising/textualising-contiguity\(^7\) construal of notions like space, time, force, etc. with no absolutely given point of atomising/taking-to-pieces apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity\(^9\))—constitutedness\(^{13}\) even when we may harbour such a confusion, and likewise the development of theories say Cartesian, Newtonian, Einsteinian, String theory, etc. are equally
these imply various ways of reconceptualising the notions of space, time, force, etc. as of the precedence of causality as to the fact that these notions like space, time, force, etc. in amplituding/formative–epistemicity of such notions as of existentialising/contextualising/textualising-contiguity of new notions as of existentialising/contextualising/textualising-contiguity in apriorising/axiomatising/referencing-of-existentialising/contextualising/textualising-contiguity—conflatedness involving human limited-mentation-capacity-deepening hermeneutics in avoiding-and-superseding any presencing—absolutising-identitive-constitutedness. We can appreciate that the atomising/taking-to-pieces disposition that is often wrongly sought in other domains-of-study is often ontologically-flawed because it fails to see that ‘the more elaborate panintelligibility—effusing/ecstatic–inlining nature of existentialising/contextualising/textualising-contiguity in epistemic-conflatedness in their domains-of-study’ implies that their knowledge-reification should increasingly be explicitly totalising-entailing/nested-congruence as to the hermeneutics involved in avoiding-and-superseding any presencing—absolutising-identitive-constitutedness, as even the natural sciences are implicitly epistemically totalising-entailing by the mere fact of the ‘precedence of
existentialising/contextualising/textualising-contiguity in amplituding/formative-epistemicity-causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing-,for-explicating-ontological-contiguity in epistemic-conflatedness to which their abstract notions are aligned' as well as so-implied by their 'foregrounding—entailment (postconverging—narrowing-down—sublimation-as-to—'existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation'-in-reflecting—'immanent-ontological-contiguity'; as-operative-notional—deprocrypticism) orientations which drives their knowledge-reification gesturing for unification as to ontological-contiguity as not just an idle quest; and this misconstrual is further reflected by the fact that the life sciences (as of their axiomatic-construct ‘apriorising—teleological-thresholding—as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’) have a more inherently elaborate panintelligibility—effusing/ecstatic—inlining nature of existentialising/contextualising/textualising-contiguity supervening-conflatedness thus rendering its methodology more explicitly totalising-entailing and teleological even as it is often naively and wrongly construed as ‘a relatively weaker natural science’ from a naïve epistemic apriorising/axiomatising/referencing—(of—existentialising/contextualising/textualising-contiguity)—constitutedness perspective. This underlying amplituding/formative-epistemicity—totalising/circumscribing/delineating existentialising/contextualising/textualising-contiguity insight reflects ecstatic-existence’s supervening-conflatedness as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—(imbued-and—hermeneutically/reprojectively/supererogatingly/zeroingly-educing—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing—conceptualisation); wherein inherently ‘more immediate epistemically constrained to ontological-primemovers-totalitative-framework’ domains-of-study like physics and the natural sciences generally are of a less elaborate
existentialising/contextualising/textualising-contiguity conceptualisation nature in epistemic-conflictedness and can thus be ontologically-falsely be perceived as being of atomising/taking-to-pieces epistemic apriorising/axiomatising/referencing-(of—existentialising/contextualising/textualising-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 existentialising/contextualising/textualising-contiguity conceptualisation nature in epistemic-conflictedness that speaks to the need for their appropriate totalising-entailing hermeneutic/reprojecting/supererogating/zeroing depth of ontological-construal, and in both cases in reflecting the implications of human limited-mentation-capacity-deepening hermeneutics involved in avoiding-and-superseding any presencing—absolutising-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—existentialising/contextualising/textualising-contiguity)—constitutedness but the misunderstanding that their knowledge-reification gesturing is effectively as of atomising/taking-to-pieces apriorising/axiomatising/referencing-(of—existentialising/contextualising/textualising-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 of their self-conscious philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding—oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’. It is herein
hermeneutically/reprojectively/supererogatingly/zeroingly-educing—human-subpotency—
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-
apriorising/re-axiomatising/re-referencing—conceptualisation), reflecting human underlying supposedly coherent ontological-commitment—<implied—self-assuredness-of-ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming—as-being-as-
of-existential-reality>, is ultimately potentiated as of human ‘intemporal ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis—or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’ as of the ‘seeding promise of human-subpotency ontological-performance—<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s—sublimating—
and-sublimely transform human-reflexivity-in-ecstatic-existence so-construed as of human—
subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation\(\text{<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>}\); wherein we can appreciate that the instigation of universalising-idealisation\(\text{meaningfulness-and-teleology}^{100}\) infrastructure or subsequent positivising/rational-empiricism\(\text{meaningfulness-and-teleology}^{90}\) 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 \(\text{Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–}\text{meaningfulness-and-teleology}^{90}\). 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 \(\text{Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–}\text{meaningfulness-and-teleology}^{90}\) 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 \(\text{Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–}\text{meaningfulness-and-teleology}^{90}\), 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\textsuperscript{100} (as the relative-ontological-incompleteness\textsuperscript{89} in the latter case renders it as an ‘ought indeterminacy’ while the relative-ontological-completeness\textsuperscript{88} in the former case renders it as an ‘is determinacy’); but then, a general underlying human potentiation of freewill of all humans is engaged passively to the effect that prospective relative-ontological-completeness\textsuperscript{88} inducing prospective self-consciousness/construction-of-the-Self reflected as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} in deflating human vices-and-impediments\textsuperscript{106}, necessarily warrants all humans to effectively aspire-for/be-receptive-to prospective relative-ontological-completeness\textsuperscript{88}. And such a more broad construal of freewill and natural determinism implications can be contemplated as elaborated elsewhere herein with regards to akrasia-susceptibility-or-akrasiatic-drag complex; thus akrasia-susceptibility-or-akrasiatic-drag complex further implies that the very state of unwariness with respect to prior relative-ontological-incompleteness\textsuperscript{89} as of a nihilistic disposition is dementatively/structurally/paradigmatically potently conducive/endemising/enculturating to its vices-and-impediments\textsuperscript{106}, and as the very possibility for prospective ontological-performance\textsuperscript{72}–<including-virtue-as-ontology> arises as of the intemporal ontological-faith-notion-or-ontological-fideism–imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic asksis-or-acumen reasoning-through/messianic-reasoning as of its ‘seeding promise of human-subpotency ontological-performance\textsuperscript{72}–<including-virtue-as-ontology>
equivalence/correspondence with the full-potency-of-existence’s-sublimating-nascence-as-of-its-coherence/contiguity’. 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
identitive-constitutedness of reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of base-institutionalisation/animism or as of its universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,(as ‘second-level presencing—absolutising-identitive-constitutedness of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) is the virtuous-ontological resolution of the non-positivistic registry-worldview’s/dimension’s reference-of-thought preconverging–de-mentating/structuring/paradigming vices-and-impediments.

of-thought, as-to-‘amplituding/formative–epistemicity’ growth-or-conflatedness'\(^{17}\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spiritedriveness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism is the virtuous-ontological resolution of the positivism–procrypticism registry-worldview’s/dimension’s reference-of-thought preconverging–de-mentating/structuring/paradigming vices-and-impediments\(^{16}\), as it further contendingly implies a prospective decentering and dialectical–de-mentation reflection/perspectivation of positivism–procrypticism. We can imagine that futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^{10}\) as of prospective notional–deprocrypticism inclined agent given its ‘intemporal-prioritisation-of–reference-of-thought—as-conflatedness’–or-ontological-reprojecting can effectively forego the normally construed positivistic reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{10}\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as projected wooden-language–{imbued—temporal–mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing – narratives—of-the–reference-of-thought–categorical-imperatives/axioms/registry-teleology} failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ‘valued-viability’ to expend on a ‘so-construed most important work’ that can be done in a positivism–procrypticism registry-worldview/dimension, as of prospective institutionalisation into notional–deprocrypticism (more like an archaeologist might don on dirty clothing and dig their hands in mud and rubbish ‘like an animal’ to find out about the treasures that are human histories); and by that equally implying prospectively the decentering and dialectical–de-
mentation of positivism–procrypticism `<amplituding/formative>` wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}. Such an insight can be appreciated as with the instance in the non-positivistic community where the positivistic mindset/ reference-of-thought will most likely not necessarily perceive and construe the ‘achievement motives and temporal-stakes in animistic or medieval lives and living’ in the non-positivistic social-setup as ‘grandest living’ but rather the "maximalising-recomposuring-for-relative-ontological-completeness"—unenframed-conceptualisation ‘of positivistic transcendental institutionalisation projection over the animistic or medieval setup as much more of existential worth’ from its vantage ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective. There is nothing inherently wrong with achievement motives across all registry-worldviews/dimensions conventional constructs as of human finite aspirations whether socially, professionally, family-wise, hedonic, etc. However, with regards to a prior registry-worldview’s/dimension’s `<amplituding/formative>` wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}

denaturing of "meaningfulness-and-teleology" so construed prospectively, whether as of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism, such motives are necessarily superseded-and-overridden or subsumed-as-supplanted or transvaluated in the bigger picture of human eternalising aspiration as of the intemporal/longness-of-register-of―meaningfulness-and-teleology individuation mental-disposition of ‘inventing’ the successive becoming possibilities in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process as inducing successively base-institutionalisation,
universalisation, rational-empiricism/positivism and prospectively deprocrypticism; as going by ‘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’ so-construed prospectively’ take precedence and are not ‘necessarily superseded-and-overridden or subsumed-as-supplanted or transvaluated in the bigger picture of human intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality behind the intemporal individuation mental-disposition of ‘inventing’ the successive becoming possibilities in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, comes with the contradictory implication that the state of recurrent-utter-uninstitutionalisation should never have been transcended and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing’ 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-conflatedness-or-ontological-reprojecting that enables human memetic-rescheduling (psychoanalytic-unshackling/institutional-recomposing) as from recurrent-utter-uninstitutionalisation to modern-day positivism–procrypticism and prospectively deprocrypticism; together with the idea that by the very intemporal-disposition essence of that ‘inventing’ it is inappropriate to construe such institutional-being-and-craft construct as a framework of temporal extricatory preconverging–de-mentating/structuring/paradigming relationship with meaningfulness-and-teleology (undermining the implied reference-of-thought–categorical-imperatives/axioms/registry-teleology for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence, by adhering by flaw rather to the wooden-language-(imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology) as deterministic thus 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 meaningness-and-teleology involves psychical and institutional recomposuring of high contrariety implications to human temporality/shortness as putting into question the present as prior/old, but then the vocation of all transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as all knowledge is not about being responsive to the mortals that we are (including this author’s mortality as anyone’s else) as of social-aggregation-enabling but rather responsive to relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity of an intersolipsistic nature. It is equally important to grasp that transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is the more profound origination of reference-of-thought that enables knowledge conceptualisations, and that the praxis of knowledge may naively be construed as non-transcendental. So all knowledge is actually transcendental and this is not to be confused with its distance/remoteness as coming from the ‘transcendental origination of the reference-of-thought of the knowledge’ (whether as base-institutionalisation, universalisation, positivism or prospectively notional–deprocrypticism knowledge), and the idea of neutral/equable knowledge is a ‘mental complex of institutional inherence’ arising from incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation naivety, as if a given institutionalised reference-of-thought for knowledge
has always been that way. By its very nature as construed from relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-dementativity and not social-aggregation-enabling, transcendence-and-sublimity/sublimation/supererogatory-dementativity (transcendental knowledge) cannot be construed as a neutral/equable exercise that doesn’t involve contrariety, as it implies superseding the prior \textsuperscript{54}reference-of-thought–categorical-imperatives/axioms/registry-teleology \textsuperscript{60}with the prospective one for intemporal-preservation-entropy-or-contiguity–or-ontological-preservation (as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) \textsuperscript{55}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{57}—unenframed-conceptualisation \textsuperscript{45}<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought, in contrast to a naïve \textsuperscript{5}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 \textsuperscript{5}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 \textsuperscript{84}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–existentialising/contextualising/textualising-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\textsuperscript{a} 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\textsuperscript{a} 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\textsuperscript{b} to register that all knowledge is the outcome of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as ‘reappraisals of references-of-thought’ and inducing their corresponding prospective psychologisms (apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights). Effectively, the wrong argument of knowledge neutrality is actually the argument of the prior transcendence-and-sublimity/sublimation/supererogatory–de-mentativity of reference-of-thought that enabled it to be as of the present reference-of-thought, as a statement of knowledge neutrality respectively in non-positivism/medieval or positivism registry-worldviews/dimensions are just naively asserting respectively the former or the latter as the reference-of-thought for knowledge; implying that a mental-disposition doesn’t naturally factor in its very own relative-ontological-incompleteness-of-reference-of-thought. Hence it is rather ontological-completeness-of-reference-of-thought that is the viable construing reference of knowledge with its transcendence-and-sublimity/sublimation/supererogatory–de-mentativity implications for completing the reference-of-thought, and so not only with regards to transcendence-and-sublimity/sublimation/supererogatory–de-mentativity of retrospective registry-worldviews/dimensions reference-of-thought but equally with the implication of
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity for prospective registry-worldview’s/dimension’s reference-of-thought as so validated by ontological-normalcy/postconvergence. This insight about a more succinct social reality as of human institutionalised-and-uninstitutionalised-facets is critically vital for the appraisal of psychopathy and social-psychopathy as social manifestation of postlogism as perversion-and-derived-perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-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-preconvergingly-apriorising/axiomatising/referencing-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–existentialising/contextualising/textualising-contiguity)—conflatedness and so over procrypticism disjointedness-as-of-reference-of-thought denaturing and harkening back in undermining psychopathy and social psychopathy as the more specific individuation-level denaturing. Interestingly this construing of
psychopathy and social psychopathy within a dichotomy of institutionalisation and uninstitutionalised-threshold mental-dispositions with respect to dynamic social construction of perceived social-stake-contention-or-confliction is very much reflective of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnatures—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor, as we can grasp the veracity/ontological-pertinence of this uninstitutionalised-threshold dichotomy more transparently with regards to say non-positivism/medievalism postlogism 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–existentialising/contextualising/textualising-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. 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 reference-of-thought now being construed as
preconverging-or-dementing\textsuperscript{19} and decentered prior institutionalisation’s—categorical-imperatives/axioms/registry-teleology\textsuperscript{10} as denaturing\textsuperscript{1}.]

The defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (as perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{15}) 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\textsuperscript{13}—defect—as-Being-or-ontological-or-existential—defect\textsuperscript{86} (in registry-worldview terms of implications). On the other hand, a lying deception is tantamount to undertaking an inappropriate measurement-as-of-aposteriorising/logicising/deriving/intelligising/measuring—purpose (flaw logical-processsing/act-execution-implicitation meaningfulness) with an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that is not defective (thus appropriateness-of-reference-of-thought-as-of-conflatedness\textsuperscript{12}). 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-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of reference-of-
thought–categorical-imperatives/axioms/registry-teleology
-of-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation defines a registry-worldview’s/dimension’s
uninstitutionalised-threshold; 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—supposedly-apriorising-in-conviction-as-to-
profound-supererogation as ‘prelogic supplanting–conviction-as-to-profound-
supererogation—of–attendant-intradimensional’–postconverging/dialectical-thinking —
apriorising-psychologism re-engaging reflex’ 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 reassure 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 of preconverging-or-dementing19–
apriorising-psychologism-<stranded-as-rightfully-oblagented/decandored-and-dialectically-or-
contendingly-out-of-phase>). Thus the registry-worldviews/dimensions which are in epistemic-
decadence (notional-discontiguity/epistemic-discontiguity -<shallow-supererogation -of-
mentally-aestheticised-preconverging/dementing –qualia-schema>-as-of-epistemic-decadence
in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-
intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-
hollow-narratives-and-acts’>77) with respect to ontological-veridicality (ontological-
contiguity67 of reference-of-thought in intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation) and ‘wrongly being temporally integrated intradimensionally’ as
candored/straightness rather than decandored/oblongatedness are recurrent-utter-
uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively,
procrypticism. The conscious or unconscious exercise of ‘subknowledging’/mimicking the
non-veridical hollow/empty form of the meaning of narratives’, whether by a psychopath or a
temporally-inclined mental-disposition pedestal, in view of getting interlocutors to wrongly
align prelogicly/in-prelogic supplanting–conviction-as-to-profound-supererogation97—of-
attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologismly
and perceive the non-veridical hollow mimicking form of the meaning of narratives as
veridical/true/real is known as perversion-of-reference-of-thought-<as-preconvergingly-
apriorising=axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >, requiring ontologically, at the ‘uninstitutionalised-threshold101’, ‘distractive-
alignment-to-reference-of-thought-<of-apriorising=axiomatising/referencing>29 which is
decandored/oblongated as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
supererogation-<as-to–‘attendant-intradimensional’-prospectively-

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phase/dialectically-primitive –from ‘an ordered construct from the intemporal as ontological mindset’. Since the state of exhibiting a demonstrated ‘perversion-of- reference-of-thought’-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > annuls temporal-
dispositions’ implied logical-dueness/implied-profile-or-implied-stature/implied-
presumptuousness-or-implied-arrogation/implied-assumptions/implied-value-
reference/implied-teleology as ‘logically contending’; from a pure ontological-veridicality perspective, more like a medieval mind with a superstitious registry-worldview ‘reference-of-
thought–categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation doesn’t has the implied-profile-or-implied-
stature and the implied-presumptuousness-or-implied-arrogation to logically contend about the ontological veridicality of an accusation of witchcraft with a relatively suprastructuring positivistic mental-disposition). This technique of mentally grasping the psychopath and other postlogic minds is by reflecting/perspectivating/highlighting a ‘distractive-or-circumventive-
mental-alignment-or-postlogism’ (explained further in the text) as against an ‘integrative-
mental-alignment-or-prelogism’ (the latter being the normal reflex by which the normal prelogism -as-of-conviction,-in-profound-supererogation <existentially-veridical–‘attendant-
intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> mind ordinarily aligns to meaning, and it is this mental-alignment reflex to meaning that makes it difficult to truly grasp the psychopath’s and other postlogic mental-dispositions which mental-alignment are rather as of threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to–‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> with respect to meaningfulness). Paradoxically, this is the fundamental strength of psychopathy, i.e. to get the normal prelogism -as-of-conviction,-in-profound-
supererogation

<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at mind to wrongly elevate psychopathic ‘meaningfulness-and-teleology as of veridical ‘existentialising/contextualising/textualising-contiguity’ rather than reflect the reality of its ‘formulaic ‘meaningfulness-and-teleology’ which is ‘meaning-by-the-merillogical-possibility-of-it-being-formulaically-narrated’. So when we talk about psychopathy we are talking about perversion-of- reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-

existentialising/contextualising/textualising-contiguity\(^9\) based on the meaning’s implied reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\) valid only inasmuch as the reference to the ‘registry elements’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\(^{100}\) is ‘existentially’ established. *Critical for ontological-veridicality of meaningfulness and knowledge, the relatively ontologically-complete-reference-of-thought defines what is meaningfulness as of its ‘soundness-or-ontological-good-faith/authenticity’–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\(^{100}\) as being ‘existentially’ established, with the possibility of a further infinite possibility of logical faulty-mentation-procedure-deception-or-urge\(^{42}\) 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 ‘existentialising/contextualising/textualising-contiguity sense/projection of meaning’ doesn’t even dare to operate/process the logic articulated by John (a logic which in-of-itself while utterly sound technically, but is actually irrelevant in the given context by its fundamental logical-undueness’ as of its unsound-reference-of-thought/unsoundness-or-ontological-bad-faith/inauthenticity -of-reference-of-thought/mental-perversion) as he simply engages his unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought by way of distractive-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing>-9 and then reflect the reference-of-thought or registry-teleology of John as perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation or mental-perversion in terms—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

The above is the fundamental nature of psychopathy and ‘it should not be lost even more critically at the adulthood stage and the corollary of social psychopathy’ as increasingly prelogism—as-of-conviction,-in-profound-supererogation —existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising-logical-outcome-arrived-at minds will tend to align to adult psychopaths and other conjugated-postlogism teleological mindsets wrongfully as in prelogism/conviction-
as-to-profound-supererogation -or-candored/straightened instead of rightfully keeping a
decandored/oblongated/distractive-alignment-to-reference-of-thought-<of-
apriorising/axiomatising/referencing> /threshold-of-norconviction/madeupness/bottomlining-
in-shallow-supererogation -<as-to-'attendant-intradimensional'-prospectively-
disontologising-preconverging/dementing -apriorising-psychologism> (rather circumventive
as to distractive-temporal-prioritisation-of-reference-of-thought). Such
reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) inherently
implies a dialecticism involving supplanting-conviction-as-to-profound-supererogation
(attendant-intradimensional'-postconverging/dialectical-thinking -apriorising-psychologism
narratives as of organic-comprehension-thinking (organicism)/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

preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > basically or a
registry-worldview denaturing (when it comes to a registry-worldview/dimension
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity). The dialecticism
involves de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-
mentation—stranding-or-attributive-dialectics), in-a-contiguity-of-increasing-ontological-
normalcy/postconvergence pointing to the skewing (‘intemporality-asymmetric-subsumption-
of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supererogatory-de-mentativity) for intemporalisation/institutionalisation
over the reality of human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-'notional–firstnatures—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence—existentialism-form-factor individuations in transversality—for-sublimating—existential-eventuating/denouement—of-affirmative-and-unaesthetic—disambiguating-'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
narratives is ‘technically psychopathic as well’ as they are in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation or conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to the psychopath’s ‘denaturing postlogic-backtracking-iterative-looping-set-of-dereifying-hollow-narratives-and-acts’-with-successive-shifting-of-the-narratives-and-acts-foci-construed-as-deception-of-successively-shifting-or-noncohering-narratives-and-acts towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity as non-veridical and dialectically/contendingly out-of-phase. This is known as conjugated-postlogism/preconverging-or-dementing-integration (whether conjugated to in ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfure-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation), which is to be construed as ‘distractive-alignment-to-reference-of-thought-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-discomfure-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, the conjugated-postlogism/preconverging-or-dementing-integration is derived from the
psychopath’s initiated postlogism\textsuperscript{78} in hollow-constituting\textsuperscript{<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and goes on to lead to social psychopathy; more like a dumb-and-dumb/miscuing degeneration effect. It should be noted that both psychopathic postlogism\textsuperscript{78} and conjugated-postlogism\textsuperscript{78} cases of unsoundness-or-ontological-bad-faith/inauthenticity \textsuperscript{-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-\textsuperscript{-incrementalism-in-relative-ontological-incompleteness — enframed-conceptualisation-inducing-the-uninstitutionalised-threshold\textsuperscript{110}', involve ‘disjointedness-as-of-\textsuperscript{-reference-of-thought’ misappropriated meaningfulness in arrogation by the fact that taken singularly from the same interlocutor in different circumstances, each (hollow-constituting\textsuperscript{<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>\textsuperscript{78}}) narrative is apparently coherent but ‘construed together as of the retracing of set-of-narratives’ these reveal ‘unsoundness-or-ontological-bad-faith/inauthenticity \textsuperscript{-of- reference-of-thought as preconverging-or-dementing\textsuperscript{110}}-apriorising-psychologism’. It is rather their respective ‘retracing of existentialising/contextualising/textualising-contiguity\textsuperscript{79}’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness\textsuperscript{\textsuperscript{\textsuperscript{89}}-of- reference-of-thought\textsuperscript{-devolving-as-of-instantiative-context of set-of-narratives together’ that reveals ‘postlogic slanting unsoundness-or-ontological-bad-faith/inauthenticity \textsuperscript{-of- reference-of-thought\textsuperscript{-persion-of- reference-of-thought\textsuperscript{-as-preconvergingly-apriorising/axiomatising/referencing-in-\textsuperscript{-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation }}\textsuperscript{75}} and ‘conjugated-postlogism\textsuperscript{78} cohering-slanted unsoundness-or-ontological-bad-faith/inauthenticity \textsuperscript{-of- reference-of-thought\textsuperscript{-derived\textsuperscript{-persion-of- reference-of-thought\textsuperscript{-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}}\textsuperscript{75}} (preconverging-or-dementing\textsuperscript{-integration}); as in successive postlogic-
backtracking-<iterative-looping- 'set-of-dereifying-hollow-narratives-and-acts'>\textsuperscript{77} 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\textsuperscript{94} of reference-of-thought inducing the preconverging-or-dementing\textsuperscript{10}–apriorising-psychologism which is particularly obvious at childhood psychopathy but its perception easily gets lost at adult psychopathy with psychopath increasing maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and-accordance—as-of–social-stake-contention-or-confliction) are constantly modified with circumstantial hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> by ‘least-and-derived-temporal-operating-modalities-of-the-reference-of-thought-as-of- incrementalism-in-relative-ontological-incompleteness’ — enframed-conceptualisation-inducing-the-uninstitutionalised-threshold\textsuperscript{51}; and so in order to wrongly imply the apriorising– reference-of-thought-elements/apriorising–registry-elements as the foundation for its faulty-mentation-procedure-deception-or-urge\textsuperscript{42}. However, the natural level of human interlocution engagement ‘is not the enlightenment of the retracing of an interlocutor’s sets-of-narratives’ (as this could vary anywhere from say a few days or weeks to years of supplanting–conviction-as-to-profound-supererogation—of–attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism engagement, for such an insight to arise), but rather as of ‘specific singular circumstantial narrative of interlocution without a comprehensive existentialising/contextualising/textualising-contiguity’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness’-of-‘reference-of-thought’-devolving-as-of-instantiative-context projection’ by which interlocutors deduce circumstantially. Thus the postlogism -and-conjugated- postlogism habit of producing sets-of-narratives (which collective retracing reveals their unsoundness-or-
ontological-bad-faith/inauthenticity of reference-of-thought and perversion-and-derived-perversion-of reference-of-thought<as-preconvergingly-
articulating propositions based on such falsely ‘apriorising–reference-of-thought-elements/apriorising–registry-elements (out of existentialising/contextualising/textualising-contiguity’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness–of-reference-of-thought-devolving-as-of-instantiative-context)’. The idea that the ‘natural level of human interlocution engagement is a perpetuation’ can be understood insightfully with respect to a non-positivism/medievalism setup wherein a contention arising in non-positivism/medievalism reference-of-thought terms when invalidated positivistic terms doesn’t imply that such interlocutors will instantly dramatically change their reference-of-thought into the positivistic terms with their successive contentions (due to <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag), as their reference-of-thought remains rather in non-positivism/medievalism circularity/recurrence/repetition/repeatability, and in the big picture in all likelihood can only be ‘weaned from’ crossgenerationally as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. Likewise the ‘natural basis of human interlocutory engagement tends to be perpetuating’ when it comes with psychopathy and social psychopathy with respect to its eliciting of a ‘least-and-derived-temporal-operating-modalities-of-the-reference-of-thought-as-of-incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold—as-procrypticism’, thus equally implying a <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag circularity/recurrence/repetition/repeatability of the reference-of-thought as of the uninstitutionalised-threshold or procrypticism–or–disjointedness-as-of-reference-of-thought. Thus the central notion for preempting psychopathic postlogism and conjugated-postlogism is the ‘retracing of their sets-of-narratives as of existentialising/contextualising/textualising-contiguity’s-reifying-or-elucidating-of-
prospective-relative-ontological-completeness\textsuperscript{88}-of-
reference-of-thought\textsuperscript{88} devolving-as-of-
instantiative-context’. That revealing unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{88}-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 (\textsuperscript{88}ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) mental-disposition to resolve the equation of the traditional arithmetic principles as \textsuperscript{88}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation without factoring that such \textsuperscript{88}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} 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 existentialising/contextualising/textualising-contiguity\textsuperscript{39}’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness\textsuperscript{88}-of- reference-of-thought\textsuperscript{88} devolving-as-of-
instantiative-context as to existence-potency\textsuperscript{9}~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—existentialising/contextualising/textualising-contiguity\textsuperscript{9} (as of \textsuperscript{9}amplituding/formative} wooden-language-{imbued—temporal—mere-
form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing

narratives—of-the- reference-of-thought— categorical-imperatives/axioms/registry-
teleology } that is only pertinent when it is of the existential existence-potency

~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existent-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-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
(out of existentialising/contextualising/textualising-contiguity ‘s-reifying-or-elucidating-of-
prospective-relative-ontological-completeness of reference-of-thought devolving-as-of-
instantiative-context)’ which are implied—logical-dueness-or-scape, profile-or-stature,
presumptuousness-or-arrogation, assumptions, value-reference and teleology, it is simply
maximalising-recomposuring-for-relative-ontological-completeness unenframed-conceptualisation that is ontologically called for to invalidate the psychopathic ‘implied falsehood’ by invalidating the ‘apriorising– reference-of-thought-elements/apriorising– registry-elements (out of existentialising/contextualising/textualising-contiguity ‘s-reifying-or-elucidating-of-prospective-relative-ontological-completeness of reference-of-thought-
devolving-as-of-instantiative-context)’ of implied—logical-dueness-or-scape, profile-or-
stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology, and not
involve in any elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-
of-elucidation-outside—existentialising/contextualising/textualising-contiguity which will
‘hollow-constitute’ and falsely validate the deceptive foundation of ‘apriorising– reference-of-
thought-elements/apriorising–registry-elements (out of existentialising/contextualising/textualising-contiguity’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness’s–reference-of-thought’s–devolving-as-of-instantiative-context)’ of implied—logical-dueness-or-scrape, 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—existentialising/contextualising/textualising-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-scrape 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-discomfite-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 existentialising/contextualising/textualising-contiguity’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness’s–reference-of-thought’s–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\textsuperscript{19}-apriorising is actually about ‘denaturing\textsuperscript{15} postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’\textsuperscript{20}>-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\textsuperscript{21} (entitlement folie/folie raisonnante)’ as opposed to a logical motivation of a supplanting–conviction-as-to-profound-supererogation--of-‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism or prelogic mental-disposition. It is as if ‘the psychopath’s mental state is to take a faulty-mentation-procedure-shortcut’ to the normal process of prelogism\textsuperscript{79}-as-of-conviction,-in-profound-supererogation <existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> logical articulation with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’. Going by the example highlighted above, say for instance the interlocutor finds out that the other stranger isn’t really a child molester. The psychopath simply articulates another postlogic/disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness/formulaic non-veridical hollow mimicking narrative (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) over the previous narrative, and so in ‘denaturing\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’-or-prelogism’-basis’ towards sanctified-conventioning-social-aggregation-enablers, as the statement, not to take young children into his house, is sanctifying/as-not-requiring-any-further-contemplation to many a mental-disposition). Even if this latter narrative is proven to be false (as it is another perrersion-of reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > or mental-perversion demonstrable as above with it faulty-mentation-procedure-deception-or-urge\textsuperscript{42} not being the logic itself, but in wrongly implying as existentially real the ‘apriorising–’ reference-of-thought-elements/apriorising–registry-elements (out of existentialising/contextualising/textualising-contiguity ’s-reifying-or-elucidating-of- prospective-relative-ontological-completeness\textsuperscript{88} of-’reference-of-thought-\textsuperscript{85} devolving-as-of- instantaneous-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{42} paving the way for an infinite possibility of second-order faulty-mentation-procedure-deception-or-urge\textsuperscript{42} operating 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 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 existentialising/contextualising/textualising-contiguity’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness of reference-of-thought–devolving-as-of-instantiative-context)’ on the basis that it was the logical-processing-or-logical-implication—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-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation by ‘prelogism-as-of-conviction,-in-profound-supererogation’ <existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at re-engaging reflex’ wrongly turning the issue into one of logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation instead of construing a perversion-of reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > ‘preconverging-or-dementing–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity–reference-of-thought manifestation’). The psychopath simply needs to loop another non-veridical hollow mimicking narrative over the previous one in ‘denaturing postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation or-prelogism -basis’ towards sanctified-conventioning-social-aggregation-enablers. What is critical for the psychopath is that ‘the last postlogic/formulaic non-veridical hollow mimicking narrative/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated’ allows its interlocutors to prelogically ‘rationalise’ (align in-conviction-as-to-profound-supererogation to or prelogism, at-a-pedestal,-in-this-case-ignorance-pedestal) the other narratives even if there are all ‘non-veridical hollow mimicking narratives’. This might further involve juggling
such hollow mimicking in hollow-constituting as disjuncted-misappropriation-of-meaningfulness-and-failing-intemporal-preservation in postlogic-backtracking-iterative-looping-set-of-dereifying-hollow-narratives-and-acts as absolving/fleeting/escaping-reflex-logic among different set-of-interlocutors (this is simply because postlogism in hollow-constituting as disjuncted-misappropriation-of-meaningfulness-and-failing-intemporal-preservation operates by extrinsic-attribution, i.e. who can I convince to make my argument right as per ‘disontologising-perverted-outcome-sought-precedes-existentially-veridical-attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness’ unlike postlogism as prelogism which operates by intrinsic-attribution, i.e. what is intrinsically real to uphold ontological virtue as per ‘existentially-veridical-attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at’), and inducing mutual misconstruing; and the reason for a perpetual psychopath’s extrinsic-attribution inclination is that the outcome of its postlogism in hollow-constituting as disjuncted-misappropriation-of-meaningfulness-and-failing-intemporal-preservation (which is an unusual and rare social experience given that a psychopathic personality and postlogism in hollow-constituting as disjuncted-misappropriation-of-meaningfulness-and-failing-intemporal-preservation are an outlying phenomenon) with one set-of-interlocutors will involve either a temporal commitment to the postlogism in hollow-constituting as disjuncted-misappropriation-of-meaningfulness-and-failing-intemporal-preservation (due to the ‘lack of constraining social universal-transparency-⟨transparency-of-totalising-entailing-as-to-entailing-amplituding/formative-epistemicity-totalising-in-relative-ontological-completeness⟩ as inducing vices-and-impediments which will then make it alienating) or a ‘fool-me-once-phenomenon’ where there is a relative insight on postlogism in hollow-constituting as disjuncted-misappropriation-of-meaningfulness-and-failing-intemporal-preservation from some
postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>-<postlogic-backtracking-<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/superroratory–de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase. But again, this is just when the temporal prelogic/prelogism -as-of-conviction,-in-profound-superrorogation -<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind is ignorant of the slanted mental state of the psychopath. The general and complete operative psychopath perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-superrorogation mechanism (it isn’t necessarily completed in all manifestations as is rather a ‘mental roaming/drifting-cycle disposition known as postlogism-retreating’ that carries on depending on how the situation permits) involves the psychopath first projecting initially neutral narratives (pre-valuation), then narratives meant to elicit the sense of excellence/exception/accommodation of its interlocutor (pri-individuation) as well as any other person or notion the interlocutor holds in high esteem, which are then contrasted ‘out of context’ unfavourably with non-veridical hollow mimicking narratives about the psychopath’s socially-perceived-value as of social-stake-contention-or-confliction target (de-individuation) ensuring the latter narratives are articulated craftily and at different social locations/spaces. De-individuation further consists of four elements; ‘consternation’ wherein narratives with a ‘sense of dismay’ are induced on the interlocutor about the psychopath’s social-stake-contention-or-confliction target, ‘revulsion’ wherein narratives with a ‘sense of repugnance’ are induced on the interlocutor about the target, ‘certainty’ wherein narratives with a ‘false sense of undoubtedness’ are projected about the
target on the interlocutor, and finally ‘a sense of passive or suggestive alienation’ towards the psychopath’s target is projected upon the interlocutor to ‘subconsciously induce a sense of alienation from the target’. The psychopath then strives to settle on the whole of this process circularly doing likewise with other new and pertinent interlocutors as well (commitment). By large this circularity thus involves these four elements as pre-valuation/pri-individuation/de-individuation/commitment. Together with its corollary, social psychopathy, this disposition (passive or suggestive alienation) is at various level-of-consciousness-and-wittiness extended to the social-construct as a comprehensive nature of extrinsic-attribution. Passive or suggestive alienation as such with corresponding ‘temporal-dispositions miscuing’ which is ‘misconstrued as intrinsic ontological depth-of-conviction-as-to-profound-supererogation’. The underlying reason for the entirety of this mental process in the psychopath has to do with its ‘mere-formulaic constrained/unconstrained perception and relation to meaningfulness-and-teleology’ (vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging faulty-mentation-procedure-deception/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) which poorly perceives ‘supplanting–conviction-as-to-profound-supererogation—of–attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism contentions’ not in the ‘essence/conviction-as-to-profound-supererogation’ sense but rather as ‘formulaic mental alienation schemes’ wherein disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness (in order words the developmental psychology of the psychopath is actually to perceive supplanting–conviction-as-to-profound-supererogation—of–attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism meaning as
enabling the (supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) not as postconverging-or-dialectical-thinking\textsuperscript{11}–apriorising-psychologism\textsuperscript{\langle}stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase\rangle of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{\langle}as-to-‘attendant-intradimensional’–prospectively-disontologising\textsuperscript{–}preconverging/dementing \textsuperscript{–}apriorising-psychologism\textsuperscript{\rangle} as so-being rather distractive to organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness\textsuperscript{\langle}or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology\textsuperscript{\rangle}); 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–de-mentating/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\textsuperscript{97} 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\textsuperscript{78} in hollow-constituting\textsuperscript{\langle}as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\rangle to which the interlocutor aligns prelogically and then miscues, and then secondly (in addition), as ‘committed-by-temporality/interest over intrinsic-veridicality’ whether in the form of affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-
social-aggregation/temporal-enculturation-or-temporal-endemisation. It should be noted that this psychopathic manifestation process can be mimicked in the context of social psychopathy, and more thoroughly when as ‘exacerbation-temporal-disposition conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing –apriorising-psychologism’. Over a given or extended period the underlying effect sought by the psychopath might stick, especially where the social target, interlocutors and others are utterly unaware of the mental state of the psychopath, and so evolving more like a social-discomfiture of relationship over ‘socially-perceived-value as of social-stake-contention-or-confliction’ (*social-discomfiture as such can be defined as the subsequent, ignorant or deliberate/dissembling adherence as if veridical to the slanted and hollow mimicking narratives of the psychopath with the corresponding perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > or mental-perversion in the social context). It is important to see that such social-discomfiture is in reality not a veridical logical ‘contention’ but in veridicality/ontologically a ‘protracted manifestation’ of notional-procrypticism/notional-disjointedness-as-of-reference-of-thought as to underlying registry-worldview/dimension uninstitutionalised-threshold perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of both the psychopath and its interlocutors (even when the interlocutor is at best ignorant of the underlying psychopathic state), requiring ‘distractive-alignment-to-reference-of-thought-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation’, and resolved suprastructurally by a deprocryptic mindset/reference-of-thought making reference to superseding deprocryptic
reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, -for-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation (just like an accusation of witchcraft in medieval society is not veridically/ontologically a ‘contention’ but rather a ‘protracted manifestation’ of non-positivism/medieval registry-worldview/dimension perversion-of-reference-of-thought--<\textit{\textsuperscript{as-preconvergingly-}}apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation > by the dynamism of non-positivism/medieval mindset, resolved/structurally-rendered-inoperant suprastructurally by a positivistic mindset/reference-of-thought making reference to superseding positivistic reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}). It should be noted that suprastructuring implies reflection about an utter and mentally dialectically-or-contendingly-out-of-phase; as of non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism/not-veridical-thinking-reference-rather-preconverging-or-dementing -reference as-the-temporal-dispositions-are-dialectically-out-of-phase/dialectically-primitive as suprastructurally reflected by an ‘ordered construct from the intemporal/ontologising disposition’ (since the state of exhibiting/demonstrating perversion-of-reference-of-thought--<\textit{\textsuperscript{as-preconvergingly-}}apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation > will annul temporal-dispositions pedestals/statures/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{14} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} in its supposed articulation of logic).
Paradoxically, the normal prelogism-as-of-conviction,—in-profound-supererogation—
<existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—
logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind is so attached by
supplanting—conviction-as-to-profound-supererogation—of—‘attendant-intradimensional’—
postconverging/dialectical-thinking —apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-reflex to the notion of the essence of supplanting—conviction-as-to-profound-supererogation —of—‘attendant-intradimensional’—postconverging/dialectical-thinking —apriorising-psychologism meaning (as it is not priorly inclined to put into question narratives but rather to quickly operate/process logic to arrive at outcome while ‘trusting’ that the other is also prelogism—as-of-conviction,—in-profound-supererogation —<existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness-precedes-disontologising-logical-outcome-arrived-at> in their apriorising—registry, and so because psychopathy is a relatively outlying phenomenon thus the natural human personality development doesn’t take it much into account in the bigger scheme of things, i.e. it will be ‘a waste of too much mental energy’ to be verifying in detail the apriorising—registry implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology of every interlocutor, so mentally the human mind has developed ‘a referencing scheme of trusting that involves closeness, familiarity, reputation and appearance’; but such a scheme is strictly speaking ontologically incomplete and underminable but it is standard as it ‘saves mental energy and time’, hence it is the strongest factor for the social prevalence of psychopathy and its social psychopathy corollary, and by extension all postlogism /perverted-as-disontologising-outcome-sought-precedes—logical-dueness across all registry-worldviews/dimensions); that it will find it hard to articulate or for that matter not believe the comprehensiveness and extent by which the psychopath can produce non-veridical hollow mimicking narratives towards its end purpose, particularly as it is a rather social
outlying phenomenon and hence not usually integrated in many an individual’s conceptualisation of social relations and phenomena. That’s why the manifestation of ‘poor or bad supplanting–conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism’, contrasted to the psychopath’s 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, is ad-hoc, circumspect and highly contextualised since the prelogism-as-of-conviction,-in-profound-supererogation-⟨existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at⟩ mind even when acting temporally/badly has a hard time escaping from supplanting–conviction-as-to-profound-supererogation–of-‘attendant-intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism or prelogism (it has qualms/conscience) while the psychopath’s compulsing–nonconviction/madeupness/bottomlining-⟨‘decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing⟩-induced-disontologising’–of-the–‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>⟩, in shallow-supererogation-⟨disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness⟩ is comprehensive since the psychopath naturally doesn’t attach any ‘emotional involvement’ and qualms to the meaning of the narratives it articulates (it views them just as non-veridical hollow mimicking form narratives
that determine its interlocutors prelogism\[^7\]-as-of-conviction,-in-profound-supererogation\[^7\]<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> dispositions and actions. In so doing, the psychopath has a parallel formulaic-representation-of-meaning/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated which ‘subknowledging’/mimics’ the fundamental elements of ‘supplanting–conviction-as-to-profound-supererogation—of–‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism deductive meaning’ such that the (adult) psychopath’s non-veridical hollow mimicking narratives come across paradoxically as highly credulous. Basically the relevant question for the psychopath is: ‘how was the hollow mimicking form that can be grasped in a prelogism\[^7\]-as-of-conviction,-in-profound-supererogation\[^7\]<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind deterministic of other prelogism\[^7\]-as-of-conviction,-in-profound-supererogation\[^7\]<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> minds behaviours, and how can I then mimic-and-project this hollow mimicking form to determine how others minds will act. These parallelisation of mere-formulaic-projection/extrinsic-attribution induced-meaningfulness elements (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) with their corresponding prelogism\[^7\]-as-of-conviction,-in-profound-supererogation\[^7\]<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> as to intrinsic-attribution veridical-meaningfulness elements (which are subknowledged/mimicked) involve: ‘toning-triggering/snappings-of-impression/tenseness-of-interlocutory-engagement-(easily copied with conjugated-postlogism\[^7\] at an intuitive-level)’ as subknowledging\[^5\] ‘prelogism\[^7\]-as-of-
conviction,-in-profound-supererogation−<existentially-veridical−‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> toning/mannerisms’; ‘hollow mimicking presumptuousness/arrogation/usurpation’ as subknowledging


‘veridical assumptions’; ‘absolving/fleeting/escaping-reflex–logic’ as subknowledging

‘prelogism’ as-of-conviction,-in-profound-supererogation−<existentially-veridical−‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> logical operation narratives’; inductive/contextual limitation as subknowledging

‘principles/projected-logic’; structured-manipulation/deception-or-mimicking-or-gotcha-logic as subknowledging

‘value referencing/applicative-logic’; ‘taking-out-of-context/offsetting logic’ as subknowledging

‘veridical contexts logic’, and ‘extrinsic-attribution acts with respect to conventioning/social-temporal-thresholding contexts on the basis that acts by the psychopath to elicit the temporal-self-interest of its interlocutors will override intrinsic right or wrong; whether such actions include praising, endearing, owing a favour, gifting, assisting, being friendly towards, etc.’ as subknowledging

‘intrinsic-attribution of acts as inherently right or wrong’. On the above basis, the psychopath’s relation to ‘deductive meaning’ is actually reverting to ‘vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging of postlogic 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 to its threshold-of-
onconviction/madeupness/bottomlining-in-shallow-supererogation,<as-to–‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-
psychologism⟩ construed as ‘reverting deduction’ whereas ‘supplanting–conviction-as-to-
profound-supererogation—of–‘attendant-intradimensional’-postconverging/dialectical-
tinking—apriorising-psychologism deductions’ emphasise the intrinsic attributive essence of
deductions with corresponding latent forms of prosody, psychopathic vague-rhyming-or-
copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-
vocalisation-or-subknowledgeing‘ revert or postlogic 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>⟩ backtracking—iterative-looping–‘set-
of-dereifying-hollow-narratives-and-acts’ deductions’ imply the psychopath overemphasises in
a consciously active manner the empty forms of prosody in-of-themselves first and over the
intrinsic attributive essence of meaning like overemphasising the toning form (toning
triggering) and the supposition form (presumptuousness) in their expressed deductive
reasoning, as it mimicks the fact that the forms of prosody tend to be overemphasised
spontaneously when naturally expressing profound/deep conviction; thus naturally the
psychopathic mindset/ reference-of-thought has an unusually large repertoire of ‘sense of
meaningfulness associated with empty forms of prosody’ since it artificially perceives them as
more critical than the supplanting–conviction-as-to-profound-supererogation—intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism—mind’s intrinsic meaningfulness the forms of prosody are latent associated with. The peculiarity with the psychopath and in the instance of protracted slantedness/social psychopathy with the case of exacerbation for instance, is the over-elaboration of such forms in a way that is rather an instrumentalisation of form of expression and not natural expression (mimicking or vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging). In fact, it is often the case that such line of rather ‘overly emphasised forms of expression with peculiar tonality’ will be noticeable across an entire set of the psychopath interlocutor’s in conjugated-postlogism in their ‘conjoining looping narratives of flawed-existential-elevation-of-reference-of-thought’ (pointing to vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging), and can be an advanced insight of a ‘psychopathic/postlogic and social psychopathic/conjugated-postlogism situation’, construable with an appropriate maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation. This mirrors the operant case highlighted further below, wherein the implied meaningfulness (of postlogic/psychopathic, conjugated-postlogism/preconverging-or-dementing-integration and supplanting–conviction-as-to-profound-supererogation—intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism mental-dispositions) is existentially-traced as of the circularity/recurrence/repetition/repeatability as to existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_existentialising/contextualising/textualising-contiguity-reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology to establish ontological-veridicality, and not simply operating on the ‘naïve supposition of universal human prelogism–as-of-conviction,–in-profound-supererogation’.
veridical–ʻattendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-
precedes-disontologising-logical-outcome-arrived-at” without factoring the ‘postlogism’
mere-formulaic slanting compulsion–nonconviction/madeupness/bottomlining
(ʻ<decontextualising/de-existentialising–of-attendant-intradimensional–
apriorising/axiomatising/referencing>-induced-disontologising’-of-the-ʻattendant-
intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-
ontological-contiguity>-in-shallow-supererogation -<disontologising-perverted-outcome-
sought-precedes-existentially-veridical–ʻattendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>\} mental-disposition’ of the
postlogic/psychopathic and conjugated-postlogism /preconverging-or-dementing integration
mindsets/ reference-of-thought. It is important to note that the psychopath’s targeting is highly
evolutive throughout its life (along human personality development stages) as ‘socially-
perceived-value as of social-stake-contention-or-confliction’ with others arise and ‘the
possibility of going undetected’ permits. The psychopath being ‘out-of-phase’ is pushed by a
faulty-mentation-procedure-deception/urge/folie raisonante, and the idea of psychopath’s
having a grand plan/an overall scheme in its actions is ridiculous and unfounded (this idea
again, is due to prelogism’-as-of-conviction,-in-profound-supererogation’
<existentially-veridical–ʻattendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-
precedes-disontologising-logical-outcome-arrived-at> mental-alignment or in-phasing or
prelogism to the last narrative(s) of the psychopath and rationalising prelogically/by-
essence/candor all its previous ‘denaturing’ postlogic-backtracking-<iterative-looping–‘set-of-
dereifying-hollow-narratives-and-acts’> ‘with–‘successive-shifting-of-the-narratives-and-acts-
foci’-construed-as–‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’
towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory-de-mentativity’ as non-veridical and
in many an acquainted or non-acquainted (ignorance) supplanting—conviction—as-to-profound-supererogation—an-of—attendant—intradimensional—postconverging/dialectical-thinking—apriorising-psychologism minds to the psychopathic postlogism mere-formulaic slanting
nonconviction/madeupness/bottomlining-in-shallow-supererogation

prospectively-disontologising-preconverging/dementing

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

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-compulsing–nonconviction/madeupness/bottomlining-(‘decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>–induced-disontologising’–of-the–‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-ontological-contiguity>, in-shallow-supererogation —disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>’) mental-disposition (going by experience), and then their sense of abstraction or gullibility or disposition to bandwagon effect with respect to a critical aetiologisation/ontological-escalation. (The implication here is that, for instance, it will be very naïve for an investigation involving a psychopath without the investigators being extra-cautious with respect to the underlying social aggregation linkage of potential interlocutors). Hence, the above phenomenon is further compounded in increasing profoundness (i.e. where the psychopath’s childhood delirium gives way to an adulthood mental articulation which is diffused/with-hardly-any-social 104universal-transparency 105}{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness} -but-rather-select-transparency-to-some about the nature of the psychopath’s veridical mental state) when the ‘temporal prelogism’-as-of-conviction,-in-profound-supererogation <existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> interlocutor’, by the mechanism of ‘induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ at the point of lack of social 104universal-transparency 105}{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness} about the psychopathic postlogism 77/slantedness 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'> 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~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>
disambiguation/unequivalences/alienative-hierarchisation), becomes ‘affordable’ (as it doesn’t think it has got anything to lose personally), ‘negatively opportunistic’ (as it occasionally finds a temporal-self-interest in backing the psychopath, even though it knows better), ‘negatively exacerbatory’ (as it gains some insight in the psychopath’s mental process and actually strives to copy it adhocly, as a successful way of going about one’s temporal-self-interest). There is equally a social dynamism aspect wherein the issue of ‘social allegiance, affordability and initial prelogism’-as-of-conviction,-in-profound-supererogation <existentially-veridical–
‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at’ alignment to psychopath-and/or-the-protracted-postlogism”’ comes to override the issue of ‘intrinsic rightness’ leading to what is known as ‘social-chainism or negative-social-aggregation or social-discomfiture’ which in turn (because individuals find ‘apparent social success and conventioning/social-temporal-thresholding’ in such social behaviour) leads to the ‘temporal endemisation/enculturation of social psychopathy’. The underlying mental-disposition of the psychopath as postlogic and the temporal prelogic/conviction-as-to-profound-supererogation’ minds pedestals that endemise/enculturate this process thus becoming conjugated-postlogism”, is known as ‘extrinsic-attribution’, i.e. the idea of satisfying an interlocutors sense of temporal interests is more important and critical in gaining their support than the notion of intrinsic truth/veridicality of meaning (intrinsic-attribution) thus reflecting their threshold-of–
Ontologically, this requires an altogether PURIST and UNCOMPROMISING intemporal/ontological conceptualisation of such a-comprehensive-social-temporal-hodgepodgeing which is rather ontologically-discontinuous. This author qualifies as procrypticism preconverging-or-dementing apriorising-psychologism, and so as ‘ONTOLOGICAL ENTRAPMENT’ going by the ‘human solipsistic/emanant template of institutionalisation/intemporalisation’, given that reality and predication doesn’t compromise with the ‘mortal’ that man is (more like the positivistic mind can’t afford to compromise positivism to non-positivism/medievalism) exactly for the ‘intemporal good-of-man’. At childhood the psychopath’s mental process can fully be seen in operation as the slanted effect of its thinking produces ‘a delirium effect’. However, as the psychopath matures it start adjusting to its failing/not-upholding slanted mental process as it faces the negating social reaction of its immediate family environment and the grander society with respect to its compulsive-slanting—preconverging-or-dementing apriorising. But then in its child development psychology, this social negation is rather the backdrop by which it evolves (in a process of trial-and-error in hollow-constituting in postlogic-backtracking iterative-looping set-of-dereifying-hollow-narratives-and-acts- absolving-or-fleeting-logic-reflex-or-escaping-logic wherein ‘disontologising-perverted-outcome-sought-precedes-existentially-veridical–’attendant-intradimensional– apriorising/axiomatising/referencing’-logical-dueness, i.e. vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or- subknowledging ’) from ‘a direct and blatant faulty-mentation-procedure-deception-or-urge’ for postlogic slantedness’ in a given social space during its childhood to a state in which the
psychopath ‘externalises, displaces and transfers its faulty-mentation-procedure-deception-or-urge’ for postlogic slantedness to attain an apparent normal social equilibrium or socially-functional-and-accordant state within any given social space as it develops into adulthood’. It is in this way that a mechanism for psychopathic and postlogic slantedness is relayed to apparently sound supplanting–conviction-as-to-profound-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-suprerogation—of-‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism mindsets on issues’ the psychopath has witnessed or has experienced insight of, and projecting these out of their social context to elicit the same effect) as well as readjusting its compulsive-slanting—preconverging-or-dementing—apriorising in a roaming/drifting-cycle as per evolving situation whether succeeding, being discovered and undermined, reassessing, backing down whether
momentarily or not, bifurcating with the compulsive-slanting—preconverging-or-dementing\(^1\)-apriorising, etc. oince it is evolving in an ‘absolving or fleeting-logic-reflex-or-escaping-logic’. Further slanting is done at what it perceives to be ‘the credulity-level-of-slanting’ with respect to a given interlocutor which constantly evolves with psychopathic maturation. While the childhood psychopathy slanting is rather haphazard and by reflex, however the successive failing/not-upholding-<as-of-apriorising/axiomatising/referencing> is an experiential basis that ultimately skews (‘intemporality -asymmetric-subsumption-of-temporality ’), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory (de-mentativity) it into more strategic postlogic slanting at adolescence and adulthood with more matured construction and themes. Thus implying a corresponding development from a low credulity effect at childhood to high credulity effect at adulthood with respect to interlocutors, in addition to the fact that at adulthood its postlogism\(^7\)-slantedness is not socially-\(^{10}\)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\(^9\)<as-to-’attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> or ‘uninstitutionalised-threshold’\(^{11}\)) of many an interlocutor; - CRAFTINESS (with increasingly greater crude-to-polished threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^9\)<as-to-’attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>): Actually when it comes to social-and-confliction-stakes, the psychopath being postlogism\(^7\)-as-of-’compulsing–nonconviction/madeupness/bottomlining’<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-’attendant-
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
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\textsuperscript{42} 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 existentialising/contextualising/textualising-contiguity ’s-reifying-or-elucidating-of- prospective-relative-ontological-completeness\textsuperscript{88} -of- ‘reference-of-thought\textsuperscript{88} devolving-as-of-instantiative-context, which is what validates \textsuperscript{5} logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{97} as a process reflecting existential-reality as of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{79}), in the formation of a basic and normal supplanting—conviction-as-to-profound-supererogation\textsuperscript{97}—of- ‘attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism of prelogism\textsuperscript{79} —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\textsuperscript{10} compelling—nonconviction/madeupness/bottomlining{('<decontextualising/de- existentialising—of-attendant-intradimensional—apriorising/axiomatising/referencing>—induced— disontologising’—of-the—‘attendant-intradimensional—ontologising’—imbued— <contextualising/existentialising—attendant-ontological-contiguity>,—in-shallow— supererogation—<disontologising—perverted-outcome-sought-precedes-existentially-veridical— ‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness>) mindset/‘reference-of-thought as it relates to meaningfulness as a faulty-mentation-procedure—deception-or-urge\textsuperscript{42} relative to social-stake-contention-or-confliction’ (explaining its absolving/fleeting/escaping-reflex—logic mental-disposition); rather than as of the ‘requisite existentially veridical logical-dueness (of apriorising—‘reference-of-thought—
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’–apriorising-psychologism, the rest of the human mental-dispositions include varying levels of temporality/shortness (when there is no social universal-transparency—{transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } of our acts at ‘uninstitutionalised-threshold’ thus there is not ‘intemporal social universal-transparency—{transparency-of-totalising-entailing,-as-to-entailing-
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\(^\text{1/}\) in hollow-constituting<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> (involving protracted/derived
slantedness), in the absence of social \(^\text{1/}\) universal-transparency\(^\text{1/}\)-{transparency-of-totalising-
entailing, as-to-entailing- <amplituding/formative–epistemicity> totalising ~ in-relative-
ontological-completeness } on the veridicality of narratives with respect to social-and-
confliction-stakes tends to induce \(^\text{5/}\) ignorance/affordability/opportunism/exacerbation/social-
chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-


temporal-endemisation (at the point of such lack of social \[104\] universal-transparency \[105\] \{transparency-of-totalising-entailing,-as-to-entailing- <amplituding/formative-\[ epistemicity>-totalising~in-relative-ontological-completeness \} of its postlogism \[97\] -slantedness to many a supplanting-conviction-as-to-profound-supererogation –of-'attendant- intradimensional'-postconverging/dialectical-thinking –apriorising-psychologism interlocutor as the ‘uninstitutionalised-threshold \[103\] ’). Hence psychopathy when studied dynamically is rather ‘social psychopathy’. Psychopathy through this social dynamism effect equally influences social behaviour as at ‘uninstitutionalised-threshold \[103\] ’ 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–\[56\] meaningfulness-and-teleology\[100\]) or temporal (shortness-of-register-of– meaningfulness-and-teleology\[106\]), hence its relation to sociopathy which is a more generalised notion of social vices-and-impediments \[106\]. 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 \[104\] universal projection rules in an ‘ontological entrapment’ exercise to undermine/override temporal-dispositions subknowledging /mimicking, by virtue of its ontological-primemovers-totalitative-framework\[73\] and overall medium to long term good to the cross-section of human temporal interests) is equally associated with the notion of the stages of human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity/civilisation, in an intemporal-preservation-entropy-or-contiguity–or–ontological-preservation exercise, from an recurrent-utter-institutionalised animal through subsequent stages of institutionalisation/intemporalisation (as intemporal-preservation-entropy-or-contiguity–or–ontological-preservation exercise, ‘as against the temporal human disposition to subknowledge\[\{preconverging-or-dementing \[19\] -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-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suppererogation> (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-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suppererogation> 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\textsuperscript{100} are ‘inventions’
that are as pertinent as the extent of their preservation of intemporal reality (intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation). Hence a false
subknowledging\textsuperscript{84}/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\textsuperscript{29}reference-of-thought–<of-
apriorising/axiomatising/referencing>_\textsuperscript{84} of mental-devising-representation and the articulation
of new \textsuperscript{84}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for-
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation reflecting intrinsic
reality. These registry-worldview/dimension\textsuperscript{75}perversion-of\textsuperscript{1}reference-of-thought–<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{>} include: -
RECURRENT-UTTER-UNINSTITUTIONALISATION (base \textsuperscript{75}perversion-of\textsuperscript{1}reference-of-
thought–<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{87}, resolved/structurally-
rendered-inoperant by BASE-INSTITUTIONALISATION categorical-imperatives/registry-
worldview/axioms-for-intemporal-preservation-entropy-as-of-ontological-normalcy), -
UnuniversalISATION (\textsuperscript{1}perversion-of\textsuperscript{1}reference-of-thought–<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > of base-institutionalisation \textsuperscript{84}reference-of-thought–categorical-
imperatives/axioms/registry-teleology\textsuperscript{100}, resolved/structurally-rendered-inoperant by
\textsuperscript{100}universalISATION categorical-imperatives/registry-worldview/axioms-for-intemporal-
preservation-entropy-as-of-ontological-normalcy), - NON-POSITIVISM/MEDIEVALISM
("perversion-of"
reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > of universalisation reference-of-thought—categorical-

imperatives/axioms/registry-teleology, resolved/structurally-rendered-inoperant by

POSITIVISM categorical-imperatives/registry-worldview/axioms-for-intemporal-preservation-
entropy-as-of-ontological-normalcy), and prospectively, - procrypticism—or—disjointedness-
as-of reference-of-thought (slanted perversion-of reference-of-thought-as-

preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of positivism
reference-of-thought—categorical-imperatives/axioms/registry-teleology, resolved/structurally-rendered-inoperant prospectively by notional—deprocrypticism
categorical-imperatives/registry-worldview/axioms-for-intemporal-preservation-entropy-as-of-
ontological-normalcy). In the bigger scheme of things such ‘institutional-
cumulation/institutional-recomposure—{as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing—perspective—ontological-
normalcy/postconvergence-reflected—epistemicity-relativism’}>’ as articulated above gives
cohesion in conceptualising a continuity in the human emanant/becoming anthropological
experience; as putting into perspective and not excepting any particular stage of
institutionalisation/intemporalisation, as we might tend to do by focussing on the present
positive registry-worldview which is just the backend in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-
institutionalisation-process, while ignoring the ‘effective and causative intemporal-disposition
behind the institutional-cumulation/institutional-recomposure—{as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing—perspective—ontological-
normalcy/postconvergence-reflected-'epistemicity-relativism'>} transcendental/psychoanalytic-unshackling process’, which skews (‘intemporality’-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) ‘the cross-section of human entropic being’ in the medium to long run towards intemporal-disposition preservation while undermining temporal-dispositions. Such a depth-of-thought as projected by the ‘institutionalisation intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ is what creates ‘a sounder scientific foundation’ for ‘a hermeneutic/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
while institutional-recomposure stresses the peculiarity of the transcendence-and-sublimity/sublimation/supererogatory-de-mentativity/memetic-reordering wherein, for instance with regards to positivist institutionalisation/intemporalisation, the constituent institutionalisation and universalisation for positivism are recomposured peculiarly towards the positivism registry-worldview/dimension, and memetically/meaningfully differently reordered from base-institutionalisation and universalisation, and so too, the constituent institutionalisation recomposured in universalisation is memetically/meaningfully differently reordered from base-institutionalisation, and prospectively, the constituent institutionalisation, universalisation and positivism recomposured into notional-deprocrypticism will be memetically/meaningfully differently reordered from base-institutionalisation, universalisation and positivism. This speaks of snowballing/expansive recomposuring/memetic-reordering existential capacity depth with higher institutionalisations; a snowballing akin to the underlying evolutionary and genetic principles behind evolution from say amoebic cells across various other life-forms into a hominid like man, wherein the underlying basic principles go on to induce the complexity of man from simple amoebic cells. Institutional-recomposure also carries the idea that successive/prospective ‘memetic-reordering’ had tended to be based on the use of the outcome of prior memetic-reordering, and so focus mentation capacity on developing new memetic-reordering/recomposuring. This implies that mentation-capacity-wise, human mentation-capacity across all successive institutionalisations is the same but latter psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring show ‘grander institutionalisation/intemporalisation outcome’ as this is due to their being at the backend of the emanant institutional-cumulation/institutional-recomposure-{as-to-

historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>}

preconverging/postconverging–de-mentating/structuring/paradigming implications, as utilising
the postconverging–de-mentating/structuring/paradigming outcome of previous institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’}> effort. Hence dimensionality-of-sublimating -{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transeptisticity/anamnestic-residuality/spirit-drivenness–equalisation} instigation recurrently inducing the institutionalisation/intemporalisation process (which is not an analogical notion but a contiguous notion as to ontological-contiguity by its intemporal-preservation-entropy-or-contiguity–or–ontological-preservation across institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’}>} rather so-reflecting ontological-contiguity as to human limited-mentation-capacity-deepening wherein existence’s ontological-contiguity construable as to nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection is not beholding to human limited-mentation-capacity at any given moment) applies universally across space and time (beyond any given registry-worldview’s/dimension’s institutional mirage/illusion-of-the-present/present-consciousness) such that ontologically speaking it is prospectively predicative of future institutionalisation/intemporalisation like deprocrypticism. This thus points to the fact that transcendental analysis (institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’}> analysis) is not, as may wrongly be thought, analogical but is rather ‘an ontologically-contiguous  meaningfullness-and-teleology reference’ (given the contiguity in the ‘precedingness/supersedingness/ascendency-and-continuity of intemporal-preservation-entropy-
or-contiguity–or–ontological-preservation referencing’ across all cumulating/recomposuring institutionalisations); i.e. memetic contiguity as the underlying principle of memetic-reordering which is the ‘contiguous dynamism for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in the continuous transdimensional/transcendental relation of intemporal and temporal-dispositions’ at uninstitutionalised-threshold
, and so, across all cumulating/recomposuring institutionalisations whether from a retrospective, present or prospective perspective. Psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring process can then be defined as arising when a registry-worldview’s/dimension’s (recomposured)-consciousness-awareness-teleology is transcended/superseded as to human limited-mentation-capacity-deepening , at its uninstitutionalised-threshold involving-organic-comprehension-thinking in contrast with threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation –as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>; in transversality,<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–’motif-and-
apriorising/axiomatising/referencing’ along three transversality,<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–’motif-and-
apriorising/axiomatising/referencing’ pedestals (postlogism in hollow-constituting,<as-to-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>
not/slantedness/compulsive-dementing /subknowledging -impulse whether-psychopathic-or-transversality,<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–’motif-and-
apriorising/axiomatising/referencing’ pedestal, temporal-dispositions transversality,<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–’motif-and-
apriorising/axiomatising/referencing’ pedestals, and the intemporal-disposition
transversality<br/>&lt;for-sublimating–existential-eventuating/denouement&gt;&lt;of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ pedestal with intemporal-disposition aetiologisation/ontological-escalation) enabling the ‘de-mentation’ (supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) not as postconverging-or-dialectical-thinking–apriorising-psychologism–&lt;stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase&gt; of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation&lt;as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism&gt; with the corresponding ‘collapsing’/overriding and preconverging-or-dementing –apriorising-psychologism–&lt;stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase&gt; of the prior registry-worldview/dimension ‘mental-devising-representation’ as preconverging-or-dementing–apriorising-psychologism/decandored/dialectically-or-contendingly-out-of-phase consciousness-awareness-teleology by the new registry-worldview’s/dimension’s (recomposured)-consciousness-awareness-teleology (and so deterministically and operantly without any discretion of appraisal which wrongly leads to postconverging-or-dialectical-thinking–apriorising-psychologism–&lt;stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase&gt; mental-devising-representation) such as recurrent-utter-uninstitutionalisation ‘preconverging-or-dementing–apriorising-psychologism mental-devising-representation’ by base-institutionalisation, ununiversalisation ‘preconverging-or-dementing–apriorising-psychologism mental-devising-representation’ by universalisation, non-positivism/medievalism ‘preconverging-or-dementing–apriorising-psychologism mental-devising-representation’ by positivism, and prospectively, procrypticism ‘preconverging-or-dementing–apriorising-psychologism mental-devising-representation’ by deprocrypticm. This brings up the notion that while candoring/straightness is the way meaning is represented within
any registry-worldview/dimension institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, this is just a mental-devising-representation for implying intemporality-of-thought without which meaningfulness is not functional in the registry-worldview’s/dimension’s (recomposred)-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 (recomposred)-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-or-notional~projective-perspective); with the ontologically-veridical/ontological-contiguity mental-devising-representation stranded/represented as straight, and various shades of notional-discontiguity/epistemic-discontiguity aestheticised–preconverging/dementing–qualia-schema–as-of-epistemic-decadence in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking<iterative-looping–set-of-dereifying-hollow-narratives-and-acts’> stranded as oblongated/decandored in reflection/perspectivation
backdrop/opportunity for the prospective registry-worldview/dimension. This when extrapolated will equally apply with our present positivism/procrypticism uninstitutionalisation/unintemporalisation for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism institutionalisation/intemporalisation, and any ‘complex’ we’ll have about that has to do with our illusion-of-the-present/present-consciousness/epistemic-totalising ~self-referencing-syncretising/mirage than the ontological-veridicality/ontological-contiguity of reference-of-thought (as from ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective). This equally explains why uninstitutionalised-threshold equally carried a complex about their registry-worldview/dimension and these complexes certainly sound unintelligible to us given our vantage perspective at the backend of the institutional-cumulation/institutional-recomposure process. With rational-realism (deprocrypticism), institutionalisation/intemporalisation raises the issue of notional-discontiguity/epistemic-discontiguity (shallow-supererogation -of-mentally-aestheticised~preconverging/dementing –qualia-schema) (undisambiguation as notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence> are wrongly given the same elevation), and relevantly so at the procrypticism–or–disjointedness-as-of- reference-of-thought uninstitutionalised-threshold. The very specific nature of the deprocryptic transcendence-and-sublimity/sublimation/superragoraty–de-mentativity/institutionalisation is to recognise and articulate the veridicality of the fact of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor at the procryptic uninstitutionalised-threshold, and conjugate this in meaningfulness by going beyond just logical operation/processing/contention of narratives but rather in the first instance introducing the notion of ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation’ to avoid wrongfully operating/processing of logic by the reference-of-thought of the intemporal-disposition categorical-imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation which is ontological (i.e. is in sync with intrinsic-reality/veridicality), where the effective registries are actually temporal-dispositions thus to be construed as of their temporal references-of-thought. It involves de-mentation ⟨supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics⟩ temporal-dispositions manifest denaturing and thus to avoid elevating temporal-dispositions to intemporal logical contending status as this result in the miscuing of meaning as of notional-discontiguity/epistemic-discontiguity <shallow-supererogation -of-mentally-aestheticised~preconverging/dementing –qualia-schema>. notional–deprocrypticism institutionalisation/intemporalisation takes stock of the veridicality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor; as successive circular/recurrent/repetitive/repeatable iterating preconverging constructs, and not as may wrongly be reflected by the natural reflex to be postconverging constructs, to emphasise the ‘dominance/supersedingness/suprastructuring of the intemporal-disposition skewing (‘intemporality–asymmetric-subsumption-of-temporality’), for relative intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-dementativity)’ for the fulsome articulation of ontology as ‘utter (postconvergence) ontological-veridicality/ontological-contiguity’ in conscious transdimensional/transcendental-memetic-depth (thinking-and-preconverging-or-dementing-dialectical-dynamism-or-dialectics) of ontological-normalcy/postconvergence or prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation (unlike all prior institutionalisations which are rather intradimensional in their meaningful-depth construed only as a closed <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ‘postconverging-or-dialectical-thinking–apriorising-psychologism dynamism’). As a corollary, meaningfulness or rather memetism or suprastructural-meaningfulness (the more veridical nature of meaningfulness beyond intradimensionality as being transdimensional/transcendental) should be notional and reflect this notional–firstnatures—temporal-to-intemporal-dispositions—nature of notional–deprocrypticism institutionalisation/intemporalisation to the point of inducing a collective consciousness/social universal-transparency ⟨transparency-of-totalising-entailing,-as-to-entailing-⟩ of ‘knowledge-notionalisation’ (knowledge as understanding not only of the ideal/intemporal but equally how the temporal/defective works distractively, to anticipate and preempt the latter perverseness but doing so rather in a superseding ontologically-minded manner) and intemporal skewing (‘intemporality -asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-dementativity)/deferential-formalisation-transference as virtue and (postconvergence) ontological-veridicality/ontological-contiguity’; in contrast to the hotchpotching of notional-discontiguity/epistemic-discontiguity ↓shallow-supererogation ↓of-mentally.
aestheticised-preconverging/dementing –qualia-schema> of temporal-dispositions and particularly in the extended-informality–(susceptible-to-effecting parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-teleology} which covers all informal spheres of institutions and society generally. So because knowledge-notionalisation recognises that in a specie of notional~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\textsuperscript{52}-asymmetric-subsumption-of-temporality\textsuperscript{99}’, 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\textsuperscript{03} across the successive institutional-cumulation/institutional-recomposure–(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–’epistemicity-relativism’\textsuperscript{>}) 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\textsuperscript{12}-or-ontological-reprojecting skewing (‘intemporality\textsuperscript{52}-asymmetric-subsumption-of-temporality\textsuperscript{99}’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity)/deferential-formalisation-transference for intemporalisation/institutionalisation, and the implications prospectively. For instance, the uninstitutionalised-threshold\textsuperscript{03} for getting one’s way slyly will involve higher and higher thresholds with respect to virtue from a low threshold at recurrent-of-utter-uninstitutionalisation compared to base-institutionalisation–ununiversalisation, then higher and higher with
universalisation–non-positivism-or-medievalism and our positivism–procrypticism, and prospectively highest with deprocrypticism; in line with the ontological-normalcy/postconvergence nature of ontological-veridicality. For instance, some hideous acts will hardly be seen as vices in an recurrent-utter-uninstitutionalised registry-worldview. Knowledge-notionalisation as such carries a transcendent-existentialism/in-full-existential-depth-of-notional–firstnatures—temporal-to-intemporal-dispositions—implications which is more than just reactionary to the possibility of temporality'\text{/}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\text{/}shortness as an intransient potency (hitherto accounting for the circularity/recurrence/repetition/repeatability of human circular-uninstitutionalised-threshold) to be conceptually understood and superseded recurrently and perpetually. Critically, this insight about the effective nature of ontological-normalcy/postconvergence (in its becoming in a conscious transdimensional/transcendental-meaningfulness or memetism or suprastructural-meaningfulness) as ‘postconverging-or-dialectical-thinking—apriorising-psychologism—by—preconverging-or-dementing—apriorising-psychologism dialectics/dialectical-dynamism’ indicates that while psychoanalytically prior registry-worldviews/dimensions had hitherto been based on mental-devising-representations of ‘thresholding meaningfulness constructs’ (with their reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) within their ‘functional institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’, notional—deprocrypticism going by ontological-normalcy/postconvergence implies a mental-devising-representation of ‘non-thresholding
meaningfulness as transdimensional/transcendental-meaningfulness or memetic refinement (or a postconverging-or-dialectical-thinking—apriorising-psychologism—by—preconverging-or-dementing—apriorising-psychologism dialectics/dialectical-dynamism paradox) ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-conflatedness as dialectical transformation as-prospective reference-of-thought’ in its ‘functional institutionalised/intemporalised-approximating-or-proxying-of-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation’ as renewing existentialism/full-depth-of-existential-implications meaningfulness and thought; with such non-thresholding ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-conflatedness as dialectical transformation, as-prospective 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—apriorising-psychologism hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation defect’ in need of ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-conflatedness of the ‘preconverging-or-dementing—apriorising-psychologism hollow-constituting-as-disjointed-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—as-to-‘attendant-intradimensional’-prospectively-disontologising—preconverging/dementing—apriorising-
‘enforcing’, while registry-teleology\textsuperscript{(10)} (short for the apriorising–registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{(9)}) emphasises the ‘operant’ aspect as of human situatedness existential-instantiation elements implied when producing \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{(100)}. The reference-of-thought is the fundamental-dispositional mentation architecture for human referencing or construing of \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{(100)}, and is capable of ontological-reconstituting–as-to-conflatedness\textsuperscript{14}/deconstruction involving \textsuperscript{1}de-mentation\textsuperscript{3} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) with corresponding \textsuperscript{1}de-mentation\textsuperscript{3} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) hermeneutically/reprojectively/supererogatingly/zeroingly-educing-human–\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{(100)}-into-the-existentialism-becoming of personhoods-and-socialhood-formation. This explains human transcendental capacity and sublimation as well as human \textsuperscript{7}perversion-of-reference-of-thought\textsuperscript{<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >} and desublimation. More precisely, \textsuperscript{7}perversion-of-reference-of-thought\textsuperscript{<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >} as to preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism mental-devising-representation implies registry-worldview’s/dimension’s-uninstitutionalised-threshold \textsuperscript{03}–defect\textsuperscript{<as-Being-or-ontological-or-existential–defect>\textsuperscript{86}} (reflecting ‘defects threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{<as-to-attendant-intradimensional’-prospectively-disontologising–preconverging/dementing apriorising-psychologism>\textsuperscript{3}}) and this provides the social backdrop underlying the compulsive manifestation of a given registry-worldview’s/dimension’s postlogism\textsuperscript{17}/psychopathy in hollow-constituting\textsuperscript{<as-disjointed-misappropriation-of-meaningfulness-and-failing-

apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-
contiguity)—constitutedness³ of⁴ reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is failing/not-
upholding<as-of-apriorising/axiomatising/referencing> rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism₅{as ‘first-level’ presencing—absolutising-
identitive-constitutedness¹³ of⁴ reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument required for base-institutionalisation, ununiversalisation is failing/not-upholding<as-of-
apriorising/axiomatising/referencing>universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism₅{as ‘second-level’ presencing—
absolutising-identitive-constitutedness¹³ of⁴ reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument required for
universalisation, non-positivism/medievalism is failing/not-upholding<as-of-
apriorising/axiomatising/referencing> positivising/rational-empiricism-based-universalisation-
directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism₅₆
(as ‘third-level’ presencing—absolutising-identitive-constitutedness¹³ of⁴ reference-of-
thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument required for positivism or prospectively, positivism is failing/not-upholding<as-of-
apriorising/axiomatising/referencing> preemting—disjointedness-as-of-⁴ reference-of-
thought₆{as-to—¹⁰⁴ <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 required for deprocrypticism. Thus fundamentally preconverging-or-
dementing —–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity⁶—
of reference-of-thought does not arise because of failure of logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation but rather because of failure of reference-of-thought as of perversion-and-derived-perversion-of-reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>. This is unlike the case where logical-engagement of mental-devising-representation as ‘postconverging-or-dialectical-thinking’—apriorising-psychologism'/soundness-or-ontological-good-faith/authenticity—of reference-of-thought is still relevant where there is failing/not-upholding—<as-of-apriorising/axiomatising/referencing> logical-processing-or-logical-implication—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-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation and at worst defect—of logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation) and so in effective prelogism wherein logical-process-precedes-outcome thus upholding intemporal/veracity/ontological-pertinence; so construed from a more profound ontological-normalcy/postconvergence insight. This is the fundamental basis and backdrop for an insight for drawing ‘the implications of the (preceding and superseding) nature of intrinsic-reality as
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-disontologising—preconverging/dementing—apriorising-psychologism—is utterly different from postconverging/dialectical-thinking—apriorising-psychologism mental-devising-representations (supplanting—conviction-as-to-profound-supererogation—of—attendant—intradimensional—postconverging/dialectical-thinking—apriorising-psychologism) either of sound—logical-processing-or-logical-implicitation—supposedly-apriorising—in-conviction-as—to-profound-supererogation—or defect—logical-processing-or-logical-implicitation—supposedly-apriorising—in-conviction-as—to-profound-supererogation, having to do with appropriate or inappropriate—logical-processing-or-logical-implicitation—supposedly-apriorising—in-conviction-as—to-profound-supererogation. The postconverging/dialectical-thinking—apriorising-psychologism mental-devising-representations of either sound—logical-processing-or-logical-implicitation—supposedly-apriorising—in-conviction-as—to-profound-supererogation and defect—logical-processing-or-logical-implicitation—supposedly-apriorising—in-conviction-as-to-profound-supererogation with respect to subsequent acts ‘of-similar-or-protracted-contextualisation’ by their performers always harken back to a reflex of ‘postconverging-or-dialectical-thinking—apriorising-psychologism—<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>’ to imply the upholding of ‘ontological-reference/contending-reference’; and so, for the simple reason that the state of being in supplanting—conviction-as-to-profound-supererogation—of—attendant—intradimensional—postconverging/dialectical-thinking—apriorising-psychologism (whether the act is defective or not) implies a ‘mental-disposition’ of the performer to be
intemporal/ontological, and the defect–of- logical-processing-or-logical-implicitation
supposedly-apriorising-in-conviction-as-to-profound-supererogation simply have to do with inappropriate logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation, and not unsound-mental-disposition or perversion-of- reference-of-thought—supposedly-apriorising-in-conviction-as-to-profound-supererogation > (which in this latter case will speak of a mental-disposition to act as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <-as-to-
attendant-intradimensional”-prospectively-disontologising-preconverging/dementing apriorising-psychologism with regards to subsequent acts of similar context by their performers). Hence the postconverging/dialectical-thinking—apriorising-psychologism mental-devising-representations of either sound logical-processing-or-logical-implicitation
supposedly-apriorising-in-conviction-as-to-profound-supererogation and defect–of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation are ‘projectively validated by reflex as possibly-of-postconverging-or-dialectical-thinking—apriorising-psychologism/possibly-of-soundness-or-ontological-good-faith/authenticity—of-reference-of-thought (and not projectively invalidated by reflex as possibly-of-preconverging-or-dementing—apriorising-psychologism/possibly-of-unsoundness-or-ontological-bad-faith/inauthenticity—of-reference-of-thought) in implying the ‘upholding of their sound reference-of-thought status’. To illustrate, suppose X and Y are contending (ontological-reference) to know what 5+4 will give as answer (ontological-veridicality), if X is using pencils to count but inadvertently misplaced a pencil or doesn’t perfectly understand how to stack up the pencils to use to count the whole lot, then where his answer was to come out as 5+4=8, we talk of defect–of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation as X sincerely wants to calculate to
produce the right answer but X’s apparently-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-conflicatedness) with respect to another arithmetic operation, that is, possibly after pointing out to X where they went wrong in their operation of arithmetic. While threshold-of-nonconviction/madeupness/bottomlining—in-shallow-supererogation—as-to—‘attendant—intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising—psychologism—performers subsequent acts of-similar—or—protracted-contextualisation to their prior acts verified to be of threshold—nonconviction/madeupness/bottomlining—in-shallow-supererogation—as—to—‘attendant—intradimensional’—prospectively—disontologising—preconverging/dementing—apriorising—psychologism—are priorly projectively invalidated by reflex as ‘possibly—preconverging—or—dementing—apriorising—psychologism’/possibly—unsoundness—or—ontological—bad—faith/inauthenticity—of-reference-of-thought and not ‘possibly—postconverging—or—dialectical—thinking—apriorising—psychologism’/possibly—soundness—or—ontological—good—faith/authenticity—of-reference-of-thought in implying the ‘revoking of their sound reference status’. To illustrate, suppose X above rather slyly and deliberately (preconverging—or—dementing—apriorising—psychologism—mental—devising—representation) miscalculated (non—ontological—reference/non—contending—reference) the answer (in notional—discontiguity/epistemic-discontiguity—shallow—supererogation—of—mentally—aestheticised—preconverging/dementing—qualia—schema) and Y grasps this, then this invalidates the notion that Y can still ‘genuinely’ engage X (ontological—pertinence) with regards to another arithmetic operation of—similar—or—protracted-contextualisation, with respect
notional-deprocrypticism registry-worldviews/dimensions) is attained the reflex is to imply a mental-devising-representation of ‘soundness-or-ontological-good-faith/authenticity’-of-reference-of-thought (preconverging-or-dementing-apriorising-psychologism-stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase) and thus establishing reference-of-thought whether that is veridically the case or not, such that preconverging-or-dementing-apriorising-psychologism wrongly get endemised/enculturated as ‘postconverging-or-dialectical-thinking-apriorising-psychologism’/of-soundness-or-ontological-good-faith/authenticity-of-reference-of-thought mental-devising-representation 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 perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-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-perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-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-as-preconvergingly-apriorising/axiomatising/referencing-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
mentation at occlusive positivism–procrypticism basically ‘introducing positivising/rational-empiricist insight in articulating the universalising of the contextualisation of rules and rulemaking’; 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,(as ‘first-level presencing—absolutising-identitive-constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) was set/given however skewed towards the dominance of say a leader or family/clanic group or priestly class or outright social class; with positivism though, while relatively universal and empirical, the weakness lies in the ontological-contiguity of the contextualisation of rules and rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,(as ‘first-level presencing—absolutising-identitive-constitutedness of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) (hence not ‘absolutely rational’ with regards to its socially-betraying-threshold-of-ontologising-depth-of-analysis) which preempting—disjointedness-as-of-‘reference-of-thought,-as-to-
‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing apriorising-psychologism⟩ of rational-empiricism/positivising-rules’ as to ‘uncompromising ontological-reconstituting–as-to-conflatedness’⟩ focus, as enabling ‘fulsome ontologising’. Interestingly, while the socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation explains how and why successive institutional-cumulation/institutional-recomposure-⟨as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected–’epistemicity-relativism’⟩⟩ are at their given institutionalisation levels on the basis of a memetic/suprastructural-meaningfulness analysis or a transcendental/transdimensional-meaningfulness analysis, the notion of socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation
actually initially applies intradimensionally in all registry-worldviews/dimensions and it is actually the ‘intemporal/ontological signal’ for the need of prospective transcending/superseding due to ‘failing/not-upholding→as-of-apriorising/axiomatising/referencing→ intradimensional ontologising/intemporal-preservation’.


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nonconviction/madeupness/bottomlining-in-shallow-supererogation

arising from the ‘cumulative effect’ of the various notional–firstnatures—
temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-
normalcy/postconvergence> individuations dispositions with respect to intradimensionally
operant implications of

perversion-of-reference-of-thought–<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation>, as the various ‘temporal-dispositions individuations’ will, at that
uninstitutionalised-threshold, betray ontologising/ontological-depth-of-analysis/intemporal-
preservation by hollow-constituting–<as-disjointed-misappropriation-of-meaningfulness-and-
failing-intemporal-preservation> at their specific temporal-dispositions individuations
thresholds (postlogism–slantedness/ignorance/affordability/opportunism/exacerbation/social-
chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-
temporal-endemisation, so-disambiguated as of reference-of-thought–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\(\text{\textit{uninstitutionalised-threshold} /presublimating–desublimating-decisionality}~\)of-ontological-performance'\(\langle\text{excluding-virtue-as-ontology}\rangle\) ‘as of the positivism–procrypticism registry-worldview’s/dimension’s socially-betraying-threshold-of-ontologising-depth-of-analysis’/socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (in conjugation to ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) and it is naïve to simply analyse on the basis that other interlocutors have an intemporal/ontological disposition, in the very first instance. Thus the need, in order to attain such a prior requisite ontological/intemporal insight, to ontologically construe (as to deferential-formalisation-transference) contexts of psychopathy and social psychopathy (and generally contexts of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \(\Rightarrow\)as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing \(\Rightarrow\)apriorising-psychologism\(\rangle\) 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\(\text{\textit{uninstitutionalised-}
threshold /presublimating–desublimating-decisionality\)> of ontological-performance\) of postlogism\) -slantedness/-ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
so-disambiguated as of \(\text{reference-of-thought-}^\text{devolving ontological-performance}\) \(<\text{including-virtue-as-ontology}\> on the basis of the fundamental ontologising limits or the
uninstitutionalised-threshold of the registry-worldview/dimension (procripticism being the
fundamental ontologising limits of a positivistic registry-worldview/dimension), will
pervert/corrupt the possibility of ‘a truly ontological/intemporal analysis as the-
Good/understanding/knowledge-reification /ontological-prime movers-totalitative-framework\)
construct’ preempting the said \(\text{perversion-of-}^\text{reference-of-thought-}^\text{as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation} \geq \), 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 \(\text{perversion-of-}^\text{reference-of-thought-}^\text{as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation} \geq \) 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
like accusations and notions of sorcery in a non-positivism/medievalism
setup where there is no intradimensional
intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming given the obliviousness to a positivistic
ontological-reference-of-veridicality/contending-reference-of-veridicality as it is
suprastructural/beyond the registry-worldview’s/dimension’s recomposured-consciousness-
awareness-teleology to non-positivism/medievalism. Likewise the positivistic meaningful
frame is oblivious to its procrypticism, and corresponding resolution as
notional–deprocrypticism as the prospective/transcending/superseding ontological-reference-of-
veridicality/contending-reference-of-veridicality. Further, this notion of registry-
worldviews/dimensions having socially-betraying-threshold-of-ontologising-depth-of-analysis
(that need to be suprastructured by prospective/transcending/superseding registry-
worldviews/dimensions) explains why a ‘postconverging-or-dialectical-thinking–psychology
or psychology-of-mentation-dynamics or natural–psychological-dynamics’ aligned with
ontological-normalcy/postconvergence is what escapes and provides for grander emancipatory
possibilities that an intradimensionally mented or stigmatic psychology wouldn’t enable. The
bigger notion of such a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-
mentation-dynamics or natural–psychological-dynamics’ is to reconcile the idea that we have
one ontology/ontological-veridicality/intrinsic-reality across all times whereas our placeholder-
setup/mental-devising-representation/mentation/(recomposured)-consciousness-awareness-
teleology in reference (as ‘tentative references-of-thought’) of this same one (ontological-normalcy/postconvergence) ontology/ontological-veridicality/intrinsic-reality and our corresponding/derived ‘meaningfulness-and-teleology thereof, has been varying all along as we evolve from shallow-limited-mentation-capacity to deeper-limited-mentation-capacity; with the implication that the finality of such a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ is one that aligns with and is driven by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) wherein ontological-normalcy/postconvergence is ‘an abstract conceptualisation that by artifice covers for human limited but deepening mentation capacity’. Ontological-normalcy/postconvergence (as to epistemic relative-ontological-completeness) abstractly refers to any relevant/implied registry-worldview/dimension that is in a reflected/perspectivated state of prospective transcending/superseding whether as base-institutionalisation, universalisation, positivism or notional—deprocrypticism as having ‘relative sound/ontologically-veridical reference-of-thought status’, in relation to a corresponding reflected/perspectivated state of prior transcended/superseded registry-worldview/dimension whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism which is then correspondingly of ‘relative unsound/ontologically-impertinent reference-of-thought status’, and so going by the inherent human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—in-imbued ‘notional—firstnatures—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence’—existentialism-form-factor that arises by the mere fact that all the institutionalisations are of the same ‘human form-factor’ with their ‘snowballed differences’ arise solely due to limited-mentation-capacity-deepening involving institutional-
cumulation/institutional-recomposurer-{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-
recomposurer-{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-preconvergingly-
apriorising/axiomatising/referencing-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-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation 

implies movement-along-the-same-curve-of-prior-relative-ontological-incompleteness of a given registry-worldview’s/dimension’s reference-of-thought whether as an inappropriate/poor-or-bad or appropriate/good or any other variation of the logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation, and doesn’t fundamentally voids the ‘sound reference-of-thought status’ with regards to the possibility of an appropriate logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation in another instance. This insight is critical because the defect-of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s reference-of-thought-for-social-functioning-and-accordance will often be implied with regards to an issue and resolution of perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation which rather speaks to a defect ‘revoking the sound reference-of-thought status’ construed as perversion-and-derived-perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation speaking of registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—as-Being-or-ontological-or-existential–defect. For instance, there is no intradimensional resolution of sorcery accusations and notions of sorcery as intemporal/ontological/social/species/universal/transcendental/maximalising-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-of-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 reference-of-thought of
meaningfulness. This applies with all perversion-of-reference-of-thought as preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation > in all institutionalisations as the reference-of-thought is what gives registry/anchoring-of-meaning/meaningful-reference/ontological-reference/contending-reference/registry-worldview status which is voided in the instance of perversion-of-reference-of-thought as preconvergingly-apriorising/axiomatising/referencing-in-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming resolution to psychopathy and social
psychopathy, and so beyond an extricatory/temporal preconverging–de-
mentating/structuring/paradigming which will wrongly imply a movement-along-the-curve-of-
prior-relative-ontological-incompleteness\(^1\)–reference-of-thought-as-of-ontological-
normalcy/postconvergence that preserves procrypticism (\(^1\)perversion-of\(^2\) reference-of-
thought\(<\text{as-preconvergingly-apriorising/axiomatising/referencing-in-}
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\(\rangle\) of positivistic
meaningfulness-and-teleology\(^{10}\) while inducing preconverging-or-dementing\(^{10}\)–apriorising-
psychologism within the same defective procrypticism registry-worldview/dimension which
requires prospective transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity as deprocrypticism. Insightfully again with regards to ontological-normalcy/postconvergence
and ontological-normalcy/postconvergence critical for a ‘postconverging-or-dialectical-
thinking –psychology or psychology-of-mentation-dynamics or natural–psychological-
dynamics’, just in reflecting holographically\(<\text{conjugatively-and-transfusively}>\) the ontological-
contiguity\(^{10}\)–of-the-human-institutionalisation-process\(^{10}\) has to do with a human-limited-
mentation-capacity \(^{55}\) maximalising-recomposuring-for-relative-ontological-completeness\(^3\) —
unenframed-conceptualisationally institutionalising from prospective base-institutionalisation
preempting recurrent-utter-uninstitutionalisation (as the \(^7\)perversion-of\(^2\) reference-of-thought\(\langle\text{as-preconvergingly-apriorising/axiomatising/referencing-in-}
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\(\rangle\) as to preconverging-
or-dementing \(^1\)–apriorising-psychologism of recurrent-utter-uninstitutionalisation), prospective
universalisation preempting base-institutionalisation–ununiversalisation (as the \(^7\)perversion-
of\(^2\) reference-of-thought\(<\text{as-preconvergingly-apriorising/axiomatising/referencing-in-}
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\(\rangle\) as to preconverging-
or-dementing \(^1\)–apriorising-psychologism of base-institutionalisation–ununiversalisation),
prospective positivism preempting \(^{10}\)universalisation–non-positivism/medievalism (as the
nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^\rangle\langle\) as–to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism\(^\rangle\langle\) of rational-empiricism/positivising-rules’ as to ‘uncompromising ontological-reconstituting–as-to-confonatedness\(^\rangle\langle\) deconstruction’ methodology of notional–deprocrypticism (which is very much an ‘uncompromising hermeneutic/reprojecting/supererogating/zeroing circle exercise of ontological-reconstituting–as-to-confonatedness\(^\rangle\langle\) deconstruction’, as ‘a deconstruction/ontological-reconstituting–as-to-confonatedness\(^\rangle\langle\) perpetuation of the hermeneutic/reprojecting/supererogating/zeroing circle ‘\(\langle\) de-mentation\(\rangle\langle\) (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of ‘reference-of-thought analysis’ that is technically non-thresholding-and-proxying-or-approximating-to-ontological-veridicality-and-doesn’t-succumb-to-any-socially-betraying-threshold-of-ontologising-depth-of-analysis, and also considering that science as we know today is hardly just a question of adopting scientific methods to obtain scientific results, an unspoken fact is that much of science relies on a ‘rudimentary phenomenology in a heuristic hermeneutic/reprojecting/supererogating/zeroing circle exercise of ontological-reconstituting–as-to-confonatedness\(^\rangle\langle\) 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-confonatedness\(^\rangle\langle\) deconstruction insights were to permeate scientific research and methodologies), is subsuming of ‘rational-empiricism/positivising’ methodology of positivistic science which is subsuming of the ‘\(\langle\) universalising-of-rules’ methodology of universalisation and the latter subsuming of the rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,\(^\rangle\langle\) (as ‘first-level\(^\rangle\langle\) presencing—absolutising-identitive-constitutedness\(^\rangle\langle\) of ‘reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) methodology of institutionalisation – these in reflection of the development of human shallower-limited-mentation-capacity to deeper-limited-mentation-capacity cumulation/recompossuring/reordering/reorientation. In the case of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation – as-to-‘attendant-intradimensional’ – prospectively-disontologising–preconverging/dementing – apriorising-psychologism acts of-similar-or-protracted-contextualisation with regards to slantedness/compulsive-dementing (with an underlying element of physiological issue with regards to psychopathic personalities) and the derived social dynamisms of social psychopathy, such implied ‘deconstruction/ontological-reconstituting–as-to-conflatedness’ perpetuation of the hermeneutic/reprojecting/supererogating/zeroing circle ‘de-mentation’ (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of ‘reference-of-thought analysis’ is potentially beyond just ‘benign-and-specific-shallow-contexts-scale-of-implications’ but can be more profound involving institutions and individuals contextualisation as individuals–lives-and-institutional–lives-scale-of-implications and in the bigger scheme of things where such dynamics involve social preconverging–de-mentating/structuring/paradigming effects on perceived meaningfulness and values in the overall social-setup it has a social-structure-scale-of-implications (specifically not 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/reprojecting/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-

faith/authenticity\textsuperscript{69} of reference-of-thought mental-devising-representation implying a veridical reference-of-thought with respect to interlocution (in the very first instance), and enabling the second instance of engaging in terms--as-of-axiomatic-construct of logical pertinence to establish (postconvergence) ontological-veridicality/ontological-contiguity\textsuperscript{67}. Typically, such an insight with regards to compelling--nonconviction/madeupness/bottomlining\textsuperscript{\langle decontextualising/de-existentialising--of-attendant--intradimensional--apriorising/axiomatising/referencing--induced-disontologising--of-the--
attendant--intradimensional--ontologising--imbued--contextualising/existentialising--attendant--ontological-contiguity\textsuperscript{,}--in-shallow-supererogation\textsuperscript{\langle disontologising-perverted-outcome-sought-precedes-existentially-veridical--attendant--intradimensional--apriorising/axiomatising/referencing--logical-dueness\textsuperscript{\rangle}}\textsuperscript{\rangle} is obvious and transparent with respect to the childhood psychopathy/cingl\`{e}e mental-disposition, given that an initial encounter often involves a natural ‘postconverging-or-dialectical-thinking\textsuperscript{39}--apriorising-psychologism reflex’ by the interlocutor with respect to their initial narratives but after some familiarisation we come to understand that the initial narratives are in fact preconverging-or-dementing\textsuperscript{19}--apriorising-psychologism and thus our expectation of the subsequent narratives they iterate is to initiate or be ready to align by a mental-devising-representation as a ‘preconverging-or-dementing\textsuperscript{19}--apriorising-psychologism reflex’. This preconverging-or-dementing\textsuperscript{19}--apriorising-psychologism veridicality explains both the childhood and adult psychopath disposition for absolving-logic-or-perpetually-fleeting-logic-reflex-or-escaping-logic based on extrinsic-attribution wherein the mental-disposition is to move postlogicly/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--
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation speaks of a hollow-constituting-as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation defect (as sticking ‘in form’ to
reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation that are ontologically defective
rather than as being an adjunct to intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation per se, and so due to having attained the socially-betraying-threshold-
of-ontologising-depth-of-analysis and thus not initiating ontological-reconstituting–as-to-
conflatedness/deconstruction in superseding this socially-betraying-threshold-of-ontologising-
depth-of-analysis) as impression-driven/good-naturedness/wishfulness defect of preconverging-
or-dementing–apriorising-psychologism/unsoundness-or-ontological-bad-
faith/inauthenticity–of–reference-of-thought mental-devising-representation; since
ontological-reconstituting–as-to-conflatedness/deconstruction as the-
Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework
of new reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is veridically of
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (undermining
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–existentialising/contextualising/textualising-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-
preconvergingly-apriorising/axiomatising/referencing-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/dimensions with respect to ontological-normalcy, with the need for ontological-reconstituting–as-to-conflatedness/\textsuperscript{12}/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\textsuperscript{9}–of–reference-of-thought defective \textsuperscript{7}reference-of-thought–\textsuperscript{2}categorical-imperatives/axioms/registry-teleology\textsuperscript{100} 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\textsuperscript{–}\textsuperscript{as-to- historiality/ontological-eventfulness }/ontological-aesthetic-tracing-<\textsuperscript{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/\textsuperscript{1}deconstruction (of our notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence> nature’) how procrypticism (preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism as to mere-formulaic positivistic \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{100}) 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–\textsuperscript{as-to-}
historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>} and their related conceptualisations are not just ad-hoc in nature but of ‘existentialism/full-depth-of-existential-implications form-factor’; which is fundamentally defined by ontological-normalcy/postconvergence (going by shallower-limited-mentation-capacity to deeper-limited-mentation-capacity), in reflecting the precedence/supersedingness of intrinsic-reality/ontology to which an ‘animal’ comes-to-and-re-compose-with-cumulatively by ontological-reconstituting–as-to-conflatedness/ deconstruction (which is the critical subsuming mechanism for re-establishing reference-of-thought and ontological-veridicality/ontological-contiguity as intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, above and beyond the simple hollow-constituting as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of defective reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of any registry-worldview/dimension and requiring their prospective suprastructuring). This ‘existentialism/full-depth-of-existential-implications form-factor’ is the reflection of the contiguity of successive existentialisms/full-depths-of-existential-implications across varying meaningful frames, references and registry-worldviews/dimensions and is abstractly determined by the ontological-normalcy/postconvergence nature of intrinsic-reality/ontology (ontological-normalcy) whatever the human limited-mentation-capacity-deepening induced 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’; which define their specificities and potentials which are basically abstractly of a same ‘human form-factor’, with regards to the reality of their
notional-firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence> and the existential implications on every registry-worldview/dimension thereof, though of differing `snowballed recomposuring’ of meaningfulness and 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 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) is attained by ‘keeping or aligning’ preconverging-or-dementing19–apriorising-psychologism (with no shifting by reflex into postconverging-or-dialectical-thinking20–apriorising-psychologism) of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology100 as of the wrong ontological-references/contending-references of all established 75 perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > prior/transcended/superseded registry-worldviews/dimensions, in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> failing/not-upholding<as-of-apriorising/axiomatising/referencing> the 84 reference-of-thought—categorical-imperatives/axioms/registry-teleology100,—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-supererogation97, as in ontological-reconstituting—as-to-conflatedness17/deconstruction of
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-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as limited-mentation-capacity-deepening has to do with the veracity/ontological-pertinen of our notional-firstnatures-temporal-to-intemporal-dispositions-as-so-construed-as-from-perspective-ontological-normalcy/postconvergence as individuations of shortness-to-longness-of-register-of-meaningfulness-and-teleology, such that whenever relatively sound reference-of-thought-categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation are institutionalised/intemporalised, human temporality in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation individuation dispositions (at uninstitutionalised-threshold) will tend to relate, by limited-mentation-capacity-deepening, to this as hollow/formulaic constraining deterministic constructs which have to be exploited by the mere determinism-of-form about how others will act (hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation) rather than the essence as intemporal-preservation-entropy-or-contiguity-or-ontological-preservation being sought originally by the institutionalised/intemporalised reference-of-thought-categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (ontological-reconstituting-as-to-conflatedness). This fundamental dilemma of the cross-section of human mentation disposition is ‘a lost cause’, given the reality of the notion of a shortness-to-longness-of-
register-of-meaningfulness/notional~firstnaturedness—temporal-to-intemporal-dispositions—
<so-construed-as-from-perspective~ontological-normalcy/postconvergence> inherent in a
limited-mentation-capacity-deepening1; any resolution is not by wrongly implying any ‘
dimensionality-of-sublimating2—(<amplituding/formative/supererogatory-de-
mentativeness/epistemic-growth-or-confaltedness /transvaluative-
transformative/ransepistemicity/anamnestic-residuality/spirit-drivenness~equalisation)
transformation’ but rather institutionalisation/intemporalisation by its inherent eliciting of
positive-opportunism76 to the grander cross-section of society in the medium to long-run
wherein intemporal-disposition/longness-of-register-of—meaningfulness-and-teleology100
individuation dispositions by artifice/institutionalisation/intemporalisation come to constrain-
or-dominate the social-construct (over temporal-dispositions/shortness-of-register-of—
meaningfulness-and-teleology100—or-hollow-constituting—<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> individuations dispositions); with
corresponding percolation-channelling—<in-deferential-formalisation-transference> facilitating
the perpetuation of such intemporal enculturation even when such positive-opportunism76 gets
weaker with grander institutionalisations/intemporalisations, and so as the grander human the-
good. This underlies the fundamental construct of rational-realism that human progress is the
outcome of human increasingly realistic grasp of what man is with ‘lesser and lesser vague
idealisations’, and that such ‘rational-realism’ enables humans to fully grasp their
‘emancipatory potential’ over ‘deluded idealisms’ that simply create space for falsehood, dead-
end dilemmas as well as the consequent incapacity to take action, since basically knowing-is-
acting as of conceptivity/epistemic-reflexivity! Rational-realism (as to prospective
deprocrypticism) as such involves rather elucidating distractive-alignment-to—reference-of-
thought—<of-apriorising/axiomatising/referencing>—/decandoring with three de-
mentative/structural/paradigmatic teleologies: - subknowledging18—impulse/compulsive—
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 procrypticism.

The reason why this is critical to grasp is that the veridical intemporal-disposition preserving emanance has to ‘organically and existentially pass-through’/reflect/perspectivate the registry-worldview/dimension—perversion-of—reference-of-thought—apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining—as-to-shallow-supererogation— as to preconverging-or-dementing—apriorising-psychologism for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring on the basis of prospective—reference-of-thought—categorical-imperatives/axioms/registry-teleology, for—intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. * It is not an ‘avoidable luxury’ as it is the necessary transcendental element in establishing the backdrop for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity/prospective-institutionalisation. Galileo’s medieval ‘round world utterances’ nor Darwin’s and others ‘evolution contentions’ are not idle-and-dispensable articulations as all transcendence-and-sublimity/sublimation/supererogatory—de-mentativity (occurring at the registry-worldview/dimension or intradimensional level and not logical operation/processing/contention level, are fundamentally about a new existential mental-devising-representation orientation) need to ‘break-the-mind’ of the prior temporal—perversion-of—reference-of-thought—apconvergingly—apriorising/axiomatising/referencing-in—
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—of-axiomatic-construct of the reference-of-thought—categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of the transcended registry-worldview/dimension). This starts with the would-be transcendence-and-sublimity/sublimation/supererogatory—de-mentativity inducing intellectual(s)/emancipator(s) ‘owns reflexive individuation maximalising-as-transcendental liberation/emancipation’ from the reference-of-thought—categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of such prior registry-worldview/dimension from which it/they necessarily come from as well as not heeding generalised-social-temporal-preserving-mental-inclinations; and so, consistently crossgenerationally since transcendence-and-sublimity/sublimation/supererogatory—de-mentativity/institutionalisation is ‘beyond just logical argumentation/contention’ as it points to ‘being-or-ontological existentialism/full-depth-of-existential-implications structure defect’ (defect of reference-of-thought/soundness-or-ontological-good-faith/authenticity—of-reference-of-thought, and so beyond logical defect). It is more like (a knowledge-driven/not impression-driven) ‘intemporal preservation recomposuring need or memetic-reordering/psychoanalytic-unshackling’ for institutionalised/intemporalised being/ontology over recurrent-utter-uninstitutionalised, universalised being/ontology over ununiversalised, positivistic being/ontology over non-positivism/medievalism and prospectively deprocryptic being/ontology over procrypticism—or—disjointedness-as-of-reference-of-thought. The
dynamism of social psychopathy and the perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation involved with regards to both the psychopath and protracted social psychopathy (requiring ‘distractive-alignment-to-reference-of-thought-as-apriorising/axiomatising/referencing’ at ‘uninstitutionalised-threshold’) can be resumed as follows. Basically, the psychopath is involved in postlogic-backtracking-iterative-looping-set-of-dereifying-hollow-narratives-and-acts in a committed drifting-circularity/roaming (of non-veridical dialectically-or-contendingly-out-of-phase narratives ‘it wants to falsely represent veridically’), leading to temporal-dispositions slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect (contrasted to ontologising/intemporal conventioning-rationalising) and temporal-enculturation/temporal-endemisation effect, and these, hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation, conjoining and conjugating to temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, and fundamentally referenced from base ontologising effectivity (intemporal preservation); in ephemeral/temporal and ontologic/intemporal contrast, thus reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the de-mentation—(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics) of temporal-dispositions denaturing of social psychopathy (subknowledging/mimicking) arising from initiating phenomenal psychopathy (subknowledging impulse) involving a distractive-alignment-to-reference-of-thought-as-apriorising/axiomatising/referencing construal (as the backdrop of new recomposuring
leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-
‘nondescript/ignoreable–void ‘-with-regards-to-prospective-apriorising-implications⟩ are not veridically and demonstrable to be ontologically real and should be related to as being in
distractive-alignment-to–∞reference-of-thought⟨of-
apriorising/axiomatising/referencing⟩/threshold-of–nonconviction/madeupness/bottomlining-
in-shallow-supererogation⟩-⟨as-to–‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing −apriorising-psychologism⟩ and are rather involved in ‘temporal preservation’ and not intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), 2. Psychopath’s compulsive-slanting—preconverging-or-
dementing−apriorising (as dialectically-or-contendingly-out-of-phase or hollow-mimicking) in
hollow-constituting-⟨as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation⟩ in postlogic-backtracking⟨iterative-looping–‘set-of-dereifying-
hollow-narratives-and-acts’⟩ as absolving/fleeting/escaping-reflex–logic in committed
‘circularity-of-extrinsic-attribution’ (it should be noted that there is an internal contradiction reason why the psychopath in its postlogism in hollow-constituting-⟨as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation⟩, and equally other temporal interlocutors mimicking the psychopath’s postlogism in hollow-constituting-⟨as-
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation⟩, will carry on such a ‘circularity-of-extrinsic-attribution’ as the need to square up to the priorly slanted hollow mimicking narratives call for new slanted hollow mimicking narratives even if it’s just to get a respite to enable an interlocutor’s or another interlocutor’s prelogic/conviction-as-
to-profound-supererogation alignment to the new hollow mimicking postlogism-formulaic
slanting compelling–nonconviction/madeupness/bottomlining-/as-to-shallow-supererogation
reference-of-thought–as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > narratives even if it’s
existentialising-of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-
\textit{disontologising}’-of-the-‘attendant-intradimensional-ontologising’–imbued-
\textit{<contextualising/existentialising–attendant-ontological-contiguity>}, \textit{in-shallow-
supererogation’<disontologising-perverted-outcome-sought-precedes-existentially-veridical–
‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ narrative,
a process known as absolving/fleeting/escaping-reflex–logic ), 3. Psychopath’s interlocutor’s
perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-
and-failing-intemporal-preservation> or 1\textsuperscript{1} conjoining-looping-set-of-narratives as-of-cohering-
logic-reflex narratives integration from its prelogism\textsuperscript{70}–as-of-conviction,-in-profound-
supererogation\textsuperscript{9} <existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> rationalisation of the last psychopath’s postlogic non-veridical hollow
mimicking narratives in circularity as well, 4. Analyst’s reflection/perspectivation of the above
3 mechanisms as postlogic/subknowledging\textsuperscript{99}/mimicking/registry-perverting with contention
never being about logical operation/processing/contention of the non-veridical hollow
mimicking narratives but rather mental-slantedness/decandoring (distractive-alignment-to-
reference-of-thought<of-apriorising/axiomatising/referencing>\textsuperscript{99} ) of the psychopath and the
interlocutors as ‘a manifestation of vice-and-impediment (never contention), i.e.
REORIENTATION’, 5. Analyst’s intellectual articulation known as SUPRASTRUCTURING,
wherein the \textsuperscript{10} universal ontological implication of social psychopathy dynamism across the
human species (across space-and-time)/the-social/ontological—dementating/structuring/paradigming is drawn so that the principles so articulated can be applied
in all incidental cases of social psychopathy dynamism (with the intellectual responsibility of

(‘77 perversion-of–94 reference-of-thought–<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation ¥/registry-worldview’s/dimension’s-uninstitutionalised-threshold103–defect-
<as-Being-or-ontological-or-existential–defect>/unsoundness-or-ontological-bad-faith/inauthenticity9–of–9 reference-of-thought/mental-
perversion/subknowledging98/mimicking-and-corrresponding–<amplituding/formative-
epistemicity>totalising–self-referencing-syncretising), inducing a ‘habituation’ of the prospective/superseding/transcending registry-worldview/dimension crossgenerationally. For instance, de-mentatively/structurally/paradigmatically the positivistic mental frame is in alienated-disposition/logically-incongruent and generates internal contradiction towards the non-positivism/medievalism mental frame as otherwise you have <amplituding/formative-
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag19 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 \[ \text{reference-of-thought} \text{-categorical-imperatives/axioms/registry-teleology} \], and this will equally apply prospectively between notional–deprocrypticism and procrypticism as the procryptic mindset/\[ \text{reference-of-thought} \] 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 \[ \text{perversion-of-reference-of-thought} \text{-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-sup ererogation> registry-worldview/dimension, with an intemporal-disposition sense of contributing to the bigger possibilities for of the species, i.e. intemporal/ontological/social/species/\text{universal/transcendental/\text{maximalising-recomposuring-for-relative-ontological-completeness}}\text{-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\text{/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 \text{amplituding/formative–epistemicity>totalising–self-referencing-syncetising/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 \( \text{reference-of-thought–} ^{94} \text{categorical-imperatives/axioms/registry-teleology} ^{100} \) 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 \( \text{perversion-of–} ^{94} \text{reference-of-thought–} ^{94} \text{categorical-imperatives/axioms/registry-teleology} ^{100} \) mean to represent it in a given registry-worldview/dimension as prior/transcended/superseding (which as such is now construed as \( \text{perversion-of–} ^{94} \text{reference-of-thought–} ^{94} \text{categorical-imperatives/axioms/registry-teleology} ^{100} \)). Deprocrypticism’s suprastructuralism involves ‘intemporality\( ^{52} \)-asymmetric-subsumption-of-temporality\( ^{97} \)’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity existence-potency\( ^{38} \)-sublimating–nascence,-disclosed-from-prospective-epistemic-digression so-construed as longness-of-register-of–meaningfulness-and-teleology\( ^{106} \) over shortness-of-register-of–meaningfulness-and-teleology\( ^{106} \); and so, beyond just about a prospective moral virtue but the prospective overall the-Good/understanding/knowledge-reification\( ^{87} \)/ontological-primemovers-totalitative-framework\( ^{73} \) 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\( ^{87} \)/ontological-primemovers-totalitative-framework\( ^{73} \) construct carrying a virtue that supersedes the vices-and-impediments\( ^{106} \) of the non-positivism/medievalism registry-worldview/dimension). It calls for a knowledge construct, whether social or physical, beyond just positivistic categorisation of knowledge but as
‘ontological-normalcy/postconvergence referentialism as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation ontology’. Thus, the doppler-thinking exercise of suprastructuralism enables the conceptualisation/construal of institutionalisation-or-intemporalisation-or-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in grasping the denaturing of reference-of-thought–categorical-imperatives/axioms/registry-teleology as of ontological-normalcy/postconvergence basis of analysis, and by so doing grasping the precedingness/supersedingness/ascendency of intrinsic-reality.

Referentialism involves a reference-of-thought (so-characteristic of the prospective deprocrypticism registry-worldview/dimension) construing existence and existential-conceptualisation/construal as about the ‘precedingness of becoming’ as of apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)—confatedness rather than apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)—constitutedness (notwithstanding the instances of the latter’s attendant approximating-nature for conceptualisation/construal rather construed as presencing—absolutising-identitive-constitutedness). apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)—constitutedness tend to fallaciously imply ‘existence of things in existence’ whereas apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)—confatedness rightly implies ‘things becoming in existence rather as subsumed-in-existence in a superseding–oneness-of-ontology’; so because apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)—constitutedness takes a simplistic shot at construal/conceptualisation of existential-reality practically presuming this to be ‘effectively absolutely real and final’ but then with human limited-mentation-capacity-deepening this is erroneous hence the need for re-
categorisation/re-adaptation/re-classification as ‘re-constitutedness\(^{13}\) of ‘reference-of-thought’ perpetually when aware of its deficiency. \(\textit{apriorising/axiomatising/referencing-\(\text{of-}
\text{existentialising/contextualising/textualising-contiguity}\)}\) conflatedness\(^{1}\) 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\(^{13}\) as of metaphysics-of-absence\({\{\text{implicit-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>}\}}\), and as implied by the notion of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that goes beyond \(\textit{amplituding/formative}\) wooden-language\({\{\text{imbued—temporal–mere-form/virtualities/dereification /akrasiatic-drag/enatured/preconverging-or-dementing –narratives—of-the- reference-of-thought–categorical-imperatives/axioms/registry-teleology}\}}\) 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\(^{13}\) by a re-equilibrating metaphysics-of-absence\({\{\text{implicit-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>}\}}\)/postdication. Thus, \(\textit{apriorising/axiomatising/referencing-\(\text{of-}
\text{existentialising/contextualising/textualising-contiguity}\)}\) constitutedness\(^{13}\) will wrongly induce virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference, and so, with more and more profound defective construal/conceptualisation consequence with deeper and deeper categorisation and analysis. Often, and where aware, about the critical defective nature implied by \(\textit{apriorising/axiomatising/referencing-\(\text{of-}
\text{existentialising/contextualising/textualising-contiguity}\)}\) constitutedness\(^{1}\) in categorisation schemes, there will be re-categorisation/re-adaptation/re-classification as a attendant resetting resolution for the induced ‘virtuality-or-
ontologically-flawed-construal-of-constitutedness of axiomatic-construct/reference-of-
thought’ (by elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existentialising/contextualising/textualising-contiguity) that will then require another attendant resetting resolution for the subsequently induced ‘virtuality-or-
onologically-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 existentialising/contextualising/textualising-
contiguity’s-reifying-or-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—
existentialising/contextualising/textualising-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
contiguity—and conjugated-apriorising/axiomatising/referencing-(of-
existentialising/contextualising/textualising-contiguity)—constitutedness
of ‘reference-of-

thought’ including psychopathic slantedness apriorising/axiomatising/referencing-(of–
existentialising/contextualising/textualising-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–
existentialising/contextualising/textualising-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-intemperal reference-of-thought nature, with high
‘apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-
contiguity)—constitutedness and conjugated-apriorising/axiomatising/referencing-(of–
existentialising/contextualising/textualising-contiguity)—constitutedness of ‘reference-of-

thought’ of temporal-dispositions reference-of-thought, much like the ‘conjugated-
apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-
contiguity)—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 /akrasiatie-drag/denatured/preconverging-or-dementing —
narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-
teology } and not factoring in A’s underlying condition and defect as
apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-
contiguity)—constitutedness', and so out of sync with the
existentialising/contextualising/textualising-contiguity’s-reifying-or-elucidating-of-
prospective-relative-ontological-completeness\textsuperscript{88} of reference-of-thought\textsuperscript{82} devolving-as-of-instantiative-context as the more fundamental a priori whose imbricatedness/threadedness/recomposuring reveals the fundamental defect of applying additionality \textsuperscript{84} reference-of-thought–\textsuperscript{2} categorical-imperatives/axioms/registry-teleology\textsuperscript{100} by elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—existentialising/contextualising/textualising-contiguity\textsuperscript{80}. The resolution by imbricatedness/threadedness/recomposuring is most telling of the inherent nature of apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity )—conflatedness\textsuperscript{12} which is conceptually associated with ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’; as apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity )—conflatedness\textsuperscript{12} speaks of a more profound relation in the construal/conceptualisation of meaningfulness-and-teleology\textsuperscript{100} as of its ontological and virtue essence that is susceptible to uphold intemporal-preservation-entropy-or-contiguity—or–ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening\textsuperscript{53} by a re-equilibrating metaphysics-of-absence\textsuperscript{9} (implicit-epistemic-veracity-of- nonpresencing＜perspective–ontological-normalcy/postconvergence＞)/postdication, and so even when elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—existentialising/contextualising/textualising-contiguity\textsuperscript{80} is denaturing\textsuperscript{15} as exposed by existentialising/contextualising/textualising-contiguity ’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness\textsuperscript{88} of reference-of-thought\textsuperscript{82} devolving-as-of-instantiative-context, to further construe new reference-of-thought–\textsuperscript{2} categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation factoring in the imbricatedness/threadness/recomposuring
reflecting the existentialising/contextualising/textualising-contiguity’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness’s-reference-of-thought-devolving-as-of-instantiative-context. Applying axiomatising/referencing-(of-existentialising/contextualising/textualising-contiguity)—confoundedness, 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 existentialising/contextualising/textualising-contiguity’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness’s-reference-of-thought-devolving-as-of-instantiative-context, and so grasped as applying axiomatising/referencing-(of-existentialising/contextualising/textualising-contiguity)—confoundedness emphasises projective-insights for upholding ontological-normalcy/postconvergence or intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Hence applying axiomatising/referencing-(of-existentialising/contextualising/textualising-contiguity)—confoundedness will tend to avoid systemic defects of analysis associated with applying axiomatising/referencing-(of-existentialising/contextualising/textualising-contiguity)—constitutedness requiring re-categorisation/re-adaptation/re-classification as ‘presencing—absolutising-identitive-constitutedness’. Applying axiomatising/referencing-(of-existentialising/contextualising/textualising-contiguity)—confoundedness is thus naturally inclined to induce ‘appropriate-existential-elevation-of-reference-of-thought’ by the ontological and virtue implications (as ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking—differentiation-as-of-supratransversality—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’ 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–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–existentialising/contextualising/textualising-contiguity)—constitutedness and apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)—conflatedness, 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-
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\(^5\) of-the-human-institutionalisation-process\(^6\). In a further elaboration of apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity )—constitutedness\(^{13}\) and apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity )—conflatedness\(^7\) with respect to psychology, 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–existentialising/contextualising/textualising-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\(^{10}\), achieved by ‘presencing—absolutising-identitive-constitutedness’ as apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity )—constitutedness re-categorisation/re-adaptation/re-classification’. Consider the example of the ‘God of plane’ type of expression in an animistic/base-institutionalisation setup, where their fundamental psychologism is so ingrained that every meaningfulness from a positivistic social-setup cultural diffusion is inevitably reconstrued in the animistic/base-institutionalisation psychologism, until down the line the latter’s meaningfulness-and-teleology\(^{10}\) <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^7\), by way of continuous ‘presencing—absolutising-identitive-constitutedness’ as ‘recurrent re-categorisation/re-adaptation/re-classification of the prior apriorising/axiomatising/referencing-(of–
epistemicity totalising/circumscribing/delineating reference-of-thought-devolving. Thus use of numbers is defined by other ideas in such early hunter-gather and animist societies given Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology like the notion of wealth accumulation, which will be predominantly about ‘inducing a sense of social obligation or faithfulness or deference’ from other persons, and so together with other cultural peculiarities that avoid hoarding and emphasise wealth display, gifts, etc. Psychologism (as being central in apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising–contiguity ) conflatedness or rather ‘presencing—absolutising-identitive-constitutedness’ as recurrent re-categorisation/re-adaptation/re-classification of apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising–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 transcendental-enabling/sublimating/supererogatory–de-mentativity and corresponding meaningfulness-and-teleology. The bigger question could be asked; why doesn’t humans in recurrent-utter-uninstitutionalisation spontaneously articulate and relate to meaningfulness-and-teleology as humans in base-institutionalisation–ununiversalisation, who do not do likewise as humans in universalisation–non-positivism/medievalism, who do not do likewise as humans in positivism–procrypticism? Is it a difference in species, as of successive species? Obviously, no! As we know from history and anthropology that cultural diffusion has shown that all humans are able to come to terms and operate at the highest forms of human registry-worldview’s/dimension’s institutionalisation. This fundamentally points to the centrality of a registry-worldview’s/dimension’s reference-of-thought psychologism ‘placeholder-setup/mentation/mental-devising-representation/consciousness-awareness–
teleology as arising and determined by its specific limited-mentation-capacity-as from relative apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity )—constitutedness to relative apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-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-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) which are thus equally in a linearity. This notion of ‘social framework of intersolipsistic deambulation’ harkens back to that of human registry-worldview’s/dimension’s institutionalisation by its socially-functional-and-accordant thresholds of notional–firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence> further redefining the possibility of
uninstitutionalised-threshold as the threshold for failing/not-upholding the institutionalisation’s reference-of-thought—categorical-imperatives/axioms/registry-teleology and the possibility of prospective institutionalisation as renewing reference-of-thought—categorical-imperatives/axioms/registry-teleology for upholding intemporal-preservation-entropy-or-contiguity—or-ontological-preservation as of ontological-normalcy/postconvergence with respect to the uninstitutionalised-threshold, thus further redefining successive prospective socially-functional-and-accordant thresholds as successive prospective registry-worldviews/dimensions. Thus, implying a dual-faceted representation of human mental-disposition as uninstitutionalised-and-institutionalised, wherein by metaphysics-of-presence\( (\text{implicit}-\text{nondescript/ignorable–void } \text{as-to- presencing—absolutising-identitive-constitutedness}) \), the present registry-worldview’s/dimension’s reference-of-thought by its inherent presencing-inclination disposition will asymmetrically be oriented as institutionalised in secluding its uninstitutionalised facet from placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology with any sense of uninstitutionalised-threshold being rather an afterthought posture rather with respect to the prior registry-worldview/dimension uninstitutionalised facet of reference-of-thought. It is this appreciation successively implied registry-worldviews/dimensions prospective relative-ontological-completeness-of-reference-of-thought emphasising both institutionalised-and-uninstitutionalised-facets that naturally validates the notion of a ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing—psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ that is counterintuitive to a stigmatic/mented psychology as conceptualised today. Such a ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing—psychologism as of the grander ontological-normalcy/postconvergence
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ by its contiguity in grasping the implications of human temporal (pseudointemporal)-to-intemporal mental-dispositions as a contiguity of shortness-to-longness-of-register-of—meaningfulness-and-teleology should be predicative of human meaningfulness-and-teleology (much the same way that the notion of temporality-to-intemporality thresholds driven construal enables an existentially operant <amplituding/formative–epistemicity>totalising–ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in—‘protensive-consciousness’-enabling-
existentialising/contextualising/textualising-contiguity’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness’s-reifying-or-elucidating-of-reference-of-thought’s-reifying-or-elucidating-of-devolving-as-of-instantiative-context is behind the untenability/internal-contradiction/internal-incoherence/institutional-constraining that ushers in the successive psychologisms of the <cumulating/recomposuring>-successive registry-worldviews/dimensions’-reference-of-thought, with the bigger insight thus that such natural psychology is central to futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional—deprocrypticism institutionalisation psychologism; and we can appreciate that the more thorough dilemmas with respect to vices-and-impediments 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’s-reifying-or-elucidating-of-reference-of-thought induced social universal-transparency—(transparency-of-totalising-entailing—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness } as of existentialising/contextualising/textualising-contiguity’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness’s-reifying-or-elucidating-of-reference-of-thought’s-reifying-or-elucidating-of-instantiative-context. For instance, the prospective relative-ontological-completeness’s-reifying-or-elucidating-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/intelligibilitysetup/measuringinstrument) induced a social universal-transparency—(transparency-of-totalising-entailing—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness } as of existentialising/contextualising/textualising-contiguity’s-reifying-or-elucidating-of-
prospective-relative-ontological-completeness of reference-of-thought devolving-as-of-instantiative-context that led to the base-institutionalisation–ununiversalisation psychologism grounded on rule-making differing from the non-rules—apriorising/axiomatising/referencing–psychologism, as impulsive or accented-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)

meaningfulness-and-teleology

reference-of-thought as absolute value-judgment (not withstanding its prior relative-ontological-incompleteness

reference-of-thought as positivism–proscriptivism); likewise, we’ll necessarily be suspect with regards to a corresponding approach where for instance the non-positivism/medievalism mindset/ reference-of-thought equally construed a relatively ontologically non-contiguous stigmatic/mented psychology construct based on its registry-worldview/dimension

‘<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–existentialising/contextualising/textualising-contiguity ’s-
reifying-or-elucidating-of-prospective-relative-ontological-completeness

reference-of-thought–devolving-as-of-instantiative-context categorising dispositions’ or ‘second-level

presencing—absolutising-identitive-constitutedness

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, on the basis of its

meaningfulness-and-teleology

as value-judgment (not withstanding its prior relative-ontological-incompleteness

reference-of-thought as universalisation–non-positivism/medievalism

(failing positivising/rational-empiricism-based-universalisation-
directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism)

when factoring in such mental-dispositions as believing in superstitions, alchemy, notions-and-
accusations-of-sorcery, etc). As we come to recognise that such an approach renders the

meaningfulness-and-teleology

as value-reference of every registry-worldview/dimension at the backend of the institutional-cumulation/institutional-recomposure–(as-to-
historiality/ontological-eventfulness

/ontological-aesthetic-tracing–<perspective–ontological-
normalecy/postconvergence-reflected–’epistemicity-relativism’>) as the absolute determinant of what can be psychology, with a naivety that doesn’t allow consciously, (as consciously
decentering and pivoting with respect to human psychical and institutionalisation implications),
for prospective transcendence-and-sublimity/sublimation/supererogatory/de-mentativity, as it
doesn’t factor in the said registry-worldview/dimension prior relative-ontological-incompleteness
reference-of-thought to then project that there may be a prospective relative-ontological-completeness
reference-of-thought which meaningfulness-and-teleology as value judgment transforms psychological-construal/psychologism. The best possible outcome in this regard is as of the construal of a ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as it establishes prospective relative-ontological-completeness reference-of-thought by social universal-transparency – (transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ) as of existentialising/contextualising/textualising-contiguity ’s-reifying-or-elucidating-of-
prospective-relative-ontological-completeness reference-of-thought- devolving-as-of-
instantiative-context. As setting up the relevant attendant psychologism is only by a construal that the best possible psychology-construct/psychologism is necessarily attained by
 cumulating/recomposuring–successive registry-worldviews/dimensions construals/conceptualisations by their attendant prospective relative-ontological-completeness reference-of-thought by social universal-transparency – (transparency-of-totalising-entailing,-as-to-entailing-
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 of 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 reference-of-thought with respect
to their social universal-transparency \(\langle\text{transparency-of-totalising-entailing,-as-to-entailing-}
\langle\text{amplituding/formative–epistemicity}\text{totalising–in-relative-ontological-completeness}\rangle\) as of
existentialising/contextualising/textualising-contiguity’s reifying-or-elucidating-of-
prospective-relative-ontological-completeness reference-of-thought devolving-as-of-
instantiative-context; with the implications being that social universal-transparency
\(\langle\text{transparency-of-totalising-entailing,-as-to-entailing-}
\langle\text{amplituding/formative–epistemicity}\text{totalising–in-relative-ontological-completeness}\rangle\) as of
existentialising/contextualising/textualising-contiguity’s reifying-or-elucidating-of-
prospective-relative-ontological-completeness reference-of-thought devolving-as-of-
instantiative-context as of prospective relative-ontological-completeness reference-of-
thought,-as-to-\text{amplituding}/formative–epistemicity\textgreater; growth-or-conflatedness\textgreater;\textbackslash
transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’\textbackslash
—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism). Thus, with notional–deprocripticism further enabling the abstract intemporal/ontological contiguity grasp of human ‘individuation-level and registry-worldview/dimension-level \textless;meaningfulness-and-teleology\textgreater;\textbackslash
as it can accrue at the intradimensional-level of individuals-notionally-as-receptacles-of-temporal-to-intemporal-individuation and individuals-as-institutionally-constrained-actors-as-of-intersolipsistic-deambulation, and hence ontologically-adojins in its construal/conceptualisation the construct of the individual and the social as of ‘notional–deprocripticism suprastructuration’ or ‘notional–deprocripticism suprastructural psychical-and-institutionalisation orientation of \textless;meaningfulness-and-teleology\textgreater;\textbackslash
synopsising-depth as of the overall registry-worldview’s/dimension’s reconstrual of superseding–oneness-of-ontology’ (just as in the natural sciences, physics ontologically-adjoins chemistry and chemistry ontologically-adjoins biology). This is in contrast with an ontologically non-contiguous stigmatic/mented psychology construct which relative ‘third-level \textless;presencing—absolutising-identitive-constitutedness\textgreater; largely limits its notion to ‘affect’, and not a full-blown ontological-contiguity\textless;apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity )—confalatedness\textgreater; elaborated \textless;meaningfulness-and-teleology\textgreater;\textbackslash
determination in full ontological converging with the social (as metaphysics-of-absence\textless;implicit-epistemic-veracity-of- nonpresencing–\textless;perspective–ontological-normalcy/postconvergence\textgreater;) of the social, ‘conflation psychologism’ based on ‘temporal-to-intemporal contrastive-synopsising-depths-of—\textless;meaningfulness-and-teleology\textgreater; going by the ‘referentialism technique of point-referencing, explained elsewhere,’ that restores existentialising/contextualising/textualising-
contiguity) 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—existentialising/contextualising/textualising-contiguity)—constitutedness 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 apriorising/axiomatising/referencing—(of—existentialising/contextualising/textualising-contiguity)—constitutedness and conjugated-apriorising/axiomatising/referencing—(of—existentialising/contextualising/textualising-contiguity)—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—existentialising/contextualising/textualising-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–existentialising/contextualising/textualising-contiguity)—constitutedness) with respect to psychical-orientation, meaningfulness-and-teleology construal/conceptualisation, institutionalisation and its overall existential becoming, as so reflected in the <cumulating/recomposing>-succession of registry-worldviews/dimensions; notional-deprocrypticism by its very transcendental essence comprehensively comes into grips with the apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)—constitutedness in positivism—procrypticism as it attains more than just ‘presencing—absolutising-identitive-constitutedness’ but an overall comprehensive apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)—conflatedness insight as of ontological-normalcy/postconvergence referentialism for superseding positivism—procrypticism. apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)—conflatedness as of ontological-normalcy/postconvergence referentialism in superseding apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)—constitutedness, provides resolution as of 3 aspects of meaningfulness-and-teleology: firstly, with respect to temporal instigating like psychopathic-slantedness insane-fitment ‘disjointedness-as-of-reference-of-thought’ misappropriated meaningfulness-and-teleology in arrogation and its derivation with respect to temporal reprisings of such apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)—constitutedness as ‘conjugated-
contiguity) constittedness of reference-of-thought’ associated with conjugated-postlogism temporal reprisings by construing/conceptualising such perversion-and-derived-perversion-of reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation phenomenon, and re-establishing social universal-transparency (transparency-of-totalising-entailing-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness) that by itself is the fundamental basis for human knowledge-and-virtue; secondly, articulating the universal aetiologisation/ontological-escalation as of ontological-reconstituting–as-to-conflatedness; and thirdly, highlighting the de-mentative/structural/paradigmatic pivoting/decentering as prospective ontological-completeness-of reference-of-thought possibilities. It should be noted that ‘a mentation reflex as decentered and in de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)’ is no less valid with respect to a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of ‘human temporal uninstitutionalised-threshold mental-disposition’ (speaking of uninstitutionalised-threshold) as ‘a mentation reflex as centered and postconverging-or-dialectical-thinking–apriorising-psychologism’ is valid with respect to a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’; and so, with no relevant need for attending to any ‘psychological complexes’ with respect to a representation as of an uninstitutionalised-threshold wrongly being construed as of institutionalisation (at the uninstitutionalised-threshold) as being ‘a mentation reflex as centered and postconverging-or-dialectical-thinking–apriorising-psychologism’ instead of ‘a mentation reflex as decentered and in de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)’. The point of this
statement is that when procrypticism as our uninstitutionalised-threshold is bound to be construed as of metaphysics-of-absence-\{implicated-epistemic-veracity-of- nonpresencing-<perspective-ontological-normalcy/postconvergence>\}, the normal psychologism we know of as of our positivism institutionalisation will no longer apply, as our procrypticism meaningfulness-and-teleology will be represented as decentered and in \(\text{de-mentation}\) \(\text{\langle supererogatory-\text{ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics} \rangle}\) 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 \(\text{de-mentation}\) \(\text{\langle supererogatory-\text{ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics} \rangle}\), 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 \(\text{de-mentation}\) \(\text{\langle supererogatory-\text{ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics} \rangle}\)); 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 in \(\text{de-mentation}\) \(\text{\langle supererogatory-\text{ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics} \rangle}\) 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-existentialising/contextualising/textualising-contiguity)—conflatedness as of centering and postconverging-or-dialectical-thinking—apriorising-psychologism reference-of-thought implied with institutionalisations and apriorising/axiomatising/referencing-(of-existentialising/contextualising/textualising-contiguity)—constitutedness as of decentering and ontologically/preconverging-or-dementing—apriorising-psychologism reference-of-thought implied with uninstitutionalised-threshold; prompting the respective institutionalisation and uninstitutionalised-threshold psychologisms as of the apriorising/precedingness of existentialising/contextualising/textualising-contiguity’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness—of-reference-of-thought—devolving-as-of-instantiative-context reflecting this reality beyond and above our subpar <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag reference-of-thought in positivism–procrypticism from a notional–deprocrypticism perspective, just as we’ll recognise for instance that a universalisation–non-positivism/medievalism mental-disposition contending against positivism institutionalisation meaningfulness is actually acting out a subpar <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag reference-of-thought as of the apriorising/precedingness of existentialising/contextualising/textualising-contiguity’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness—of-reference-of-thought—devolving-as-of-instantiative-context reflecting this reality beyond and above it from the positivism perspective. Thus it is fundamentally the case that the requisite construal/conceptualisation as decentered and in 


imentation—or-dialectical—de-mentionation—standing-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-mentionation—supererogatory—ontological—de-mentionation—or-dialectical—de-mentionation—standing-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-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-mentionation—supererogatory—ontological—de-mentionation—or-dialectical—de-mentionation—standing-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 existentialising/contextualising/textualising-contiguity’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context; as more fundamentally, Galileo’s use of a telescope to demonstrate a heliocentric system with respect to the non-positivism/medievalism reference-of-thought is not about the inherent knowledge implications to which the non-positivism/medievalism mindset/reference-of-thought has ‘mentally shut-off’ to, but fundamentally about the ‘psychological complex’ of the non-positivism/medieval world of countenancing such meaningfulness as jeopardising the prior (non-positivism/medievalism), with the implication rather for the need of the prospective psychologism as the positivism institutionalisation psychologism (<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought foundation as new placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology) requisite knowledge or meaningfulness-and-teleology reference-of-thought. Such equally applies with respect to notional–deprocrypticism prospective institutionalisation relative to our procrypticism uninstitutionalised-threshold. In other words, prospective institutionalisation as transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is construed not in terms–as-of-axiomatic-construct of ‘mechanical-knowledge’ which refers to ‘the simplistic ontological-primemovers-totalitative-framework outcomes construed as the overtly compelling aspect of the knowledge’ validating a knowledge construct but is construed rather in terms–as-of-axiomatic-construct of ‘organic-knowledge’ which refers to ‘the mental-disposition and mental-orientation as reference-of-thought/psychologism construed as including the discretionl contemplative aspect of the knowledge, behind the thought process that eventually leads to and is subsuming of the mechanical-knowledge’. Thus prospective institutionalisation as transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is grounded on such an underlying reference-of-thought associated with organic-knowledge
qualified as the institutionalisation psychology. In this regard, a chemist or botanist for
instance in a non-positivistic as medieval or animistic/base-institutionalisation setup will
certainly not confuse the fact that its demonstration of chemical reactions or a plant
demonstration to approval in such a social-setup necessarily imply that ‘the underlying
positivism mental-disposition and mental-orientation as reference-of-thought/psychologism
construed as including the discretional contemplative aspect as of ontological-faith-notion-or-
on-positivistic organic-knowledge’ behind its thought process eventually producing the validating ontological-
pristemovers-totalitative-framework outcomes means the medieval or animistic/base-
institutionalisation setup has grasped the positivistic organic-knowledge, as it is very much
likely that it will surreptitiously and beyond-the-consciousness-awareness-teleology in-
existential-extrication-as-of-existential-unthought conjure up explanations/meaningfulness-
and-teleology in terms–as-of-axiomatic-construct of its non-positivistic medieval alchemic or
non-positivistic animistic reference-of-thought psychologism; as it is naïve to think that
implied organic-knowledge as of prospective institutionalisation transcendence-and-
sublimity/sublimation/supereoratory–de-mentativity requiring its own reference-of-thought
psychologism can simply be construed as ‘mechanical-knowledge’ while still
upholding/keeping the prior/transcended/superseded registry-worldview’s/dimension’s
reference-of-thought psychologism, as the organic-knowledge rather points to ‘validating
ontological-pristemovers-totalitative-framework outcomes as its mechanical-knowledge
aspect but further requires a development of the discretional contemplative aspect as of
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality of the knowledge’,
grounded rather on such a prospective institutionalisation psychology as its
‘suprastructuration’ or its ‘suprastructural psychical-and-institutionalisation orientation of meaningfulness-and-teleology’ synopsising-depth as of the overall registry-worldview’s/dimension’s reconstrual of superseding–oneness-of-ontology, and not the prior/superseded/transcended uninstitutionalised-threshold psychology. Such organic-knowledge gets institutionalised to an extent by the habituation as of circularity/recurrence/repetition/repeatability of the mechanical-knowledge implied reference-of-thought of meaningfulness-and-teleology as of crossgenerational psychoanalytic-unshackling involving totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag towards the ultimate crossgenerational alignment to the prospective/transcending/superseding registry-worldview reference-of-thought, as a positivistic registry-worldview reference-of-thought. Interestingly, and so across all successive institutionalisations, what tends to be lost ‘the failure to register fully that the ‘intemporal-disposition projecting mental-disposition’ behind ontological-prime movers-totalitative-framework validating the institutionalisation of ‘mechanical-knowledge’ is rather the ‘vitality aspect’ of organic-knowledge and it is ‘not a passive dispensation’, just as well that the ‘temporal mental-dispositions’ superseded towards attaining the ‘mechanical-knowledge’ is ‘not simply a passive distraction’ with the insight that there is a contiguity as of temporal-to-intemporal mental-disposition relative to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality across all the successive registry-worldviews/dimensions as at all their uninstitutionalised-threshold temporal-individuations-as-shortness-of-register-of—meaningfulness-and-teleology are a drawback to transcendence-and-sublimity/sublimation/supererogatory–de-mentativity (by adherence to ‘wooden-language—(imbued—temporal–mere–
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 positivismp–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 grander ontological-normalcy/postconvergence
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ across retrospective and by implication prospective registry-worldviews/dimensions. This can be further expounded as follows in similar terms. The ontological-contiguity67—of-the-human-
institutionalisation-process68 behind the institutional-cumulation/institutional-recomposure-{as-
to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–
onological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>} doesn’t only imply that the ontological-contiguity67—of-the-human-institutionalisation-process68 is simplistically the result of ‘social univer
sally-transparent-and-implicitly-formulated direct-constraining-construct’ successively as: non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition in recurrent-utter-uninstitutionalisation,
functioning-and-accordance notwithstanding limited-mentation-capacity, the intemporally projecting individuation will be able to summon heuristically a sense of the-Good/understanding/knowledge-reification\(^1\)/ontological-prime-movers-totalitative-framework\(^2\), from its ‘complementing grander social-universally-non-transparent-though-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality construed as of intemporal-preservation-entropy-or-contiguity—or-ontological-preservation’, (beyond the mere ‘mechanical-knowledge’ of ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’) as ‘organic-knowledge’, for maximalising-recomposing-for-relative-ontological-completeness\(^8\)—unenframed-conceptualisation (as intemporal/ontological/social/species/universal/transcendental\(^7\); maximalising-recomposing-for-relative-ontological-completeness\(^8\)—unenframed-conceptualisation postconverging—de-mentating/structuring/paradigming) leading by a dynamic-cumulative-aftereffect to the subsequent prospective universalisation—non-positivism/medievalism as of the new ‘social-universally-transparent-and-implicitly-formulated direct-constraining-construct’ of universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’ as the new ‘mechanical-knowledge’ as well as implying the ‘complementing grander social-universally-non-transparent-though-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality construed as of intemporal-preservation-entropy-or-contiguity—or-ontological-preservation’, with both forming the new ‘organic-knowledge’. The ontological-contiguity—of-the-human-institutionalisation-process\(^6\) carries on this way right up to deprocrypticism, such that across the successive institutionalisations apart from the intemporal-

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-intemporal human disposition in relating to mechanical-knowledge as of prospective possibilities for a better preempting of temporality/shortness and skewing towards the intemporal/longness-of-register-of—meaningfulness-and-
teleology, and so as of organic-knowledge overlapping. Further, the reality of a human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—firstnaturedness—temporal-
to-intemporal-dispositions—so-construed-as-from-perspective—ontological-
ormalcy/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-intemporal 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–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> mental-dispositions’, as any commonness is ‘a commonness implied with respect to secondnaturing institutionalisation as of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction thresholds’, with the implication that there is no point acting and relating with knowledge as if it is about a solipsistic transformation into intemporality²/longness but rather relating to it as a secondnaturing exercise of skewing (‘intemporality²–asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity or deferential-formalisation-transference) with respect to the institutionalisation/intemporalisation process as virtue (a notion equally implied by many a prophesying metaphysico-theological construct as the intemporality²/longness and transcendental projections as of their limited-mentation-capacity in their own times in resolving the issues of human temporality /shortness in their times). In which case while such intemporality²/longness cannot be construed as of a social commonness of reference-of-thought, its 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”²⁰² (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
meaningfulness-and-teleology\(^{10}\) as the varying synopsising-depth of human
meaningfulness-and-teleology\(^{10}\) (recurrent-utter-uninstitutionalisation, base-
institutionalisation–ununiversalisation, \(^{10}\) 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–existentialising/contextualising/textualising-
contiguity )—conflicatedness\(^{12}\)’, by the construal of its ontological-contiguity —of-the-
human-institutionalisation-process\(^8\) reference-of-thought as of ontological-normalcy/postconvergence), with respect to the same intrinsic-reality/ontological-veridicality
such that such varying is attributed to human limited-mentation-capacity-deepening\(^3\) as of
apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-
contiguity )—conflictedness\(^{12}\) (or construed as from
apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity )—constitutedness\(^1\)/‘presencing—
absolutising-identitive-constitutedness’ to
apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity )—conflictedness ) inducing both the
registry-worldviews/dimensions institutionalisation-facets (‘centered/in-phase’ and
‘postconverging-or-dialectical-thinking –apriorising-psychologism’) and uninstitutionalised-
threshold\(^3\)-facets (‘decentered/out-of-phase’ and preconverging-or-dementing\(^9\)–apriorising-
psychologism as caricaturing-hollow-staging-and-performance). Supposed a
notional-conflictedness\(^{12}\) or
apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity )—conflictedness \(^3\) abstraction across
all the registry-worldviews/dimensions on the basis of the referentialism technique of point-
referencing (‘notional–deprocrypticism-or-as-from-recurrent-utter-uninstitutionalisation–to–
deprmonicrypticism’) is undertaken with respect to establishing ‘reference-of-thought-as-to-
preconverging/postconverging–de-mentating/structuring/paradigming—ontological-
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 \[<\text{amplituding} / \text{formative–epistemicity}>\text{totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\] as with all ‘present-states’ of registry-worldviews/dimensions as construed from their backend perspectives in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^6\) —of-the-human-institutionalisation-process\(^6\), it would hardly be inclined to interpret such apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)—conflatedness\(^{12}\) referentialism technique of point-referencing (notional–deprocrypticism) that ‘decenters and dments 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 \(\text{meaningfulness-and-teleology}^{100}\) threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \(<\text{as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising–psychologism}>\) at the positivism–procrypticism uninstitutionalisation, while it ‘pointlessly strives to be centered and postconverging-or-dialectical-thinking \(^{10}\)–apriorising-psychologism by reflex’ by not recognising its uninstitutionalised-threshold \(^{103}\) or the procrypticism uninstitutionalisation \(^5\)‘reference-of-thought in disjointedness-as-of–reference-of-thought (as all ‘present-states’ of registry-worldviews/dimensions do by reflex), and thus rather involved in
of meaning as of

desymmetrisation alignment overly-overemphasising the registry-worldview/dimension institutionalisation-facet in a corresponding relation with a dissymmetrical alignment over underemphasising its uninstitutionalised-threshold facet, but with such representation becoming critically ontologically untenable at the registry-worldview/dimension uninstitutionalised-threshold where ‘meaningfulness-and-teleology breaks into threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism>. With regards to individuation terms of human temporal-to-intemporal mental-dispositions (and in further articulation of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with respect to registry-worldviews/dimensions ‘present-states’ as of their "amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag"
in \textit{<amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag}), \textit{apriorising/axiomatising/referencing-(of–
existentialising/contextualising/textualising-contiguity)—conflatedness referentialism
 technique of point-referencing from the intemporal-projection/intemporality\textsuperscript{12} individuation
point of point-referencing for \textit{apriorising/axiomatising/referencing-(of–
existentialising/contextualising/textualising-contiguity)—conflatedness (given that the
intemporal-disposition by longness-of-register-of–meaningfulness-and-teleology\textsuperscript{10} is
ontological as of supratransversality\textit{<in-sublimating–existential-eventuating/denouement>–of-
motif-and-apriorising/axiomatising/referencing}, in disambiguating/delineating the ‘various
temporal-to-intemporal synopsising-depth of \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{10}’ by social
universal-transparency\textsuperscript{10}–\{transparency-of-totalising-entailing,-as-to-entailing-
\textit{<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness} as of
existentialising/contextualising/textualising-contiguity\textsuperscript{39}’s-reifying-or-elucidating-of-
prospective-relative-ontological-completeness\textsuperscript{58}–of- reference-of-thought\textsuperscript{27} devolving-as-of-
instantiative-context with respect to prospective relative-ontological-completeness\textsuperscript{58}–of-
reference-of-thought, and in so doing establishing ‘registry-worldview’s/dimension’s-
uninstitutionalised-threshold\textsuperscript{03}–defect–\{as-Being-or-ontological-or-existential–defect\–
ontological-prime movers-totalitative-framework\textsuperscript{21} projection insight’ with respect to the
distinctive alignment implications of postlogism\textsuperscript{7}–
slantedness/\textit{ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
so-disambiguated as of \textit{reference-of-thought– devolving ontological-performance\textsuperscript{72}–
<including-virtue-as-ontology> (which are the very ‘temporal-distractively-aligned
synopsising-depth-of–meaningfulness-and-teleology\textsuperscript{10}–as-shallowness-of-thought-as-
subtransversality\textit{<in-desublimating–existential-eventuating/denouement>–of-motif-and-}
apriorising/axiomatising/referencing) as of aetiologisation/ontological-escalation (which is the very ‘intemporal synopsising-depth-of–meaningfulness-and-teleology’/supratransversality
<in-sublimating–existential-eventuating/denouement>~of-motif-and-
apriorising/axiomatising/referencing as-to-<amplituding/formative–epistemicity>totalising~social-context-construed-conflicatedness ‘); such that an insightful storied-construct/ontologically-valid-narration as elucidative of aetiologisation/ontological-escalation is necessarily one construed at the ‘dynamic-cumulative-aftereffect transversality’

In other words, suprastructuralism (as of its referential and ontological-normalcy/postconvergence emanance perspective and as a doppler-thinking exercise) ushers in a whole new comprehensive registry-worldview across the entire social construction-of-meaning called deprocrypticism, much like positivism did over non-positivism/medievalism or universalisation over ununiversalisation or base-institutionalisation over utter-uninstitutionalisation. Central to such ‘a universal notion of deprocrypticism’ is the idea of an utter-recomposuring-ontologising by upholding ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, involving postdication with postdicatory techniques and postdicatory mindset/’reference-of-thought in reflection of the suprastructural and ontological-normalcy/postconvergence nature of intrinsic-reality (more like the positivistic registry-worldview is all about existential positivistic conceptualisations, positivistic techniques and basic positivistic mindset/’reference-of-thought superseding existential alchemic conceptualisations, alchemic techniques and a basic alchemic mindset/’reference-of-thought
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
procrysticism, or the preconverging-or-dementing ~ apriorising-psychologism (~ perversion-of-
reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-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 or preconverging-or-
dementing ~ apriorising-psychologism-<stranded-as-rightfully-oblungated/deandored-and-
dialectically-or-contendingly-out-of-phase>. So the notional-deprocrypticism
institutionalisation (as a renewed existentialism/full-depth-of-existential-implications
meaningfulness-and-teleology or memetic-refinement) ontologising involves an
ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-
reconstituting~as-to-conflatedness as dialectical transformation, as-prospective reference-of-
thought, of intradimensional-meaningfulness psychoanalytically as-preconverging-or-
dementing\(^{19}\)–apriorising-psychologism of our present positivistic mindset\(^{10}\) reference-of-

thought at its uninstitutionalised-threshold\(^{11}\). Even though as with all transcended registry-
worldviews/dimensions such an implied veridical placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology\(^{10}\) will probably sound
unintelligible/existentially-suprastructural due to our positivistic illusion-of-the-
present/epistemic-totalising \sim self-referencing-syncretising/present-consciousness/mirage; as
the \(^{34}\) reference-of-thought, in articulating ontological-normalcy/postconvergence and the
suprastructural nature of intrinsic-reality/ontological-veridicality, moves away from a
positivistic registry-worldview registrying/dueness to a notional–deprocripticism registry-

worldview registrying/dueness with the corresponding \(^{114}\) de-mentation\(\langle\)supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics\(\rangle\) stranding the prospective/superseding/transcending registry-

worldview/dimension transdimensional-meaningfulness–
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as organic-
comprehension-thinking and the prior/superseded/transcended registry-worldview/dimension
intradimensional-meaningfulness as threshold-of–nonconviction/madeupness/bottomlining-in-
shallow-suprerogation \(^{12}\)-<as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism\(\rangle\) (just as
<cumulating/recomposuring>-successive registry-worldviews/dimensions \(^{4}\) 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 \(^{16}\) universalisation registrying/dueness/existentialism and then presently a positivistic registrying/dueness/existentialism, with corresponding \(^{14}\) de-
dementing\textsuperscript{1}–apriorising-psychologism (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation `<as-to–attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism>) and not contending.

When implied specifically with regards to psychopathy and social psychopathy (just like a superseding positivistic orientation implied with regards to notions-and-accusations-of-sorcery and medieval mindset\textsuperscript{2}/reference-of-thought to sorcery), notional–deprocrypticism as an intemporal transcendental construct implies ontological-contiguity/deconstruction/ontological-reconstituting–as-to-conflatedness\textsuperscript{2} construct of temporal-dispositions notional-discontiguity/epistemic-discontiguity `<shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema> as the backdrop/grounding of the veridical reference-of-thought; as what is actually up for contention and is effective contention (organic-comprehension-thinking) over what is ‘epistemically-decadent in notional-discontiguity/epistemic-discontiguity `<shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema>’, as the latter is actually in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation `<as-to–attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism> and is not contending as organic-comprehension-thinking. Noting as well that with regards to human mentation capacity, the successive institutional-cumulation/institutional-recomposure\{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism’>\} elicit successive circumspections (as recomposured-consciousness-awareness-teleology\textsuperscript{100}) in human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} capacity that are enablers of the associated institutional-cumulation/institutional-recomposure\{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-
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 uninuniversalisation–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-\textless so-construed-as-from-perspective–ontological-normalcy/postconvergence\textgreater 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-\textless as-to–’attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textgreater, respectively as the mental-devising-representation of postconverging-or-dialectical-thinking\textsuperscript{70}–apriorising-psychologism representation and preconverging-or-dementing\textsuperscript{19}–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{1} but such a social-construct further and critically structures and stifles the natural renewal of human
emancipative dispositions. For instance, non-positivism/medievalism stifling inclinations to think outside of medieval mental-dispositiona and likewise with regards to our procrypticism. The bigger point of successive institutionalisations has to do overall with their specific emancipative registry-worldview/dimension framework as fertilising the cross-section of human practical and conceptual incidental issues and endeavours as well as the virtue constructs at the said registry-worldview/dimension. What is interesting with regards to an incidental study like psychopathy and social psychopathy with respect to the grander notional-deprocrypticism institutionalisation level within the treatment of the institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> meta-conceptual frame is that it provides (besides being critically important to grasp by itself as a parasitising/co-opting phenomenon that can potentially arise in all human locales) the incidental and the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework backdrop and background that informs and deepens understanding of the overall meta-conceptual analysis of perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supercerogation issues (issues arising from the tempering or false implying of the apriorising-registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology and thus inducing a fundamental flaw with the reference-of-thought in the first place, and further at a second-order level in wrongly implying the existential veridicality of logical-dueness (thus making irrelevant the construing of soundness or unsoundness) of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supercerogation), 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-preconvergingly-apriorising/axiomatising/referencing-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-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ as ununiversalisation intemporally calls for universalisation), - universalisation
idea of exceptional people, as this will ultimately lead to a wrong and superstitious disease
theory, but accepts that de-mentatively/structurally/paradigmatically bacteria, cancer, organ
failure, etc. cause disease and that the virtue of medicine is about how to understand and
preempt the above causations; likewise deprocryptic virtue operates on a realistic grasp of
human subknowledge/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- reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-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-
supererogation⁹⁻as-to-‘attendant-intradimensional’-prospectively-
disontologising-preconverging/dementing−apriorising-psychologism>’ is putting the
soundness of registry-worldview/axiomatic construct/categorical-imperatives in question (as
⁶reference-of-thought supersedes/precedes⁵logical-processing-or-logical-implicitation—
supposedly-apriorising-in-conviction-as-to-profound-supererogation), so you rather have a
reinvention as⁴<amplituding/formative–epistemicity>totalising–renewing-realisation/re-
reception/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
psychopath; by and large, ontologically and as reflected by the organic-comprehension-thinking
(organicalism\ints temporal-prioritisation-of\ints reference-of-thought\ints as-conflectedness\ints ontological-reprojecting\longness-of-register-of\ints meaningfulness-and-teleology), the psychopath’s and other postlogic articulations have a nefarious effect, on social meaningfulness-and-teleology particularly in ‘spheres of extended-informality\ints susceptible-to-effecting parsimony-as-of-shoddiness-and-incompleteness-to\ints meaningfulness-and-teleology } of society in general and social institutions, as the postlogic perversion-of-reference-of-thought\ints preconvergingly-apriorising\axiomatising\referencing-in\nonconviction/madeupness/bottomlining-as-to-shallow-supererogation induces threshold-of\ints nonconviction/madeupness/bottomlining-in-shallow-supererogation \ints as-to\ints ‘attendant-intradimensional’\ints prospectively\ints disontologising\\\\preconverging\dementing \ints apriorising\psychologism\> with many an interlocutor, and which by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect, and temporal-enculturation/temporal-endemisation effect, undermines the sophistication/intricacy of thought involved with organic-comprehension-thinking (organicalism\ints temporal-prioritisation-of\ints reference-of-thought\ints as-conflectedness\ints ontological-reprojecting\longness-of-register-of\ints meaningfulness-and-teleology), and often leads to a social dynamism of plainness and mediocrity which is subpar and corrupting to social and institutions teleological potential. In-conviction-as-to-profound-supererogation (prelogically), threshold-of\ints nonconviction/madeupness/bottomlining-in-shallow-supererogation \ints as-to\ints ‘attendant-intradimensional’\ints prospectively\disontologising\\\\preconverging\dementing \ints apriorising\psychologism\> is vis a vis organic-comprehension-thinking (organicalism\ints temporal-prioritisation-of\ints reference-of-thought\ints as-conflectedness\ints ontological-reprojecting\longness-of-register-of\ints meaningfulness-and-teleology), a ‘defect of contiguity (ontological-contiguity’) in terms\ints as-of-axiomatic-
supererogation -<as-to-‘attendant-intradimensional’-prospectively-
disontologising-preconverging/dementing -apriorising-psychologism> of the registry-
worldview’s/dimension’s-uninstitutionalised-threshold –defect –<as-Being-or-ontological-or-
existential–defect> , as meaningfulness is now not about a ‘defect of failing/not-upholding-
<as-of-apriorising/axiomatising/referencing> contingency’ intemporality/ontological-
veridicality as of specific existential-instantiation ontological-performance -<including-virtue-
as-ontology> but rather perversion-of- reference-of-thought –<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > of ‘meaningfulness-and-teleology’. And this, in its fulsome articulation
taken beyond individual and social contexts to the comprehensive registry-
worldview/dimension speaks of an underlying ‘perversion-of- reference-of-thought–<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > registry-
worldview/dimension defect of reference-of-thought– categorical-
imperatives/axioms/registry-teleology: wherein recurrent-utter-uninstitutionalisation, as of its
inherently-non-rules—apriorising/axiomatising/referencing—psychologism,-state-in-relation-to–
meaningfulness-and-teleology requires prospective base-institutionalisation–
ununiversalisation which as of its inherently-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism,-state-in-relation-to–
meaningfulness-and-teleology requires universalisation–non-positivism/medievalism which as of its inherently-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism,-state-in-relation-to–meaningfulness-and-teleology requires positivism–
procrysticism as of its inherently-positivising/rational-empiricism-based-universalisation-
directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-
state-in-relation-to–meaningfulness-and-teleology, and prospectively positivism–
procrystalism which as of its inherent disjointedness-as-of-reference-of-thought requires deprocrystalism. 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-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as to preconverging-or-dementing–apriorising-psychologism with regards to the preceding reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Further a registry-worldview/dimension that so misanalyses is not ‘shaped’ to review but rather syncretises/is-circular in its failing/not-upholding–as-of-apriorising/axiomatising/referencing–reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation rather than implying prospective ones for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; such that ontologically-speaking the phenomenon is in a circularity/recurrence/repetition/repeatability as of reference-of-thought denaturing and relative-ontological-incompleteness, and endemised/enculturated (with a temporal rationalising reasoning that actually validates the veridicality of a human notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as to shallow-supererogation—to—
profound-supererogation\textsuperscript{(1)} that should not be confused with a secondnatured/institutionalised disposition in relation to virtue). This effectively forms the recomposured backdrop for prospective transcendental construct of deprocrypticism, as the ‘ontologising organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-\textsuperscript{r}reference-of-thought’–as-conflatedness -or-ontological-reprojecting/longness-of-register-of–\textsuperscript{m}meaningfulness-and-teleology\textsuperscript{(2)}) that reflects/perspectivates the protracted threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{<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\textsuperscript{(3)} to attain an outcome). This dynamic element can make psychopathy and social psychopathy difficult to deal with as a social phenomenon, as the questions are not only how culpable is the psychopath but extend to who is temporally getting what from the psychopathic situation, what accounts and narratives should be believed, etc., thus requiring an utter and intemporally uncompromising ontological conceptualisation to construct an ontological-primemovers-totalitative-framework\textsuperscript{(4)} science. That said, beyond just about such a present worldly take to societal issues, there is a bigger question of the \textsuperscript{10}universal implications on human civilisation of postlogism in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and \textsuperscript{7}perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-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
intradimensional-ontologising’-imbued-<contextualising/existentialising-attendant-ontological-contiguity>-in-shallow-supererogation-<disontologising-perverted-outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-\textunderscore a\textunderscore priorising/axiomatising/referencing’-\textunderscore logical-dueness>⟩ or postlogism in preconverging-or-dementing ‘\textunderscore 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/emanant projections of postlogism-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought-\textunderscore 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 \textunderscore asymmetry\textunderscore subsumption\textunderscore temporality ’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity)/deferential-formalisation-transference and dominate temporal-dispositions in the medium to long perspective. For instance, everyone will like to see a good legal system to ensure that they do not fall afoul of a bad judgment even if, circumstantially, maybe they themselves may be inclined not to have others or some others to enjoy the same (of course, the internalisation of our ‘present institutionalised/intemporalised
positivistic meaningful worldview’ will seem to imply that we do have a first nature disposition to be inherently civilised to want to universally wish that everyone have to deal with a fair legal system, that anyway is to the credit of the institutionalisation/intemporalisation process, but that is a secondnatured/internalised construct). This explains why there is no need to breach the scientific principle known as the ‘mediocrity principle’, (which says that there are no exceptions/specialness in science), to wrongly say that man is inherently intemporal (as in reality man is a notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> creature in its moral/virtuous-agency); to explain why society tends to improve/progress. Rather, the intemporal-disposition de-mentatively/structurally/paradigmatically brings more overall good and hence skews (‘intemporality’-asymmetric-subsumption-of-temporality, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) man in the medium to long perspective towards ‘the-Good/understanding/knowledge-reification’/ontological-primemovers-totalitative-framework (institutionalised, formalised and internalised)’. This elucidation is important because while internalisation might point to the social good it is important to understand that when dealing with our solipsism at ‘uninstitutionalised-threshold we aren’t anymore intemporal (the-Good as longness-of-register-of–meaningfulness-and-teleology) than temporal (shortness-of-register-of–meaningfulness-and-teleology) going by the ‘mediocrity principle’, and the analysis should take account of this (by not just operating/processing logic but construing notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation with a de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) highlighting organic-comprehension-thinking (organicalism/’intemporal-prioritisation-of–reference-of-thought’–as-conflatedness-or-ontological-

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/recomposuring from recurrent-utter-uninstitutionalisation, based-institutionalisation–unununiversalisation, universalisation–non-positivism/medievalism, positivism–procrypticism, and prospectively deprocrypticism). The present treatment of psychology will seem to imply that all psychology is about psychoanalytic techniques on the modern positive mind, which is rather naïve and uninsightful not just in terms of scope but critically depth of conceptualisation. The answer to this ‘contiguity/entropy conceptualisation of the psyche’ is about how the underlying notion of ‘intemporal-preservation-entropy-or-contiguity–or–ontological-preservation abstractly allows for human-subpotency survival/existence/emmanance/fulfilment/flourishing in existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency—sublimating–nascence–disclosed-from-prospective-epistemic-digression and assumes a fundamental referencing base in the study
of the psyche (noting that by saying ‘notion’ is meant, the notion of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation covers the concepts of temporal preservation (including subknowledging, mimicking)-to-intemporal preservation, just as the notion of good covers the concepts of good-to-bad). Correspondingly, this notion of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation involves ‘mental candoring’ where mental-devising-representation syncs with intrinsic-reality and mental decandoring where mental-devising-representation is a wrong/flawed perverted representation of intrinsic-reality. If we have an anthropological continuity/anthropopsychology, then the continuity as entropy is the exercise of candoring as ‘straightness/soundness-or-ontological-good-faith/authenticity’\(^{69}\)-of-reference-of-thought referencing/registering/decisioning or registry-teleology\(^{108}\) (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’\(^{64}\)-of-reference-of-thought referencing/registering/decisioning or registry-teleology\(^{104}\) (being a functional representation of how a prospective intemporalising registry-worldview/dimension perceives the prior-and-’preconverging-or-dementing’–apriorising-psychologism registry-worldview/dimension); with this latter representation undermining the ‘temporal-dispositions solipsistic/emanant postlogic miscuing presumptuousness/arrogation effect’ as the unconscionability-drag responsible for ‘perversion-of-reference-of-thought’<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > across the institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>}\}, whether in the ‘perversion-of-reference-of-thought’<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging-
apriorising/axiomatising/referencing’ reflex) of ‘intemporal-disposition’ being wrongly attributed to all interlocutors by reflex without ensuring that their disposition is effectively intemporal and not temporal. De-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics), as to its corresponding notions of preconverging-or-dementing\(^{19}\)–apriorising-ontological-\langle supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics\rangle, as to its corresponding notions of preconverging-or-dementing\(^{19}\)–apriorising-ontological-\langle supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics\rangle, as to its corresponding notions of preconverging-or-dementing\(^{19}\)–apriorising-psychologism-\langle stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase\rangle and postconverging-or-dialectical-thinking\(^{19}\)–apriorising-psychologism-\langle stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase\rangle, are central to transcendental psychoanalytic-unshackling and memetic-reordering. Stranding ensures the ‘upholding of the ontological-veridicality/ontological-contiguity\(^{67}\) of \(^{8}\) reference-of-thought (from ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective) of the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ by articulating the veridically contiguous ontological mental-devising-representation of the transcending (and so, in a veridical dialectic and existential psychoanalytic reorientation as oblongated/decandored in representing/implying defective/perverted temporality\(^{1}\) ). It implies reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) hollow and in hollow-constituting-\langle as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\rangle in postlogic-backtracking-\langle iterative-looping–set-of-dereifying-hollow-narratives-and-acts\rangle\(^{77}\) as absolving/fleeting/escaping-reflex–logic\(^{1}\) as of notional-discontiguity/epistemic-discontiguity\(^{63}\)–\langle shallow-supererogation of mentally-aestheticised~preconverging/dementing –qualia-schema\rangle–as-of-epistemic-decadence in hollow-constituting-\langle as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\rangle in postlogic-backtracking-\langle iterative-looping–set-of-dereifying-hollow-narratives-and-acts\rangle\(^{77}\) as these pervert/dement/subknowledge\({\{\text{preconverging-or-dementing –as-if-of-sound-knowledge}\}}\) mimick-and-syncretise the \(^{8}\) reference-of-thought–
categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation providing the backdrop for prospective transcendental dimension with new superseding \textsuperscript{1} 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-\textsuperscript{7} reference-of-thought—\textsuperscript{as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\textsuperscript{seg}, of its—\textsuperscript{2} 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{14}ulturating/formative>\textsuperscript{supererogatory—de-mentativeness/epistemic-growth—or-conflicatedness /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 insititutionalisation/intemporalisation). Prospectively, the de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of our own mental-devising-representation by futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology as of prospective notional–deprocrypticism as oblongated and decandored at our uninstitutionalised-threshold requiring notional–deprocrypticism institutionalisation/unintemporalisation will equally meet with an epistemic-totalising–self-referencing-syncetising wrong reflex of postconverging-or-dialectical-thinking–apriorising-psychologism<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> that will not recognise its slantedness and decandored veridicality. The intemporal-disposition is rather about emphasising institutionalisation/intemporalisation percolation-channelling-in-deferential-formalisation-transference as the means and basis for prospective institutionalisation/intemporalisation. This highlights the vacuousness in all transcendental relations wherein the transcended is vacuous with respect to the transcending. Such vacuous transcendentual manifestations involves dialectically (the transcended and transcending relation with regards to:) deductive narratives instances, life episodes, life schemes, general being/existential dispositions and the specific existentialism/full-existential-depth-implications involved with a registry-worldview/dimension; wherein temporal-dispositions present-consciousness (in their illusions-of-the-present) perpetually portray candor and straightness but on retrospection are shown to be decandored and oblongated which ontologically implies these are veridically of de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
attributive-dialectics) as of preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> notwithstanding their wrongly projected postconverging-or-dialectical-thinking\textsuperscript{20}–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). \textsuperscript{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\textsuperscript{10} hence wrongly implying candored and straightness, whereas these are in effect \textsuperscript{45}amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \textsuperscript{33}iterating narratives of temporal-dispositions teleologies’; and so, by way of coring which involves accounting-for-temporal-dispositions-defect/preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism (the-perversion-of-the–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) and avoiding setting-aside which rather involves glossing-over-temporal-dispositions-defect/preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism (the-perversion-of-the–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). This ensures in effect ‘the \textsuperscript{14}de-mentation
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics),-in-a-contiguity-of-increasing-ontological-normalcy/postconvergence’.

Ontology is an altogether coherent construct with no room for excepting from coherence, which
then simply implies the superseding of any such pretence of an excepting. (For instance, we can be calculating the sum \((5 * 5)+5 -5\), and make the mistake to say \(5 * 5 = 24\) but then overlook it and agree together that the answer should be \(24\) and go on to resolve the entire equation as \(24\).

This type of non-ontological thinking (a non-ontological thinking is also known as a misanalysis or misthinking or misreasoning or mislogic or preconverging-or-dementing¹⁰– apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or- contendingly-out-of-phase> or <amplituding/formative–epistemicity>totalising–self-referring-syncretising/circularity/interiorising/akrasiatic-drag¹¹ or notionaldiscontiguity/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-contiguity¹²) 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- preconvergingly-apriorising/axiomatising/referencing-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-
preconvergingly-apriorising/axiomatising/referencing-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
(supperogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) ensure an affixing of temporal-dispositions perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation teleologic orientations denaturing to the corresponding temporal perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation mindsets in their ontological-escalation/aetiologisation without letting for a disjunction/skipping into intemporal/straightness-of-mental-devising-representation disposition teleologic orientation, and so, to the point of the temporal-dispositions collapsing/overriding (‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) with the new prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the transcending registry-worldview/dimension. For instance, the mental-devising-representation of a non-positivism/medievalism mindset/reference-of-thought relating to say an accusation of sorcery by an intemporal positivistic mindset/reference-of-thought will not be limited to that particular instance but carries the
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/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩; and this idea is so foundational that it is beyond-and-supersedes/precedes/overrides/utters the consciousness-awareness-teleology of temporal-dispositions such that ‘they are not called upon in argumentation’, just as we are not consciously called upon to establish whether blood flows in our body, as it is a preceding/superseding truth that supersedes/precedes/overrides/utters our thinking or not of it! Thus de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) is rather intemporally/ontologically conceptualised for its validation and integration in the survival-and-flourishing imbued institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> (formalisms and internalisations) mechanism with the implied ontological-primemovers-totalitative-framework and positive-opportunism as ontological entrapment, with no temporal-dispositions firstnature-or-intemporal-level-validation but rather secondnatured-or-institutionalisation/intemporalisation-level-validation. At which point de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) articulates temporal-dispositions teleologies orientations as ‘subknowledging/mimicking/mental-perversions/slantedness manifestations at that uninstitutionalised-threshold’, i.e. the reference-of-thought–categorical-imperatives/axioms/registry-teleology–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of temporal-dispositions undermining the very ‘intemporal-preservation-entropy’ supposedly they are supposed to uphold). Ultimately and in the bigger picture, (with teleology fundamentally construed as ‘phenomenal/manifest
conceptivity/epistemic-reflexivity in existence as ontological (so-reflecting <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-recosposing), 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 \apriorising-psychologism<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> as it wrongly implies that temporal-dispositions perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > of their dimension’s/registry worldview’s \categorical-imperatives/axioms/registry-teleology\)-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is of sound mental representation; rather what should be implied is the prospective intemporality\>/longness instead preserving prospective \categorical-imperatives/axioms/registry-teleology\)-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with pertinence being about ‘articulating and directing’ intemporal/ontologically-contiguous \meaningfulness-and-teleology\) towards the ‘institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference>’ as secondnaturing of the new \categorical-imperatives/axioms/registry-teleology\)-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation relation with \meaningfulness-and-teleology\) is sound such that it goes on to operate/process logic by \amplituding/formative–epistemicity>totalising–self-referencing-synergetising/circularity/interiorising/akrasiatic-drag\).
non-positivism/medievalism meaningfulness-and-teleology reference-of-thought–categorical-imperatives/axioms/registry-teleology. Rather the positivistic mindset/ reference-of-thought will project the new reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of positivism (as rational-empiricism/positivising basis of reasoning) through positivism institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> and highlighting, in the bigger scheme of things, the relative sublimating efficiency and positive-opportunism of a positivism-based rule of law, social organisation, polity, nation-building, etc. based on positivism axioms and which inherent effectiveness and supersedingness/transcendence breaks the non-positivism/medievalism mindset/reference-of-thought (which are not rational-empirical/positivising and tend to essences, alchemic-logic, sorcery constructs, etc.) with its defective reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. This takes an utterly impersonal form (law, officialdoms and subject matter formalisms) which allows for an abstraction of the virtue of ontological contiguity that personalised social-and-temporal-trading doesn’t allow reflexively. The ‘transcendental/transdimensional/interdimensional/maximising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation complex-of-stranding’ refers to the counter-intuition from a registry-worldview/dimension perspective in not representing itself as stranded (decandored or oblongated or in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism> when it is demonstrated that it is perversion-of reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as perversion-of-the-categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and rather syncretises in operating those same reference-of-thought–categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation prospectively; while that same registry-worldview/dimension intuitively recognises that a prior/superseded registry-worldview/dimension mental-devising-representation as stranded is ontologically veridical as the prior/superseded registry-worldview/dimension subknowledges/mimics and self-reference-syncretises it’s reference-of-thought–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-recomposing–for-relative-ontological-completeness—unenframed-conceptualisation complex-of-stranding’ is that a registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are fundamental and constitutive functional elements of its existentialism (full-existential-depth-implications) personhoods-and-socialhood-formation and hence the complex when <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-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation—as-to-preconverging-or-dementing—apriorising-psychologism to allow for prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for transcendence-as-the-grander-possibility-for-human-survival-and-flourishing is obviously failing/not-upholding—<as-of-apriorising/axiomatising/referencing> its ‘own homework’ for the bigger picture in the human species survival-and-flourishing scheme, notwithstanding it is at the backend of the institutional-cumulation/institutional-recomposure—{as-to-

historiality/ontological-eventfulness /ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism}> ontological-contiguity—of-the-human-institutionalisation-process! As an anthropopsychological disposition, rational-realism as notional—deprocrypticism just like all successive transcendence-and-sublimity/sublimation/supererogatory—de-mentativity in emphasising increasing realism counter-intuitively to a naïve temporal take is actually a ‘positive-minded/well-meaning disposition with respect to man/the-human-species’ with the idea that ‘it is better working with what intemporally/ontologically is (that is, the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework) to achieve the best intellectual-and-moral outcome for man’ than ‘working with what-one-wishes’ from a wrong temporal/impression-driven construal’. The idea of understanding the ontology of human temporal mental defect is not to ‘idle’ in a temporal circularity that defeats-and-debase the grandor of a universal/intemporal projection but rather strives to better stir man towards the intemporal-and-ontological as virtue, an exercise which while of ‘presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’ with regards to human temporality/shortness wouldn’t however acquiesce to the naïve disconcertment that takes the ‘presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’ of intemporality/longness for temporal correctness towards which the intemporal-disposition is definitely intransigent and uncompromising for effective intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation. Such a rational-realism as notional–deprocrypticism disposition views the fundamental anthropopsychology drive for transcendence-and-

\( \text{supererogatory–de-mentativity} \) which involves \( \text{de-mentation} \) for transcendence-and-sublimity/sublimation/supererogatory–de-

demativity by decandoring/oblongating (representation of perversion-of- reference-of-

thought-as-preconvergingly-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as to preconverging-
or-dementing–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-
dialectically-or-contendingly-out-of-phase>) on the basis of the veridicality of human-

subpotency–aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-

normalcy/postconvergence’–existentialism-form-factor rationally, and ontologically represents the social-construct (as validated by the ‘shifting relation of social conventioning and purist ontology’) as being in effect ‘a highly cohesive postconverging–de-

mentating/structuring/paradigming’ at institutionalised/intemporalised-thresholds-of-

intemporal-preservation-entropy-or-contiguity–or–ontological-preservation but ‘a poorly cohesive extricatory preconverging–de-mentating/structuring/paradigming’ at uninstitutionalised-threshold. The notion of the social-construct as intemporal/ontological/social/species/ universal/transcendental/maximalising-

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

postconverging–de-mentating/structuring/paradigming is actually an aspirational ideal and reference for ‘human intemporal projection towards it’ but it isn’t ontologically veridical by the inherent solipsistic human nature due to a notional–firstnaturedness—temporal-to-intemporal-
human reality, and thus the need for institutionalisation to skew (‘intemporality’–asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) towards intemporality /intemporal-preservation as human secondnaturing. This elucidation is vital in pointing out that the teleology of rational-realism as notional–deprocrypticism (with teleology fundamentally construed as ‘phenomenal/manifest conceptivity/epistem-reflexivity in existence as ontological (so-reflecting <amplituding/formative> disposedness-(as-to-orientation/value-construct/valuation–and–derived-parameterising) and <amplituding/formative> entailment-(as-to-totalising-contiguous/coherent–factuality-of-variability))’ and so as to the specific human-subpotency 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}), 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-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ of human intemporal-disposition with respect to temporal-dispositions (as this upholds and doesn’t compromise the ontological veridicality in intemporal-disposition projection as to the ontological reality of human notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> at uninstitutionalised-threshold103). That
is, knowledge-notionalisation involving grasping and understanding both the
ignorances/desublimation/temporal-dispositions and ideals to better skew/deferential-
formalisation-transference towards idealism as the fulsome ontology, and not failing/not-
upholding-as-of-apriorising/axiomatising/referencing> to understand or overlooking the
ignorances/desublimation/temporal-dispositions as the temporal on the wrong basis that all that
matters is the ideal as intemporal. Furthermore, temporal-dispositions tendency to
pervert/dement/subknowledge-preconverging-or-dementing-as-if-of-sound-
knowledge)/mimick-and-syncretise at uninstitutionalised-threshold with the dialectical
consequence of the development of the <cumulating/recomposing>-successive registry-
worldviews/dimensions (institutionalisations) validates the appropriateness of striving rather for
transversality-for-sublimating–existential-eventuating/denouement-of-affirmative-and-
unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing⟩ and not
nested-congruence to uphold intemporality, and hence a complete ontology. To put it in other
terms, for instance, transversality-for-sublimating–existential-eventuating/denouement-of-
affirmative-and-unaffirmative–disambiguated-'motif-and-
apriorising/axiomatising/referencing’ of ‘keeping the faith’ only in the intrinsic operation of
rules of arithmetic (transversality-for-sublimating–existential-eventuating/denouement-of-
affirmative-and-unaffirmative–disambiguated-'motif-and-
apriorising/axiomatising/referencing’ among interlocutors, in principle or notionally, so that
at all times it is always about the intrinsic reality of the arithmetic and not the agreement-
disagreement of any human interlocutors as we are all mortals and likely to corrupt such
intemporal rules with our mortality out of an intemporal frame of reference that is
transcendental-enabling/sublimating/supererogatory–de-mentativity) is vital to preserving
‘ontological arithmetic’ as transcendental-enabling/sublimating/supererogatory–de-mentativity,
whereas if the notion of arithmetic calculations was to involve social-and-temporal-trading with
other humans (interlocutors logical nested-congruence) instead of intemporal exercise, it is obvious that down the line the notion of ‘ontological arithmetic’ will sooner or later be corrupted and/or teleologically-degraded as more likely than not the intemporality\textsuperscript{7}/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{7}-slantedness/\textsuperscript{\textasciitilde}ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ‘reference-of-thought-\textsuperscript{\textasciitilde}devolving ontological-performance’\textsuperscript{7}-<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-normaley/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—\textsuperscript{10} meaningness-and-teleology\textsuperscript{10}) 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—\textsuperscript{10} meaningness-and-teleology\textsuperscript{10}). The idea is not to idle in articulating meaningness within the dimension in need of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. For instance, a positive mind’s articulation of defective meaningness 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—deprocripticism institutionalisation/intemporalisation with respect to procripticism. 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{\textdagger} to longness-of-register-of—meaningfulness-and-teleology\textsuperscript{\textdaggerdbl}) 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-recompose-(as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>)

whether recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism, as these are in epistemic-decadence-and-derived-epistemic-decadence, i.e. not veridical but perverted and requiring transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. This basically undermines the idea that any such registry-worldview/dimension temporal-dispositions should be encouraged to be ‘amplituding/formative–epistemicity>totalising-self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag in meaning’ in a logical engagement with it from an intemporal/ontological perspective (of ontological-normalcy/postconvergence), as it is rather in perversion-and-derived- perversion-of-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation of its ‘reference-of-thought–categorical-imperatives/axioms/registry-
teleology’, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Instead this requires a transversality<for-sublimating–existential-
eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing’ (due to the dialectically-out-of-phasing/unsoundness-or-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation requiring a
transversality-\textless \textit{for-sublimating-existential-eventuating/denouement}\textgreater \textendash of-affirmative-and-unaffirmative-disambiguated\textendash motif-and-apriorising/axiomatising/referencing\textgreater

‘postconverging-or-dialectical-thinking’

\textendash psychology or psychology-of-mentation-dynamics or natural\textendash psychological-dynamics’

psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring

for prospective reference-of-thought\textendash categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for-intemporal-preservation-entropy-or-contiguity\textendash or\textendash ontological-preservation. For instance, there is no possible logical engagement but rather a transversality-\textless \textit{for-sublimating-existential-eventuating/denouement}\textgreater \textendash of-affirmative-and-unaffirmative-disambiguated\textendash motif-and-apriorising/axiomatising/referencing\textgreater

between the recurrent-utter-institutionalised and base-institutionalised mindsets/references-of-thought, likewise between the ununiversalised and universalised mindsets/references-of-thought, non-positivism/medievalism and positivistic mindsets/references-of-thought, and prospectively procrypticism and notional\textendash 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 \textsuperscript{101}reference-of-thought\textendash categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for-intemporal-preservation-entropy-or-contiguity\textendash or\textendash ontological-preservation of non-positivism/medievalism uninstitutionalisation preconverging-or-dementing\textsuperscript{100}–apriorising-psychologism\textendash \textlt;stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase\textgt, there can’t equally be an ontological eventuality of futural Being-development/ontological-framework-expansion\textendash as-to-depth-of-ontologising-development-as-infrastructure-of\textendash meaningfulness-and-teleology\textsuperscript{100} as of prospective notional\textendash deprocrypticism without the ‘requisite uninhibited/decomplexified mental-devising-representation’ superseding the positivism\textendash procrypticism perversion of \textsuperscript{101}reference-of-thought\textendash categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for-intemporal-preservation-entropy-or-contiguity\textendash or\textendash ontological-preservation perspective preconverging-or-dementing\textsuperscript{100}–apriorising-
psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-
contendingly-out-of-phase> backdrop for futural Being-development/ontological-framework-
expansion-as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-
and-teleology as from prospective notional–deprocrypticism as a de-
mentative/structural/paradigmatic human-and-social-cross-sectional resolution for the virtues of
notional–deprocrypticism in superseding the vices-and-impediments of procrypticism at its
uninstitutionalised-threshold. This construal is placed on a solid firmament (that is able to
supplant any intradimensional illusion-of-the-present mental-devising-representation) by the
‘ontological-prime movers-totalitative-framework retracing (for notional–firstnaturedness—
temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological
normalcy/postconvergence> disambiguation articulation)’ that demonstrably
oblongates/decandors temporal-dispositions as it articulates the dialecticism of a registry-
worldview’s/dimension’s transcendence-and-sublimity/sublimation/supererogatory de-
mentativity (transcending-dimension/organicalism and transcended-dimension/mechanicalism),
on the validity of the stranding-contiguity-of-ontology. Logic and logical-congruence is
ontologically valid only as an after-transcendence exercise when through the
institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-
transference>, the reference-of-thought–categorical-imperatives/axioms/registry-
teleology, -for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation of
the transcending-registry-worldview/dimension in organicalism is
institutionalised/intemporalised by positive-opportunism with the induced social(universal-
transparency-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness> of both the perversion-of-
reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> transcended registry-

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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), 

subject, the social. In this regard, the hermeneutic/reprojecting/supererogating/zeroing exercise originates from an even more wildly idiosyncratic (but personal incommunicable) reflexive process initiated rather spontaneously by the author a few years back which has formed the backdrop for this ‘rather relatively benign idiosyncrasy’ in this paper as the reader may come across and is the explanation for many of the author’s insights. It is this mechanism of deconstructing meaningfulness exhaustively in search of an idiosyncratic but profound philosophical and creative insight that allows the hermeneutic/reprojecting/supererogating/zeroing design in a ‘continuous meaningfulness reshuffling in the quest for veracity/ontological-pertinence’ analogical to a twisty puzzle cube exercise in order to infer and arrive at a profoundly explanatory hermeneutic/reprojecting/supererogating/zeroing insight extending to the possibility of a ‘creative existentialism (full-existential-depth-implications) storying construal’ which is ‘profoundly ontological’, with psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring possibilities for transcendental institutionalisation/intemporalisation of notional-deprocrypticism (superseding the vices-and-impediments of, as well as human emancipation over, procrypticism). Such ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness as dialectical transformation as prospective reference-of-thought of renewing existentialism/full-depth-of-existential-implications of transdimensional-meaningfulness–apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in various shades is just as critical for the necessary reconstitutive insight (deconstruction) that can be highly evasive and difficult to fully grasp at different registry-worldviews/dimensions meaningful-references or rather dialectically successive existentialisms. - A ‘circular dialectical dynamism of organic-comprehension-thinking (organicalism/’intemporal-prioritisation-of-reference-of-thought’–as-conflatedness–or-ontological-reprojecting/longness-of-register-of–
meaningfulness-and-teleology) by virtue of intemporal higher teleologies, distracted by threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to-
attendant-intradimensional’-prospectively-disontologising–preconverging/dementing—apriorising-psychologism>, due to temporal and/or perverted/subknowledging/mimicking

degraded-teleologies; in the psychoanalytic-unshackling process that explains transcendental-dialecticism


logic/logical-drug/unconscionability-drug/sub-par-or-formulaic-association-or-temporal-or-alibi
conventioning-rationalising conjugated/inflected/derived/mimicked/in-protration-to-psychopathic-preconverging-or-dementing—apriorising-psychologism at the temporal-
temporal-dispositions by de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) while avoiding <amplituding/formative-epistemicity>totalising-self-referencing-syncretising-as-straight/candored-and-dialectically-or-contendingly-in-phase of the non-veridical narratives expressed by temporal-dispositions. When the dialecticism of organic-comprehension-thinking (organicalism/"intemporal-prioritisation-of-reference-of-thought"—as-conflatedness-or-ontological-reprojecting/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> involves psychopathy and social psychopathy postlogism in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-
intemporal-preservation>, it highlights the psychopath’s slantedness-or-insane-fitment as ‘epistemically-decadent in notional-discontiguity/epistemic-discontiguity—<shallow-
supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema>’ by its temporal-dispositions defect, and the conjugating temporal-dispositions postlogic threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to—attendant-
intradimensional”—prospectively-disontologising—preconverging/dementing —apriorising-
psychologism> as being integrative of the epistemic-decadence (notional-discontiguity/epistemic-discontiguity—<shallow-supererogation—of-mentally-
aestheticised—preconverging/dementing—qualia-schema>—as-of-epistemic-decade 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 ‘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
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 as absolving/fleeting/escaping-reflex–logic given their conjugated/inflected/derived temporal-dispositions perversion, while the intemporal-disposition prelogic/conviction-as-to-profound-supererogation organic-comprehension-thinking (organicalism/intemporal-prioritisation-of-reference-of-thought–as-conflatedness–or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology) supersedes intemporally as ontological-veridicality (ontological-contiguity/reference-of-thought/veridical-thinking-reference-over-preconverging-or-dementing-reference), and with the ‘disambiguation of notional-firstnaturedness—temporal-to-intemporal-dispositions-so-construed-as-from-perspective–ontological-normalcy/postconvergence> as ontological-escalation/aetiologisation’ by articulating their prospective implications in an infinity (metaphorically-a-million-and-one-instances-and-locales). To further elucidate, the underlying idea of ‘intemporal-prioritisation-of-reference-of-thought–as-conflatedness–or-ontological-reprojecting (deconstruction/ontological-reconstituting/organic-comprehension-thinking) holds that ‘critically what matters with respect to ontology and virtue is simply and completely intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as ontological-veridicality/ontological-contiguity of reference-of-thought (as from ontological-normalcy/postconvergence epistemic-or-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-
synterising/circularity/interiorising/akrasiatic-drag we apparently demonstrate such qualities but ontologically we aren’t veridically intemporal-preservational? And even more pertinent, what will those same qualities mean at the uninstitutionalised-threshold of recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation, positivism, and prospectively deprocrypticism, with their evolving <reference-of-thought–categorical-imperatives/axioms/registry-teleology wherein prospective meaningfulness-and-teleology is beyond-the-consciousness-awareness-teleology.<in-existential-extrication-as-of-existential-unthought> The only answer that cuts it in all ways, is inevitably intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-faith-notion–or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality (mentation-capacity-wise, as longness-of-register-of-meaningfulness-over-shortness-of-register-of–meaningfulness-and-teleology, more than just an abstraction as it carries the notion of a contiguous existentialism/full-depth-of-existential-implications transdimensional-
meaningfulness/memetic-refinement as ontological-normalcy/postconvergence-or-postdictatory 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-<conjunctively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process₆₈ of the <cumulating/recomposuring>-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/dimensions 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-
alignment-to-\textsuperscript{59}reference-of-thought-\textsuperscript{90}<of-apriorising/axiomatising/referencing-\textsuperscript{59}>, given the inherent-and-tautological ontological precedence of the prospective/transcending/superseding psychologism as of its prospective relative-ontological-completeness \textsuperscript{88} -of- \textsuperscript{90}reference-of-thought over the prior/transcended/superseded psychologism; ‘distractive-alignment-to-\textsuperscript{59}reference-of-thought-\textsuperscript{90}<of-apriorising/axiomatising/referencing-\textsuperscript{59}>\textsuperscript{90} refers to the operant apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument point-of-departure-of-construal technique involving a transcendental perspective that dissociates the psychologism of ‘the prospective institutionalisation as of teleologically-elevated intemporal synopsising-depth of \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} psychologism and so postconverging-or-dialectical-thinking\textsuperscript{19}–apriorising-psychologism and centered’ and the psychologism of the ‘uninstitutionalised-threshold\textsuperscript{101} as teleologically-degraded shades-of-temporal (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{59}reference-of-thought-\textsuperscript{90}<devolving ontological-performance\textsuperscript{72} -<including-virtue-as-ontology-\textsuperscript{59}> synopsising-depth of \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} construed as in distraction of the prospective institutionalisation psychologism and so preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism and decentered’, and a non-transcendental metaphysics-of-presence-{\textsuperscript{1}{implicated-‘nondescript/ignoreable–void ’-as-to-presencing—absolutising-identitive-constitutedness } or \textsuperscript{4}<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}} perspective as ‘un-dissociated psychologism that wrongly equates the intemporal and shades-of-temporal teleological synopsising-depth of \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} as of the two previous transcendence-and-sublimity/sublimation/supererogatory–de-mentativity perspective implied psychologisms’ (as a result of non-recognition of a divergence with respect to the prospective relative-ontological-completeness \textsuperscript{88} -of- \textsuperscript{90}reference-of-thought and the
prior/transcended/superseded relative-ontological-incompleteness\(^{(1)}\)-of- reference-of-thought, speaking of the ontological-veridicality of the transcendental perspective as of ‘intemporal-prioritisation-of- reference-of-thought’–as-conflatedness\(^{(1)}\)-or-ontological-reprojecting and not a non-transcendental perspective as of <amplituding/formative–epistemicity>totalising–self-referencing-syncrétising/circularity/interiorising/akrasiatic-drag\(^{(1)}\). In other words, distractive-alignment-to\(^{(1)}\)-reference-of-thought\(<of-apriorising/axiomatising/referencing>\)^{20} by the preconverging-or-dementing\(^{(1)}\)–apriorising-psychologism and decentering of the prior-as-present/transcended/superseded beforehand/as-of-a-priori implies that the prospective/transcending/superseding\(^{(1)}\) 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\(^{(1)}\)-reference-of-thought\(<of-apriorising/axiomatising/referencing>\)^{20} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument point-of-departure-of-construal’ over and subsuming-and-supplanting the prior/transcended/superseded/transcended/superseded reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (as of its disjointedness-as-of- reference-of-thought of \(^{(1)}\) reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with regards to positivism–procrypticism), as validated by existentialising/contextualising/textualising-contiguity\(^{(1)}\)’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness\(^{(1)}\)-of- \(^{(1)}\) reference-of-thought devolving-as-of-instantiative-context. *Thus, distractive-alignment-to\(^{(1)}\)-reference-of-thought\(<of-apriorising/axiomatising/referencing>\)^{20} is an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument point-of-departure-of-construal of \(^{(1)}\) reference-of-thought as it is about assuming beforehand/as-of-a-
priori for logical-contention as postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-
psychologism and centered the prospective/transcending/superseding \textsuperscript{8}reference-of-thought (as of its prospective relative-ontological-completeness \textsuperscript{8}reference-of-thought) in
preconverging-or-dementing\textsuperscript{10}–apriorising-psychologism and decentering the prior-as-present/transcended/superseded \textsuperscript{8}reference-of-thought (as of its prior relative-ontological-
incompleteness \textsuperscript{8}reference-of-thought), as validated by
existentialising/contextualising/textualising-contiguity \textsuperscript{8}reifying-or-elucidating-of-
prospective-relative-ontological-completeness \textsuperscript{8}reference-of-thought\textsuperscript{8} 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 \textsuperscript{9}reference-of-thought
as ‘in-wait as of prior relative-ontological-incompleteness \textsuperscript{9}reference-of-thought defective
reference-of-thought–\textsuperscript{3}categorical-imperatives/axioms/registry-teleology\textsuperscript{10} for a postlogism
manifestation; and just as we can appreciate that the organic-knowledge depth of base-
institutionalisation is what is required as resolution for postlogism manifestations in recurrent-
utter-uninstitutionalisation, likewise that of \textsuperscript{10}universalisation as resolution with postlogism manifestations in base-institutionalisation–ununiversalisation, that of positivism as resolution
with postlogism manifestations in \textsuperscript{10}universalisation–non-positivism/procrypticism, the
organic-knowledge depth of notional–deprocrypticism is what is required as resolution for
postlogism manifestations in positivism–procryptism. On this basis distractive-alignment-to-
reference-of-thought–<of-apriorising/axiomatising/referencing>\textsuperscript{8} point-of-departure-construal
technique of aetiologisation/ontological-escalation involves starting out not with the specific
postlogism\textsuperscript{78} construal but rather implying a construal preconverging-or-dementing\textsuperscript{10}–
apriorising-psychologism and decentering the more fundamental issue of the registry-
worldview/dimension prior relative-ontological-incompleteness \textsuperscript{9}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—epistemicity>growth-or-conflatedness’/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of positivism–
procrypticism, and prospectively ‘preempting—disjointedness-as-of-reference-of-thought,—as-
to—<amplituding/formative—epistemicity>growth-or-conflatedness’/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of
deprocrypticism), which is ‘in-wait as of prior relative-ontological-incompleteness\(^9\)-of-reference-of-thought defective reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^0\) and endemising/enculturating the postlogism\(^5\) and social postlogism\(^7\) manifestation as well as other temporal phenomena construed as vices-and-impediments\(^6\) of the registry-worldview/dimension as of its prior relative-ontological-incompleteness\(^8\)-of-reference-of-thought; thus attaining the supratransversality-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—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming. In other words, just as we can countenance that ontologically we’ll not engage a non-positivism/medieval social-setup in contending about say notions-and-accusations-of-sorcery but rather supersede the non-positivism/medievalism meaningful-frame as of its relative-ontological-incompleteness-of-reference-of-thought as being superstitious/non-positivistic implies the fundamental need for its psychoanalytic-unshackling for <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought as of a positivism registry-worldview/dimension prospective relative-ontological-completeness-of-reference-of-thought; likewise our positivism–procrypticism prior relative-ontological-incompleteness-of-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-of-reference-of-thought is prospectively construed from notional–deprocrypticism as preconverging-or-dementing–apriorising-psychologism and decentered by its procrypticism/disjointedness-as-of-reference-of-thought’–as-misappropriated–meaningfulness-and-teleology, implying the more
consciousness/mirage as metaphysics-of-presence\textsuperscript{(implicated-\textsuperscript{-}nondescript/ignorable–void \textsuperscript{-}}
as-to- presencing—absolutising-identitive-constitutedness \textsuperscript{,} and so beyond-the-consciousness-awareness-teleology\textsuperscript{10} \textsuperscript{-}<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6}; and this idea we can grasp from our vantage position with regards to a non-positivism/medieval setup striving to uphold its \textsuperscript{7}reference-of-thought psychologism which we understand is prospectively a relative ontological-incomplete\textsuperscript{-}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\textsuperscript{-}apriorising-psychologism and centered but rather a preconverging-or-dementing\textsuperscript{7}–apriorising-psychologism and decentered position, as implying the need for prospective institutionalisation as notional–deprocrpticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which is prospectively postconverging-or-dialectical-thinking\textsuperscript{11}–apriorising-psychologism and centered). Distractive-alignment-to-\textsuperscript{8}reference-of-thought-<of-apriorising/axiomatising/referencing>\textsuperscript{29} as such basically by definition dismisses ‘the prior/transcended/superseded registry-worldview’s/dimension’s relatively relative-ontological-incompleteness\textsuperscript{-}reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as circularly endemising/enculturating its \textsuperscript{4}reference-of-thought defect or \textsuperscript{7}perversion-of-reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-superreration >, beyond-the-consciousness-awareness-teleology\textsuperscript{10} \textsuperscript{-}<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6} and so de-mentatively/structurally/paradigmatically even before an effective reference-of-thought issue of the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance as of temporal-to-intemporal thresholds (i.e. de-mentatively/structurally/paradigmatically being non-positivism/medievalism of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition
means incapable of contending as of posivism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ‘third-level–

presencing—absolutising-identitive-constitutedness’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
meaningfulness-and-teleology, requiring rather the non-positivism/medievalism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument psychoanalytic-
unshackling/memetic-reordering/institutional-recomposing from <amplituding/formative-
epistemicity>totalising~renewing-realisation/re-perception/re-thought and not ‘a false exercise
of contending arising from a circular <amplituding/formative–epistemicity>totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag’ ego complex that rather
circularly upholds non-positivism/medievalism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, and
prospectively de-mentatively/structurally/paradigmatically our state of procripticism–or–
disjointedness-as-of- reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition
means incapable of contending as of notional–deprocripticism preempting—disjointedness-as-
of- reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of ‘conflation for
meaningfulness-and-teleology’ requiring rather the positivism–procripticism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument psychoanalytic-
unshackling/memetic-reordering/institutional-recomposing from <amplituding/formative-
epistemicity>totalising–renewing-realisation/re-perception/re-thought and not ‘a false exercise
of contending arising from a circular <amplituding/formative–epistemicity>totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag’ ego complex that rather
ontological-or-existential–defect>\(^{(6)}\) ‘in-wait as of prior relative-ontological-incompleteness\(^{(8)}\) -of-\(^{(8)}\) reference-of-thought defective \(^{(8)}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{(0)}\) for issues of \(^{(0)}\) perversion-of-\(^{(0)}\) reference-of-thought\(^{(8)}\) <as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation > 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\(^{(8)}\) (implicated-'nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive–constitutedness ) as of our \(<\text{amplituding/formative–epistemicity>}\text{totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag }\) reflex and so beyond-the-consciousness-awareness-teleology\(^{(0)}\)-<in-existential-extrication-as-of-existential-unthought> beforehand/as-of-a-priori, will tend towards ‘a circular \(<\text{amplituding/formative–epistemicity>}\text{totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag }\) ego complex that rather circularly upholds \(^{(13)}\) 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\(^{(8)}\) -of-\(^{(8)}\) reference-of-thought) a non-positivism/medievalism psychologism with respect to their equivalent postlogism \(^{(9)}\) perversion-of-\(^{(9)}\) reference-of-thought<as-preconvergingly- apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow- supererogation > issue like notions-and-accusations-of-sorcery implies beforehand/as-of-a-priori an ontologically-veridical engagement that ‘doesn’t recognise its contending status as postconverging-or-dialectical-thinking\(^{(10)}\)–apriorising-psychologism and centered in the very first place’ but rather that the non-positivism/medieval
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied

meaningfulness-and-teleology\footnote{100} is preconverging-or-dementing\footnote{19}–apriorising-psychologism and decentered, likewise beforehand/as-of-a-priori engaging (from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[meaningfulness-and-teleology\footnote{100} as of prospective deprocrypticism-as-of-preempting—disjointedness-as-of\footnote{84} reference-of-thought of psychologism prospective relative-ontological-completeness -of- reference-of-thought) our \footnote{81} procrypticism–or–disjointedness-as-of\footnote{84} reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with respect to its associated postlogism\footnote{7} perversion-of- reference-of-thought\footnote{<as-preconvergingly-}
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation \footnote{> issue of psychopathy and social psychopathy implies beforehand/as-of-a-priori an ontologically-veridical engagement that ‘doesn’t recognise our contending status as postconverging-or-dialectical-thinking\footnote{19}–apriorising-psychologism and centered in the very first place’ but rather that our \footnote{81} procrypticism–or–disjointedness-as-of\footnote{84} reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied

meaningfulness-and-teleology\footnote{100} is preconverging-or-dementing\footnote{19}–apriorising-psychologism and decentered; as the starting point of distractive-alignment-to\footnote{81} reference-of-thought\footnote{<of-apriorising/axiomatising/referencing>\footnote{9} is rather in reflecting the prior relative-ontological-incompleteness\footnote{9} -of- reference-of-thought

<amplituding/formative–}
epistemicity>causality~as-to-projective-totalitative~implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity \footnote{with respect to reference-of-thought defect or perversion-of- reference-of-thought\footnote{<as-preconvergingly-}
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation \footnote{> issue, ‘as a preconverging-or-dementing\footnote{19}–apriorising-psychologism and

For instance and as stated before, such a statement and mental-disposition of the type Socrates or Rousseau by their relative asceticism as of nonextricatory-existential-preempting-of-existential-unthought as compared to others of their statuses (conjugated as of various shades of temporal teleologically-degraded synopsising-depth of meaningfulness-and-teleology psychologism) in their respective social-setups from a non-transcendental as of its perspective by its is rather circularly impervious and will not recognise any dissociation between such a mental-projection/psychologism prior relative-ontological-incompleteness reference-of-thought and the mental-projection/psychologism prospective relative-ontological-completeness—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{56}meaningfulness-and-teleology\textsuperscript{100} ) psychologism contrasted to such teleologically-degraded shades-of-temporal synopsising-depth of \textsuperscript{56}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{45}<amplituding/formative–epistemicity>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–of-reference-of-thought precedes and supersedes the state of prior relative-ontological-incompleteness–of-reference-of-thought by tautological ontological-veridicality validated by the ontological-contiguity\textsuperscript{7}—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{29} 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{3}\ perspective mental-projection/psychologism of the relative-ontological-incompleteness–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 \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100}, unlike a transcendental perspective that reflects prospective institutionalisation intemporal teleologically-elevated
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) 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 involving the subknowledging/mimicking-and-syncretising of the reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of positivistic meaningfulness known as procrypticism–or–disjointedness-as-of-reference-of-thought, calling prospectively for deprocrypticism. Without ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting disposition the possibility for transcendence-and-sublimity/sublimation/superego–de-mentativity from perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supereogation (as prior intemporal reference-of-thought–categorical-imperatives/axioms/registry-teleology) to prospective ones which are intemporal-preservational, the institutional-cumulation/institutional-recomposure–(as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing–perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism) process will not occur and be regenerative, as the circumventive/distractive-temporal-prioritisation-of-reference-of-thought mental-dispositions rather strives to arrive at an equilibrium at the reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of a registry-worldview/dimension whether these are intemporal-preservational or not, hence have little transcendental capacity. Going by an ‘ontologically contiguous comparison’ with reference to Arithmetic where a condition was to cause a character to resolve additionality as 1+3=5, 2+5=8, 5+6=12, etc., the ontological-veridicality/ontological-contiguity of reference-of-thought (from ontological-normalcy/postconvergence epistemic-or-
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-or-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÷2=4. Then the multiplication operation with the first brackets result as 7×10=70. Finally, comes the subtraction with 70-4=66 as the final answer that is ontologically-veridical (in ontological-normalcy/postconvergence). But then, in this particular case where character A (Addition) operation of additionality is perverted as stated above as a result of its condition, the equation will resolve as √64=8, 8+3=12, 12-1=11, for the first brackets, and 6+4=11, 11-2=9, for the second brackets. The division operation with the second brackets yields 9÷2=4.5, and the multiplication operation with the first brackets yields 7×11=77. Finally, subtracting both brackets gives 77-4.5=72.5 as the final result which is ontologically wrong (from ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective), and points to the fact that all the 6 BODMAS characters, not only A (Addition) the additionality defect character have failed ontological-veridicality/ontological-contiguity as of their relative-ontological-incompleteness-induced,-

‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <-as-to-

‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing

apriorising-psychologism’ (from ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective), as reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are not by themselves the definitive basis for ontology/intrinsic-reality/existential-reality as these are only as pertinent as they are ontologically-veridical/ontologically-continuous/contextually-contiguous (in ontological-normalcy/postconvergence). This ontological state with respect to all the characters registries (not only A) is known as perversion-and-derived–perversion-of–reference-of-thought<-as-

preconvergingly-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as-of-unsoundness-
or-ontological-bad-faith/inauthenticity\textsuperscript{54} of reference-of-thought, as ontological-veridicality/ontological-contiguity\textsuperscript{57} of reference-of-thought (from ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective) precedes projected \textcolor{blue}{\textless \amplituding/\formative\textgreater} wooden-language\textcolor{red}{\{imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing — narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology \}}, with reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{100} nothing more but human mental inventions (construed by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) for the sake of achieving ontology/intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, and pertinent in that regard only when not-failing/upholding intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening\textsuperscript{53} by a re-equilibrating metaphysics-of-absence\textcolor{blue}{\{implicitied-epistemic-veracity-of— nonpresencing—\langle perspective–ontological-normalcy/postconvergence\rangle\}}/postdication. Hence the notion of ontological-normalcy/postconvergence and postdication construes intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as superseding/preceding over projected \textcolor{blue}{\textless \amplituding/\formative\textgreater} wooden-language\textcolor{red}{\{imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing — narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology \}} in affirming ontology/ontological-veridicality/intrinsic-reality (notwithstanding their traditional personhoods-and-socialhood-formation mental-dispositions anchored on projected \textcolor{blue}{\textless \amplituding/\formative\textgreater} wooden-language\textcolor{red}{\{imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing — narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology \}}
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 wooden-language ⟨imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology⟩ in affirming ontology/ontological-veridicality/intrinsic-reality (as the appropriateness-of-reference-of-thought-as-of-conflicatedness over A’s induced preconverging-or-dementing-reference/ perversion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation). Thus the new categorical-imperatives/axiom/registry-teleology—for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation deployed with respect to resolving calculations (ontological-completeness-of-reference-of-thought will integrate the notion that additionality requires subtracting 1 from its results as well as taking cognisance that other characters will be perverted in their operation if they do not take cognisance of A’s (Addition’s) condition and subtract 1 from it before their operation (whether unconsciously by ignorance, expediently by affordability, and consciously by opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). For instance, B (Brackets) is still in a position to articulate an ontological-normalcy/postconvergence ontological-veridicality/ontological-contiguity of reference-of-thought (from ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective) by factoring in all the defects as follows: by reverting all other characters operation up to the point they had to deal with A (Addition) and subtracting 1 from the results at these point before allowing the other characters operations, which then yields the right result. That is
77÷7=11 and 4.5×2=9 as reverting back, then 11-1=10 and 9-1=8 to factor in A’s (Addition’s) additionality defect to yield the results of the two brackets. Before then letting back the division and multiplication operations for both brackets respectively, giving 8÷2=4 and 7×10=70. Finally 70-4=66, giving the final result that is ontologically-veridical (in ontological-normalcy/postconvergence). So this approach is the new reference-of-thought-categorical-imperatives/axioms/registry-teleology\(^{10} \) for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation which is ontologically-veridical/of-intrinsic-reality that B should be operating. In the bigger scheme of things, this explains institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>/memetic-reordering/psychoanalytic-reorientation with respect to an animal that is always bound to perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>_ as to preconverging-or-dementing –apriorising-psychologism by the very fundamental veridicality of its notional-firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> nature. But then, this being an uninstitutionalised-threshold\(^{03} \) B going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor at uninstitutionalised-threshold\(^{03} \) may just as well due to there being ‘no institutionalisation constraining’ (i.e. no social\(^{10} \) universal-transparency\(^{105} \) <transparency-of-totalising-entailing,—as-to-entailing-<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness> of perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-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-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation, and no intemporal projection superseding the transcendence-unenabling-
institutionalised-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

\[ \text{perversion-of- reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as-of-unsoundness-or-ontological-bad-faith/inauthenticity of reference-of-thought thus requiring de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of all such temporal-dispositions.} \]

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-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, internal-contradiction induced from ontological-primemovers-totalitative-framework inoperance, de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) the perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, and intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity/nihilistic as of temporality, with corresponding formalisation and internalisation as values), thence defining the given temporal-dispositions of B aetiologisation/ontological-escalation to be accounted for from similar individuations in such situations as a registry-worldview/dimension problem, in order to ensure intemporal-preservation-entropy-or-contiguity—or-ontological-preservation as ontology.

In the bigger scheme of things, this calls for a prospective registry-worldview/dimension
institutionalisation articulation that supersedes/overrides such a temporal dynamism of
perversion-of-reflection-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation 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 defect of its reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with the prior registry-worldview/dimension now preconverging-or-dementing–apriorising-psychologism–<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, with a prospective institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as the new straightness/candored-and-dialectically-or-contendingly-in-phase. de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) doesn’t confuse appropriateness of the prior reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for the prior institutionalisation as implying the prior mental-devising-representation is appropriate for
prospective institutionalisation as it needs to undergo its own requisite ‘postconverging-or-dialectical-thinking\textsuperscript{20}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to enable and regenerate intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. This by itself explains why the different registry-worldviews/dimensions are seemingly preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism with respect to one another (from the prospective perspectives), and not that we are talking about different species of humans, as transcendentalism for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is the foundational concept retrospectively, presently and prospectively; even though by the illusion-of-the-present/present-consciousness/epistemic-totalising\textsuperscript{20}–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\textsuperscript{19} which is obviously fallacious. The reason for this is that ‘postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity\textsuperscript{69}–of-reference-of-thought (as mental straightness/candored-and-dialectically-or-contendingly-in-phase) starts-and-ends/is-sound at institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation where the reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for-intemporal-preservation-entropy/configuity is in ontological-veridicality/ontological-contiguity\textsuperscript{67} of reference-of-thought (from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective). Where instead such reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is of notional-discontiguity/epistemic-discontiguity \textless shallow-supererogation \textless of mentally-aestheticised–preconverging/dementing \textless–qualia-schema\textsuperscript{3}–non-ontological-and-non-
contending-referencing-<thus-ontologically-or-contendingly-reflected-or-perspectivated-as-of-
preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism> (not-veridical-thinking-reference-
rather-preconverging-or-dementing\textsuperscript{-reference}), it is dementing\textsuperscript{19} (preconverging-or-
dementing\textsuperscript{19}–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-
dialectically-or-contendingly-out-of-phase>). This is further compounded as of
\textsuperscript{4} <amplituding/formative–epistemicity> totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag, that is, as wrongful upholding and
projecting postconverging-or-dialectical-thinking\textsuperscript{70}–apriorising-psychologism-<stranded-as-
rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> mental-devising-
representation as so-manifested at institutionalised/intemporalised-thresholds-of-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation while rather reflecting the
uninstitutionalised-threshold\textsuperscript{03} that requires renewed mental-devising-representation, and this
is not ontologically consistent and fundamentally undermines and overlook the idea of an
insight about a prospective transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity with the present registry-worldview/dimension corresponding to the superseded
\textsuperscript{76} perversion-of-\textsuperscript{1} reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation \textsuperscript{\geq} registry-worldview/dimension. Thus but for the inherent difficulty of livng
and experiencing the effective personhoods-and-socialhood-formation existentialism across all
the registry-worldviews/dimensions, the
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ‘beyond any one
registry-worldview/dimension meaningfulness’ like ours is perfectly possible in garnering a
more profound and informed insight on human nature whether presently, retrospectively to
prospectively. In the bigger scheme of things, just as logic can only be grounded on coherent
and concrete \textsuperscript{54} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}
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—\textless as-to—transversality—\textless for-sublimating—existential-eventuating/denouement—\textgreater of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing’—going beyond the reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{100} 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\textsuperscript{100}) 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\textsuperscript{20}—apriorising-psychologism mental-devising-representation’ and ‘preconverging-or-dementing\textsuperscript{19}—apriorising-psychologism mental-devising-representation’ from successive ontological dialectical-moments of human shallow limited-mentation-capacity—(as of relative apriorising/axiomatising/referencing—(of—existentialising/contextualising/textualising-contiguity)—constitutedness)—to deeper limited-mentation-capacity—(as of relative apriorising/axiomatising/referencing—(of—existentialising/contextualising/textualising-contiguity)—conflatedness)—behind the successive institutional-cumulation/institutional—
recomposure-\{as-to\-historiality/ontological-eventfulness /ontological-aesthetic-tracing-\{perpective-ontological-normalcy/postconvergence-reflected-\'epistemicity-relativism\'}\},

wherein the dialectically transcending/superseding institutional-cumulation/institutional-recomposure-\{as-to\-historiality/ontological-eventfulness /ontological-aesthetic-tracing-\{perpective-ontological-normalcy/postconvergence-reflected-\'epistemicity-relativism\'}\} of relatively deeper limited-mentation-capacity-\{as of relative apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-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-\{as-to\-historiality/ontological-eventfulness /ontological-aesthetic-tracing-\{perpective-ontological-normalcy/postconvergence-reflected-\'epistemicity-relativism\'}\} of relatively shallow limited-mentation-capacity-\{as of relative apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-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 —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\(^{19}\)/postlogism\(^{78}\) in hollow-constituting\(^{19}\)<as-disjointed-misappropriation-of-meaningfullness-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\(^{78}\)-as-of-\(^{10}\) compelling–nonconviction/madeupness/bottomlining\(^{<}\)<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-ontological-contiguity>-in-shallow-supererogation<-disontologising-perverted-outcome-sought-precedes-existentially-веридical–‘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-meaningfullness-and-failing-intemporal-preservation> in postlogic-backtracking<-iterative-looping–‘set-of-dereifying-hollow-narratives-and-acts’> as absolving/fleeting/escaping-reflex–logic, to others and from different sets of interlocutors to others. It is obvious that A’s condition/subknowledging–impulse/compulsive-dementing disposition as an adult psychopath isn’t systematic with every interlocutor but rather it arises only in the face of perceived–social-stake-contention-or-confliction-and-confliction-targets and furthermore the profoundness of the postlogism–slantedness manifestation is directly related to the gravity of the perceived–social-stake-contention-or-confliction the situation and how the
‘evolving social psychopathy situation permits’. Hence the notion of A having an absolute condition wherein it increments additionality by 1 is rather an absolute ideal conceptualisation, as in reality it is a question of degree and highly circumscribed with the adult psychopath who needs to have a postlogic-equilibrium that can be socially-functional-and-accordant\textsuperscript{94}, unlike the dysfunctional child psychopath. This comparison equally articulates the nature of uninstitutionalised-threshold\textsuperscript{103}. 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{84} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} thus effectively producing the wrong result 7.5 for the particular equation which is not intemporal preservational (not ontologically ontological-normalcy/postconvergence) and likewise for all other equation where A’s condition applies, we’ll then be talking about an uninstitutionalised-threshold\textsuperscript{103}. 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 7.5 to by adjusting for A’s condition which is now the reference-of-thought or veridical-thinking-reference-over-preconverging-or-dementing\textsuperscript{19}-reference/ontologically-veridical/ontological-contiguity\textsuperscript{67} registry-worldview/dimension) is known as \textsubscript{14}de-mentation–\{supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics\}. Even though going by its illusion-of-the-present/present-consciousness, the superseded registry-worldview/dimension will still wrongfully strive for a mental-devising-representation at that uninstitutionalised-threshold\textsuperscript{103} of ‘ontological-thinking (not preconverging-or-dementing \textsuperscript{1}apriorising-psychologism\textless stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase\textgreater which 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 as ‘postconverging-or-dialectical-thinking\(^{20}\)–apriorising-psychologism\(^{19}\)/soundness-or-ontological-good-faith/authenticity\(^{19}\)-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\(^{103}\) as preconverging-or-dementing\(^{19}\)–apriorising-psychologism/oblongated/decandored-and-dialectically-or-contendingly-out-of-phase explaining the nature of mental-devising-representation of all institutional-cumulation/institutional-recomposure-\{as-to-\}

historiality/ontological-eventfulness /ontological-aesthetic-tracing-\{perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’\}\} whether from the perspective of a retrospect, our present or prospective point-of-reference. Another aspect highlighted by the Arithmetic equation comparison is with respect to the appropriateness and defects of meaningful references with respect to ontological-veridicality/intrinsic-reality. The comparison highlights 3 transversality-\{for-sublimating–existential-eventuating/denouement\}–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’ pedestals of meaningfulness. Firstly, A’s condition with respect to additionality with the idea that it is bound to fail any arithmetic calculation involving additionality. Thus the subknowledging\(^{-}\)-impulse/compulsive-dementing pedestal is of notional-discontiguity/epistemic-discontiguity\(^{-}\)<shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema\(^{2}\)/non-ontological-and-non-contending-referencing–\{thus-ontologically-or-contendingly-reflected-or-perspectivated-as-of-

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preconverging-or-dementing™-apriorising-psychologism> (not-veridical-thinking-reference-rather-preconverging-or-dementing™-reference). This is effectively the pedestalled state of psychopathic postlogism™-as-of-compulsing–nonconviction/madeupness/bottomlining™

pertinence and upholding. This subknowledging dispositions points out that the actual and given meaningfulness being subknowledged/pervertedly-represented is ontologically-veridical both registry-wise (soundness-or-ontological-good-faith/authenticity-of-reference-of-thought-wise) and logic-wise (the normal arithmetic operation of the BODMAS equation) as it is intemporally preservational and thus ontologically-veridical/reference-of-thought/ontological-contiguity. It is this pedestal that is the organic-comprehension-thinking (organicalism/’intemporal-prioritisation-of-reference-of-thought’–as-conflatedness–or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology) pedestal, organic as it is both registry-wise (soundness-or-ontological-good-faith/authenticity-of-reference-of-thought-wise) and logic-wise striving for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. It is the superseding and intemporal pedestal for articulating ontological meaningfulness (intrinsic-attribution). The third pedestal as demonstrated involves the integrating and amplituding/formative-epistemicity-totalising–self-referencing-syncretising/circularity/interiorising/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/sub-knowledging impulse as if it was ontologically veridical, and obviously leading to the wrong result thus failing/not-upholding-as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. In the case with B it involved resolving the Arithmetic equation as if A’s condition was appropriate resulting in 7.5 which is ‘epistemically-decadent in notion-al-discontiguity/epistemic-discontiguity<shallow-supererogation>of-mentally-aestheticised–preconverging/dementing<qualia-schema>’ rather than which is ontologically veridical. This is the threshold-of–nonconviction/madeupness/bottomlining-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 subknowling -or-mimicking-impulse/compulsive-dementing registry-worldview-wise/dimensional-wise speaks of the registry-worldview/dimension as in 14 de- 
mentation⟨supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding- or-attributive-dialectics⟩ at that uninstitutionalised-threshold 03. The fourth meaningful reference is actually a variance of the given organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-reference-of-thought’–as-conflicatedness-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 aetiologicalisation/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, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation to resolve the uninstitutionalised-threshold 03 from to the ontologically-veridical, and so not only with regards to the specific but as a de- mentative/structural/paradigmatic institutionalisation/intemporalisation for perpetuating
teleology\textsuperscript{(9)} pedestal reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the registry/registry-worldview defects of both the subknowledging\textsuperscript{-}impulse pedestal and the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{-}as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing \textsuperscript{-apriorising-psychologism}\textsuperscript{-}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{9} 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–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{9}/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\textsuperscript{10} universal human social phenomena of psychopathic postlogism\textsuperscript{79} and conjugated-postlogism\textsuperscript{79} 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\textsuperscript{10} 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 \[78-10\] 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>\} 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 \[10\] universal projection low-life purposefulness in both meaningful-frameworks). Rather this then points to the nature of postlogic perversion-of- reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-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 aetiolisation/ontological-escalation of the organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness\[12\]-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology\[10\]) pedestal, both in apriorising–registry and registry-
worldview terms as it is reflected/perspectivated as \(\text{de-mentation}\) (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics). The critical reason for this is that the intemperal-disposition is rather inclined to be utter about intemperal-preservation-entropy-or-contiguity–or–ontological-preservation as the complete and sufficient stand for knowledge and virtue with anything else being denaturing much in parallel as intrinsic-reality transcendent-al-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-preconvergingly-apriorising/axiomatising/referencing-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-preconvergingly-apriorising/axiomatising/referencing-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—deprocripticism and procrypticism. For instance, accusations of witchcraft in non-positivism/medievalism societies are ontologically about subknowledging /perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> as-of-unsoundness-or-ontological-bad-faith/inauthenticity of reference-of-thought/preconverging-or-
dementing19–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 00,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (a mentation-capacity that further furthers the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as modern-day positivistic registry-worldview), as it universally informs the present positivistic worldview and thus the impossibility to sound intelligible in case such an accusation of witchcraft is made today. So structurally, the non-positivism/medievalism society is shaped-and-inclined to integrate and entertain phantasmagorical notions of someone being accused as a witch or sorcerer. We can garner a similar insight just as with the ‘disambiguation of notional~firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence> as ontological-escalation/aetiologisation’ above, where supposed an intemporal mindset/reference-of-thought who is in a non-positivism/medievalism society was to be accused of witchcraft by someone inclined to accuse people of witchcraft (because of a pathological-condition/subknowledging95-impulse/compulsive-dementing19) 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 subknowledging95-impulse/compulsive-dementing19 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 (postlogism78-slantedness, ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) is the threshold-
intradimensional/-prospectively-disontologising–preconverging/dementing–apriorising–
psychologism–pedestal which is rather an extricatory preconverging–de-
mentating/structuring/paradigming (of the situation, to fulfil temporal inclinations or
distractive-temporal-prioritisaton and not intemporal preservation); given the lack of a social
universal-transparency-(transparency-of-totalising-entailing,-as-to-entailing–
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ) of
the idea that the notion of witchcraft is bogus, with corresponding lack of perceived
untenability/internal-contradiction/internal-incoherence/institutional-constraining of such a
notion, thus a collective-consciousness that doesn’t register it as preconverging-or-
dementing–apriorising-psychologism (as we do today) and finally, no ontological alienating
reason for not believing, endemising and enculturating the phenomenon of witchcraft. The
organic-comprehension-thinking (organicalism/’intemporal-prioritisation-of–
reference-of-thought’–as-conflatedness–or-ontological-reprojecting/longness-of-register-of–
meaningfulness-and-teleology) pedestal will rather be an inclination to see that the lack of
empirical and rational–reference-of-thought–categorical-imperatives/axioms/registry-
teleology,–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of
the non-positivism/medievalism registry-worldview/dimension is actually, in the bigger scheme
of things, what is at the basis of not only the ‘one locale accusation of witchcraft, specifically so
with this individual but its general integration as a socially viable and entertained notion in this
locale’. But more critically, from its
intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming to be intemporally-preservational, more
than the notion of just attaining only to the ‘one-locale’ accusation of witchcraft, for the
intemporal mindset/’reference-of-thought in organic-comprehension-thinking (organicalism/’intemporal-prioritisation-of-’reference-of-thought’–as-conflicatedness/or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology) the problem is now the insight about the intellectually and morally wrong in metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation of accusation of witchcraft and the implications across all societies of the human species qualified as non-positivism/medievalism, with the bigger ontological implications of this specific accusation rather being how is this enlightening de-mentatively/structurally/paradigmatically about the endemisation and enculturation of vices-and-impediments associated with superstition in the said registry-worldview/dimension. That is, the problem is now about the aetiologisation/ontological-escalation that can be made to address such lack of positivistic empirical and rational notions in all possible human societies qualified as non-positivism/medievalism. In other words, the graver ‘de-mentation’ (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) problem’ for the organic-comprehension-thinking (organicalism/’intemporal-prioritisation-of-’reference-of-thought’–as-conflicatedness/or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology)’intemporal-prioritisation-of-’reference-of-thought’–as-conflicatedness-or-ontological-reprojecting pedestal is ‘why is society non-positivism/medievalism, and it is not in ‘mentation equivalence’ with a subknowledging-impulse/compulsive-dementing mindset/’reference-of-thought pedestal accusing it of witchcraft and the specific locale where such an accusation is made in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to-’attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism>temporal prioritisation pedestal that entertains notions of witchcraft (as the intemporal mindset/’reference-of-thought
is thus anecdotally ‘boxing far below its weight’). Rather it is about articulating a comprehensive de-mentative/structural/paradigmatic dialecticism reasoning-through/utterion (not reasoning-with incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation with temporal-dispositions mindsets) between non-positivism/medievalism and positivism for prospective ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring away from the vices-and-impediments of a non-positivism/medievalism superstitious mental-disposition towards a prospective positivistic mental-disposition which is the virtue that is the ‘de-mentative/structural/paradigmatic resolution’ to the superseded registry-worldview/dimension not only superstitious specific vices-and-impediments but equally critical the overall de-mentative/structural/paradigmatic <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 <as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism pedestal is a wrong and naïve ‘mentation equivalence’ in preconverging-or-dementing –apriorising-psychologismly striving to establish and examine whether the accusation of witchcraft is true or not, with all the implied existential implications meaningfulness in both cases; and the ‘terms of reasoning’ of the organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of–reference-of-thought’–as-conflicatedness-
or-ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology\(^{100}\) will be to be dismissive of the two prior pedestals as in \(^{14}\) de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) and of preconverging-or-dementing\(^{19}\)—apriorising-psychologism—\(<\)stranded-as-rightfully-oblondated/decandored-and-dialectically-or-contendingly-out-of-phase\(>\) since in reality the elements of their apriorising—registry are perverted (implied—logical-dueness—as to accusation of witchcraft, implied-profile, implied-presumptuousness/arrogation, implied-assumptions, implied-value-reference and implied-teleology\(^{100}\)), and the issue will rather be about reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the perversion-of—reference-of-thought—\(<\)as-preconvergingly—apriorising/axiomatising/referencing-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/\(^{11}\) universal/transcendental/\(^{5}\) maximalising—recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging—de-mentating/structuring/paradigming. In other words, the temporal-dispositions are not logically-contending but ontologically or dialectically preconverging-or—dementing\(^{19}\)—apriorising-psychologism as they are rather the subject of contention and aetiologisation/ontological-escalation from the intemporal-disposition given that these are dialectically—or-contendingly-out-of-phase and \(<\)amplituding/formative—epistemicity\(>\)totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \(>\).

The reason for the above ‘intemporal-prioritisation-of—reference-of-thought’—as—confalatedness—or-ontological-reprojecting pedestalling is simple. ‘Intemporal-prioritisation-of—reference-of-thought’—as—confalatedness—or-ontological-reprojecting pedestalling carries the implication that \(^{8}\) reference-of-thought and meaningfulness is fundamentally/ontologically
superseding/transcending notional-deprocrypticism and the superseded/transcended procrypticism registry-worldviews/dimensions with organic-comprehension-thinking in ‘intemporal-prioritisation-of-<sup>reference-of-thought</sup>’-as-confulatedness-or-ontological-reprojecting as longness-of-register-of-meaningfulness-and-teleology of notional-deprocrypticism superseding the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing-apriorising-psychologism/alchemic-like-reasoning in circumventive/distractive-temporal-prioritisation-of-reference-of-thought as shortness-of-register-of-meaningfulness-and-teleology of procrypticism mental-dispositions. While the de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) with respect to non-positivism/medievalism has to do with not integrating empirical and rational positivistic reference-of-thought—categorical-imperatives/axioms/registry-teleology and the corresponding social implications, the de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) with procrypticism has to do with not integrating the veridicality of temporal-dispositions perversion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as to preconverging-or-dementing-apriorising-psychologism of positivistic reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation as knowledge-notionalisation and a corresponding de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) ‘intemporal-prioritisation-of-reference-of-thought’-as-confulatedness-or-ontological-reprojecting pedestalling to reflect/perspectivate the subknowling the threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{17} \textless as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing \textgreater apriorising-psychologism\textsuperscript{18} pedestal from an organic-comprehension pedestal ‘ontological-reference of thought and meaningfulness’ for a superseding notional–deprocrypticism institutionalisation as a \textsuperscript{10}universal/intemporal/ontological/intrinsic-attribute/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\textsuperscript{10}, individuals, extrinsic-attribute, incidental or incremental or ‘disjointedness-as-of\textsuperscript{10} 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\textsuperscript{20}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. This conceptual \textsuperscript{14}de-mentation\textsuperscript{2} (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 \textsuperscript{19}–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\textsuperscript{12}-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 \textsuperscript{13}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{10}, 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 seconndnaturing 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 seconndnaturing (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-preconvergingly-
apriorising/axiomatising/referencing-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-

That is, in the bigger scheme when it comes to deciding between ontological-veridicality/ontological-contiguity of reference-of-thought (as from ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective) and the human temporal psyche, what gives-in is the human temporal psyche (and so for the betterment of the species); that is, from an animal that was emanantly/becomingly/solipsistically successively of a mental-devising-representation perspective preconverging-or-dementing—apriorising-psychologism—stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> at recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and from a prospective articulation, procrypticism—or-disjointedness-as-of-reference-of-thought, and so respectively, for their successive institutionalisations mental-devising-representation perspectives as postconverging-or-dialectical-thinking—apriorising-psychologism—stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> of base-institutionalisation, universalisation, positivism and prospectively deprocrypticism. In other words, across all times the ‘limits of thought’ is not ‘the averageness/banality/temporalisation of thought’ but rather ‘the disposition to intemporalise and ontologise human thought’, and so whether from a sense of intrinsic-reality one mortal is rightfully saying that the world is round and by expediency a majority of mortals are saying it is flat. That is the singular construct that man cannot lose across all
generations to enable the perpetual existential regeneration of civilisation beyond just being a secondnatured construct as mere-institutionalised-being-and-craft (which can often actually turn out to be alien to the intemporal-disposition apriorising–registry, that we can all potentially cultivate, that created, creates, and needs to keep creating the conditions for institutionalisation perpetuation)! It should be noted that the establishment of the reality of an apriorising/axiomatising/referencing–registry’s, or in the bigger picture, registry-worldview’s/dimension’s reference-of-thought, dialectical-out-of-phasing at an uninstitutionalised-threshold speaks of that apriorising–registry’s or registry-worldview’s/dimension’s reference-of-thought de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) preconverging-or-dementing apriorising-psychologism-stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase (as it is ‘devoid of reference-of-thought and correspondingly ontological-veridicality/ontological-contiguity’ given its epistem-decadence/psychopath or epistemic-decadence/psychopath’s-temporal-interlocutor, as perversion-of reference-of-thought-as-preconvergently-apriorising/axiomatising/referencing-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\textsuperscript{(10)}. This as \textsuperscript{1}de-mentation\textsuperscript{(suponerogatory–ontological–de-mentionation-or-dialectica–de-mentionation—stranding-or-attributive-dialectics)} is what prevents the amplituding/formative-epistemicity-totalising-self-referencing-syncetising-as-straight-and-candored, of the recurrence-of-in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation in postlogic-backtracking-\textsuperscript{77} iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’\textsuperscript{(which are veridically of notional-discontiguity/epistemic-discontiguity-shallow-supererogation-of-mentally-aestheticised–preconverging/dementing –qualia-schema>) as wrongly implied postlogically-as-rather-being-prelogic; as the instigation (by psychopath) recurrently-of-in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation in postlogic-backtracking-\textsuperscript{77} iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’\textsuperscript{(and as the hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation integration/conjoining (psychopath’s temporal-interlocutors) recurrently-of-in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation in postlogic-backtracking-\textsuperscript{77} iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’)\textsuperscript{(}) and in so doing intemporally/ontologically reflecting/perspectivating/highlighting the ontological-veridicality/ontological-reality of the psychopath’s effective epistemic-decadence and the psychopath’s temporal-interlocutors’ epistemic-decadence as effectively preconverging-or-dementing –apriorising-psychologism-stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> in various shades of temporality\textsuperscript{7}. For instance in registry-worldview/dimension terms, the de-mentionation-suponerogatory–ontological–de-mentionation-or-dialectica–de-mentionation—stranding-or-attributive-dialectics as to preconverging-or-dementing\textsuperscript{10}–apriorising-psychologism-stranded-as-rightfully-
oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of the non-positivism/medievalism mindset/ reference-of-thought with respect to the positivistic mindset/ reference-of-thought (as reflecting the former perversion of reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at the uninstitutionalised-threshold of non-positivistic meaningfulness-and-teleology) wherein there can’t be a logical nested-congruence or engagement between the two mindsets as these do not have common reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, with the ontological-veridicality/ontological-contiguity of reference-of-thought as (from ontological-normalcy/postconvergence epistemic-or-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-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as-of-unsoundness-or-ontological-bad-faith/inauthenticity 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<apriorising-psychologism
representation as manifestation-and-not-contention of the transcended registry-
worldview/dimension denaturing of reference-of-thought–categorical-
imperatives/axioms/registry-teleology-or-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation for prospective positivistic meaningfulness, as preconverging-or-
dementing–apriorising-psychologism–stranded-as-rightfully-oblongated/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 perversion-of–reference-of-thought–as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation into logical-contention. de-mentation–(supererogatory–ontological–de-
mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) is effectively the
mental-devising-representation of the dialectical-primitivities/dialectical-out-of-phasing
registry-worldviews/dimensions of recurrent-utter-uninstitutionalisation, ununiversalisation,
non-positivism/medievalism and prospectively procrypticism (preconverging-or-dementing–
apriorising-psychologism of positivistic meaningfulness), as from successive veridical
reference-of-thought or veridical-thinking-reference-over-preconverging-or-dementing-
reference (ontological-veridicality/ontological-contiguity) as base-institutionalisation,
universalisation, positivism and notional–deprocrypticism respectively which are mentally
postconverging-or-dialectical-thinking–apriorising-psychologism–stranded-as-rightfully-
straight/candored-and-dialectically-or-contendingly-in-phase>. de-mentation
as such redefines psychology as a postdicatory science (tying the mental-
devising-representation process to the abstract and infallible ontological-
normalcy/postconvergence ontological-veridicality referencing/correction-tool), that is
memetically/meaningfully not limited to-and-within one dimension-or-registry-
worldview/intradimensionally but by reflecting/perspectivating/highlighting (reasoning-
through-and-not-reasoning-with) 5 perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >, is transdimensional/transcendental in depth-of-meaningfulness as
ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). 1 de-mention
(suprerogatory–ontological–de-mention-or-dialectical–de-mention—stranding-or-
attributive-dialectics) as such is construed at the individuation-level as of the
circularity/recurrence/repetition/repeatability in delineating existential-transitioning-or-
iterability-trace-of-narratives-as-dots_or_existentialising/contextualising/textualising-
contiguity -reification -or_intrinsic-reality–ontological-coherence_or_superseding–oneness-
of-ontology. This involves 5 maximalising-recomposing-for-relative-ontological-
completeness—in-enframed-conceptualisation as enabled by 1 de-mention
(suprerogatory–ontological–de-mention-or-dialectical–de-mention—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 deprocrypticism–or–preempting—disjointedness-as-of–reference-of-thought registry-worldview/dimension. In the bigger picture, de-mentation-(supererogatory-ontological-de-mentation-or-dialectical–de-mentation—stranding-or-attribute-dialectics) effectively will seem to place human (recomposuring)-consciousness-awareness-teleology\(^{100}\) 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 *amplituding/formative* wooden-language\(\langle\)wooden-language\(\rangle\) 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-\(<\text{in-deferential-formalisation-transference}>\) 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 de-mentation-(supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attribute-dialectics), no registry-worldview/dimension will be transcendable (hence de-mentable/as-to-a-threshold-of-lack-of-thinking) for prospective institutionalisation. As it is from de-mentation (literally ‘de-mentation’) that an unshackling/recomposuring/reordering/new-mentation of prospective intemporal-preservation-entropy-or-contiguity–or–ontological-preservation\(^{84}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\) is possible. This is because de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attribute-dialectics) as such allows for a ‘human mentation capacity renewal’ by
transcendence-and-sublimity/sublimation/supererogatory—in-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—in-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—who–apriorising-psychologism/soundness-or-ontological-good-faith/authenticity—of—reference-of-thought but preconverging-or-dementing—who–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—who–apriorising-psychologism/soundness-or-ontological-good-faith/authenticity—of—reference-of-thought as a new-and-greater-mentation-capacity and dialectically-or-contendingly-in-phase; on the grounds that the veridicality of the reference-of-thought is what upholds ontological-normalcy/postconvergence/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation. For instance, at its uninstitutionalised-threshold requiring a prospective positivistic registry-worldview/dimension, the non-positivism/medievalism registry-worldview/dimension which is rather superstitious/alchemic/aristocratic is rather ontologically-preconverging-or-dementing—who–apriorising-psychologism/dialectically-preconverging-or-dementing—who–apriorising-psychologism in a de-mentation—supererogatory—ontological—de-mentation-or-dialectical—de-mentionation—stranding-or-attributive-dialectics wherein its mental-devising-representation is preconverging-or-dementing—who–apriorising-psychologism as not thinking/unsoundness-or-ontological-bad-faith/inauthenticity—of—reference-of-thought and dialectically-or-
contendingly-out-of-phase while the positivistic registry-worldview/dimension mental-
devising-representation is postconverging-or-dialectical-thinking\textsuperscript{[2]}–apriorising-
psychologism/soundness-or-ontological-good-faith/authenticity –of– reference-of-thought and
dialectically-or-contendingly-in-phase, thus ‘granting the latter \textsuperscript{[8]}–reference-of-thought
(verbatim-thinking-reference-over-preconverging-or-dementing ‘reference)’ over the former
which is ‘no longer \textsuperscript{[2]}–reference-of-thought’ in the sense that ‘we can’t think in medieval terms
and be considered soundness-or-ontological-good-faith/authenticity –of– reference-of-thought
today but rather ontologically-preconverging-or-dementing\textsuperscript{[2]}–apriorising-psychologism’. This
dialectical conceptualisation equally applies regarding procrypticism and futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–\textsuperscript{[5]}–meaningfulness-and-teleology\textsuperscript{[100]} 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\textsuperscript{<as-
of-apriorising/axiomatising/referencing> intradimensional –reference-of-thought– categorical-
imperatives/axioms/registry-teleology\textsuperscript{[0]}–for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation’ (i.e. \textsuperscript{14} de-mentation\{supererogatory–ontological–de-mentation-or-
dialectical–de-mentation–stranding-or-attributive-dialectics\}, \textsuperscript{75} perversion-of–reference-of-
thought\textsuperscript{<as-preconvergingly-apriorising/axiomatising/referencing–}
nonconviction/madeupness/bottomlining–as-to-shallow-supererogation >, registry-
worldview’s/dimension’s-uninstitutionalised-threshold \textsuperscript{[03]} –defect\textsuperscript{<as-Being-or-ontological-or-
existential–defect>\textsuperscript{[0]}, unsoundness-or-ontological-bad-faith/inauthenticity –of– reference-of-
thought, mental-perversion, subknowledging\textsuperscript{[95]}, mimicking; and-their-corresponding\textsuperscript{2}
<amplituding/formative–epistemicity>totalising–self-referencing-syncretising) indicates that
\textsuperscript{[14] de-mentation\{supererogatory–ontological–de-mentation-or-dialectical–de-mentation–
stranding-or-attributive-dialectics\} is ultimately the ‘ideal reference term’ for the simple reason

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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.  

\[
\text{de-mentation-(supererogatory-ontological-de-}
\text{mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics)}
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‘beats’ this counter-intuition by simply and immediately bringing to the mind an ‘overarching conceptualisation’ of a 

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\text{de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics)}
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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 de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) does as it further induces ‘transdimensional or memetic thinking’ by its implied de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) in meeting up with ‘ontological-normalcy/postconvergence’ (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). For instance, while the term registry-worldview’s/dimension’s-uninstitutionalised-threshold –defect<-as-Being-or-ontological-or-existential–defect> brings to the mind a poor ontological disposition like the other BODMAS characters disposition to systematically operate additionality overlooking A’s condition, but it is a sense of de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) that carries the intuition of an uninstitutionalised-threshold, and construes a superseding/transcending registry/registry-worldview-or-dimension and a superseded/transcended registry/registry-worldview-or-dimension, and all the implications thereof. Now analysing the registry-worldview’s/dimension’s-uninstitutionalised-threshold –defect<-as-Being-or-ontological-or-existential–defect> term thereafter, we grasp that it is the ‘<amplituding/formative–epistemicity>totalising–self-referencing-syncretising’ in ‘notional-discontiguity/epistemic-discontiguity<-shallow-supererogation -of-mentally-aesthetised~preconverging/dementing –qualia-schema> apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as of the perversion-of- reference-of-thought<-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism’ that makes it registry-worldview’s/dimension’s-uninstitutionalised-threshold \textsuperscript{18}–defect<-as-Being-or-ontological-or-existential–defect\textsuperscript{86} (and not about defect–of- logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{84}) and this carries the implications of a registry-worldview/dimension defining defect (in a dialectics of prior/transcended superseded and prospective/transcending superseding \textsuperscript{84}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Specifically, \textsuperscript{14}de-mentation\textsuperscript{6} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) as such implies registry-worldview/dimension’s-uninstitutionalised-threshold \textsuperscript{10}–defect<-as-Being-or-ontological-or-existential–defect\textsuperscript{86}/not-just-a-logical-processing-or-an-implication-of-act-execution-or-a-implication-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 \textsuperscript{89}-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ <as-to-'attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>’ like recurrent-utter-uninstitutionalisation (with respect to base-institutionalisation), ununiversalisation (with respect to \textsuperscript{10}universalisation), non-positivism/medievalism (with respect to positivism) and our own dimension procrypticism’s (the-'preconverging-or-dementing ‘–apriorising-psychologism of positivistic-meaningfulness) \textsuperscript{14}de-mentation\textsuperscript{6} (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). A similar articulation
can be made with regards to each of the other deconstructing terms where de-mentation\textsuperscript{(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\textsuperscript{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)}, de-mentation\textsuperscript{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)} is the only notional term that operantly and deterministically projects the requisite psychoanalytic-unshackling/memetic-reordering/recomposuring/new-mentation with regards to the implied veridical existentialism/full-depth-of-existential-implications taking into account 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 hotchpotching wherein sound knowledge/virtue is pliable to temporal denaturing and corresponding conjugation/derivation thus the need for knowledge-notionalisation as a response to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor dilemma. The very central idea about procrypticism and notional–deprocrypticism (and for that matter the successive relative-ontological-completeness\textsuperscript{88} dialecticisms of the institutional-cumulation/institutional-recomposure\textsuperscript{as-to historicality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’>} so-construed as of

\langle{\text{imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology}}\rangle

considered circumventive/distractive-temporal-prioritisation-of-reference-of-thought over inherent ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness–or-ontological-reprojecting of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; at which point of uninstitutionalised-threshold, de-mentation-supererogatory–ontological–de-mentation-or-
dialectical–de-mentation—stranding-or-attributive-dialectics) is implied (in organic-comprehension-thinking over mechanical comprehension or as a de-mentation
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)) for a renewed/prospective mentation for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-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-syncretising/illusion-of-the-present/present-consciousness/mirage disposition. Supposed we were to make a profound analysis of our contiguous human mental-devising-representation/consciousness-awareness-
teleology\(^0\) (in-dialectical/recomposuring-moments) from the appearance of human beings on earth, the effective linkage as new-mentions between those successive recomposuring moments (whether recurrent-utter-uninstitutionalisation, base-institutionalisation-ununiversalisation, \(^1\)universalisation–non-positivism-or-medievalism, positivism–procrypticism and prospectively perpetuation-of-deprocrypticism) is as \(^1\)de-mention\(_{\text{supererogatory–ontological–de-mention-or-dialectical–de-mention—stranding-or-attributive-dialectics}}\) in \(^1\)de-mention\(_{\text{supererogatory–ontological–de-mention-or-dialectical–de-mention—stranding-or-attributive-dialectics}}\); and this thus predicates or rather postdicates as well our own registry-worldview/dimension \(^1\)de-mention\(_{\text{supererogatory–ontological–de-mention-or-dialectical–de-mention—stranding-or-attributive-dialectics}}\) over and as denaturing\(^1\) positivistic meaningfulness \(^8\)reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^0\),-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (procrypticism) and implying a prospective need for deprocrypticism. Postdication, when alluding to an \(^1\)de-mention\(_{\text{supererogatory–ontological–de-mention-or-dialectical–de-mention—stranding-or-attributive-dialectics}}\) defining psychological science, will effectively hold that the conceptualisation of the social is very much a contiguous ontological disambiguation of a preconverging-or-dementing\(^1\)–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 \(^8\)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 \(^8\)reference-of-thought) but ‘dialectically preconverging-or-
dementing \(^\text{\textsuperscript{19}}\)–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity\(^\text{\textsuperscript{19}}\)-reference-of-thought’ while the prospective/transcending superseding registry-worldview/dimension is referenced/registered/decisioned (as reference-of-thought) as ‘postconverging-or-dialectical-thinking\(^\text{\textsuperscript{20}}\)–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\(^\text{\textsuperscript{12}}\)-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\(^\text{\textsuperscript{19}}\)-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\(^\text{\textsuperscript{14}}\) (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. \(^\text{\textsuperscript{14}}\)de-mentation\(^\text{\textsuperscript{14}}\) (supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-
attributive-dialectics) (stranding) has the merits of articulating that for ⁸⁴reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing ⁸⁴-reference) to establish veridicality, no such social-and-temporal-trading is beyond ontological-entrapment ‘by re-institutionalisation with new ⁸⁴reference-of-thought–⁰⁹categorical-imperatives/axioms/registry-teleology⁰⁹–for-intemparal-preservation-entropy-or-contiguity–or–ontological-preservation dialectically implying an ¹⁴de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of transcended reference-of-thought–⁸⁴categorical-imperatives/axioms/registry-teleology⁰⁹–for-intemparal-preservation-entropy-or-contiguity–or–ontological-preservation (in our present case, notional–deprocrypticism of ⁸¹procrypticism–or–disjointedness-as-of-⁸⁴reference-of-thought, for a de-mentative/structural/paradigmatic resolution of defective-issues or vices-and-impediments¹⁰⁶ 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-impediments¹⁰⁶ 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 ¹⁰⁶universalisation, 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-performance⁷⁲–<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 ¹⁰⁶universalising and detached meaningfulness by percolation-channelling–<in-deferential-formalisation-transference>’ as devised for all formalised and institutionalised settings capable of introducing, upholding and internalising the ascendency of
many a social outlying thoughts and meaningfulness which from a ‘purely mobbish social
disposition’ as may arise in the extended-informality—(susceptible-to-effecting parsimony-as-of:
shoddiness-and-incompleteness-to—meaningfulness-and-teleology) would hardly be
countenanced. The bigger picture here (and of relevance to a registry-worldview/dimension
transcendence-and-sublimity/sublimation/supererogatory de-mentativity from procrypticism to
notional–deprocrypticism as the de-mentative/structural/paradigmatic and general resolution of
the vices-and-impediments together with the de-mentatively/structurally/paradigmatically
inhibiting effect on the furtherance of human emancipative potential of the perversion-of-
reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-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-preconvergingly-apriorising/axiomatising/referencing-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 \(^{104}\)universalisation, non-positivism/medievalism to positivism, and where renewed/prospective ontological-veridicality does establish a new registry-worldview/dimension transcendental postconverging–de-mentating/structuring/paradigming shift as procrypticism to deprocrypticism, then the human psyche will equally have to give-in, and by the way all transcendence-and-sublimity/sublimation/supererogatory–de-mentativity meet with some resistance or the other and thus a reason for transversality\(^{<}\)for-sublimating–existential-eventuating/denouement\(^{>}\)of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ reflex to preserve the precedingness/supersedingness/ascendancy 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/\(^{104}\)universal/transcendental/\(^{55}\)maximalising-recomposuring-for-relative-ontological-completeness\(^{88}\)—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming are indispensable. With the idea that an intemporal/ontological/social/species/\(^{104}\)universal/transcendental/\(^{55}\)maximalising-recomposuring-for-relative-ontological-completeness\(^{88}\)—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming that prolongs to intemporality\(^{13}\)/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{1} /longness as potentially of universal import and at the same time disposed occasionally to advanced their temporality\textsuperscript{2}, is what warrants ‘a constraining institutionalisation’. In the same vain, one may ask what’s the temporal benefit to Rousseau or Galileo instead of striving for greater aristocratic privileges for themselves; for the one to rather carry the mantle from one royal court to the other of affirming the possibility of human emancipation (by which we are all percolatively benefiting from today) or the other the mantle of a principled engagement and possibility of science starting with an uncompromising supplanting–conviction-as-to-profound-supererogation \textsuperscript{3} of ‘attendant-intradimensional’–postconverging/dialectical-thinking \textsuperscript{4}–apriorising-psychologism from observation that the earth is not at the centre of the solar system, by which a culture of science came to be established. And finally, how coherent are temporal meaningful frames built from such intemporal grand principles but lived on temporal dispositions in extrication in contradiction to such philosophies, and what is the very relevance of such temporal enculturation and endemisation to present-day social and institutional failures in society? And what’s the role of ‘intellectual irresponsibility’ in all of this? From an intemporal hence ontological depth-of-meaningfulness, preceding/supersedingly, ‘limited-mentation-capacity’ (for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) is the reason for human registry-worldview/dimension \textsuperscript{5}–perversion-of–reference-of-thought<as-preconvergingly–apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow–
supererogation ≥ defect at uninstitutionalised-threshold ¹; implying that ‘ontological-normalcy/postconvergence’ is actually for prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation beyond the defective ‘intradimensional-subknowledging⁰-normalcy or reflex-normacy’ which is rather an <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag¹¹ (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 ¹² 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, ununiversalisation over ununiversalisation, positivism over non-positivism/medievalism but hardly prospectively the notion that our dimension has an uninstitutionalised-threshold ⁰₃ 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-totalising³²–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-subknowledging⁰-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 ⁷⁵perversion-of-reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
(as the-Good/understanding/knowledge-reification\textsuperscript{32} /ontological-primemovers-totalitative-framework\textsuperscript{33} 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{34}-normalcy/reflex-normalcy, points to factoring in notional–firstnaturedness—temporal-to-intemporal-dispositions->so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation as ‘knowledge-notionalisation’ to avoid wrongfully operating/processing of logic by the reference of the intemporal-disposition reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{36}, 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\textsuperscript{37}-normalcy/reflex-normalcy) and at institutionalised/intemporalised-thresholds (ontological-normalcy/postconvergence). It should be noted that the peculiarity for achieving all the institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-’epistemicity-relativism’> is about bringing the prior registry-worldview/dimension perversion-of- reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > to its placeholder-
setup/mental-devising-representation/mentation/(recomposured)-consciousness-awareness-teleology\textsuperscript{38} awareness for the collective-mind to psychoanalytically-unshackle/memetically-

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reorder/institutionally-recomposure, and thus take-stock-and-supersede/transcend its limited-
mentionation-capacity-deepening \textsuperscript{(5)}-threshold (uninstitutionalised-threshold\textsuperscript{(4)}). This is brought to
the collective-consciousness so that with regards to social-stake-contention-or-confliction-and-
confliction it renews its psychoanalytic-equilibrium, as the latest ‘capacity boost’ with respect
to what is the grander individual-and-social good as positive-opportunism\textsuperscript{(76)}. For instance,
achieving base-institutionalisation requires that it should be brought to the collective-
consciousness that it is ‘perilous to survival-and-flourishing’ to remain recurrently-
uninstitutionalised for the grander individual-and-social good as positive-opportunism\textsuperscript{(76)}. Once
this enters the collective-consciousness this leads to an inclination for a renewed
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring wherein recurrent-
utter-uninstitutionalisation registry-worldview then becomes preconverging-or-dementing\textsuperscript{(19)}—
apriorising-psychologism-\textless stranded-as-rightfully-oblongated/decandored-and-dialectically-or-
contendingly-out-of-phase\textgreater, as it is recurrently-uninstitutionalised, as the backdrop for the
straightness/candoring-and-dialectically-in-phasing of base-institutionalisation registry-
worldview. This is relatively direct by the existential implications to survival-and-flourishing
with the lower institutional-cumulation/institutional-recomposure-{as-to-

historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normaley/postconvergence-reflected-‘epistemicity-relativism’>\} of base-institutionalisation,
universalisation and positivism. For deprocrypticism, an even stronger emphasis has to be
placed on the abstract percolation-channelling-<in-deferential-formalisation-transference> as
setup from positive-opportunism\textsuperscript{(76)} for survival-and-flourishing, just as with the positivistic
registry-worldview which as well is relatively deferential with percolation-channelling-<in-
deferential-formalisation-transference> (undermining \textless amplituding/formative\textgreater wooden-
language-\textless imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications⟩ or banality-of-thought) to formalised deference like the higher developed legal system involving lesser possibility for mob-and-disparate-justice as with the lower institutional-cumulation/institutional-recomposure⟨as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⟨perspective-ontological-normalcy/postconvergence-reflected-′epistemicity-relativism⟩⟩, grander subject-matter expertise and lesser hearsays-and-vague-opinions limiting the ambit of the influence of the extended-informality⟨susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology⟩; all geared to discriminate for supersedingness of the intemporal-disposition (longness-of-register-of—meaningfulness-and-teleology) over temporal-dispositions (shortness-of-register-of—meaningfulness-and-teleology) as percolation-channelling⟨in-deferential-formalisation-transference⟩ not only in the present but prospectively. In other words, higher institutionalisations imply greater ‘deferential-formalisation-transference’ wherein theambits of the extended-informality⟨susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology⟩ with regards to meaningfulness shrinks as formal conceptualisations extend the intemporal-skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) and deferential model for construing meaningfulness. For instance, many a subject matter domain like meaning about the heavens, forces of nature, material nature, social laws, etc. are now effectively construed socially in deference to abstract intemporal-disposition teleological conceptualisation voiding social temporal-dispositions teleological dispositions. The reason is simple formal settings use the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework to construe knowledge and virtue conceptualisations as this is what proxies/syncs-with intrinsic-reality and hence their effective potency while on the other hand informal settings tend
more to impression-driven/good-naturedness/wishfulness conceptualisations which may sound
appropriate in their <amplituding/formative–epistemicity>totalising–self-referencing-
synergising/circularity/interiorising/akrasiatic-drag but are often defective by lack of
universal, not ontologically-driven in terms–as-of-axiomatic-construct of understanding
and often with temporal/immediate interests/shortness-of-register-of—meaningfulness-and-
teleology. In this light, the articulation of the ontological-veridicality/reference-of-thought of
human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-
to-intemoral-dispositions—<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>—existentialism-form-factor-pedestals-disambiguation of our
mental-devising-representation in explication of our ‘mentation capacity limitations’
accounting for our perversion-of reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation that ‘structurally-explain’ the vices-and-impediments peculiar to our own
registry-worldview/dimension (procripticism–or–disjointedness-as-of reference-of-thought)
or perversion-of reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation of positivistic meaningfulness, beyond our illusion-of-the-present/present-
consciousness (just as non-positivism/medievalism ‘structurally-explains’ the peculiar vices-
and-impediments and de-mentative/structural/paradigmatic inhibitions to human
emancipation requiring prospective positivism with its corresponding de-mention
(supererogatory–ontological–de-mention-or-dialectical–de-mention—stranding-or-
attributive-dialectics) as de-mention/(supererogatory–ontological–de-mention-or-
dialectical–de-mention—stranding-or-attributive-dialectics)). The idea is not to assume an
idling-temporal-disposition of stigmatising intradimensionally but rather an
intemporal/ontological disposition (longness-of-register-of—meaningfulness-and-teleology), that works with ‘what is as it is’, and bring this reality to the collective-consciousness for the requisite ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional—deprocrypticism (wherein procrypticism is preconverging-or-dementing—apriorising-psychologism—stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, as it subknowledges-or-mimics/perverts-the-registry-of positivistic meaningfulness—reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). The idea of limited-mentation-capacity-deepening (for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) fundamentally implies that reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation are limited at the uninstitutionalised-threshold of the specific registry-worldview’s/dimension’s institutionalisation they enable, and are not absolute with respect to the perpetuation of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as ontological-normalcy/postconvergence and thus need to be cumulated-upon (or rather more precisely be recomposured institutionally), wherein new reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation allow for the furtherance of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. The positivistic institutionalisation reflex disposition is to imply only a human intemporal-disposition/ontological-disposition, thus wrongly elevating issues of temporal-dispositions perversion-of-reference-of-thought—as-preconvergingly.
apriorising/axiomatising/referencing-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-or-notional–projective-perspective) rather than rightfully their notional-discontiguity/epistemic-discontiguity-


nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, thus resulting in the consequent endemisation/enculturation of the specific vices-and-impediments\(^\text{105}\) of the positivistic registry-worldview ("procrypticism–or–disjointedness-as-of reference-of-thought). In contrast, the particularity of the superseding/transcending ‘notional–deprocrypticism institutionalisation’ disposition over procrypticism is that prospectively it points to the ontological-veridicality of a human-subpotency– aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued– ‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor-pedestals-disambiguation (at positivistic meaningfulness uninstitutionalised-threshold \(^\text{19}\) ) to its mental-devising-representation to enable the ‘postconverging-or-dialectical-thinking ‘–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-
disambiguation before engaging either with logical contention in the case of issues of intemporal-disposition/ontological-disposition or with reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) manifestations of perversion-of-reference-of-thought<-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > in the instance of issues of temporal-dispositions; bringing this conceptualisation to the collective-consciousness for the necessary psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that should enable the superseding/transcending of the enculturating/endemising vices-and-impediments, together with the inhibiting effect on human emancipation potential associated with procrysticism. To further elucidate, let’s explore again the Arithmetic ontological-contiguity comparison highlighted previously wherein character A had a condition whereby its results of additionality were systematically incremented by 1, its’s subknowledging-impulse/compulsive-dementing highlighting an uninstitutionalised-threshold where the other characters wrongly calculated the result (the ontological-veridicality) failing/not-upholding.<as-of-apriorising/axiomatising/referencing> ontological-normalcy/postconvergence as intemporal-preservation-entropy-or-contiguity–or–ontological-preservation implied by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality, as actually intemporal-preservation-entropy-or-contiguity–or–ontological-preservation supersedes the
mere-categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as the latter’s pertinence is rather about and subsumed as a mentation capacity to uphold the former. The bigger issue with regards to all the BODMAS characters is with respect to the limits of their reference-of-thought–categorical-imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation which are readily predisposed to such perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation and subknowling-impulse/compulsive-dementing whether by character A or any other character rather than just the fact that the condition (psychopathic postlogism in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation for instance) is the causative factor of their failure to in ontological-normalcy/postconvergence ensure intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. In any case the de-mentative/structural/paradigmatic resolution is with regards to the implications of metaphorically-a-million-and-one-instances-and-locales of perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation in the given registry-worldview/dimension as an aetiologisation/ontological-escalation (as notional-firstnatedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuations predictable and determinable teleologies). That is, fundamentally the appropriate conceptualisation of 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\(^{10}\)-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as these enable\(^{75}\) perversion-of–reference-of-thought--as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^{100}\) 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\(^{95}\)-impulse/compulsive-dementing\(^{19}\) with A’s additionality results are wrongly incremented by 1, leading to the uninstitutionalised-threshold\(^{93}\) to be rightfully corrected with new\(^{84}\) reference-of-thought– categorical-imperatives/axioms/registry-teleology\(^{100}\)-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\(^{95}\)-impulse/compulsive-dementing\(^{19}\) of S, requiring similarly new\(^{84}\) reference-of-thought– categorical-imperatives/axioms/registry-teleology\(^{100}\)-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\(^{95}\)-impulse/compulsive-dementing\(^{19}\)/condition of M wherein the latter wrongly adds 1 to a multiplier before multiplying and a subknowledging\(^{95}\)-impulse/compulsive-dementing\(^{19}\)/condition of D wherein D wrongly subtract 1 to a divisor.
before dividing, with these two latter registry-worldviews/dimensions equally requiring similarly new \(^8\) reference-of-thought\(^-\) categorical-imperatives/axioms/registry-teleology\(^\text{100},\)-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation adjustment of the BODMAS characters as with the first and second registry-worldviews/dimensions to uphold the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Ultimately, a notional–deprocrypticism construal of the institutionalisation/intemporalisation process aiming to perpetually sync \(^8\) reference-of-thought\(^-\) categorical-imperatives/axioms/registry-teleology\(^\text{100},\)-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in ontological-normalcy/postconvergence, is one that will bring to the mental-devising-representation, the BODMAS characters potential temporal-dispositions to \(^75\) perversion-of\(^-\) reference-of-thought\(^\text{100},\)\'-as-preconvergingly-apriorising/axiomatising/referencing-in-\nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(>\) and subknowledging \(-\) impulse/compulsive dementing\(^\text{19}\) with the resultant integration unconsciously (ignorance) and consciously (other temporal-dispositions of affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) inducing the various uninstitutionalised-threshold \(\text{03},\) for a suprastructural resolution to human \(\text{75},\) perversion-of\(^-\) reference-of-thought\(\text{100},\)\'-as-preconvergingly-apriorising/axiomatising/referencing-in-\nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(>\) disposition, enabling the ‘postconverging-or-dialectical-thinking\(^\text{71}\)–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the collective-consciousness towards knowledge-notionalisation; as the recognition of the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) preconverging-or-dementing apriorising-psychologism-stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase of temporal-dispositions perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, as de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) is the effective psychological tool for ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. The implications for the science of psychology can thus be drawn out. The articulated notion of de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) brings up the central conceptual role of psychology as about understanding human mental-devising-representation and the implications thereof. Central to this 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. de-mentation
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 terms of of registry-worldview/dimensions successive existentialisms/full-depths-of-existential-implications transdimensional-meaningfulness/memetic-refinements as ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness as dialectical transformation as-prospective reference-of-thought (de-mentation–supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) with respect to either mentally oblongated/decandored-and-dialectically-or-contendingly-out-of-phase representation or mentally straight/candored-and-dialectically-or-contendingly-in-phase representation) as ‘directed’ simply by demonstrable ontological-veracity/ontological-relevance/reference-of-thought of transdimensional-meaningfulness–apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument; leading to a psychological science which is more comprehensive, timeless and unbounded by its conceptualisation as it emphasises psychological-representation/mental-devising-representation as more ‘ontologically-driven/ontologised’ rather than ‘conventioningly-driven/conventionalised’. In so doing, overriding and superseding the analyst illusion-of-the-present/epistemic-totalising/self-referencing-syncretising/present-consciousness/mirage referring to the instance where the personhood-and-socialhood-formation intradimensional conventioning induces an ‘analytical-complex’ with respect to an ontologically veridical psychological-representation or mental-devising-representation. As implied psychological-
preservation-as-pseudointemporality\textsuperscript{52}-preservation, in line with intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; whereas a conventioning reference is relatively in circumventive/distractive-temporal-prioritisation-of-\textsuperscript{*} reference-of-thought and fails to factor in human limited-mentation-capacity-deepening\textsuperscript{52} and the consequent uninstitutionalised-threshold \textsuperscript{03} or relative-ontological-incompleteness \textsuperscript{*}-induced,\textsuperscript{*}-threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{*}-\textsuperscript{*}-attendant-intradimensional\textsuperscript{*}-prospectively-disontologising–preconverging/dementing–apriorising-\textsuperscript{*}\textsuperscript{*}-threshold (as-it-is-thus–\textsuperscript{*}-in-wait’-for–perversion-of–\textsuperscript{*} reference-of-thought\textsuperscript{*}-\textsuperscript{*}-as-preconvergingly-apriorising/axiomatising/referencing-in-\textsuperscript{*} nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >,–or-temporal-preservation-as-pseudointemporality\textsuperscript{52}-preservation) hence failing/not-upholding-as-of-\textsuperscript{*}-apriorising/axiomatising/referencing\textsuperscript{*} to imply a prospective dialectic ontological-depth/profundness-of-reference for an appropriate \textsuperscript{*} de-mentation\textsuperscript{*} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) \textsuperscript{*} de-mentation\textsuperscript{*} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics). That is, a conventioning influenced-and-driven psychology tends to equate the conventional insights at one \textsuperscript{*} de-mentation\textsuperscript{*} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) dialectical moment or registry-worldview/dimension as intradimensionally set in stone and across all moments whereas an ontologically-driven psychology acknowledges and recomposes to the dialectical evolution of reference-of-thought for a comprehensive, appropriate and veridical \textsuperscript{*} de-mentation\textsuperscript{*} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) exercise. Such \textsuperscript{*} reference-of-thought of dialecticism registry-worldview-wise/dimension-wise (for \textsuperscript{*} de-mentation\textsuperscript{*} (supererogatory–ontological–de-mentation-or-
dimension. This ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ is the foundation of a pure, emancipated and disinhibited psychology (both registry-and-registry-worldview-wise) as such a psychology is grounded exclusively on ontologically demonstrable references of the veridicality of registries and registry-worldviews/dimensions successive existentialisms/full-depths-of-existential-implications, and the corresponding ontological veracities implied. Such a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ contrasts with a ‘mented’ or ‘stigmatic’ psychology of weak memetism/transdimensional-meaningfulness/suprastructural-meaningfulness reference-of-thought for the simple reason that it is not founded on a pure dialecticism of ontological/dialectical-referencing but rather on intradimensional conventionalised referencing which wrongly hardly proxies the veridicality of ontological-normalcy/postconvergence or construe a dialectical-reference/ontological-reference for ‘mente-d-de-mentation’ (supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) of ‘reference-of-thought’ of psychological-representation/mental-devising-representation at uninstitutionalised-threshold. Thus it mental-devising-representation is stigmatic or mented (set-in-place-or-a-period) as of preconverging-or-dementing—apriorising-psychologism—stranded-as-rightfully-oblengated/decandored-and-dialectically-or-contendingly-out-of-phase> for the conventioning—superseded/transcended/unsound registry/registry-worldview-or-dimension, and postconverging-or-dialectical-thinking—apriorising-psychologism—stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> for the conventioning—superseding/transcending/sound registry/registry-worldview-or-dimension. This will explain in many ways the more or less fitful development of modern-day psychology, more or less ‘uncertain of the ontological/dialectical pertinence of temporal-as-out-of-phasing—
representation’ (in reflecting preconverging-or-dementing—apriorising-psychologism) thus undermining its ontological-referencing veracity/ontological-pertinence with respect to an ‘de-mentation-(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) of ‘reference-of-thought’ exercise of registry-worldview/dimensions successive existentialisms/full-depths-of-existential-implications transdimensional-meaningfulness/memetic-refinements in ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-conflatedness as dialectical transformation as-prospective ‘reference-of-thought. A dialectical ontological-reconstituting—as-to-conflatedness/deconstruction of ‘reference-of-thought (recognising human limited-mentation-capacity-deepening and the need to re-institutionalised/re-intemporalised resulting in the subsequent institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’>} as articulated above is not only the basis for memetism/transdimensional-meaningfulness/suprastructural-meaningfulness, but as well for avoiding what can be termed as the ‘ontological-circularity’ of modern-day psychology. Such ontological-circularities are engrained in all registry-worldviews/dimensions wherein the naïve pretence for a quest for deeper ontological-veridicality is rather just syncretic/circular and hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation as fundamentally the ‘reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—ontological-preservation of the said registry-worldview/dimension are at a dead-end with a de-mentative/structural/paradigmatic impossibility for a critical breakthrough just by the mere fact that the registry-worldview/dimension has attained its mentation-capacity-limitation or uninstitutionalised-threshold (as the nature of intrinsic-reality with respect to the human
psyche is ontological-normalcy/postconvergence or inherently preceding or inherently superseding as it doesn’t change an iota, and it is the human psyche that gives-in in its mental-devising-representation to conform to intrinsic-reality). With such naïve efforts to keep up and develop profound meaningfulness based on the same registry-worldview‘s/dimension’s institutionalisation reference-of-thought– categorical-imperatives/axioms/registry-teleology mostly a dead-end. Such ontological-circularities will include for instance the dead-end of medieval alchemy preconverging–de-mentating/structuring/paradigming with respect to positivistic chemistry postconverging–de-mentating/structuring/paradigming, a flat-world preconverging–de-mentating/structuring/paradigming with respect to a round world postconverging–de-mentating/structuring/paradigming, a creationism preconverging–de-mentating/structuring/paradigming with respect to an evolution postconverging–de-mentating/structuring/paradigming, a universal humanity postconverging–de-mentating/structuring/paradigming with respect to aristocratic/racial/tribal preconverging–de-mentating/structuring/paradigming, a science postconverging–de-mentating/structuring/paradigming with respect to a superstition preconverging–de-mentating/structuring/paradigming, etc. Naivety will be to think that issues of ontological-circularity in our present positivistic meaningfulness (for transcending beyond our vices-and-impediments and overcoming inherent inhibitions to human emancipation) are not in veridicality about a need for a shift in prospective postconverging–de-mentating/structuring/paradigming. This brings forward fundamentally the limited-mentation-capacity/uninstitutionalised-threshold construct of our times (procrypticism) and the de-mentative/structural/paradigmatic implications specifically for such a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ (as highlighted) over a relatively mented-psychology/stigmatic-psychology. What this reveals is that reality is ‘not a human mental-
devising-representation processing exercise’; rather it is an intrinsic ontological-normalcy/postconvergence notion that doesn’t respond to human mental-devising-representation processing. The role of \{supererogatory\-ontological\-de-mentation-or-dialectical\-de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics\} as a mental-devising-representation mechanism that syncs with evolving ontological insight (insight about intrinsic reality) as ontological-normalcy/postconvergence is to reflect/perspectivate the dialectically-or-contendingly-out-of-phase or dialectical-primitivity at the very limit of the capability as its mental-devising-representation of a registry-worldview/dimension (uninstitutionalised-threshold\textsuperscript{10})), which otherwise any \{amplituding\-formative-epistemicity\-totalising\-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\} 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\}-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 \{supererogatory\-ontological\-de-mentation-or-dialectical\-de-mentation—stranding-or-attributive-dialectics\} that can create the foundation for a new mentation (unshackle it psychoanalytically/memetically/meaningfully reorder it/recomposure it) to in ontological-normalcy/postconvergence come into grips with a more profound ontological-veridicality as a new \textsuperscript{84}reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing-reference) for a new existentialism/full-depth-of-existential-implications meaningfulness and thought. This insight about the intrinsic-nature-of-reality/intrinsic-reality is critical and central to understanding how ‘knowledge-deadend—de-mentating/structuring/paradigming’ can be
overcome/superseded. Supposed B was to stick to resolving the BODMAS equation overlooking A’s condition on the basis that the "reference-of-thought–categorical-imperatives/axioms/registry-teleology", for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are set and given, whether these uphold intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or not (which is what ensures proxying to intrinsic-reality), and further that the other BODMAS characters will do likewise anyway, this doesn’t in any way transform the ontological-normalcy/postconvergence ontological-veridicality/intrinsic-reality from to 72.5. Such a wrong disposition rather points aetiological for the need (in ontological-escalation) of an de-mentation-(supererogatory-ontological-de-
mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of the BODMAS characters at that uninstitutionised-threshold 103. 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
<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-
present/present-consciousness/mirage registry-worldview/dimension that what is fundamentally
needed is a postconverging–de-mentating/structuring/paradigming–shift. Much like observation
and a rational interpretation of nature trumps dogma as with Galileo’s heliocentric argument for
instance, this author holds that a fundamental decomplexifying/uninhibiting of our own
(procrypticism or preconverging-or-dementing–apriorising-psychologism/subknowledging/
perversion-of–reference-of-thought-as-preconvergingly-

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apriorising/axiomatising/referencing-in-nonconviction/madeupness(bottomlining-as-to-shallow-

supererogation of positivistic meaningfulness) psyche as being ontologically-preconverging-
teleology as of prospective notional–deprocrypticism as reference-of-thought (veridical-
thinking-reference-over-preconverging-or-dementing -reference) opens up a new world of transcendental possibilities (wherein a comprehensive insight for addressing psychopathy and social psychopathy and other implied epiphenomena/incidental-phenomena equally lies, and critically so since the fundamental argument for a ‘postconverging-or-dialectical-thinking psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ has to do with the foundational nature of mental-devising-representation/mentation/recomposured-consciousness-awareness-teleology in the construction of all knowledge) at our positivistic meaningfulness uninstitutionalised-threshold; much the same way like a positivistic world opened up from the de-mentation(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) of a non-positivism/medievalism registry-worldview/dimension at its uninstitutionalised-threshold. To further elucidate the criticality as indicated of such a ‘postconverging-or-dialectical-thinking psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ as indicated with respect to a ‘mented’ or ‘stigmatic’ psychology can be further reemphasised clearly as such; a ‘postconverging-or-dialectical-thinking psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ is one that is being ontologically-driven or led by ontological-veridicality when it comes to mental-devising-representation by strictly adhering to the de-mentation(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) of de-mentation(supererogatory–ontological–de-mentation-or-


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dialectical–de-mentation—stranding-or-attributive-dialectics). In other words, it overrides the mented/stigmatic intradimensional meaningfulness mental-devising-representation and enables a transdimensional-meaningfulness mental-devising-representation, wherein a mented/stigmatic mentation de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) in reflecting soundness-or-ontological-good-faith/authenticity<sup>60</sup>-of-reference-of-thought/apriorising–registry-soundness and unsoundness-or-ontological-bad-faith/inauthenticity<sup>51</sup>-of-reference-of-thought/ perversion-of-reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > (respectively postconverging-or-dialectical-thinking<sup>20</sup>–apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> and preconverging-or-dementing<sup>19</sup>–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<sup>84</sup> 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<sup>8</sup>-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> with the result that mented/stigmatic psychology is limited to hollow-constituting<sup>8</sup>-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> human intradimensional conventioning<sup>8</sup> reference-of-thought–categorical-imperatives/axioms/registry-teleology<sup>100</sup>, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, with no prospective/transcending/superseding possibility. For instance, we can project insightfully that a mented/stigmatic mental-disposition in a non-positivism/medievalism setup in an impression-driven/good-naturedness/wishfulness disposition but hollow-constituting<sup>8</sup>-as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation>(failing/not-upholding,<as-of-apriorising/axiomatising/referencing> categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation) will raise an issue of say sorcery in terms—as-of-axiomatic-construct of who is the sorcerer or sorcerers among us, how should sorcery be stopped and prevented in the community in its preconverging–de-mentating/structuring/paradigming, and not in a prospective positivistic postconverging–de-mentating/structuring/paradigming that is more ontologically-veridical, putting in question the veracity/ontological-pertinence of the non-positivism/medievalism conventioning notion of sorcery, however ‘good-natured’/impression-driven, while raising the positivistic the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework of a positivising/rational-empiricism reference-of-thought. Such an insight prospectively will involve putting into question naïve and ever evolving constructs in our 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 conflicts’ 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-existentialising/contextualising/textualising-contiguity)—constitutedness in lieu of apriorising/axiomatising/referencing-(of-existentialising/contextualising/textualising-contiguity)—conflatedness as articulated by this author. Foucault had qualified the current focus on abnormal psychology as tending more to an ‘economic’ practice. What about the notion of de-mentation-(supererogatory-ontological–de-mentation-or-dialectical–de-
mentation–stranding-or-attributive-dialectics) as the ‘surreptitious driving mechanism of human mental-devising-representation or mentation’ that fully encapsulates and explains
human psychological development across all the times and the successive institutional-cumulation/institutional-recomposure-{as-to historiality/ontological-eventfulness /ontological-aesthetic-tracing-⟨perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’⟩} of human existential emanance, and so as an articulation that is retrospectively, presently and prospectively coherent? Given the fact that {de-mentation-{supererogatory–ontological-de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}} very much explains human transcendence-and-sUBLImity/sublimation/supererogatory~de-mentativity as the recurrent ‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of an animal of limited-mentation-capacity-deepening. Such a ‘postconverging-or-dialectical-thinking –apriorising-psychologism’ psychology driven by ontology or rather ontological-normalcy/postconvergence will be postdicatory, with the implications that this will fully focus the ‘kernels of postmodernism’ to usher in Suprastructuralism as an Age where humankind comes to grasp that its-meaningfulness-with-respect-to-intrinsic-reality as reflected by the successive institutional-cumulation/institutional-recomposure-{as-to historiality/ontological-eventfulness /ontological-aesthetic-tracing-⟨perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’⟩} has been progressing (more and more realistically) by successive suprastructuring of prior/transcended/superseded registry-worldviews/dimensions ‘beyond their successive corresponding recomposured-consciousness-awareness-teleology’, and introducing the veridical meaningful-frame/worldview of postmodernity with regards not only to the present but the <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought past and future, with the insight that our present recomposured-placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
teleology of the positivism–procrypticism registry-worldview will be subjected to this suprastructuring-meaningfulness nature of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnatures—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor as well. In fact the underlying difficulty of deconstruction when extended from its ‘textual basis’ to its ‘full meaningfulness basis’ as ‘ontological-reconstituting–as-to-conflatedness’, has to do with the fact that the full implications of ‘ontological-reconstituting–as-to-conflatedness’/deconstruction is that it prospectively calls for suprastructuring or construal beyond-the-consciousness-awareness-teleology–<in-existential-extrication-as-of-existential-unthought> of prior registry-worldview mindset/reference-of-thought (and so as a conception that enables opening-up/making-available the prospective registry-worldview), as implied by the veracity/ontological-pertinence of ‘de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of reference-of-thought’ as the underlying human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology driving mechanism. Considering that deconstruction as ‘ontological-reconstituting–as-to-conflatedness’ necessarily implies not one but two dialectically opposed registries/meaningful-references/anchorings-of-meaning/ontological-references/contending-references/registry-worldviews/dimensions of meaningfulness; with the implication that the prospective/transcending/superseding is suprastructural to (beyond-the-consciousness-awareness-teleology–<in-existential-extrication-as-of-existential-unthought>--of) the prior/transcended/superseded, and so as a deeper superseding–oneness-of-ontology construal/conceptualisation. The fact is that without the notion of suprastructuring, the exercise of de-mentation–(supererogatory–ontological–de-mentation–
stranding-or-attributive-dialectics) will wrongly imply that the ‘postconverging-or-dialectical-thinking’–apriorising-psychologism’ and the preconverging-or-dementing–apriorising-psychologism are of the same reference-of-thought of meaningfulness (which is obviously wrong), and is the effect of the illusion-of-the-present/present-consciousness/mirageas <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as we recognise this fact from a vantage perspective to the prior (utter-uninstitutionalisation, base-institutionalisation, universalisation) but have ‘a complex’ recognising such a fact at a disadvantaged positivistic/procrypticism perspective with respect to the prospective (deprocrypticism), just as all institutionalisations tend to demonstrate when their own transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is implied, and certainly so the higher the institutionalisation as the mindset/ reference-of-thought is increasingly set to ‘relate to its institutionalised secondnatured construct as being our very own individuals essential dimensionality-of-sublimating –(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) and not a secondnatured construct’, and thus perceived as beyond or almost beyond analysis due to the implied temporal alienating effect on us (but then it is the human psyche that gives-in to intrinsic-reality/ontological-veridicality, as the foremost rule of humanity’s existential strive). Suprastructuring allows for the necessary transcendental-insight-projection-capacities for grasping the evasive Derridean conceptualisation of ‘metaphysics-of-absence’{(implicated-epistemic-veracity-of- nonpresencing –<perspective–ontological-normalcy/postconvergence>)}’ projection/postdication in overcoming the illusion-of-the-present/present-consciousness/mirageas <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as ‘metaphysics-of-presence’{(implicated-}
Suprastructuring boldly answers the underlying issue involved with ‘communicating the true implications of deconstruction as ontological-reconstituting–as-to-conflatedness’ by highlighting the paradox that it is all about ‘articulating a conceptualisation which involves implying that the reference-of-thought and meaningfulness of the seemingly reference-of-thought is unsound and needs to be superseded’. It is rather about in the very first instance putting into question a given reference-of-thought and projecting the appropriate reference-of-thought, before even proceeding to articulate more specifically meaningfulness within the projected reference-of-thought. This is akin to the idea of a positivistic mindset reference-of-thought articulating chemistry rules and principles to an alchemic mindset reference-of-thought for the latter’s validation, requiring the latter to adopt a positivistic mindset reference-of-thought in the very first place before issues of substantive pertinence about chemistry rule and principles are raised within their now mutually positivistic mindsets. Such an exercise requires a highly uninhibited/decomplexified human frame of mind. This may sound rather farfetched as a notion but it is important to remember that the positivistic mindset reference-of-thought itself is the outcome of the décomplexing/uninhibiting of the human mind from earlier successive institutionalisations. Such an exercise is necessarily about psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the positivistic/procryptic reference-of-thought of meaningfulness-and-teleology in the middle to long run construed as of de-mentation{supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics} with respect to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective deprocrypticism; and with regards to Suprastructuralism as a notion, the implication is that this is a requisite idea that has to come to the collective consciousness (not just unconsciously as with prior institutionalisations, for
instance the fact that notions of superstition are false had to be consciously brought up to the
attention/consciousness-awareness-teleology\(^{100}\) of a non-positivism/medievalism mindset/ reference-of-thought for it to effectively undergo the necessary ‘postconverging-or-dialectical-thinking\(^{20}\)–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\(^{100}\) reflex’ (in any registry-worldview/dimension) of ‘striving to avert preconverging-or-dementing\(^{19}\)–apriorising-psychologism mental-devising-representation/mentation’ (whether such averting is ontologically-veridical or not) and so by a mistaken reflex to preserve a
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\text{\langle}\text{amplituding/formative} - \text{\langle} \text{imbued—averaging-of-thought} \text{\rangle as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology \text{\rangle as-of—nondescript/ignorable–void } \text{\langle}} \text{with-regards-to-prospective-apriorising-implications}\rangle \text{\rangle of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology}^{100}\text{ 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 }\langle\text{amplituding/formative—epistemicity} \text{totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} \text{of its given registry-worldview metaphysics-of-presence—\\{implicated—nondescript/ignorable–void } \text{as-to— presencing—absolutising-identitive-constitutedness} \rangle), \text{by effectively taking full cognisance of the fact that}
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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\(^{100}\) of intrinsic-reality and thus construe an opened-construct incorporating transcendental-insight-projection-capacities that enable the relative construal of the 'postconverging-or-dialectical-thinking\(^{70}\)–apriorising-psychologism’ and the preconverging-or-dementing\(^{19}\)–apriorising-psychologism \‘ de-mentation \(\{\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics}\}\) of ‘reference-of-thought’, and so expanding the potency in construing a much more exact/thorough notion of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{100}\) of intrinsic-reality and thus for ‘ontological-reconstituting–as-to-conflatedness’\(^{12}\)/deconstruction. In other words, in representing the veridically uninhibited/decomplexified nature of ‘de-mentation \(\{\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics}\}\) of ‘reference-of-thought’ that is not limited by the illusion-of-the-present/present-consciousness/mirage\(^{45}\)\(\langle\text{amplituding/formative–epistemicity}\rangle\)totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{33}\) of any registry-worldview/dimension and so at the deeper memetic/psychoanalytic level, suprastructuring as such reveals that ‘human psychology is very much an active construct associated with ‘intemporal ontological-faith-notion-or-ontological-fideism–imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity\(^{67}\)–of-the-human-institutionalisation-process\(^{85}\) as of difference-conflatedness\(^{13}\)–as-to-totalitative-reification\(^{87}\)–in-singularisation<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> -as-veridical-epistemic-determinism \(\langle\text{amplituding/formative–epistemicity}\rangle\)causality\(\langle\text{as-to-projective-totalitative-implications-of-prospective- nonpresencing,}-\text{for-explicating-ontological-contiguity}\rangle\) in the
reflection as placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} of retrospective, present and prospective institutionalisations in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{72}—of-the-human-institutionalisation-process\textsuperscript{68} 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\textsuperscript{52} 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
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>⟩

placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology

\[10\] teleological alignment reflex’ to the implied \[8\] reference-of-thought since the \[4\] reference-of-thought–categorical-imperatives/axioms/registry-teleology

\[10\].-for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation is prior/transcended/superseded and rather hollow-constituting<as-
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>. And

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, a ‘postconverging-or-dialectical-
thinking

\[7\]–psychology or psychology-of-mentation-dynamics or natural~psychological-
dynamics’ can perfectly represent the mentations/mental-devising-representations of all
registry-worldviews/dimensions both as implied and driven by ontological-veridicality by way
of ontological-reconstituting–as-to-conflatedness /deconstruction and point out their peculiar
mented/stigmatic specificities in their hollow-constituting<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> involving with all mented/stigmatic
mental-devising-representations a circular preconverging-or-dementing\[19\]-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-normalcy/postconvergence-reflected-'epistemicity-relativism'>) are actually the levels at which their specific quality (whether as base-institutionalisation, universalisation, positivism and prospectively deprocrypticism) actively and comprehensively define and characterise each of the institutionalisations while bringing the notion to the collective-consciousness/personhoods-and-socialhood-formation successive existentialisms/full-depths-of-existential-implications. But then, such notions which can be weakly sensed in all prior institutionalisations are actually inconspicuously, selectively and occasionally introduced in the prior institutionalisation in graduated/staggered stages starting with the proto-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–dementating/structuring/paradigming was a dead-end like the pursuit of the philosopher’s stone and the implications of not having an outright positivistic outlook/ideology is what mostly distinguishes them from the complexion of ‘true positivists’. Likewise, the ordinary practices in the positivistic world of deontological and jurisprudential nature, in disparate formal constructs
and settings mostly, are mostly geared to carry abstract and coherent universal virtue implications with respect to all humans as the-Good/understanding-driven formal principles constructs, however approximate their applicative success (a principle is a notion that can coherently uphold itself, i.e. a principle is a notion that warrants that all persons covered by its ambit act the same way or are subjected to it in the same way, and not disparately, and it carries universal import; the opposite of ‘inductive limitation’ or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be of entailing-<amplituding-formative-epistemicity>-totalising~in-relative-ontological-completeness as they require that others do not act likewise or their implications should be limited to given target(s) and not be totalisingly-entailing, since their fundamental teleology is not intemporal/not-of-totalising-entailment but speak more of a temporal motive). But behind that pursuit is a covert admittance that without the deontology and jurisprudence and the corresponding induced culture as artifices (however approximate their applicative success) humans in their social dynamics do not have the inherent exclusiveness of intemporal-disposition quality to ecstatically/spontaneously/solipsistically/emanantly/becomingly adhere to intemporal/universal notions on the mere basis of ‘preaching’ the intemporal/universal notions and virtues (as the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework) without institutionalisation design or conceptualisation! This is an unspoken recognition of the inherent reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor individuations nature, and the need to skew/design/institutionalise/intemporalise ‘the social’ for the primacy of the intemporal-disposition individuation, as secondnaturing. This is equally an unspoken insight not only to modern institutionalised/intemporalised-thresholds-for-
intemporal-preservation-entropy-or-contiguity-or-ontological-preservation conceptualisation of the-Good (positivistic ontological-primemovers-totalitative-framework). Such an insight is equally implied in prior institutionalisations of the-Good conceptualisations wherein for instance the prophetic philosopher using the prophecy tools of their times, as the summum of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for the social criticism of their own times, won’t naively imply ‘I have preached to you thus you’ve attain the intemporal’, but rather construe insightfully of a practice (institutionalising practice) that cultivates a relative orientation towards the reinforcement of the intemporal, say like having the believers follow a whole routine from their expression of faith, praying in conscious reinforcement, to a way of living, however approximate in its applicable success in inducing an intemporal inclination. Positivistic secondnaturing of disparate frameworks of deontologies, constitutions and jurisprudence and the associated culture (as longness-of-register-of-meaningfulness-and-teleology) can be seen as proto-deprocrypticism, including their individual and social internalisation in the collective consciousness, and these unsurprisingly are the few elements in the sovereignty constructs of positivistic democracies with their constituent public or private organisations and associations as well as subject matters and specialisms, that are always ferociously, blindly and without further justification upheld by regulation and law and/or newer legitimately made regulation and law even against popular whim given their ‘inherent assuredness to preserve the intemporal construct in a furtherance of intemporal-preservation percolation-channelling-in-deferential-formalisation-transference>. Prospectively, notional~deprocrypticism institutionalisation will imply a superseding psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as new-mentation and further extension of formalisation as ‘deferential-formalisation-transference’ of ‘deprocryptic formalisation’ into the extended-informality-susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology implying a greater
underlying demystification of positivism/rational-empiricism manifestation of procrypticism—or–disjointedness-as-of-reference-of-thought reasoning by way of the ontological-contiguity (as from prospective deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought notional-contiguity/epistemic-contiguity <profound-supererogation of mentally-aestheticised-postconverging/dialectical-thinking –qualia-schema>) with respect to the veridicality of human temporal-to-intemporal individuations dispositions nature that explains the nature of the positivism–procrypticism registry-worldview notional-discontiguity/epistemic-discontiguity <shallow-supererogation of mentally-aestheticised–preconverging/dementing –qualia-schema> as we become more consciously insightful, preemptive and superseding of perversion-of-reference-of-thought <as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of positivism–procrypticism meaningfulness-and-teleology with its social-construct implications; and this insight prospectively defines the conceptualisation of the present positivism–procrypticism registry-worldview/dimension vices-and-impediments as the backdrop for the notional–deprocrypticism postconverging–de-mentating/structuring/paradigmng shift. But this equally as with all institutionalisations imply bringing to the collective consciousness a dialectically preconverging-or-dementing–apriorising-psychologism mental-devising-representation of the present procrypticism registry-worldview/dimension (which is prior) from the prospective registry-worldview/dimension (deprocrypticism) as the new reference-of-thought, which will seem unintelligible to the prior even though it is actually more real suprastructurally and in ontological-normalcy/postconvergence, just as our representation of medievalism though more ontologically-veridical will seem unintelligible/existentially-suprastructural to a medieval mindset/ reference-of-thought in its closed mental-devising-representation of intrinsic-reality. Central to the notion of deprocrypticism–or–preempting—
disjointedness-as-of-reference-of-thought as the ‘veridical reference-of-thought’ articulation of (ontological-normalcy/postconvergence) as ontological-veridicality/ontological-contiguity as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation over the positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of-reference-of-thought notional-discontiguity/epistemic-discontiguity –shallow-supererogation of mentally-aestheticised–preconverging/dementing–qualia-schema as of its perversion of reference-of-thought–categorical-imperatives/axioms/registry-teleology,–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and so in a prospective de-mentation–(supererogatory–ontological–de-mentation–or–dialectical–de-mentation–stranding–or–attributive–dialectics) moment wherein ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (ontology) supersedes intradimensional-subknowledging-normalcy (temporal conventioning compromise). This dichotomy between conventioning and ontology is critical to understand human mentation development along the successive institutionalisations, as transcendental knowledge is by definition prospective and hence recognises the ontological limits/thresholds of conventioning as knowledge and virtue reference because to start with all conventioning institutionalisations are de-mentatively/structurally/paradigmatically in want of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity whether as recurrent-utter-institutionalised, ununiversalisation, non-positivism/medievalism or procrypticism in a prospective insight. Conventioning as such could only prospectively reflect ‘sound reference-of-thought status’ when it prospectively coincides/proxies ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; the holy grail of the notional–deprocrypticism institutionalisation ideal. But actually a conventioning construct in contrast to attaining such a prospect of ‘utter-
purism-of-ontology’ rather tends to operate on the basis of least-acceptable-meaningfulness-or-value-reference-denominator for that conventioning construct, and the latter is thus the ‘effective meaningfulness-or-value-reference’ of the said conventioning construct notwithstanding any grander ontological meaningfulness-or-value-reference striving for utter-purism-of-ontology. The implication here is effectively that grander ontological and philosophical meaningfulness-or-value-references are no more pertinent in a conventioning construct than its least acceptable meaningfulness-or-value-reference-denominator but for discretional or prestige basis of discretional and disparate recognition, out of discretionary formalisation in inducing the secondnaturing and internalisation for that recognition. This insight is pertinent in that in the construct of ontology driven meaningfulness-and-value-references of intellectual grounding (purism-of-ontology), it is important to grasp that the social integration of meaningfulness-and-value-references in a conventioning construct is effectively a least-acceptable-meaningfulness-or-value-reference-denominator-driven dynamism, and that it is by an effective utilisation of the institutionalisation percolation-channelling-<in-deferential-formalisation-transference> mechanism that such ‘purism-of-ontology’, by it’s the-Good, can stand out in bringing to bear its human and social emancipation potential. In the same token, thus it is equally important to grasp that primacy of meaningfulness-or-value-reference orientations in conventioning constructs do not necessarily has to do with a primacy of ontological-veridicality pertinence especially where it is not driven by intrinsic-reality transcendental-enabling/sublimating/supererogatory-de-mentativity but by social-aggregation-enabling, notwithstanding that such a conventioning construct may be seen as the social reference of grander meaningfulness-and-value-references in its subject area, and so fundamentally because it is a least-acceptable-meaningfulness-or-value-reference play-out notion and not an-utter-purism-of-ontology-reference notion. Thus the perversion-of-reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of meaningfulness in our positivistic registry-worldview/dimension should prospectively be subject to de-mentation-(supererogatory-ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) with corresponding de-mentation-(supererogatory-ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) even though it won’t be intelligible from our vantage superseded/transcended registry-worldview/dimension point just as with all transcended/superseded registry-worldviews/dimensions. The narrative/storying technique for a comprehensive postconverging-or-dialectical-thinking–apriorising-psychologism—by—preconverging-or-dementing–apriorising-psychologism dialectical representation involves articulating a comprehensive organic-comprehension-thinking narrative in ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting by which varied induced threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation narratives in circumventing/distractive-temporal-prioritisation-of-reference-of-thought naively arise, and over which an organic-comprehension-thinking analysis dements the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation narratives as of preconverging-or-dementing–apriorising-psychologism–<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> to articulate an aetiologisation/ontological-escalation, and so whether such threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation narratives are slanting (subknowledging-impulse), miscuing, disjointed-logic, logical-drag,
unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-

rationalising and their corresponding temporal enculturation/temporal-endemisation. Explained

in another way, the actual depth-of-storying involves: - psychopathic insane-fitment formulaic
slanting ___ compulsing–nonconviction/madeupness/bottomlining-{<decontextualising/de-
existentiaising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-
disontologising’–of-the’–attendant-intradimensional–ontologising’–imbued-
<contextualising/existentialising–attendant-ontological-contiguity> ,–in-shallow-
supererogation }<disontologising-perverted-outcome-sought-precedes-existentially-veridical–
‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>} or

postlogism or hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-
 failing-intemporal-preservation> in postlogic-backtracking<iterative-looping–set-of-
dereifying-hollow-narratives-and-acts> as absolving/fleeting/escaping-reflex–logic

perversion-of <reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-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-intradimensional’–
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

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

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ontological-contiguity\textsuperscript{67} \textless\textgreater\textsuperscript{97} in shallow supererogation\textsuperscript{97} disontologising-perverted-outcome-sought-precedes-existentially-veridical\textasciitilde\textquoteright; attendant-intradimensional\textasciitilde\textasciitilde\textsuperscript{apriorising/axiomatising/referencing\textsuperscript{\textquotesingle}-logical-dueness\textgreater;} or postlogism or hollow-constituting\textsuperscript{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation}\textsuperscript{77} in postlogic-backtracking\textsuperscript{iterative-looping\textsuperscript{\textquotesingle}-set-of-dereifying-hollow-narratives-and-acts\textgreater;} as absolving/fleeting/escaping-reflex-logic (whether unconsciously by ignorance, and consciously by affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) inducing the temporal-dispositions threshold-of\textsuperscript{nonconviction/madeupness/bottomlining-in-shallow-supererogation}\textsuperscript{as-to\textquoteright; attendant-intradimensional\textquoteright; prospectively-\textsuperscript{disontologising\textsuperscript{-preconverging/dementing \textsuperscript{apriorising-psychologism}\textgreater;} - then the \textsuperscript{reference-of-thought as the intemporal-disposition organic-comprehension-thinking in \textquotesingle;intemporal-prioritisation-of\textsuperscript{-reference-of-thought\textquoteright; as conflatedness\textsuperscript{12}-or-ontological-reprojecting reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) of the two above as non-ontological-reference/non-contending-reference-but-rather-preconverging-or-dementing\textsuperscript{apriorising-psychologism as being in veridicality psychopathic-and-social-psychopathic phenomenon of \textsuperscript{perversion-of\textsuperscript{-reference-of-thought\textsuperscript{as-preconvergingly-\textsuperscript{apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\textgreater;} - and so, as an ontological-escalation/aetiologisation (the organic-comprehension-thinking analytical resolution) that is essentially and prospectively deprocrypticism; ideally such a resolution articulation technique comes down to an enigmatic ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting-as-to-conflatedness\textsuperscript{12} as dialectical transformation storying reflecting-or-perspectivating a procrypticism (preconverging-or-dementing\textsuperscript{10}-of-positivistic-meaningfulness) registry-worldview/dimension as notional-discontiguity/epistemic-discontiguity \textsuperscript{shallow-}
supererogation -of-mentally-aestheticised-preconverging/dementing -qualia-schema> (at positivism–procrypticism uninstitutionalised-threshold¹⁷) with respect to notional–deprocrypticism utter ontological-contiguity/ontological-veridicality (postconvergence), and so as the bigger grounding for the resolution of the epiphenomenon/incidental-phenomenon of psychopathy and social psychopathy. By the way this operant conceptualisation is relevant with phenomena of 'perversion-of reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
failing-intemporal-preservation> together with its postlogic social corollary associated with instigating accusations of sorcery/witchcraft for instance involve formulaic slanting 'compulsing–nonconviction/madeupness/bottomlining-("<decontextualising/de-
existentialising-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>}) or postlogism in preconverging-or-dementing –apriorising-psychologism as to postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’> (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism>) - and temporal-dispositions in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to–‘attendant-

temporal-endemisation (the temporal-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation' -<as-to-'attendant-intradimensional’-prospectively-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > (the organic-
comprehension-thinking) - and so, as an ontological-escalation/aetiologisation (the organic-
comprehension-thinking analytical resolution) that is essentially and prospectively positivistic, just as the ontological-escalation/aetiologisation of psychopathy and social psychopathy is essentially deprocrypticism. Likewise, one can imagine the same type of enigmatic ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-
conflatedness as dialectical transformation storying reflecting-or-perspectivating a non-
positivism/medievalism registry-worldview/dimension as notional-discontiguity/epistemic-
discontiguity <shallow-supererogation of-mentally-
aestheticised–preconverging/dementing –qualia-schema> (at its uninstitutionalised-threshold) with respect to positivism as (postconvergence) ontological-
veridicality/ontological-contiguity, as the bigger grounding for the epiphenomenon/incidental-
phenomenon of say a medieval phenomenon of ‘perversion-of- reference-of-thought’<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > like sorcery. As
fundamentally, intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming resolution as against an
extricatory/temporal/non-ontological preconverging–de-mentating/structuring/paradigming
resolution fundamentally implies putting into question a registry-worldview’s/dimension’s
reference-of-thought (to be transcended by a prospective transcending/superseding registry-
worldview/dimension) that is structured to enable the endemisation and enculturation of a
phenomenon of perversion-of reference-of-thought—as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation like sorcery in the non-positivism/medievalism world; implying that an
‘intemporal-disposition mindset’ of positivistic disposition finding themselves in a non-
positivism/medievalism social-setup will not see the proffered accusation of sorcery against
them or any other individual as simply requiring defending themselves or the accused of
sorcery or ‘playing out’ in the social-and-temporal-trading of that social-setup to extricate
themselves or the accused but rather project that the registry-worldview/dimension in
endemising and enculturating the possibility of accusations and notions of sorcery is de-
mentatively/structurally/paradigmatically dialectically-primitive/dialectically-out-of-phase (thus
in need of prospective transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity), and the undermining of that registry-worldview/dimension is the
intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming resolution of the epiphenomenon of
sorcery across metaphorically-a-million-and-one-instances-and-
locales/aetiologisation/ontological-escalation. It should be noted that an intemporal or
ontological or longness-of-register-of—meaningfulness-and-teleology resolution to
perversion-of—reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-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 104'universal-transparency105
(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-
epistemicity>totalising~in-relative-ontological-completeness ) arising from postlogism78 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 03 (which is overall the
dementative/structural/paradigmatic issue to be resolved), as temporal-dispositions are out of a
‘deferential-formalisation-transference’/skewed (*intemporality 52-asymmetric-subsumption-of-
temporality 52”, for relative intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supererogatory~de-mentativity) institutionalisation setup, whether at
recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or
procrypticism from the insight of their respective prospective institutionalisation as the
resolution in the form of base-institutionalisation, 104'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 51'incrementalism-in-relative-ontological-incompleteness52—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 94 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\textsuperscript{69}-of-reference-of-thought and the deterministic and operant institutionalisation/intemporalisation resolution construct (and so, in an ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting--as-to-conflatedness\textsuperscript{12} as dialectical transformation of existentialism/full-depth-of-existential-implications from the transcended to the transcending); - the grander problem of a subknowledging\textsuperscript{95}-impulse/compulsive-dementing\textsuperscript{19} 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/\textsuperscript{17}universal/transcendental/\textsuperscript{19}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{98}—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-(\textsuperscript{supererogatory}ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of ununiversalisation by a de-mentation-(\textsuperscript{supererogatory}ontological-de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of prior/transcended/superseded ununiversalisation as preconverging-or-dementing\textsuperscript{10}--apriorising-psychologism, and prospective/transcending/superseding universalisation as ‘postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity\textsuperscript{69}-of-reference-of-thought and the deterministic and operant institutionalisation/intemporalisation resolution construct (and so, in an ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting--as-to-conflatedness\textsuperscript{12} as dialectical transformation of existentialism/full-depth-of-existential-implications from the transcended to the transcending); - the grander problem of a subknowledging\textsuperscript{95}-impulse/compulsive-dementing\textsuperscript{19} 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-reference-
of-thought and the deterministic and operant institutionalisation/intemporalisation resolution 
construct; and prospectively (and so, in an ontological-normalcy/postconvergence-or-
postdicatory deconstruction/ontological-reconstituting-as-to-conflatedness as dialectical 
transformation of existentialism/full-depth-of-existential-implications from the transcended to 
the transcending), - the grander problem of a subknowledging-impulse/compulsive-
dementing with the instigation of procrypticism–or–disjointedness-as-of- reference-of-
thought with such phenomenon as psychopathy and social psychopathy and its temporal social 
recurrency is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> 
(postconvergence and suprastructural) intemporal preservation as intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming in all \textsuperscript{8} procrypticism–or–disjointedness-as-of-\textsuperscript{4} reference-of-thought human locales beyond just an extricatory preconverging–de-mentating/structuring/paradigming of any one human locale, requiring the \textsuperscript{1} de-mentation\textsuperscript{7} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of \textsuperscript{1} procrypticism–or–disjointedness-as-of-\textsuperscript{4} reference-of-thought by a \textsuperscript{1} de-mentation\textsuperscript{7} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of prior/transcended/superseded \textsuperscript{8} procrypticism–or–disjointedness-as-of-\textsuperscript{4} reference-of-thought as preconverging-or-dementing\textsuperscript{10}–apriorising-psychologism, and prospective/transcending/superseding notional–deprocrypticism as ‘postconverging-or-dialectical-thinking’–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity’-of-‘reference-of-thought and the deterministic and operant institutionalisation/intemporalisation resolution construct (and so, in an ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness\textsuperscript{12} as dialectical transformation of existentialism/full-depths-of-existential-implications from the transcended to the transcending). * In other words, fundamental construal about the conceptual-and-institutionalisation-phenomena has to do with how any and all conceptualisations and meaningfulness harken back to ‘intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’, qualified as the very essence of intrinsic-reality as a suprastructural and ontological-normalcy/postconvergence conjoint-ontological-and-virtue-consistency upholding construct; and in so doing, explicates successive institutional-cumulation/institutional-recomposure\textsuperscript{7} (as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’>} existentialisms/full-depths-of-existential-implications. Hence the subknowledging\textsuperscript{13}-impulse/compulsive-
in overcoming our very own inclinations with respect to procrypticism, apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of positivistic meaningfulness, that is, positivistic 84 reference-of-thought–categorical-imperatives/axioms/registry-teleology , for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation), and so beyond our illusion-of-the-present/present-consciousness as more of a veridical ontological-normalcy/postconvergence and suprastructural intrinsic-reality/ontological-veridicality to a veridical existentialism/full-depth-of-existential-veridical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of (of ) over which memetic-reordering/psychoanalytic-unshackling can then occur. Otherwise, while such an insight is intuitive from our vantage positivistic registry-worldview point of reference with respect to prior registry-worldviews/dimensions de-mentativity/ de-mentation—(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics), ours will carry a complex implying wrongly it is unde-mentable and thus non-transcendable. Such' ' applies with regards to both psychopathic subknowledging—impulse/compulsive-dementing/slantedness and its corresponding postlogism—as-of-compulsing–nonconviction/madeupness/bottomlining—{<decontextualising/de-existentialising–of–attendant-intradimensional–apriorising/axiomatising/referencing>—induced-disontologising–of-the–‘attendant-intradimensional–ontologising’—imbued-contextualising/existentialising–attendant-ontological-contiguity}, in shallow-
supererogation\textsuperscript{97}-\{disontologising-perverted-outcome-sought-precedes-existentially-veridical-
\textquoteleft\text{attendant-intradimensional–apriorising/axiomatising/referencing–logical-dueness}\}\textsuperscript{>}

protraction as conjugation/inflation/deriving to temporal-dispositions implying consciously
taking such insane-fitment mantle and acting like the psychopathic character once committed
from ignorance (due to the postlogic inducing of a loss of social\textsuperscript{106}\textsuperscript{107}\textsuperscript{108}\textsuperscript{109}
that acts as a constrain to
temporal-dispositions for institutionalisation); at which point for all effective-predicative
practicalities the temporal-dispositions character is ‘technically psychopathic’. This is the
underlying basis for the development of social psychopathy. That is, after ignorance-temporal-
disposition conjugation/inflation/deriving of psychopathic subknowledging\textsuperscript{96}-
impulse/compulsive-dementing\textsuperscript{19}/slantedness
postlogism -as-of-\textsuperscript{10}compulsing–nonconviction/madeupness/bottomlining–\{\textsuperscript{\textless}decontextualising/de-existentialising–of-attendant-
intradimensional–apriorising/axiomatising/referencing–induced-disontologising–of-the-
\textquoteleft\text{attendant-intradimensional–ontologising}–imbued–contextualising/existentialising–attendant-
ontological-contiguity\textgreater\textsuperscript{,}–in-shallow-supererogation\textsuperscript{97}\textless\text{ontologising-perverted-outcome-sought-precedes-existentially-veridical–}
\textquoteleft\text{attendant-intradimensional–apriorising/axiomatising/referencing–logical-dueness}\textgreater\}
protraction as assuming psychopathic
subknowledging \textquoteleft\text{impulse/compulsive-dementing\textsuperscript{19}/slantedness in ignorance and out of bad-or-
the other
temporal-dispositions respectively involve: - (affordability-temporal-disposition) assuming
psychopathic subknowledging \textquoteleft\text{impulse/compulsive-dementing\textsuperscript{19}/slantedness in affordability
and out of its threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation\textsuperscript{97}–as-to–\textquoteleft\text{attendant–intradimensional–prospectively–}

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psychologism> distraction. In fact, the technique for preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism involves mentally interceding/intermediating the reflected/perspectivated insight of a postlogic interlocutor’s hollow-narratives or derived-hollow-narratives with emptiness to reflect/perspectivate its unsoundness-or-ontological-bad-faith/inauthenticity -of- reference-of-thought as a manifestation of registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{03}–defect-<as-Being-or-ontological-or-existential–defect>\textsuperscript{36} given the narrative notional-discontiguity/epistemic-discontiguity<shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema>. It is critical to note that this EMPTINESS of mental-devising-representation of perversion-of- reference-of-thought><as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as the uninstitutionalised-threshold\textsuperscript{03} of (‘de-mentation\textsuperscript{14} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) mentally-representing prior transcended/superseded registry-worldviews/dimensions as oblongated/decandored-and-dialectically/contendingly-out-of-phasing-or-dialectical-primitivity with respect to prospective transcending/superseding registry-worldviews/dimensions mentally-represented as mentally-straight/candored-and-dialectically-or-contendingly-in-phase; is the underlying process that permits the ‘transcendental shifting of reference-of-thought (enabling ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) to the apriorising–registry of the prospective/transcending/superseding registry-worldview/dimension while the transcended/superseded registry-worldview/dimension is no longer a dialectically-in-phase reference-of-thought but of dialectically-out-of-phase meaningfulness-and-teleology\textsuperscript{100}
perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as to its preconverging-or-dementing-apriorising-psychologism. This process basically explains ontologically why and how humans from the very beginning to today are the same as it fundamentally grasps the dynamism of institutional-cumulation/institutional-recomposition-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-epistemicity-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-preconvergingly-apriorising/axiomatising/referencing-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-preconvergently-apriorising/axiomatising/referencing-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—suspectible-to-effecting-parsimony—as-to-perspective—ontological-normalcy/postconvergence’, with the underlying mental-devising—
referencing-syncerising/circularity/interiorising/akrasiatic-drag naturally resist such representation by the prospective/transcending/superseding registry-worldviews/dimensions. Noting as well that teleologically, the transcending/superseding and the transcended/superseded are in transversality-<for-sublimating–existential-eventuating/denouement>-of-affirmative- and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’<sup>102</sup>. 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/superroratory–de-mentativity is ‘a registry-worldview’s/dimension’s institutionalisation-constraining/secondnaturing process’ and not ‘a first-naturing transformation process’), just as a positivistic mindset/reference-of-thought ‘can only be in reasoning-through/utterion over’ a medieval mindset/reference-of-thought and ‘not reasoning-with’ it as otherwise the former wrongly validates that there is no medieval mindset/reference-of-thought in preconverging-or-dementing–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-contedlying-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\(^{10}\) in the first place

overriding the notion of mutual contention with medieval mindset as otherwise it wrongly

validates the medieval meaningful-and-teleology\(^{10}\) existentialising-framing (categorical-
imperatives/axioms/registry-teleology\(^{10}\)-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\(^{10}\)—{transparency-of-
totalising-entailing,-as-to-entailing- <amplituding/formative–epistemicity>totalising—in-
relative-ontological-completeness } imposes crossgenerationally the dominant as

transcending/superseding meaningfulness over the dominated as transcended/superseded

meaningfulness (there is no social-and-temporal-trading in that regard); as the intrinsic-reality

that the transcending/superseding meaningfulness carries is suprastructural and ontological-

normalcy/postconvergence and doesn’t adjust to the mortals, that we are, ‘social-and-temporal-

trading’, otherwise the supposedly transcending/superseding compromises itself with respect to

intrinsic-reality and losses its pertinence as a proxying \(^{10}\) reference-of-thought to intrinsic-

reality, to start with. Such an insight can be garnered as, for instance, in the natural sciences we
can’t negotiate about gravity being 9.8 m/s\(^2\), but with ‘the social’ which is rather ‘emotionally
involved’, such negotiated social-and-temporal-trading idiocy is surprisingly quite recurrently

articulated. It should be noted that the ‘de-mentation\^{supererogatory–ontological–de-
mentation-or-dialectical–de-mentionation—stranding-or-attributive-dialectics} of \(^{10}\) reference-of-
thought’ in upholding a mental-devising-representation of temporal-dispositions as

preconverging-or-dementing\(^{10}\)–apriorising-psychologism<stranded-as-rightfully-
oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> is rather a
comprehensive intemporality-preservation ontological-entrapment of the ‘notional-discontiguity/epistemic-discontiguity’-<shallow-supererogation -of-mentally-
aestheticised-preconverging/dementing –qualia-schema>-as-of-epistemic-decadence as oblongated/decandored-and-dialectically-or-contendingly-out-of-phase or preconverging-or-dementing *)-and-not-thinking), as the perversion-of-reference-of-thought<-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging-or-dementing ‘apriorising-psychologism state of temporal-dispositions more than just about specific narratives rather reflects (preconverging-or-dementing *)-apriorising-psychologism of perversion-of-reference-of-thought<-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >) registry-worldview’s/dimension’s-uninstitutionalised-threshold *)-defect-
imperatives/axioms/registry-teleology\textsuperscript{00}, for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation with respect to the prospective registry-worldviews/dimensions as base-institutionalisation,\textsuperscript{10} universalisation, positivism or deprocrypticism, which in so doing re-establishes ontological-contiguity\textsuperscript{07} in line with intemporal-preservation-entropy-or-contiguity-or-ontological-preservation with a mental-devising-representation as postconverging-or-dialectical-thinking\textsuperscript{20} – apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>. In fact, it is this latter veridical representation of the mental-devising-representation of temporal-dispositions as recurrently preconverging-or-dementing\textsuperscript{18} – apriorising-psychologism/subknowledging\textsuperscript{95} / perversion-of-reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, with corresponding as to their \textsuperscript{4,} amplituding/formative–epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} as reflected with all registry-worldviews/dimensions (preconverging-or-dementing\textsuperscript{18} – apriorising-psychologism) uninstitutionalised-threshold\textsuperscript{03}, that suprastructurally and in perspective ontological-normalcy/postconvergence defines any specific registry-worldview/dimension dialectical-primitivity whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or \textsuperscript{8} procrypticism–or–disjointedness-as-of-reference-of-thought. The bigger point is that fundamentally it is impossible to conjugate/inflect/protract intemporality/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\textsuperscript{33} and wrongly implying the registry-worldview/dimension is beyond transcendence-and-sublimity/sublimation/supererogatory-de-
mentativity or is non-transcendable (hence unde-mentable/still-of-postconverging-or-dialectical-thinking –apriorising-psychologism) when in fact it is preconverging-or-dementing –apriorising-psychologism/subknowledge of registry-perverting-in

<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag. This latter idea is actually the 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-recomposition-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-


conceptual elucidation of reality’ (given that the former emphasises ontological-primemovers-totalitative-framework\(^2\) as all-determinant); with reasoning-through/utterion generally implied in formal constructs and settings as the-Good/understanding/knowledge-reification\(^7\)/ontological-primemovers-totalitative-framework\(^8\) settings while informal constructs and settings tend more to incrementalism-in-relative-ontological-incompleteness\(^8\)—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-conflicatedness--or-ontological-reprojecting in longness-of-register-of-meaningfulness-and-teleology\(^10\) 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\(^10\) 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-conflicatedness--or-ontological-reprojecting points out that conventioning constructs like subpar/formulaic-association/temporal/alibi conventioning-rationalising do not supersede the ontological-normalcy/postconvergence and suprastructural nature of intrinsic-reality/intrinsic-veridicality, as may be naively advanced with circumventing/distractive-temporal-prioritisation-of-reference-of-thought, such that just as the conventioning construct of non-positivism/medievalism cannot be evoked to imply that with respect to a non-positivism/medievalism mindset/reference-of-thought a prospective positivism mindset, which is the outcrop of an ‘intemporal-prioritisation-of-reference-of-thought’–as-
conflatedness-or-ontological-reprojecting exercise in non-positivism/medievalism registry-worldview/dimension, is unwarranted. Likewise, it is rather naïve and <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag to advance circumventive/distractive-temporal-prioritisation-of-reference-of-thought concerning psychopathic and its social psychopathic collorary (perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation) in wrongly implying that a notional-deprocrypticism ontological-escalation/aetiologisation is unwarranted. More like the evocation of circumventive/distractive-temporal-prioritisation-of-reference-of-thought about a past war criminal or rapist based on conventioning constructs like their being in the past, their settled lives, etc. doesn’t dispense them from ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness–or-ontological-reprojecting, the need for their judgment and/or in advocating unfailingly/infallibly the uncompromising notions against rape or war crimes, and so without conjugating/inflecting/deriving any excepting human temporal circumstances into it by circumventive/distractive-temporal-prioritisation-of-reference-of-thought. This further point to the dichotomy between temporal-compromising-conventioning and ontology, with a registry-worldview’s/dimension’s institutionalisation dialectics wherein ontology as reference-of-thought/ontological-normalcy/postconvergence/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation perpetually elevates conventioning. This further translates in the conceptualisation of value-and-valor with the implication that while aspiring for temporal values and valor may be the standard wooden-language-{imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}

perception, however, grander value and valor effectively lies in the universalising and philosophising orientations (as ontological-profoundness-of-thought/ontological-normalcy/postconvergence in contrast to conventioning-profoundness-of-thought/intradimensional-subknowledging-normalcy) that enable the possibility, the construct and the upholding of human emancipation across successive registry-worldviews/dimensions in the very first place, that is, emancipation into base-institutionalisation, universalisation, positivism and prospectively deprocrypticism. Aristotle’s advocating of the ‘golden mean’ is more of a heuristic and aesthetic notion but doesn’t have an ontological-basis as it is rather an impromptu articulation of a sense of desirability but fundamentally lacks the-Good/understanding/knowledge-reification reference of ontological-contiguity but for naively and wrongly implying good-natured qualities as being ontological (rather than the-Good/understanding/knowledge-reification reference of ontological-contiguity or a ratio-conguity notion), and since the ontological-contiguity—of-the-human-institutionalisation-process shows that ‘good-naturedness’, without the-Good/understanding/knowledge-reification as of ontological-contiguity, fundamentally has little import or worst bad implications. The truest value and valor resided in what Aristotle and other thinkers or even prophesiers were striving for actually. Aristotle nor Socrates nor Plato nor the 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/ontological-contiguity they actually aspired for ‘intemporal-prioritisation-of-reference-of-thought’—as-
conflatedness-or-ontological-reprojecting, that is, they were prioritising and focussing on that which establishes universal and philosophical principles as first-order-ontology for-prospective-living as the backdrop for enabling better human emancipation and living (even though where relevant this will subsume-as-supplant-(as-of-relatively-more-profound-construal-of-existentialising/contextualising/textualising-contiguity’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context) the golden mean into ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting but with the latter rather superseding/encompassing it). It is the establishment of such first-order-ontology for-prospective-living as base-institutionalisation, universalisation, positivism and prospectively notional–deprocrypticism which are of transcendental nature as ‘shaping the human psyche’ and providing the emancipatory umbrella for second-order-ontology and their temporal yearnings which are rather non-transcendental and cannot de-mentatively/structurally/paradigmatically resolve fundamental issues, and of circular institutionalised-being-and-craft. A Rousseau may not be the ‘shrewdest aristocrat’ in terms–as-of-axiomatic-construct of the ordinary value of personal gain of the medieval world but the first-order-ontology resolution of issues of social emancipation passes by his and likeminded first-order-ontology philosophical projection. This certainly applies with regards to defining transformative impact of transcendental constructs across all registry-worldviews/dimensions that does not compare with ordinary being-and-craft second-order-ontology sense of value which is rather intradimensionally circular and is hardly of the intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming addressed from first-order-ontology constructs. Granted if humans had absolute mentation capacity then ‘intemporal-prioritisation-
of ‚reference-of-thought’–as-conflatedness—or-ontological-reprojecting will be skewed (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) or rather supersede/encompass all such desirabilities implied by the golden mean. However, we don’t have absolute mentation capacity and the most intemporal of our dispositions should take pride of place in defining our achievement motives whether as philosophies, causes, skillsets and talents in our value and valor aspirations, in line with the notion of a true principle, with the implication that such value and valor is capable of rationally upholding itself and its registry-worldview prospectively when implied universally (as to the fact that it is on this basis that human institutional-cumulation/institutional-recomposure–⟨as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing–⟨perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’⟩⟩ has been self-perpetuating in explicating the ontological-contiguity—of-the-human-institutionalisation-process). Such an insight can further be expanded thus, it is critical to note that the institutional-cumulation/institutional-recomposure–⟨as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing–⟨perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’⟩⟩ are developments of human mentation capacity in grasping its ‚internal ontological-reconstituting–as-to-conflatedness /deconstruction intermediating environment’ and the external environment. The former refers to the teleological devised representation of the relationship with the external environment like language, organisation, culture and other institutional construct by which it existentially accesses the external environment. In effect, though counterintuitive, human registry-worldview’s/dimension’s institutionalisation is actually an ‚intemporal-prioritisation-of ‚reference-of-thought’–as-conflatedness—or-ontological-reprojecting/intemporal-preservation preemptive construct which paradoxically elicits devised mentation that goes on to
build the ‘internal ontological-reconstituting–as-to-conflatedness’ 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-referencing-syncretising/circularity/interiorising/akrasiatic-drag  
for preconverging-or-dementing apriorising-psychologism/subknowledging / perversion-of-reference-of-thought-<as-
preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/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-psychologism/subknowledging / perversion-of-reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >–and–
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag of base-uninstitutionalisation), positivism is the outcome of the ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting/intemporal-preservation preemption of non-positivism/medievalism (preconverging-or-dementing apriorising-psychologism/subknowledging / perversion-of-reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >–and–
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag of universalisation) and prospectively, notional–deprocrypticism is the outcome of the ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting/intemporal-preservation preemption of
ontological-normalcy/postconvergence intrinsic-reality, explaining the institutionalisations as base-institutionalisation, universalisation, positivism and prospectively deprocrypticism, as reflected/perspectivated by their organic-comprehension-thinking. This contrasts with the defective good-natured construct as impression-driven and intradimensionally-tied and all so apt to existentially fail ontological-normalcy/prospective-transcendence-in-perpetually-failing-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as it is rather tied to and proxies, by mere-form, with intradimensional ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology′, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation irrespective of whether these are failing/not-upholding—as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—ontological-preservation; and thus as the corresponding ‘de-mentation’ (supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) of ‘reference-of-thought’ mental-devising-representation as preconverging-or-dementing—apriorising-psychologism—stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, explaining the registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—as-Being-or-ontological-or-existential—defect>, reflected in terms—as-of-axiomatic-construct of registry-teleology—mentation, behind this mental-devicing-representation of the registry-worldviews/dimensions of recurrent-utter-uninstitutionalisation, ununiversalisation, non—positivism/medievalism, and prospectively procrypticism as reflected/perspectivated by their threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation —‘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-prime movers-totalitative-framework’ retracing (for
notional-firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence> disambiguation articulation) analysis’ as expanded upon below, in the ‘ephemerality that is the social-construct’, on the basis of an ontological-normalcy/postconvergence intemporal-preservation-entropy-or-contiguity—or—ontological-preservation understanding of the social-construct. This is central in articulating a ‘creative existentialism (full-existential-depth-implications) storying construal’ which is ‘profoundly ontological’, with psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring possibilities for transcendental institutionalisation/intemporalisation of deprocrypticism (superseding the vices-and-impediments of procrypticism): - Institutionalised/uninstitutionalised thresholdings of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation - \(\text{de-mentation}\{\text{supererogatory—ontological—de-}
contiguity with temporal conjugating pedestals, denaturing\(^1\) of ontologically-veridical/ontologically-continuous meaning (threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^\langle\text{as-to-‘attendant-intradimensional’}\rangle \) - prospectively-disontologising–preconverging/dementing \(-\text{apriorising-psychologism}\) - (ontological/intemporal-disposition) organic-comprehension-thinking (organicalism/’intemporal-prioritisation-of-\(^3\) reference-of-thought’–as-conflatedness\(^2\) -or-ontological-reprojecting/longness-of-register-of–‘meaningfulness-and-teleology’\(^0\)) in dialectic contrast to (temporal-dispositions) threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^\langle\text{as-to-‘attendant-intradimensional’}\rangle \) - prospectively-disontologising–preconverging/dementing \(-\text{apriorising-psychologism}\) with regards to depth of issues arising from deductive narratives, life episodes, life schemes, general existential being dispositions and specific existentialism/full-existential-depth-implications about the registry-worldview/dimension. * In the bigger scheme of things, anthropopsychology as the-anthropological-continuity as implied by intemporal-preservation-entropy-or-contiguity–or–ontological-preservation relation to reality as ontological-normalcy/postconvergence in precedingness points out that at registry-worldview/dimension-level ontology as the transcending dimension is veridically an utter organicalism (organic-comprehension-thinking) over mechanicalism (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^\langle\text{as-to-‘attendant-intradimensional’}\rangle \) - prospectively-disontologising–preconverging/dementing \(-\text{apriorising-psychologism}\) 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\(^7\) perversion-of-reference-of-thought\(^\langle\text{as-preconvergingly-apriorising/axiomatising/referencing-in-} \) nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^>\) in full dispositional
capacity (as such manifestation in dispositional perversion-of reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-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 transcendence registry-worldview’s/dimension’s illusion-of-the-present perception. So it is important to understand with regards to psychopathy and social psychopathy that the level of profoundness of its manifestation and consequences is directly related to the level of the associated perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation compromised and degradation of the social construct! - the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework notional-firstnaturedness—temporal-to-intemporal-dispositions-so-construed-as-from-perspective-ontological-normalcy/postconvergence disambiguation (straightness-to-slantedness/candored-to-decandored) human ontological-primemovers-totalitative-framework disposition which is ontological correct as contrasted to an ontologically wrong impression-driven/good-naturedness/wishfulness conceptualisation which wrongly references as human ontological-primemovers-totalitative-framework just an intemporal-disposition universally among all humans (straightness/candored only), at uninstitutionalised-threshold; while the latter will tend to be ontologically impertinent and wrong as it doesn’t account for temporal-dispositions and is hence not capable like the the-Good conceptualisation, working with what veridically is, to anticipate and preempt subknowledging/mimicking as amplituding/formative-epistemicity totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag to achieve veridical ontological/intemporal virtue. - ‘Disambiguation of notional-firstnaturedness—temporal-to-intemporal-dispositions-so-construed-as-from-
formulaically-narrated teleology\(^{100}\); with the temporal-dispositions teleologies of postlogism\(^{78}\)-slantedness/\(^{78}\)ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \(^{89}\)reference-of-thought-as-devolving ontological-performance\(^{72}\)-<including-virtue-as-ontology> as these integrate/align-in-conviction-as-to-profound-supererogation\(^{97}\)-to psychopathic postlogism\(^{78}\)-slantedness in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> resulting into their miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising)—to—ONTOGONICAL-ESCALATION-teleology\(^{100}\) (as ontological entrapment involving an intemporal teleology\(^{100}\) for stranding the temporal-dispositions as oblongated/decandored and ‘dialectically-aligning-out-of-phase/dialectically-primitive with them’, as the backdrop for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology\(^{100}\) as of prospective notional–deprocrypticism transcendence-and-sublimity/sublimation/supererogatory–de-mentativity principle teleology\(^{100}\). That is, relating to them as ‘dialectically-or-contendingly-out-of-phase’ with respect to the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or ontological-contiguity\(^{77}\)/ontological-normalcy/postconvergence at the procrypticism uninstitutionalisation). And all these, as notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation conceptualisation of perverse/low teleologies to higher teleologies. (That is, notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> teleological reference of solipsistic grandeur as the differentiating element of characters supplanting–conviction-as-to-profound-supererogation\(^{100}\)—of–‘attendant-intradimensional’–postconverging/dialectical-thinking
apriorising-psychologism depth highlighting-and-tracing the ontological-primemovers-totalitative-framework\(^2\), 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\(^2\) narratives is shown to be of perverse/low teleology\(^10\) ontologically speaking). The ‘ontological-primemovers-totalitative-framework\(^2\)-retracing (for notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation) scheme’ is equally critical in other respects. It rightfully prevents the ontological mental-devising-representation from being flipped from formulaic slanting 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\(^7\) narratives in preconverging-or-dementing\(^9\)–apriorising-psychologism and wrongly represented parasitically/co-optingly as prelogic/conviction-as-to-profound-supererogation\(^9\)-or-ontologically-veridical narratives to be contended with rather than being rightfully reflected/perspectivated (in-reasoning-through-and-not-reasoning-with) as manifestations of unsoundness-or-ontological-bad-faith/inauthenticity ’-of- ‘reference-of-thought-and-protracted-unsoundness-or-ontological-bad-faith/inauthenticity ’-of- ‘reference-of-thought/subknowledging\(^9\)/mimicking as <amplituding/formative–
epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag,
as it is rightfully perceived during the psychopath’s childhood when the psychopath is ‘delirious’ as at the underdeveloped stage it is not decisively maturated, not decisively indirect, not decisively spatialising, not decisively credulous and not decisively crafty). Thirdly, the ‘ontological-primemovers-totalitative-framework -retracing (for notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation) scheme’ equally prevents the relaying of the postlogism in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation as of formulaic—compulsing—nonconviction/madeupness/bottomlining-<‘decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>, in-shallow-supererogation-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness> initiated from the psychopath to its interlocutors, to wrongly imply that the veridicality of its interlocutors narratives induced postlogically as of preconverging-or-dementing—apriorising-psychologism then wrongly become as of postconverging-or-dialectical-thinking—apriorising-psychologism, and as this conjugates/inflects (in-mimicking-protration) with the temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfite-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-
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-prime-movers-totalitative-framework demonstrate that such formal constructs are the best ontological and virtue conceptualisation with regards to the issue or domain of concern. That’s why the populace is not asked its opinion about the law or astronomy or medicine, for instance, as the need for deferential-formalisation-transference arises for the effective ontological/intemporal treatment of domains of reality but for when the issues at stake require a sovereignty exercise requiring individuals informed consent whether political or decisional or rather as social learning/inculcation exercise; but then sovereignty exercises are not pure knowledge/ontological constructs but for the construals/conceptualisations of inherently sovereign choices as knowledge/ontological constructs of the sovereign choices. Thirdly, the conceptualisation of this paper is rather unusual and unordinary as it is transcendental by its construct and the implied registry-worldview/dimensions successive existentialisms/full-depths-of-existential-implications, and even further unusual by its phenomenological and hermeneutics methodological approaches, which frankly speaking is the only way to creatively garner such insights in broad strokes. Like with all transcendental constructs, which by definition tend to put the usual/ordinary in question, it is not surprising that it will sound highly alienating to ordinary ways of thought. However, its ethos is that it is coming from a depth of conceptualisation that is more profound than our ordinariness when it grasps that other institutionalisations whether as recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism,
positivism–procrypticism, and prospectively deprocrypticism, had their own ‘ordinariness’ in
<amplituding/formative–epistemicity>totalising–self-referencing-
sycretising/circularity/interiorising/akrasiac-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-sycretising/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/superceratory–de-mentativity before which doesn’t end with us but
proceeds to undermine our own registry-worldview/dimension as well. Fourthly, it is obvious
that if and where what is factored in is only the folksy ‘human lifespan extricatory
punctuality/immediacy of depth-of-thought’ perspectives of individuals existentialism/full-
depth-of-existential-implications of shallowness of scale and time, without the requisite
philosophical depth requiring a profound appreciation, understanding and insights from
‘humanity existentialism/full-depth-of-existential-implications level scale and time’ which
easily gets lost, and thus this bigger pursuit of this paper will be lost and misunderstood by such
a shallowness of scale and time of thought, and non-contemplation and pseudologism as a mark
of banality/folksy-logic. It is inevitable, as has been the case throughout the human past, that
transcendental ideas are inevitably suprastructural/beyond-the-consciousness-awareness-teleology of the 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 seconndnaturedness and internalisation construct across successive institutionalisations with their requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring induced from intemporal-disposition individuation disposition, and correspondingly differentiate between being so-institutionalised with a secondnatured and internalisation mindset/reference-of-thought and the intemporal-individuation disposition that will equally be responsible out of mere intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality (and no secondnaturing and internalisation) for institutionalising/intemporalising with regards to the present registry-worldview/dimension at its uninstitutionalised-threshold that will be behind the secondnaturing and internalisation of prospective registry-worldview/dimension. This ‘existentialism/full-depth-of-existential-implications form-factor’ is the reflection of the contiguity of successive existentialisms/full-depths-of-existential-implications across varying meaningful frames, references and registry-worldviews/dimensions; and is abstractly determined by the ontological-normalcy/postconvergence nature of intrinsic-reality/ontology (ontological-normalcy) whatever the institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>}, and inherently implies ‘a universal existentialisms/full-depth-of-existential-implications form-factor across
institutionalisations’ though of differing ‘snowballed recomposuring’ of meaningfulness and reference-of-thought, defining their specificities and potentials. This is just a basic anthropopsychology/the-anthropological-continuity elucidation which while original and useful on its own right, is equally pertinent for an insight in the social manifestation of psychopathy. Besides, one can imagine that a thorough grasp and creative application of the ‘de-mentation’ (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as to ontological-normalcy/postconvergence drive, as this psychologically reflects/perspectivates postconverging-or-dialectical-thinking—an-apriorising-psychologism—<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> and preconverging-or-dementing—an-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—an-psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring history but a ‘consciously directed’ abstract understanding, more like deprocrypticism-over-procrypticism could-be and would-need-to-be relatively highly consciously directed given the relatively lower immediate positive-opportunism (for survival-and-flourishing to the cross-section of human temporal interests) compared to the lower transcendence-and-sublimity/sublimation/supererogatory–de-mentativity like base-institutionalisation, universalisation and positivism, but for its abstract veridical pertinence and potentially grander possibilities in the institutionalisation/intemporalisation percolation-channelling—<in-deferential-formalisation-transference>. Such a veering to the
creatively abstract, with respect to the philosophical and the social sciences, but nonetheless ontologically veridical will be liberating/emancipatory from the ‘spontaneously natural dialectical cycle of human progress’ and is increasingly certain to be the defining feature of human civilisation. It should be noted that Entropy as defined (‘intemporal-preservation-entropy-or-contiguity—or—ontological-preservation re-institutionalisation’) relates that the intemporal-preservation-institutionalisation entropy is the preceding-and-defining reference for the hermeneutic-referencing of the ontological meaning of all other associated conceptualisations and notions, and so as to ‘nonpresencing-<perspective–ontological-normalcy/postconvergence>’ epistemicity. (By ontological meaning is implied intemporal/veridical/purism/operant-construct/predicative-effectivity–sublimation-{as-to-underlying,-ontological-commitment} <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentatingstructuring/paradigming ~as-being-as-of-existential-reality}) meaning or ontology/reality-centered-meaning as contrasted to temporal/non-veridical/compromised/non-operant-and-vagueas <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag meaning or metaphysical/speculative/banality/social-discomfiture/temporal-human-centered meaning). Central to the hermeneutics approach towards elucidating psychopathy and the underlying psychological science is a method herein qualified as ‘referentialism’ which makes reference to the supersedingness/precedingness of the ‘intemporal preservation institutionalisation/intemporalisation entropy/contiguity’ before articulating concepts and notions in referential and organic elucidation of the entropic construct. Referentialism as such is actually central to the spontaneity required in hermeneutics. It differs from the traditional scientific categorisation of concepts and notions, in that referentialism implies a highly contiguous, circumstantial and dynamic referencing elucidating of the superseding/preceding entropic notion while categorisation tends to be basically constitutive, definitive and ‘weakly
contiguous/relatively-fragmented overall’ in its elucidation of notions, concepts and ideas. Categorisation has been very efficient with the physical and biological sciences with its classification approach enabling a profoundness of analysis while enabling excellent subject matter organisation. However, this author is of the opinion that categorisation as an approach is actually less efficient in the social sciences (and notions of an ephemeral character) as it underemphasises the ‘organic dynamism’ of social concepts and often leads to relatively trite classification schemes that are often inoperant or poorly operant given the relative ephemerality of the social world (a weakness of many categorisation classification schemes in the social sciences). On the other hand, referentialism carries the promise of ‘point-referencing’ notions and concepts in a contiguously dynamic, evolving and ontological-reconstituting–as-to-conflatedness/deconstruction way, putting emphasis on the relative relation of concepts and notions towards the central notion in its dynamic entropic conceptualisation (herein underlied by conceptivity/epistemic-reflexivity as to human limited-mentation-capacity-deepening).

This author is also of the opinion that referentialism is actually the natural human cognitive development approach to acquisition and classification of knowledge with emphasis on ‘the organic dynamics of understanding’ wherein a child for instance doesn’t necessarily grasp outright the fullness of concepts-of-meanings but rather the ‘relevant dynamic contextualisation of meanings’ ensuring a strongly operant and ‘wealthy’ relationship with meaning in the social context. ‘Intemporal-preservation-entropy-or-contiguity–or–ontological-preservation re-institutionalisation’ with respect to uninstitutionalised-threshold of registry-worldviews/dimensions, can be construed as follows: Supposed all humanity across space and time that ever existed was just ‘one human temporal-to-intemporal individuation’, the process of general-institutionalisation from recurrent-utter-uninstitutionalisation to base-institutionalisation–ununiversalisation to ununiversalisation–non-positivism/medievalism to positivism–procrypticism, and prospectively to deprocrypticism, is actually one same process
but for ‘lack of the human-mentation-capacity and need for time for the cumulation of the mentation-capacity’ (lack of ‘brain capacity’) to get it all right from the start (i.e. to fully grasp notional–deprocrypticism starting from recurrent-utter-uninstitutionalisation to base-institutionalisation–universalisation to non-positivism/mедievalism to positivism–procrypticism as convergent concepts towards notional–deprocrypticism (as ‘longness-of-register-of–meaningfulness-and-teleology over shortness-of-register-of–meaningfulness-and-teleology in reflecting holographically–<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, as induced by maximal-as-intemporal-operating-modality-of-reference-of-thought-as-of-maximising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation’ and involving more profound/richer ontological-levels over shallower/poorer ontological-levels; with notional–deprocrypticism thus implying a ‘full-cycle ontological-contiguity—of-the-human-institutionalisation-process undermining of subknowledging/mimicking/emanant-uninstitutionalisation-disposition’). Thus the successive institutionalisations are thus construed as ‘levels of compromise’ allowing for sufficient human limited-mentation-capacity-deepening to handle the requisite transcendence-and-sublimity/sublimation/supererogatory–de-mentativity even if from the very start the human doesn’t get a grasp of ‘higher institutionalisation/intemporalisation registry-worldviews/dimensions’ all-at-once/as-a-whole but achieves the ‘comprehensive institutionalisation/intemporalisation frame’ only at deprocrypticism; as it goes on to take on the successive challenges of base-institutionalising, then universalising, then positivising, and finally with notional–deprocrypticism absolute ontological-contiguity by undermining ‘disjointedness-as-of- reference-of-thought’-as-misappropriated—meaningfulness-and-teleology—in-arrogation’ (longness-of-register-of–meaningfulness-and-teleology over
shortness-of-register-of—meaningfulness-and-teleology—). It should be noted that the issue of procrypticism had always been present at all times of human existence but the natural priority going by human shallow limited-mentation-capacity—(as of relative apriorising/axiomatising/referencing—(of—existentialising/contextualising/textualising-contiguity)—constitutenedness—to deeper limited-mentation-capacity—(as of relative apriorising/axiomatising/referencing—(of—existentialising/contextualising/textualising-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-reification/ontological-primemovers-totalitative-framework inducing of social universal-transparency—(transparency-of-totalising-entailing—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness—) and internal logical coherence/contradiction this then validates the need for human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. In the bigger scheme of things, it
points to the fact that ontologically for the full potential of human science, this should be ‘rising from this fundamental philosophical depth/profoundness of thought’ to then transversally address the issues it raises while projecting prospectively. A further insight can be grasped regarding the relationship between psychopathy, anthropopsychology/the-anthropological-continuity, veridicality (intrinsic reality/ontological representation), non-veridical reality (illusion-of-the-present/present-consciousness/epistemic-totalising~self-referencing-syncretising/mirage as metaphysics-of-presence-(implicit-'nondescript/ignoreable-void '-as-to-presencing—absolutising-identitive-constitutedness )}, human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology, and registry-worldviews/dimensions (of institutionalisation/intemporalisation, universalisation, positivism, and prospectively deprourypticism). Psychopathy points to the psychopath’s postlogism in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> but postlogism in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> is equally socially conceptualised. postlogism in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging or meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated is not veridical and its genuine mental-devising-representation is ‘a slantedness of the mind/mental-slantedness’ (distractive-alignment-to<reference-of-thought<of-apriorising/axiomatising/referencing> /dialectically-or-contendingly-out-of-phase/dialectically-primitive), as there ‘can’t be mutual logical operation/no logical nested-congruence’ between non-veridical postlogism as-of-compulsing–nonconviction/madeupness/bottomlining{‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>–induced-disontologising’–of-the–
For instance, there isn’t any logical nested-congruence between the non-positivism/medievalism mindset/registry-worldview and the positivistic mindset. A positivistic mind can’t explain the denaturing of the notion of witchcraft to a non-positivism/medievalism mindset as the state of being of non-positivism/medievalism means we make reference to non-positivism/medievalism categorical-imperatives/axioms/registry-teleology that end up endemising/enculturating such superstitious notions. Logic as logical-congruence only arises where there is a mutual registry-worldview reference-of-thought–categorical-imperatives/axioms/registry-teleology. What is thus needed is a ‘psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ of the medieval mindset/registry-worldview (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 cinglé’ (in terms–as-of-axiomatic-construct of the mental state of the psychopath as well as its protraction on the psychopath’s interlocutor). In other words, *the mind is actually a mental devising tool’ whose veracity/ontological-pertinence must be validated by an abstractly veridical intrinsic-reality/ontological-veridicality. In other words, the abstract grasp of intrinsic-reality/ontological-veridicality defines mental-devising-representation as the latter is not inherently given (it is a devising tool validated by abstract intrinsic-reality/ontological-veridicality established by ontological-primemovers-totalitative-framework). For instance, while the traditional reflex of the human mental-devising-representation is disposed to think otherwise, Einstein theory-of-relativity abstraction, and likewise with many conceptualisations of a doppler-thinking nature, is more real by its ontological-primemovers-totalitative-framework, thus pointing to the error of the human reflex/impulse thinking). In another light, this explains the transformative evolution of our registry-worldviews/dimensions mental-devising-representations of reality from the recurrent-utter-uninstitutionalised earlymen to our current positivism–procrypticism registry-worldview,
with the insight that our mental-devising-representation will evolve when prospective abstract reality ontological-primemovers-totalitative-framework shows that it is defective/perverted as procrypticism–or–disjointedness-as-of-reference-of-thought, from a deprocryptic mental-devising-representation. In the same vain, why we perceive the recurrent-utter-uninstitutionalised mind as that of ‘a savage’, the recurrent-utter-uninstitutionalised in its ‘amplituding/formative–epistemicity–totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence’{(implicit–
disontologising–preconverging/dementing –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-
c conflatedness’–or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-
teleology’ with respect to the psychopath’s mindset/‘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 reference-of-thought<of-
apriorising/axiomatising/referencing> at ‘uninstitutionalised-threshold’. The contention is
an ‘ontological-entrapment’ not about logical operation/processing/contention of the ‘non-
veridical hollow perversion-of reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-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. That
is, an understanding of the abstract temporal-dispositions as a specie-
level/universal/intemporal postconverging–de-mentating/structuring/paradigming as
prospective perspective reference-of-thought–categorical-imperatives/axioms/registry-teleology,–for-
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, i.e. transcendence-
and-sUBLIMITY/sublimation/supererogatory–de-mentativity 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 intemperal-
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 <amplituding/formative> wooden-language-{imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}> as may illusionary be projected intradimensionally/intra-registry-worldview (the latter being represented as oblongated non-veridical narratives by the prospective intemporal-disposition-worldview)! The reason why virtue (knowledge is virtue) is treated scientifically as highlighted above is that virtue is a ‘the-Good/understanding/knowledge construct’ and not a ‘good-natured/impression construct’. For instance, no non-positivism/medieval mindset is ‘good-natured/vague by the registry-worldview/dimension impression’ enough with the fundamental defective/perverted non-positivism/medieval worldview to be able to address ‘the-Good/understanding’ of a positivistic mindset which will resolve or structurally-rendered-inoperant the problems of superstition and witchcraft as the former will always make reference to the defective/perverted reference-of-thought–categorical-imperatives/axioms/registry-teleology of non-positivism/medievalism no matter how ‘good-natured/impression-driven’ it is. The same applies with procrypticism and deprocrypticism. No procrypticism (preconverging-or-dementing–apriorising-psychologism) mindset as of impression-
driven/good-naturedness/wishfulness has the requisite ‘the-Good/understanding/knowledge-reification’/ontological-primemovers-totalitative-framework construct insight to resolve/structurally-rendered-inoperant the issues of the vices-and-impediments of procrypticism as it is the deprocryptic mindset of ‘the-Good/understanding/knowledge construct’ that is the virtue that carries the sound registry-worldview/axiomatic construct/categorical-imperatives to be able to do this. - the-Good is an intemporal/ontological articulation referencing intemporality /longness in a contiguous emanance of ‘transcendental/superseding abstract intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ and corresponding derived reference-of-thought–categorical-imperatives/axioms/registry-teleology; and is imbued with the ‘memetic reordering contiguity’ of institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity—relativism} ⟨base-institutionalisation-to-universalisation-to-positivism-to-deprocrypticism, and thereafter). The-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework is notionally more of ‘a capacity and scientific construct’ (high or low mentation-capacity) rather than a ‘stigmatising construct’ (positive or negative impressions). - ‘Good-naturedness’ is a temporal articulation that wrongly references (distractively) for temporality-sake registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology priorly-and-over ‘transcending/superseding abstract intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’; and is imbued with the memetic notional-discontiguity/epistemic-discontiguity —<shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema> that undermines institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity—relativism}
Good-naturedness is notionally more of a ‘stigmatising construct’ (positive or negative stigmatising) rather than ‘a capacity and scientific construct’ (high or low mentation-capacity). - Virtue (retrospectively to prospectively) is not determined by ‘good-naturedness’/impression-driven construal/conceptualisation of meaning but rather by the-Good/understanding/knowledge-reification^7/ontological-primemovers-totalitative-framework^3 construal/conceptualisation of meaning as validated by ontological-primemovers-totalitative-framework^73 (the emanant/becoming ontological-normalcy/postconvergence determinant of veridicality/the-quality-of-being-emanantly-real).

The-Good/understanding/knowledge-reification^7/ontological-primemovers-totalitative-framework^3 construal/conceptualisation (understanding) as per veridicality demonstrated by ontological-primemovers-totalitative-framework is the complete and sufficient elaborative framework for conceptualising virtue! Such ontological-primemovers-totalitative-framework^3 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–de-mentating/structuring/paradigming for intemperal-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/intellibility/setup/measuringinstrument-for-operant-or-


notional~deprocrypticism being the ontological foundation for the next human virtue dementative/structural/paradigmatic construct that fully achieves conceptually preempting—disjointedness-as-of-’reference-of-thought,-as-to–‘

prospective-relative-ontological-completeness\textsuperscript{88} of reference-of-thought\textsuperscript{82} devolving-as-of-instantiative-context as to existence-potency\textsuperscript{73} 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\textsuperscript{92} 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{1} validation. The overarching and defining notion is that each registry-worldview/dimension is only capable of the virtue reflected by its intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. In other words, ‘a registry-worldview/dimension defective reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{100} as of its relative-ontological-incompleteness\textsuperscript{89} induced, ‘threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97} <as-to—’attendant-intradimensional’—prospectively-disontologising—preconverging/dementing apriorising-psychologism>’ is responsible for the vices-and-impediments\textsuperscript{06} of that registry-worldview’s/dimension’s reference-of-thought’; and, requiring prospective reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{100} for intemporal-preservation-entropy—or-contiguity—or—ontological-preservation in anticipation and preemption of such perversion-of—reference-of-thought<as-preconvergingly apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{79} >. 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’; 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’.
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\textsuperscript{79}/psychopathy\textsuperscript{10} compelling–nonconviction/madeupness/bottomlining\{‘decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-’attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>, in shallow-supererogation <disontologising-perverted-outcome-sought-precedes-existingly-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>\} in hollow-constituting\{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\} operates on the ‘parasitising/co-opting’ basis that intemporal-preservation-entropy-or-contiguity–or–ontological-preservation\{reference-of-thought–categorical-imperatives/axioms/registry-teleology\} are mere-formulaic determinants of human thought and action and is the basis for perversion-of-‘reference-of-thought’<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >. Such a defect is ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold\{–defect-<as-Being-or-ontological-or-existential–defect>\} as it rather holds the teleological aim of ‘temporal preservation/undermining-of-intemporal-preservation without a principled adherence to prelogism\textsuperscript{79}–as-of-conviction,-in-profound-supererogation\textsuperscript{79} <existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logica-outcome-arrived-at>’ and thus speaks to the disposition to act likewise technically in a large or infinite number of cases (syncretising). It should be noted that temporal-dispositions (\textsuperscript{50}ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfite-or-
incompleteness\^1\textsuperscript{2}—enframed-conceptualisation additionality with \(1\) leads to a systematic failure that is ontological and not a mere act defect, and defines an uninstitutionalised-threshold\(^{1}\). It should be noted that at all uninstitutionalised-threshold \(^{0}\), it is \(1\) de-mentation\(^{\text{a}}\) \{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 \(^{0}\)—defect\(<\text{as-Being-or-ontological-or-existential-defect}>\) as \(7\) perversion-of-\(7\) reference-of-thought\(<\text{as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}>\) in construing unsoundness-or-ontological-bad-faith/inauthenticity\^1\textsuperscript{4}\-of-reference-of-thought \(\text{(preconverging-or-dementing}^{1\text{0}}\text{–apriorising-psychologism-}<\text{stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase}>\) from whence an exercise of ‘postconverging-or-dialectical-thinking\(^{1\text{0}}\text{–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposing with new \(7\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{1\text{0}}\text{–for-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation initiates a crossgenerational transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Ontologically, the mental-devising-representation of such \(7\) perversion-of-\(7\) reference-of-thought\(<\text{as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}>\) is as strands-of-perverting-temporal-dispositions, involving oblongating/decandoring/distractive-alignment-to-\(7\) reference-of-thought-\(<\text{of-apriorising/axiomatising/referencing}>\)\(^{1\text{0}}\text{, that defines the dialectical-out-of-phasing (whether recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and, in the prospective representation, of procrypticism) as \(7\) perversion-of-\(7\) reference-of-thought-\(<\text{as-\}
preconvergingly-apriorising/axiomatising/referencing-in-
perverting-temporal-dispositions is definitely accurate on two insightful grounds. Reality's bluntness/incisiveness doesn’t leave room for discretionary judgments about ‘good-natured’/impression-driven conceptualisations of virtue and virtuous judgment within the overarching framework of such the-Good/understanding/knowledge-reification \textsuperscript{87}/ontological-primemovers-totalitative-framework\textsuperscript{73} reality determinism, and such impressions can only pass for an illusion-of-the-present/present-consciousness mirage and/or (attempting to operate logic in a superseding registry-worldview on the basis of the \textsuperscript{84}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of a superseded registry-worldview; for instance, God of plane type of statement in say an animistic society that comes in contact with foreigners and a plane). The second reason is that we can garner insight on prior/superseded institutionalisations and understand that the vices-and-impediments\textsuperscript{106} are actually cross-sectional to the registry-worldviews/dimensions as of beyond-the-consciousness-awareness-teleology\textsuperscript{109} \textsuperscript{<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\textsuperscript{12}–asymmetric-subsumption-of-temporality\textsuperscript{109},’ for relative intrinsic-reality/ontological-veridicality transcendent-enabling/sublimating/supererogatory–de-mentativity)/deferential-formalisation-transference for the supersedingness of the intemporal-disposition over temporal-dispositions for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as such is more of a deterministic and operant process than discretionary, and works on the-Good/understanding/knowledge-reification\textsuperscript{87}/ontological-primemovers-totalitative-
framework basis, even though counterintuitively we tend to turn towards impressions to construe virtue which only confuses the issue as we then wrongly define fulfilling temporal whims (good-natured impressions or not) of the ‘collective consciousness of the corresponding present-consciousness/illusion-of-the-present’ as an intemporal reference for defining virtue (with no ‘emanance disambiguation’/notional–firstnatures—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>), rather than a transcendental understanding of the-Good, i.e. knowledge/virtue-as-institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’}>}-for-intemporal-preservation.

This points to the fact that necessarily the de-mentative/structural/paradigmatic virtue construct (knowledge-driven) of recurrent-utter-uninstitutionalisation is base-institutionalisation, ununiversalisation is universalisation, non-positivism/medievalism is positivism, and prospectively, that of our positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of-reference-of-thought is deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought; and so as a veridical and contiguous deterministic-and-operant psychoanalytic-unshackling/memetic-reordering/institutional-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\(^\text{17}\)/ontological-primemovers-totalitative-framework\(^\text{22}\) construal/conceptualisation (understanding) which is effectively ontologically operant. (ii) The-Good/understanding/knowledge-reification\(^\text{17}\)/ontological-primemovers-totalitative-framework\(^\text{22}\) construal/conceptualisation which has poor operance due
to ‘poor or bad supplanting–conviction-as-to-profound-supererogation

intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism’, though

prehistoria’–as-of-conviction–in-profound-supererogation<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

<as-preconvergingly-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> or slantedness

operance from an ontological-primemovers-totalitative-framework perspective; which is the

foundation for derived- perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation> as of ontological-incompleteness-of reference-of-thought (iv) An

impression-driven/good-naturedness/wishfulness conceptualisation involving <perversion-of-

reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> or slantedness

operance from an ontological-primemovers-totalitative-framework perspective; which
genерates (distractive-alignment-to- reference-of-thought<of-
apriorising/axiomatising/referencing>  )

categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of
the-Good conceptualisation; pointing to the fact that impression-driven/good-
naturedness/wishfulness conceptualisations are rather inclined to induce vices-and-
impediments given that the veridicality of reality (reflected by the-
Good/understanding/knowledge-reification\(^7\)/ontological-primemovers-totalitative-framework\(^2\) 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\(^1\) 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/totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^7\)> as of each registry-worldview/dimension, and it is rather the emanant insight of the-Good/understanding/knowledge-reification\(^7\)/ontological-primemovers-totalitative-framework\(^2\) conceptualisation as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^0\) 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\(^0\) vices-and-impediments\(^1\); and so by successive Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^0\) in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process\(^8\) as base-institutionalisation, \(^0\) universalisation and positivism respectively, and prospectively deprocrypticism., i.e. Increasing knowledge-as-virtue understanding, as of reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^0\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of their respective elucidation-of–existentialising/contextualising/textualising-contiguity’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness\(^8\)–of–reference-of-thought–devolving-as-of-
perpetuating-deprocrypticism). Practically, however ‘good intentioned or good-natured’ a non-positivism/medievalism mindset/reference-of-thought it is bound to rely on medieval reference-of-thought–categorical-imperatives/axioms/registry-teleology 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<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-drams. A drag is a vague meaningful articulation arising out of veridical incongruence due to the nonreality of initiating narratives or propositions, and subsequent de-mentative/structural/paradigmatic contiguity of narratives and propositions thereafter from such initial miscues and/or intermittent miscues. For instance, supposed going by the example where a psychopath had wrongly accused someone of being a paedophile (not in terms–as-of-axiomatic-construct of ‘poor or bad supplanting–conviction-as-to-profound-supererogation—
of-‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-
psychologism’ or prelogism but rather ‘compulsing–
nonconviction/madeupness/bottomlining–(‘<decontextualising/de-existentialising–of-attendant-
intradimensional–apriorising/axiomatising/referencing–induced-disontologising’–of-the-
‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-
ontological-contiguity> ,<in-shallow-supererogation⟩<disontologising-perverted-outcome-
sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’–logical-dueness⟩ }

as to threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation ⟨as-to–‘attendant-
intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising–
psychologism> due to the non-existence of the psychopath’s implied—logical-dueness-or-
scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and 
teology), 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 ‘unconsciousability-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-of- reference-of-thought projection/representation that 
captures the meaningful framework of a registry-worldview teleology whether regarding a 
society at its ununiversalisation whether as recurrent-utter-uninstitutionalisation,
ununiversalisation, and medieval/non-positivisitic, and prospectively, we can garnered such
strands-of-perverting-temporal-dispositions with respect to procrypticism from futural Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology as of prospective notional—deprocrypticism
institutionalisation. Human mental development across time validate the notion that we have
consistently been in a state of psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring as we institutionally skew/deferential-formalisation-transference towards
intemporal-preservation-entropy-or-contiguity—or—ontological-preservation with a better grasp
of reality and ontological-primemovers-totalitative-framework. Memetic-reordering
(psychoanalytic-unshackling) inducing institutionalised skewing (‘intemporality’-asymmetric-
subsumption-of-temporality, for relative intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory-de-mentativity)/deferential-formalisation-
transference towards intemporal-disposition involves: articulating a social universal-
transparency—(transparency-of-totalising-entailing—as-to-entailing—amplituding/formative—
epistemicity>totalising—in-relative-ontological-completeness } of 
-reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation > defect; positive-
opportunism as common interests to institutionally skew/deferential-formalisation-
transference towards intemporality ; disambiguating temporal-dispositions as the backdrop for
new anticipatory and preempting reference-of-thought—categorical-
imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity–
or—ontological-preservation; and, intemporal projection superseding of transcendance-unenabling-uninstitutionalised-threshold in alienation—as-inauthentic/poorly-
objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity 
/nihilistic
for crossgenerational collapsing/overriding of temporal/preconverging-or-dementing
apriorising-psychologism registry-worldview/dimension (and not instant ‘argumentation convincing’ intradimensionally in a registry-worldview/dimension that is defective or perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-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-
preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation>/mental-perversion at uninstitutionalised-threshold. Memetic-reordering (psychoanalytic-unshackling) is actually the institutionalisation/intemporalisation process at uninstitutionalised-threshold requiring dimensionality-of-sublimating –(<amplituding/formative>supererogatory–de-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation by the temporal-dispositions pedestals. Memetic-reordering (psychoanalytic-unshackling) is thus the central
notion of a new and comprehensive human psychology wherein the human psyche is more of a
‘mental devising tool’ involving candoring/prelogism organic-comprehension-thinking and
supplanting-conviction-as-to-profound-supererogation-of-attendant-intradimensional’-postconverging/dialectical-thinking-apriorising-psychologism or prelogism within any registry-worldview/dimension at institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation basically focussed on
supererogation >/mental-perversions to establish unsoundness-or-ontological-bad-faith/inauthenticity^ of reference-of-thought and as this conjugates temporally with ignorance–affordability–opportunism–exacerbation—social-chainism/negative-social-aggregation–temporal enculturation/endemisation, and the need for new and superseding reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. These fundamental human mental-devising-representation or apriorising–registry tools of candoring and decandoring points to the very nature of logic. Logic requires that all interlocutors share a same reference-of-thought with regards to\textsuperscript{5} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{00}/registry-teleology\textsuperscript{100} for its sound operation, thus logic can only be operated at institutionalised/intemporalised thresholds, and not as of uninstitutionalised-threshold\textsuperscript{103} where there is divergence in reference-of-thought construed meaningfulness-and-teleology\textsuperscript{100} construed as transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’. At uninstitutionalised-threshold\textsuperscript{103}, given the veridicality of human emanance as temporal-to-intemporal, logic is ridiculous because of the variance and unshared\textsuperscript{5} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{00}/registry-teleology\textsuperscript{100} in terms–as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{100} with respect to argumentation, ‘socially-perceived-value as of social-stake-contention-or-confliction’. At which point no articulation is inherently more right, however, the intemporal-disposition being ontological has ontological-primemovers-totalitative-framework\textsuperscript{72} veridicality and carries a positive-opportunism\textsuperscript{76} that can allow it to dominate human temporal-dispositions reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) their registries/mental-representations perversion, and so,
through social institutionalisation/intemporalisation percolation-channelling-in-deferential-formalisation-transference in the medium to long-run. It is only after such uninstitutionalised-threshold is superseded/dominated/preceded/overridden/uttered by the intemporal-disposition as an ordered construct institutionalisation/intemporalisation with corresponding human secondnaturing as internalisation and formalisation that logic becomes pertinent as it now operates only on one axiomatic-construct/categorical-imperatives/registry-teleology that establishes the substantive existentialising/contextualising/textualising-contiguity (not formulaic-projection/mimicry) and veracity/ontological-pertinence of interlocutors’ articulations. Thus the basis for Rational-Realism as the initial institutionalisation/intemporalisation recomposure orientation that goes beyond just articulating reference-of-thought–categorical-imperatives/axioms/registry-teleology, for intemporal-preservation but involves anticipating human notional–firstnaturedness—temporal-to-intemporal-dispositions–so construed as from perspective–ontological-normalcy/postconvergence> in preempting the perversion-of-reference-of-thought–as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of prior/superseded registry-worldview’s reference-of-thought–categorical-imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; as rational-realism take stock of the fundamental reality across all institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing–perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism> of human notional–firstnaturedness—temporal-to-intemporal-dispositions–so construed as from-perspective–ontological-normalcy/postconvergence> and doesn’t just assume the wrong notion of just an intemporal-disposition with the perversion-of-reference-of-thought–
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > result that temporal-
dispositions induced manifestations are not accounted for, anticipated and preempted
beforehand/as-of-a-priori to prevent their > result that temporal-
perversion-of reference-of-thought-as-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of reference-of-
thought–categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation at
their uninstitutionalised-threshold thus ensuring ontological contiguity. So with rational-
realism the institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-
eventfulness/ontological-aesthetic-tracing<-perspective-ontological-
normality/postconvergence-reflected-‘epistemicity-relativism’> intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation comes around as the ‘full-cycle/dynamic
recomposuring’ that specifically anticipates and preempt priorly-ahead in its reference-of-
thought–categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation the notion of temporal-dispositions to
dement/subknowledge-as-if-of-sound-knowledge/mimick-and-
syncretise (rather than subsequently as a transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity). This raises two dilemma with respect to
the conceptualisation of virtue as rational-realism implies that at the procrypticism–or–
disjointedness-as-of–reference-of-thought uninstitutionalised-threshold, we have to
register/acknowledge priorly our inclination to subknowledge-as-if-of-sound-knowledge)
positivistic registry-worldview’s/dimension’s institutionalisation
reference-of-thought–categorical-imperatives/axioms/registry-teleology to paradoxically
then be able to anticipate and stifle this in the active construction of deprocryptic meaning, at
which point the ontological-veridicality of meaning then involves not only logical

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operation/processing/contention on the basis of a sole intemporal-disposition, but equally
registries-disambiguation to account for perversion-of-reference-of-thought<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>/mental-
perversion/preconverging-or-dementing–apriorising-psychologism by temporal-dispositions:
(i) <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag or Setting-aside (as being in denial of
perversion-of-reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-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-soundnowledge)/perversion-of-reference-of-
thought<as-preconvergingly-apriorising/axiomatising/referencing-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-preconvergingly-apriorising/axiomatising/referencing-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-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >) with corresponding
decandoring/distractive-alignment-to- reference-of-thought-<of-
apriorising/axiomatising/referencing>\textsuperscript{9} and is what enables memetic-
reordering/psychoanalytic-unshackling whereas \textsuperscript{13}amplituding/formative-
epistemicity\textsuperscript{6} totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{3}
or Setting-aside at best induces ‘memetic-inching/psychoanalytic-realigning’ which are not of
an immediate transcending nature. (ii) Conventioning metaphoricity \textsuperscript{9} 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\textsuperscript{13}/ontology distractive sub-par/formulaic-association/temporal/alibi
conventioning-rationalising. ‘Rational-realism of notional–deprocrypticism as of
ratiocination/ratio-contiguity as nondisjointing or institutionalisation/intemporalisation full-
cycle’ can thus be construed as a contiguous cumulation of successive memetic-reordering (as
institutional recomposuring) for intemporal-preservation-entropy-or-contiguity–or–ontological-
preservation; with such successiveness due to the limitation of human mentation-capacity to be
able to mimetically (across suprastructural-meaningfulnes) come full-cycle in one transcendence-
and-sUBLIMITY/sublimation/supererogatory–de-mentativity, explaining the recomposuring of the
successive institutional-cumulation/institutional-recomposure\textsuperscript{as-to-}
⟨historiality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’⟩); from recurrent-utter-
uninstitutionalisation, base-institutionalisation–ununiversalisation, \textsuperscript{10}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 \textsuperscript{11}, human memetic/psychoanalytic grasp-and-fulfilment of
intradimensional’-prospectively-disontologising−preconverging/dementing = apriorising−
psychologism> eliciting slanting/miscuing/disjointed-logic/logical-drag/unconscionability-
drag/sub-par-or-formulaic-association-or-temporal-or-alibi as to temporal-dispositions elicited
act defects of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation)
Hence intemporal-preservation is a memetically/psychoanalytically evasive construct at
uninstitutionalised-threshold (3), the pursuit of which is veridically the human species
eudaemonic contemplation, construed as ‘postconvergence memetic recomposuring’;
recomposure is defined as ‘ontological-representation/ontological-memetism of intrinsic-
meaningfulness (whether implying, on the one hand, an integrative/candor/organic-
comprehension-thinking alignment or on the other hand, a distractive/decandored alignment as
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation = <as-to-
‘attendant-intradimensional’-prospectively-disontologising−preconverging/dementing =
apriorising-psychologism>) towards intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation’ (as validated by veridicality/ontological-primemovers-totalitative-
framework (7)). 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 (4), 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 (9) ~self-
referencing-syncretising/setting-aside by appropriate stranding/coring representation (-of-
perverting-temporal-dispositions) as the backdrop for the prospective registry-
worldview’s/dimension’s institutionalisation = reference-of-thought–categorical-
imperatives/axioms/registry-teleology. That is, ‘human progress/transcendence happens as a matter of fact, with no registry-worldview/dimension having any ontological and veridical claim/pretence to extricate itself from psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring—as-dialectical-stranding-backdrop-for-prospective-transcendence once it is shown that it subknowledges-or-mimics (as perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation) its reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at its uninstitutionalised-threshold, even though this from the temporal-dispositions mindset/reference-of-thought is always an unpalatable proposition. But then the state of being in a transcended registry-worldview/dimension (as in our present positivist registry-worldview/dimension) arises because other prior registry-worldviews/dimensions successively underwent their own psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring—as-dialectical-stranding-backdrop-for-prospective-transcendence for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, at their uninstitutionalised-threshold; and so, going back to the recurrent-utter-institutionalised early men who left the caves and trees, thus any denial of prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as articulated above is an argument which incoherence emanantly imply ‘we should go back to the caves and trees’, as we’ll seem to validate that prior registry-worldviews/dimensions should never had transcended up to our very own registry-worldview/dimension, and beyond, prospectively. Stranding (of-perverting-temporal-dispositions-of-reference-of-thought) should be construed at a registry-worldview’s/dimension’s uninstitutionalised-threshold (the threshold where the registry-worldview/dimension is failing/not-upholding-as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—
ontological-preservation), as the ‘base de-mentative/structural/paradigmatic
decandored/distractive-alignment-to-reference-of-thought-apriorising/axiomatising/referencing’
perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-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 articulated as
slanting/miscuing/disjointed-logic/logical-drag/unconscionability-drag/subpar-conventioning-
rationalising conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-
preconverging-or-dementing apriorising-psychologism as of the registry-
worldview’s/dimension’s-uninstitutionalised-threshold –defect<as-Being-or-ontological-or-
existential–defect> (induced from temporal-dispositions threshold-of-
onconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> as to ‘ignorance/affordability/opportunism/exacerbation/social-chainism-or-
social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
endemisation). The memetic-reordering is in recomposuring, at the uninstitutionalised-
threshold as the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation <as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism> of (registry-
worldview) apriorising—registry elements as implied—logical-dueness-or-scape, profile-or-
stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\(^1\) (i.e.
reference-of-thought– categorical-imperatives/axioms/registry-teleology\(^2\)) towards the
transcending registry-worldview’s implied—logical-dueness-or-scape, profile-or-stature,
presumptuousness-or-arrogation, assumptions, value-reference and teleology\(^1\) ( categorical-
imperatives/axioms/registry-teleology\(^2\)) for intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation, in re-institutionalising the uninstitutionalised-threshold\(^3\). There is
no reason for de-mentation\((\text{supererogatory–ontological–de-mentation-or-dialectical–de-
mentation–stranding-or-attributive-dialectics})\) and recomposuring but for the fact that the
internal coherence of a registry-worldview/dimension is failing/not-upholding<as-of-
apriorising/ axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation at its uninstitutionalised-threshold\(^3\), as its threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^4\) <as-to–’attendant-
intradimensional’–prospectively-disontologising–preconverging/dementing apriorising-
psychologism\(^5\) provides the dynamic association for psychopathic/postlogic
subknowledging\(^6\)/mimicking impulse leading to the vices-and-impediments\(^7\) 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\(^8\)) is the drive that
resolves lack of human mentation-capacity for intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation (at uninstitutionalised-threshold\(^3\)) by stranding-backdrop-for-
transcendence and then recomposuring prospective registry-worldview’s/dimension’s
institutionalisation \(^6\) reference-of-thought– categorical-imperatives/axioms/registry-
teleology\(^2\). The example highlighted on page provides an excellent ‘logical insight’ on
stranding-backdrop-for-transcendence and recomposuring of a registry-worldview/dimension
that is failing/not-upholding-as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at its uninstitutionalised-threshold … To grasp this better say for instance the normal arithmetic we know 2+2=4, 5+1=6, 7-3=4, etc. was to be undermine by a new human subknowledging caused by a disease wherein we tend to say 2+2=5, 5+1=7 and 7-3=3, then the traditional categorical-imperatives of addition and subtraction will be modified to take account of our perversion/defect by saying that additionality will involve subtracting 1 from the result and subtractivity will involve adding 1 to the result, so that arithmetic mirrors intrinsic reality outcome (intemporal transversality 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 ‘mental and institutionalisation inventions’ that are as pertinent as the extent of their preservation of intemporal reality (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Hence a false subknowledging/mimicking-and-protracted-mimicking with no relationship to intrinsic reality renders reference-of-thought–categorical-imperatives/axioms/registry-teleology null and void, calling for overcoming the slantedness/decandoring/distractive-alignment-to reference-of-thought–of-apriorising/axiomatising/referencing of mental-devising-representation as to its unsoundness-or-ontological-bad-faith/inauthenticity–reference-of-thought arising from the perversion-and-derived-perversion-of-reference-of-thought–as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, and the articulation of new recomposuring reference-of-thought–categorical-imperatives/axioms/registry-teleology reflecting the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as intrinsic reality. In practical terms, human/social VIRTUE is effectively articulated at ‘the crossroad of the notions’ of intemporal-
disposition, ontologising/intemperal-disposition philosophical deference, conventioning, animality (the recurrent temporal-dispositions to subknowledge\textsuperscript{19} as-if-of-sound-knowledge\textsuperscript{19}) intemperal reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{10} for-intemperal-preservation-entropy-or-contiguity–or-ontological-preservation across successive institutionalisations) and institutional recomposuring (prospective memetic-reordering). It is important to note that an ontological construct ‘escalates’ specific/particular instances of phenomena (in this case psychopathy and social psychopathy phenomenon) into a\textsuperscript{101} 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 intemperal-as-ontological pedestal (in its treatment) involves\textsuperscript{104} universal projection to grasp\textsuperscript{104} universal principles and is not meant to ‘equivocate and idle’ with perversion-of-referenceto-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation temporal manifestations which are dialectically-or-contendingly-out-of-phase, but rather then apply the knowledge principles so articulated to the theoretically infinite incidental instances (on the validation and untenability/internal-contradiction/internal-incoherence/institutional-constraining or internal-contradictions induced by the knowledge principles ontological-primemovers-totalitative-framework\textsuperscript{71}). 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\textsuperscript{94} reference-of-thought–categorical-
worldview/dimension (and not instant ‘argumentation convincing’ intradimensionally in a registry-worldview/dimension that is defective as of perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-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-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation registry-worldview-perversion. For instance, men did not transcend from a medieval worldview to a positivistic worldview by a ‘logical exercise’ (the logical conceptualisation we have of such a transformation in today’s positive world is rather in effect an afterthought appraisal) but because the grander grasp on reality of positivism constrained and made the medieval registry-worldview untenable/internally-contradictory (the ships that set sail around the world for spices elicit a positive commercial opportunism that is responsible for destroying the social myth of a flat world; the bacteria theory that will ensure that one lives or die if we believe in it or not coerced the destruction of a superstitious medical worldview; the scientific tools and knowledge that ensured that nation A or nation B will triumph if they believe in it or not, coerces the need to adopt a scientific worldview, etc.). It is naïve to think that such progression occurred because of cross-sectional human ‘dimensionality-of-sublimating~(amplituding/formative)supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) disposition’. Rather it is a secondnatured/ontological-contiguity—
of-the-human-institutionalisation-process as this notion inherently validates the anthropological-continuity by distinguishing between the notion of same human natural ability across the various registry-worldviews/dimensions and the notion more and more profound institutionalised registry-worldviews/dimensions arising out of human institutional-cumulation/institutional-recompose-{as-to- historiality/ontological-eventfulness }/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> to the capacity bestowed by their forerunners; such that human limited-mentation-capacity is always mostly directed to the transformative of activities while taking for granted much of the bestowed knowledge heritage. Hence we can’t overrate the ‘dimensionality-of-sublimating’ {<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} disposition’ development of the cross-section/averageness/banality of solipsistic human thought to wrongly imply human dimensionality-of-sublimating {<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} disposition is inherently intemporal, for the possibilities of human progress (due to the veridicality of a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–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-recompose-{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-

entropy-or-contiguity–or–ontological-preservation; in the same way as the stranding-of-temporal-dispositions-preconverging-or-dementing\(^\text{19}\)–apriorising-psychologism of non-positivism/medievalism provided the backdrop for positivism recomposuring or that of ununiversalisation for \(^\text{104}\)universalisation recompose 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\(^\text{19}\)–apriorising-psychologism is suppressed by formalism and internalisation involving intemporal meaningfulness social \(^\text{104}\)universal-transparency\(^\text{105}\)-}\langle\text{transparency-of-totalising-entailing,-as-to-entailing-}\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–in-relative-ontological-completeness}\rangle, \text{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}\(^\text{97}\)-}\langle\text{as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing\(^\text{19}\)–apriorising-psychologism}\rangle. At uninstitutionalised-threshold\(^\text{103}\) (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\(^\text{19}\)–apriorising-psychologism. Basically, such a representation of organicalism and mechanicalism can be storied or narrated as follows: Supposed going by the case highlighted where a psychopath met a stranger talking about another stranger as molesting children; the so accused stranger was actually a guardian of the child assuming various responsibilities that come with it (this represents the organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of–reference-of-thought’–as-conflatedness–or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology\(^\text{105}\)) depth of meaning), the psychopath fully aware of this none the less proffered such
hollow mimicking narratives to the other stranger who aligned in-prelogic supplanting–
conviction-as-to-profound-supererogation —of–’attendant-intradimensional’–
postconverging/dialectical-thinking –apriorising-psychologismly/prelogically to the psychopath
but is veridically now in effect the threshold-of–nonconviction/madeupness/bottomlining-in-
shallow-supererogation —<as-to–’attendant-intradimensional’–prospectively–
disontologising–preconverging/dementing –apriorising-psychologism> by ignorance, and goes
on to miscue by articulating that the accused stranger should be reported to the police or any
other relevant organisation, and possibly does that. Further still, this miscuing comes to develop
into disjointed-logic, logical-drag, unconscionability-drag, temporal-dispositions preservation,
and sub-par/formulaic-association/temporal/alibi conventioning-rationalising wherein ‘a
comprehensive depth of perverted narratives’ has now been cultivated in the social
environment. All such denaturing (and as are conjugated/inflected/derived/mimicked/in-
protraction-to-psychopathic-preconverging-or-dementing –apriorising-psychologism to human
temporal defects of postlogism—
slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
so-disambiguated as of <reference-of-thought– devolving ontological-performance –
<including-virtue-as-ontology>) are a perversion-of– reference-of-thought–<as–
psychologism> to the organic veridicality (deprocrypticism). In the bigger scheme of things,
denaturing of apriorising–registry (as the apriorising–registry is the axiomatic-
construct/categorical-imperatives on which logic operates/is processed pointing to a coherently
systematic failure of logic at the uninstitutionalised-threshold; consider that the non-positivism/medievalism apriorising-registry will coherently fail logical operation/processing/contention with regards to its uninstitutionalised-threshold requiring positivism, that’s the same emanant issue with procrypticism at its uninstitutionalised-threshold requiring deprocrypticism) do not simply point to an act defect but registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect-<as-Being-or-ontological-or-existential–defect> about-and-defining the vices-and-impediments of the said registry-worldview/dimension, that abstractly apply with regards in this case not to one instance of human psychopathy and one case of social context of protracted social psychopathy but points to a registry-worldview/dimension defect that points abstractly to metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation/an-ontological-or-existent-defect of such psychopathic and protracted social psychopathy, in the same vain as the phenomena of witchcraft in a non-positivist/medieval society ‘for an ontological/intemporal projecting mind’ is more than just a case of witchcraft in a given non-positivism/medievalism locale but goes beyond to define a dimensional defect of non-positivism/medievalism across all human societies that are qualified as non-positivism/medievalism with the idea that the ‘disambiguation of notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as ontological-escalation/aetiologisation’ in the bigger scheme of things is more than just a locale but a universal articulation of positivistic thinking as the universal resolution of the vices-and-impediments associated with a witchcraft and superstition endemising/enculturating worldview. It should be noted that however ‘good-natured an individual’ in that worldview the basic knowledge defect of that worldview as non-empirical/superstitious defines the disposition of any such individual, as they adhere to the reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation of that registry-worldview/dimension, to commit vices-and-
impeiments\textsuperscript{19} associated with non-positivism/medievalism, since virtue actually lies in the-
Good/understanding/knowledge-reification\textsuperscript{17}/ontological-primemovers-totalitative-
framework\textsuperscript{21} 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\textsuperscript{10}, 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\textsuperscript{17}/ontological-primemovers-totalitative-
framework\textsuperscript{21} as involving psychopathic preconverging-or-dementing\textsuperscript{19}–apriorising-
psychologism postlogism\textsuperscript{78} in hollow-constituting\textsuperscript{8}<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation\textsuperscript{8}, and its corollary as social psychopathy
involving conjugating/inflecting/deriving preconverging-or-dementing\textsuperscript{19}–apriorising-
psychologism postlogism\textsuperscript{78} in hollow-constituting\textsuperscript{8} by the temporal-dispositions of
ignorance, unconsciously, and consciously, affordability/opportunism/exacerbation/social-
chainism-or-social-discomfure-or-negative-social-aggregation/temporal-enculturation-or-
temporal-endemisation; slanting/preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism of
positivistic registry-worldview/dimension\textsuperscript{84} reference-of-thought–categorical-
imperatives/axioms/registry-teleology\textsuperscript{10}. That is, the ontological-primemovers-totalitative-
framework\textsuperscript{3} is the perversion-of\textsuperscript{44} reference-of-thought\textsuperscript{8}<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation\textsuperscript{3} as-of-unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{44} of\textsuperscript{44} reference-
of-thought/preconverging-or-dementing\textsuperscript{19}–apriorising-
psychologism/subknowledging\textsuperscript{17}/mimicking as \textsuperscript{44}<amplituding/formative–
epistemicity\textsuperscript{8} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{43}
intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising–psychologism as miscuing psychopathic/postlogism-slantedness, and subsequent protraction into disjointed-logic, logical-drag, unconscionability-drag, temporal-dispositions preservation and sub-par/formulaic-association/temporal/alibi conventioning-rationalising); such that this development is actually an instrumentalisation of the initial directed-preconverging-or-dementing–apriorising-psychologism. Directed-preconverging-or-dementing–apriorising-psychologism as such being a conscious and operant mental awareness of psychopathic/postlogic minds of the void of their narratives and teleology but understanding and acting by instrumentalisation on the basis that prelogic/conviction-as-to-profound-supererogation minds are disposed to elevate the hollow mimicking narratives (by ignorance and/or subsequently affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) to wrongly validate the apriorising–registry as veridical thus falsely implying an implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology. Just as we work with the reality that all humans are disposed to have cancer and the virtue of curing is not denying but anticipating and preempting the possibility of having cancer with medicines, lifestyle, research, etc., i.e. ‘ontology is about working with what is/knowledge-driven, and not wishful-thinking/impression-driven’ to accede to intrinsic-reality transcendental-enabling/sublimating/supererogatory–de-mentativity as this highlights ontological-primemovers-totalitative-framework. It is bluntly speaking a registry-worldview’s/dimension’s institutionalisation/intemporalisation exercise involving the skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity)/deferential-formalisation-transference towards the intemporal-disposition for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, to ‘pedestally
dominate and override’ temporal-dispositions in the cross-section/averageness/banality of solipsistic human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor. Reality is actually an ontological-primemovers-totalitative-framework73 construct. Mythologies, metaphysics and hearsays while proto-conceptual in human development are out of kilter, and the use of ontological-primemovers-totalitative-framework73 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-recomposure—historiality/ontological-eventfulness /ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism}). On another note, it is critical to distinguish between a true philosophical development that arises by intemporal-disposition and an institutionalised development that is articulated to elicit ‘positive-opportunism’ in humans, so that the intellectual exercise doesn’t naively project a philosophical idealism where this doesn’t exist and by so doing undermine its work by naively projecting universal intemporality/longness and failing/not-upholding-apriorising/axiomatising/referencing to articulate a realism that takes account of temporal mental-dispositions (knowledge-notionalisation, i.e. apprehending not only intemporal implications of any knowledge construct, but preempting by transversality-enlightening-existentia-eventuating/denouement—of-affirmative-and-unaffirmative—disambiguated—motif—apriorising/axiomatising/referencing—to potential temporal undermining of that intemporal idealism construct; the reason we institutionalise/intemporalise and formalise with subsequent internalisation/secondnaturing). It should be noted that the use of the concepts of intemporality/longness and temporality/shortness is more scientific than the impression notions of good and bad. Intemporality/longness points to ‘what generates the greatest universal virtue as ontological which is universally-centered’ (and that this corresponds to reality-referencing and the ontology pedestal) while temporality/shortness points to ‘what generates the non-ontological as shallow interest that may be self-centered, at various pedestals, (and that this corresponds to amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiac-drag and metaphysical pedestals’). Intemporality/longness and temporality/shortness as such are operant knowledge concepts while good and bad are vague and non-operant impression concepts. In fact, why good and bad
are impression-driven, intemporality\textsuperscript{52}/longness and temporality\textsuperscript{59}/shortness by their very definition above are made operant as an ontological-primemovers-totalitative-framework\textsuperscript{73} scientific principle (without making any reference to stigmatising impression of virtue) by the denotation as longness-of-register-of\textsuperscript{56} meaningfullness-and-teleology\textsuperscript{100} (intemporality\textsuperscript{52}) and shortness-of-register-of\textsuperscript{56} meaningfullness-and-teleology\textsuperscript{100} (temporality\textsuperscript{99}). That is, with respect to 'socially-perceived-value as of social-stake-contention-or-confliction' (at uninstitutionalised-threshold \textsuperscript{10}) the intemporal mind conceptually asks what is the best disposition in \textsuperscript{104}universal-depth that abstractly delivers the greatest good to all humans in similar 'socially-perceived-value as of social-stake-contention-or-confliction' setup across space and time; while temporal minds under the same notion (intemporality\textsuperscript{52}-temporality\textsuperscript{99}) conceptually assume lower and lower shades 'in mentation-capacity terms' of such an intemporal \textsuperscript{104}universal-depth concept articulation stressing in lieu of 'all humans' various shades of ununiversal, particular or temporal-self-interest dispositions. So there is a depth of continuity in ontological-primemovers-totalitative-framework\textsuperscript{73} in the notion of intemporality\textsuperscript{52}-temporality\textsuperscript{99} that doesn't need any impression-drive, and this notion can certainly be made scientifically operant as it is a contiguous mentation-capacity-based notion in terms–as-of-axiomatic-construct of low to high mentation-capacity. The idea of shortness-of-register-of\textsuperscript{56} meaningfullness-and-teleology\textsuperscript{100} and longness-of-register-of\textsuperscript{56} meaningfullness-and-teleology\textsuperscript{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 \textsuperscript{54}reference-of-thought rather than the prospective/transcending/superseding \textsuperscript{8}reference-of-thought; since shortness-of-register-of\textsuperscript{56} meaningfullness-and-teleology\textsuperscript{100} and longness-of-register-of\textsuperscript{56} meaningfullness-and-teleology\textsuperscript{100} are a contiguous value construct as in \textsuperscript{4}\texttt{<amplituding-formative\textendash epistemicity\textgreater totalising\textendash ratio-contiguity\textendash ratiocination-as\textendash referentialism-phenomenal-abstractiveness-of-presencing-in\textendash protensive-consciousness\textgreater }-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of–existentialising/contextualising/textualising-contiguity’s-
reifying-or-elucidating-of-prospective-relative-ontological-completeness’s-of—reference-of-
thought’s—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’s—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–existentialising/contextualising/textualising-
contiguity’s—reifying-or-elucidating-of-prospective-relative-ontological-completeness’s—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/supererogatory—de-mentativity. Thus by intemporality’s—longness as a
the-Good conceptualisation as ‘longness-of-register-of-meaningfulness-over-shortness-of-
register-of—meaningfulness-and-teleology’s—transience) that specificity (as pursued in this paper) that
informs ontological understanding of not idling and articulating meaningfulness in equivalence
of temporality’s—shortness in its various shades, but rather with intemporal purpose and intent,
and an ultimate quest for validation only as an ontological-primemovers-totalitative—
framework conceptualisation will be qualified as ‘longness-of-thought’; and it strives to achieve a prospective de-mentative/structural/paradigmatic existential registry-worldview/dimension conceptualisation of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity wherein aetiologisation/ontological-escalation for prospective transcendental intemporal virtue is the underlying drive. The non-implication of an equivalence between (‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting pedestalling) with temporality/shortness in its various shades will imply a knowledge conceptualisation rather from the perspective of the comprehension of human species intemporal potential rather than mere extrication within a temporal inter-individuals-and-social-stake-contention-or-confliction context, wherein for instance the focus of a positivistic-inclined mindset/reference-of-thought is not to idly engage a medieval world in medieval terms to stigmatise as a final end but rather for the virtuous human species potentiality to transcend into positivism, and on the other hand equally not to shy away from articulating, however temporally unpalatable and unintelligible-or-existentially-suprastructural for the temporal present registry-worldview/dimension, an intemporal transcendental prospection on the validation that the present registry-worldview/dimension is the outcome of a same-kind intemporal transcendental prospection with a same-kind corresponding emanance unpalatability and unintelligibility for the preceding registry-worldview/dimension, be it in that case driven by a spontaneous and natural dialectical cycle of social constraints of stakes and confliction, in contrast now to a more ‘consciously directed’ abstract understanding regarding depocrypticism-over-procrypticism (with intellectual responsibility itself being defined as the spirit for authentically upholding such construing/conceptualisation and/or facilitating it as enabling further self-development together with the furthering of social/specie development). The use of ‘human mental-dispositions/individuations’ as of notional–firstnatedness—temporal-to-intemporal-
dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> herein doesn’t mean ontologically that some individuals are inherently/exclusively solipsistically temporal and others are inherently/exclusively solipsistically intemporal. But rather, it is an abstract construction of human notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> mental-dispositions/individuation potential possibilities that can incidentally arise in any individual by a circumstance or circumstances across time and space; but with a strong propensity of specific dispositions being nurtured in varying profundity across different individuals as per context. This abstract and fleeting notion is known as ‘individuation’ (more like an abstract and superseding ‘hermeneutic-aetiology’ of notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> s, and hence the possibility of ontological-primemovers-totalitative-framework or scientism), and is the more scientific notion over ‘individual’ (which is just the receptacle of individuations). By pedestal is meant the ‘temporal-to-intemporal individuations dispositions of meaningfulness whether the intemporal-disposition individuation-pedestal or the temporal-dispositions individuations-pedestals (ignorance-temporal-disposition individuation-pedestal, affordability-temporal-disposition individuation-pedestal, opportunism-temporal-disposition individuation-pedestal, exacerbation-temporal-disposition individuation-pedestal, social-chainism/social-discomfiture/negative-social-aggregation-temporal-disposition individuation-pedestal or temporal-enculturation/temporal-endemisation-temporal-disposition individuation-pedestal). The intemporal and temporal-dispositions-registries individuations-pedestals imply and point to the underlying ontological-primemovers-totalitative-framework basis of ‘the specific temporal-disposition meaningfulness-and-teleology’. Further, by psychopathic or other postlogic subknowledging/mimicking-and-mimicking-protraction, the ‘temporal-dispositions
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 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—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor and be preemptive of the ‘non-ontological/non-knowledge/non-virtue temporal-dispositions threshold—of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to—‘attendant—intrdimensional’—prospectively-disontologising—preconverging/dementing—apriorising—psychologism\(^{2}\)’ by futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology\(^{100}\) as of
prospective notional-deprocrypticism institutionalisation based on absolute ontological-contiguity and taking account of temporal-dispositions of perversion-of-referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as-preconvergingly-apriorising/axiomatising/referencing-in-positivism institutionalisation had been preemptive of human cross-sectional disposition for superstition by emphasising rational-empiricism, and the universalisation institutionalisation had been preemptive of human disposition for ad-hoc social-stake-contention-or-confliction resolutions along whims and interests to imply a sense of universalisation, and base-institutionalisation had been preemptive of human disposition for recurrent lawlessness to imply a sense of institutionalised living with mutual expectations. ‘Unconscionability-drag’ (from an ontological/intemporal reference) refers to the comprehensive state of undisambiguation of temporal-dispositions individuation-pedestals which are wrongly associated to the intemporal-disposition as being ontologically-veridical as these conjugate/inflect/protract (in mimicking-protraction) with the psychopath’s compulsive-dementing insane-fitment/slantedness/mere-possibility narratives which are as dialectically-or-contendingly-out-of-phase or hollow-mimicking) inducing temporal-dispositions epistemic-decadence 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-of-the-in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation in postlogic-backtracking-iterative-looping-‘set-of-dereifying-

In which case the temporal-dispositions are ‘technically psychopathic’ with corresponding conjugated/inflected/derived/mimicked-protraction-to-psychopathic compulsive-dementing (temporal unsoundness or ontological-bad-faith/inauthenticity of reference-of-thought-teleologies registries-perversion-teleologies/mental-perversions-teleologies, with corresponding groundless implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology); and are rather the subject of contention and aetiologisation/ontological-escalation reflected/perspectivated as manifestations of perversion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation and not logical contention. And so, in distractive-alignment-to-reference-of-thought—of-apriorising/axiomatising/referencing in a temporal contiguity (procrypticism) allowing for the conceptualisation of the registry-worldview’s/dimension’s as dialectically-out-of-phasing (dialectically-primitive) over which new recomposuring reference-of-thought—categorical-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-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, for ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or
preservation-entropy-or-contiguity—or—ontological-preservation. Unconscionability-drag (from an ontological/intemporal reference) also points to the fact that at any institutional registry-worldview/dimension, there can be two mental alignments; whether the apriorising–registry is at the institutionalised/intemporalised threshold of prelogism-as-of-conviction,-in-profound-supererogation—<existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> meaning or at the uninstitutionalised-threshold of meaning involving perversion-of—reference-of-thought—<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > requiring distractive-alignment-to—reference-of-thought—<of-apriorising/axiomatising/referencing>79, and in the latter case the reflex to be integratively aligned is lost across all the temporal-dispositions of the perversion-of—reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation > dimension, and what is called for with the unconscionability-drag is a distractive-alignment-to—reference-of-thought—<of-apriorising/axiomatising/referencing>80 which will explain a dialectically-or-contendingly-out-of-phase or dialectically-primitive alignment by oblongating/decandoring/downgrading. *, i.e. Remember ‘mental-devising-representation’ is a devising construct of preceding/superseding abstract reality/veridicality (postconvergence) as the latter never changes, and it is mental devising that adjusts to the illumination/insight we get about abstract reality/veridicality as validated by ontological-primemovers-totalitative-framework ! In the bigger scheme of things, ‘unconscionability-drag’ as a notion points to ‘ontological abstraction and mental-devising-representation of reality/veridicality defect’ whether dealing with psychopathic postlogism in hollow-constituting—<as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or temporal-
dispositions conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-
preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism postlogism\textsuperscript{78} in hollow-constituting\textsuperscript{8}s or simply plain temporal-dispositions ‘defective mental-devising-representation of ontological reality/veridicality’. The notion of ‘unconscionability-drag’ thus extends to all mental-devising-representation of perversion-of\textsuperscript{34} reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-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 (\textsuperscript{2}\textsuperscript{6}reference-of-thought and logic); with \textsuperscript{24}reference-of-thought being hitherto undisambiguated in the social construction of meaning, thus leading to a ‘lack of constraining social \textsuperscript{104}universal-transparency\textsuperscript{10}\langle\textsuperscript{45}\textsuperscript{amplituding/formative–epistemicity}\rangle\textsuperscript{88}totalising~in-relative-ontological-completeness\textsuperscript{89}of temporal-dispositions prior relative-ontological-incompleteness\textsuperscript{89}-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97}<as-to–‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing \textsuperscript{19}–apriorising-
psychologism\textsuperscript{19}’. 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 \textsuperscript{104}universal-transparency\textsuperscript{10}\langle\textsuperscript{45}\textsuperscript{amplituding/formative–epistemicity}\rangle\textsuperscript{88}totalising~in-relative-ontological-completeness\textsuperscript{89} that
perversions/unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{15} reference-of-thought dispositions. Unconscionability-drag (enabling ontological reference), by which the perversion-of-\textsuperscript{15} reference-of-thought\textsuperscript{<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >}/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 storied construal involving an underlying-and-superseding intemporal/ontologising emanant ‘\textsuperscript{15} reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness as of historiality/ontological-eventfulness\textsuperscript{17}/ontological-aesthetic-tracing\textsuperscript{<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism’> as of the notional~conflatedness\textsuperscript{12} 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 storied construal ‘ontological/intemporal veridicality’ of non-positivism/medievalism\textsuperscript{75} perversion-of-\textsuperscript{75} reference-of-thought\textsuperscript{<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >} 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{76} perversion-of-\textsuperscript{76} reference-of-thought\textsuperscript{<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >} will be ‘utterly
referred’ from universalisation, and thus that of procrypticism–or–disjointedness-as-of-reference-of-thought perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation. The reason for the above is that you can’t address a registry-worldview/dimension perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation. phenomenal defect (psychopathy) without addressing the defects of the registry-worldview/dimension (procrypticism) that endemises it from the reference of the prospective transcendental dimension, just as you can’t address witchcraft without fundamentally addressing a non-positivism/medievalism registry-worldview that will necessarily and readily endemise superstitions and witchcraft. The peculiarities of successive institutionalisations is that these address the successive emanant dimensional defects of: recurrent-utter-uninstitutionalisation by emphasising ‘base-institutionalising’, ununiversalisation by emphasising universalising, superstition/non-positivism/medievalism by emphasising ‘positivising’, and procrypticism–or–disjointedness-as-of-reference-of-thought preconverging-or-dementing–apriorising-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: 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^9–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^9/longness and intrinsicness of meaning. It is important to distinguish all the above 'temporal instances conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing –apriorising-psychologism of the psychopath’s postlogism -slantedness in hollow-constituting^<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation^>^9, 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 pervasion-of- reference-of-thought^<as-preconvergingly- apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation^> or the denaturing^9 of the reference-of-thought-elements/apriorising-registry-elements out of existentialising/contextualising/textualising-contiguity^9’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought^9 devolving-as-of-instantiative-context as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology^100)^’. With temporal^-pervasion-of- reference-of-thought^<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-

Supererogation  (mental-perversion), the interlocutor deliberately (or naively in the case of ignorance) doesn’t project intemporally (i.e. projects in terms–as-of-axiomatic-construct of shortness-of-register-of—meaningfulness-and-teleology or immediate-temporal-interest and not a universal ontological sense of meaning), comparatively more like a student guessing that the answer of a math question is say 5 ‘artificially’ operates an equation to yield 5 as answer. Whereas with ‘a defect of logical operation/processing/contention’ (which is not the case here), an interlocutor perfectly projects intemporally (i.e. projects in terms–as-of-axiomatic-construct of longness-of-register-of—meaningfulness-and-teleology or a universal ontological sense of meaning) but poorly operates/processes the logic adhocly. This latter case unlike the former doesn’t imply registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—<as-Being-or-ontological-or-existential–defect> but rather ‘an adhoc defect–of– logical-processing-or-logical-implicitation—supposedly—apriorising-in-conviction-as-to-profound-supererogation of the registry-

worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance whereas the former is ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—<as-Being-or-ontological-or-existential–defect> that speaks to the unprincipled-or-derived-unprincipled disposition of the interlocutor’s individuation that is, with respect to an infinite number of cases in the same situation (i.e. comparatively the disposition to go about answering math questions by figuring out their answers then ‘artificially’ trying to work out equations to yield the answers). Thus establishing the ontological-primum-movers-totalitative-framework of this slantedness/postlogic individuation defective nature ontologically, hence enabling its aetiologisation/ontological-escalation. This also requires the disambiguation of the registries (involving stranding-of-perverting-temporal-dispositions which refers to mental-
devising-representation of temporal-dispositions-registries teleologies registry-
preconverging-or-dementing apriorising-psychologism stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of such temporal-dispositions denaturing to be reflected/perspectivated and ontologised by the intemporal mind as procripticism as validated by ‘unconscionability-drag’ such that the temporal-dispositions, which are ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing apriorising-psychologism slantedness’ as these are protractions of the psychopath’s as dialectically-or-contendingly-out-of-phase or hollow-mimicking) insane-fitment/postlogism slantedness, and hence are in transversality<for-sublimating–existential-eventuating/denouement> of-affirmative-and-unaffective–disambiguated ‘motif-and-apriorising/axiomatising/referencing’ and should not be represented mentally going by the ‘unconscionability-drag’ as ‘logically/in-prelogic supplanting–conviction-as-to-profound-supererogation of ‘attendant-intradimensional’ postconverging/dialectical-thinking apriorising-psychologismly articulating/composing, i.e. not contending’ but rather as ‘a mentally-conjugated/inflected/derived/mimicked/subknowledging / in-protraction-to-psychopathic-preconverging-or-dementing apriorising-psychologism, and oblongated, i.e. a manifestation of perversion-of ‘reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \( \geq \)’ 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 nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-‘attendant- intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising- psychologism> and are rather manifestations of registry/mental defect or denaturing and are the subject of intemporal/ontological contention from the intemporal-disposition, more like at the registry-worldview/dimension defect level medievalism categorical-imperatives/axioms being superseded and undermined with respect to positivism categorical-imperatives/axioms-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Very much counterintuitively with regards to ‘unconscionability-drag’, the transcendental requirement for a ‘habituation’ to a so-called ‘prospective intemporal and more veridical mental-devising-representation registry-worldview’s/dimension’s reference-of-thought–categorical-imperatives/axioms/registry-teleology is rather ‘unfathomable’ for the prior wooden-language–(imbued—temporal–mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing narratives–of-the-reference-of-thought–categorical-imperatives/axioms/registry-teleology ) of the so-called ‘perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-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\[^{10}\] social \[^{10}\]\ universal-transparency \[^{(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-\textit{epistemicity}>\textit{totalising~in-relative-ontological-completeness})}\] 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 ‘habitation’ to a prospective registry-worldview’s/dimension’s transcendence-and-sublimity/sublimation/\textit{supererogatory~de-mentativity} with its new recomposuring \[^{<reference-of-thought—\textit{categorical-imperatives/axioms/registry-teleology}\[^{10}\]}\] 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-<\textit{perspective–ontological-normalcy/postconvergence-reflected—\textit{epistemicity–relativism}>)\) process’ means it is beyond transcendence-and-sublimity/sublimation/\textit{supererogatory~de-mentativity} as it doesn’t project of itself as being superseded by a prospective registry-worldview with its new recomposuring \[^{<reference-of-thought—\textit{categorical-imperatives/axioms/registry-teleology}\[^{10}\]}\] (as of supplanting–conviction-as-to-profound-suplererogation \[^{-of—\textit{attendant-intradimensional}—\textit{postconverging/dialectical-thinking—apriorising-psychologism}\} at the point where the former starts \[^{75}\]\ persion-of—\textit{reference-of-thought<as-preconvergingly—\textit{postconvergence-reflected—\textit{epistemicity–relativism}}>\]
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{1}

its own \textsuperscript{2} reference-of-thought-\textsuperscript{3} categorical-imperatives/axioms/registry-teleology, and does not tend to represent itself as oblongated/decandored/logical-incongruence-or-transversality-\textsuperscript{4}<for-sublimating–existential-eventuating/denouement>/dialectically-or-contendingly-out-of-phase as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{5}<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing \textsuperscript{6} apriorising-\textsuperscript{7} psychologism> from a prospective dimension perspective in the sense that. The decandored/oblongated/logical-incongruence-or-transversality-\textsuperscript{8}<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 \textsuperscript{9} 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-\textsuperscript{10}<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-recomposure-as-to–historiality/ontological-eventfulness/ontological-aesthetic-tracing-\textsuperscript{11}<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’>/anthropological-continuity/anthropopsychology. The reason for making the above point is that we will most possibly as of \textsuperscript{12} 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

inducing a ‘habituation’/‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as of the prospective apriorising—registry worldview crossgenerational (over a generation or two) intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity/nihilistic; implies that the mental-devising-representation of a superseded/transcended/unsound registry/registry-worldview (which is rather in epistemic-decadence and hence in ontological-discontinuity) as of de-mentation\(\text{(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics)}\) preconverging-or-dementing—apriorising-psychologism—stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase, 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 totalising—self-referencing-syncretising/circularity/interiorising/akrasiac-drag of the prior registry/worldview reflex-defect in want of ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. For instance, in the case mentioned before with regards to B (Brackets), where B was to stick with the same temporal-
dispositions individuation disposition that delivered the wrong results with respect to subsequent equations of a similar context (uninstitutionalised-threshold) this will be epistemic-decadence, as conjugated/inflected/derived from A’s defective condition which is in epistemic-decadence, and the both A and B are of notional-discontiguity/epistemic-discontiguity <shallow-supererogation-of-mentally-aestheticised-preconverging/dementing-qualia-schema> defining the registry-worldview/dimension apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument defect. This implies de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de- mentation-stranding-or-attributive-dialectics) of B to such perversion-of-reference-of- thought-as-preconvergingly-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > (as prior intemporal reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\)) 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\(^{100}\),-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and this is rather crossgenerational in nature (rather than instant intra-generational registry/registry-worldview transformation) as personhoods-and-socialhood-formation are rather grounded on the superseded/transcended/unsound reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\),-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. The above analysis shows that soundness-or-ontological-good-faith/authenticity-of-reference-of-thought-of-meaningfulness is not given, as it is a devising mechanism (mental-devising-representation) for ontological-veridicality as dialectically upheld for intemporal-preservation-entropy-or-contiguity–or–ontological-
preservation (ontological-normalcy/postconvergence). Unconscionability-drag (from an ontological/intemporal reference) ensures the disambiguation of registries so that the psychopath’s and temporal-dispositions are not elevated to the intemporal level which then allows for, by reflex, a simple operation/processing of logic (whereas the fundamental defect being in terms—as-of-axiomatic-construct of the apriorising–registry-elements, implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology of the registries, i.e. rather the unsoundness-or-ontological-bad-faith/inauthenticity–of reference-of-thought or the dialectically–or–contendingly–out–of–phase meaningful construct). Unconscionability-drag (from an ontological/intemporal reference) is thus central to attending to the rational–realism of notional–deprocrypticism as of ratiocination/ratio-contiguity as nondisjointing ‘postconverging–dementating/structuring/paradigmizing as human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation’ as it accounts for the defect of temporal-dispositions teleologies of meaning (shortness–of–register–of meaningfulness-and-teleology) while projecting intemporally/ontologically. The notion of ‘unconscionability-drag’ also explain how and why banal temporal-dispositions are not readily ‘integrative of psychopathic postlogism–slantedness as conjugated–postlogism/preconverging–dementing–integration’ (hence no distractive-alignment-to– reference–of–thought–of apriorising/axiomatising/referencing> to the childhood and early adolescent psychopaths but come to develop a ‘mental–unconsciousness’ (unconscionability) to be ‘integrative of psychopathic postlogism–slantedness’ during the stage of late adolescence and adult psychopath. Antipodal to the idea of ‘unconscionability-drag’ is the idea of ‘conventioning’/social-temporal-thresholding. ‘Unconscionability-drag’ points to an abstract but more veridical ontological construct of the ‘social construction of meaning’ that is
ontological-normalcy/postconvergence, based on intemporal-preservation-entropy-or-contiguity–or–ontological-preservation by using categorical-imperatives of the prospective superseding/transcendental registry-worldview/dimension whether such a representation is aligned or not with the society’s collective-social-psyche or present-consciousness. (For instance, we can generate an unconscionability-drag of a medieval society on the basis of a positivistic mental projection and categorical-imperatives; wherein we oblongate the solipsistic mental-dispositions of individuations in such a society. While such a representation, with its corresponding subknowledging/>/mimicking, is ontologically more accurate about such a society, however, the collective-social-psyche/present-consciousness of individuations in the said society will not recognise any such decandored/oblongated/logical-incongruence-or-transversality-<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> 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\textsuperscript{26} elicited). Institutionalisation/Intemporalisation percolation-channelling<in-deferential-formalisation-transference> are the institutionalised relays for human survival-and-flourishing-teleology\textsuperscript{100}, whether diffusely from internalisation-and/or-formalism, and are increasingly vital with higher institutionalisations, and most vital for prospective perpetuation-of-deprocrypticism, such that abstractions that will normally hardly be socially integrated going just by averaging human temporal-to-intemporal nature, can actually come from re-originary-as-unenframed/unbeholdening/outlier-conceptualisation\{imbued-postconverging/dialectical-thinking ‘projective-insights’/‘epistemic-projection-in-conflatedness’ ‘of-notional–deprocrypticism-prospective-sublimation\} intemporal-disposition to inform social institutionalisation/intemporalisation, thus emphasising how vital percolation-channelling<in-deferential-formalisation-transference> are for institutional-cumulation/institutional-recomposure\{as-to historiality/ontological-eventfulness /ontological-aesthetic-tracing\}<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’\}> beyond just the consciousness appraisal of temporal-dispositions. Institutionalisation/Intemporalisation percolation-channelling<in-deferential-formalisation-transference> imply that the would-be intellectual analyst can perfectly uphold intrinsic reality over ‘social-and-temporal-trading’ and still impose veridicality (if truly veridical) over populist-inclined dispositions which are not veridical, just by the fact of the extendedly implied positive-opportunism\textsuperscript{26} 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’

mentativity) for temporal preservation. Anecdotally, moral philosophy as dimensionality-of-sublimating \(\langle\text{amplituding/formative}\rangle\) supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) (organic-comprehension-thinking) creates law/legal-conventions but then questions of justice cannot be attended to by populist-social-construct (threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation'\(\langle\text{as-to-}\text{attendant-intradimensional-}\text{-prospectively-disontologising}\text{-preconverging/dementing \text{–apriorising-}\text{psychologism}\rangle\) since only a developed sense of moral philosophy as dimensionality-of-sublimating \(\langle\text{amplituding/formative}\rangle\) supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) (organic-comprehension-thinking) ensures sound jurisprudence as a human intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation 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-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > dynamics of procrysticism’ are by themselves a sufficient basis for the direct and immediate social integration of notional–deprocrysticism 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/supererogation–dementativity wherein new and more profound ontological constructs are introduced and upheld, particularly by way of institutional percolation-channelling-in-deferential-formalisation-transference> for intemporal transcendence-and-sublimity/sublimation/supererogation–dementativity. However, it should be noted that the conceptualisation of ‘conventioning’ is not wholly antipodal to ‘ontologising/intrinsic-veridicality’ as the latter prospective integration in the social-construct is through the former; ‘conventioning’ is thus a dynamic conceptualisation articulating, on the one hand, how prospective temporality/shortness undermines/subknowledges-or-mimics the intemporal/ontological construction of meaning (like postlogism–slantedness, miscues, logical-drag, unconscionability-drag, sub-par-conventioning-rationalising, and temporal-enculturation, with respect to reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the intemporal meaning), and on the other hand, how prospective intemporality/longness is regenerated to supersede/transcend such perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-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- ĕ reference-of-thought’–as-conflatedness 12 -
or-ontological-reprojecting/longness-of-register-of– meaningfulness-and-teleology 100), being
intemporal-driven, with respect to transcendence-and-
sublimity/sublimation/supererogation–de-mentativity points to the fact that the articulation of
meaning referenced/registered/decisioned differently in two registry-worldviews/dimensions,
the 75 perversion-of– reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-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/supererogation–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/supererogation–de-mentativity is about ‘subverting’ 75 perversion-of–
reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation > by psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring. For instance, the non-
positivism/medievalism value references of aristocracy/class are contrarian to positivistic value
references for the possibility of equal opportunities; and the intemporal projecting positivistic
mind in medieval times has no business trying to appear ‘great and wonderful’ with respect to
‘conventioned’ value reference of aristocracy/class in the medieval world even though it is the
dominant and encultured collective mental-disposition. Likewise, such logic will apply regarding notional-deprocrypticism and procrypticism requiring a reasoning that goes beyond the ‘amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present’ mindset/’reference-of-thought of our current procryptic mental-disposition, i.e. ‘the limit of ontological thought is not the banal wooden-language

{imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology –as-of–’nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications>} of a registry-worldview/dimension’. Otherwise no progress is possible as a dimension progresses exactly because it has defects which when overcome enables the progress to occur! So the intemporal mind cannot as such ‘be impressionable’ by the banal wooden-language

{imbued—averaging-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


‘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-
onconviction/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 –
<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness-transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness-equalisation> inclination (the-guy-who-spontaneously-stands-out-against-say-a-
genocide or the milgram-experiment-guy-who-sticks-with-what-is-reality-rather-than-going-
with-the-flow, etc.) not to be confused with secondnaturing/institutionalisation, and as a-
consequence an inclination to compromise intemporality/longness as ‘conventioning (social-
temporal-thresholding) of meaning’ rather than ‘ontologising (intemporal-uncompromising) of-
meaning’. Overall threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation 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 (due to the inescapable veridicality of human individuation-
temporal/shortness-to-intemporal/longness which inevitably induces perversion-of-
reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > at
uninstitutionalised-threshold (3); deconventioning as such skews (‘intemporality’-asymmetric-
subsumption-of-temporality”, for relative intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory–de-mentativity) and restores ontological
veridicality for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. An
essential element underlying the psychopathic and other postlogic relationship with meaning
has to do with the nature of attachment to meaning. A postlogic mind doesn’t view meaning
articulations as ‘inherently sanctuous’ and thus is inclined to produce mechanically whatever
deductions that may engage an interlocutor in-prelogic supplanting–conviction-as-to-profound-
supererogation —of-‘attendant-intradimensional’-postconverging/dialectical-thinking —
apriorising-psychologismy/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. ‘existentialising/contextualising/textualising-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\textsuperscript{79}-slantedness, disjointed-logic, miscuing, inventions and platitudes from the postlogic mindset, requiring decandoring/oblongating/distractive-alignment-to reference-of-thought-of-apriorising/axiomatising/referencing\textsuperscript{79}. Ontologically speaking, meaning is an essential construct of human mental-devising-representation meant to allow for human intemporal teleology\textsuperscript{100}. A postlogic-formulaic slanting threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to-attendant-intradimensional–prospectively-disontologising–preconverging/dementing–apriorising-psychologism\textsuperscript{19} 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-preconvergingly-apriorising/axiomatising/referencing-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\textsuperscript{105} tend to be integrated at uninstitutionalised-threshold\textsuperscript{103} of conventioning/social-temporal-thresholds. Without a sense of ‘rational-realism’ (the veridicality of meaning involving not only the logical processing/operation of narratives but preceding notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation, i.e. in terms–as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{100}, by prelogism\textsuperscript{70}-as-of-conviction,-in-profound-supererogation<existentially-veridical–‘attendant-
intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> reflex, prelogic/conviction-as-to-profound-
supererogation and postlogism-formulaic slanting narratives as to threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation<-as-to-‘attendant-
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’> or induced as temporal-dispositions
conjugated-postlogism in ‘conjoining looping narratives of flawed-existential-elevation-of-
reference-of-thought’ of psychopath’s postlogic-backtracking-<iterative-looping-‘set-of-
dereifying-hollow-narratives-and-acts’>, is about a mental-disposition to re-undermine
intrinsic-reality/veridicality hence its looping nature as absolving/fleeting/escaping-reflex–
logic. Hence once the hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-
and-failing-intemporal-preservation as of postlogism-formulaic slanting threshold-of-
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 teleology) to be contending but rather transversality-of-affirmative-and-unaffirmative-disambiguated-motif- and-apriorising/axiomatising/referencing to it to reflect its perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation. The application of the universal technique of human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity to procrypticism-notional-deprocrypticism transcendence-and-sublimity/sublimation/supererogatory-de-mentativity can be basically be articulated as follows (the ontological entrapment): -prelogism-as-of-conviction,-in-profound-supererogation-prelogism-as-of-conviction,-in-profound-supererogation anchoring at ignorance pedestal, and then by successive temporal pedestals of affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
reference-of-thought and bring about deprocrypticism, and so cross-generationally, and not instant argumentation convincing intradimensionally in a registry-worldview/dimension that is defective or perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-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 \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\), with pertinence being about ‘articulating and directing’ intemporal/ontologically-contiguous meaningfulness towards the ‘institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference>’; the latter being utterly impersonal (law, officialdoms and subject matter formalisms) which allows for an abstraction of the virtue of ontological contiguity that personalised social-and-temporal-trading doesn’t allow reflexively. By ‘uninstitutionalised-threshold\(^{103}\) (where there is no ‘intemporal social universal-transparency\( \langle \text{transparency-of-totalising-entailing,-as-to-entailing-} <\text{amplituding/formative–epistemicity}>\text{totalising–in-relative-ontological-completeness } \rangle \) 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\(^{103}\) 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-dementativity)/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 seconddnatured institutionalisation, and places all humans at all times at the same pedestal of virtuous and ontological appraisal, as it is about our ‘transcendental valour’ irrespective of the level of institutional-cumulation/institutional-recomposure {as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>} at which we are. It contrasts with institutionalisation/intemporalisation which is ‘a negotiated and seconddnatured 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\(^7\)/ontological-primemovers-totalitative-framework\(^8\) for ontological-primemovers-totalitative-framework\(^1\) 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’>\(^{11}\). 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 \(^1\) is known is the human psyche (whether by candoring/straightness/prelogism\(^9\) when pertinent or decandoring/slantedness/distractive-alignment-to- reference-of-thought-<of-
apriorising/axiomatising/referencing>\(^9\) when impertinent), intrinsic reality never gives in (that’s why we are mortals and our hope is to always give-in to intrinsic reality for the possibilities of the future). This latter point is important as by reflex an epistemic-totalising\(^7\)~self-referencing-syncretising/temporal-human-centered dimension in its flaws will strive to preserve itself by \(<amplituding/formative–epistemicity>totalising~self-referencing-
or-ontological-preservation. By ‘intemporal transversality' 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/dimensions references-of-thought as this falsely implies ‘no temporal-to-intemporal disambiguation, i.e. equivalence of references-of-thought/no-alienative-hierarchisation, whereas what is warranted is ‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness -or-ontological-reprojecting pedestalling’); and that it is transversality as-conflatedness in its ontological-primemovers-totalitative-framework determinism and operance that will undermine other possible ‘temporal perverted-transversality' of such constructed veridicality in its ontological-primemovers-totalitative-framework; noting that ‘temporal perverted-transversality' 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); and

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 <amplituding/formative–epistemicity>totalising-devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality due to their ‘emotional involvement’ is immediately obvious with the natural sciences whereby the physicists nor chemists nor biologists worries about convincing anyone but is rather in the business of ‘the convincing from natural truths’ which then do not ask for human temporal validation but impose themselves because natural truths inherently supersede human egotistic
or

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\textsuperscript{52}-asymmetric-subsumption-of-temporality\textsuperscript{53}’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory\textsuperscript{55}–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\textsuperscript{59}—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\textsuperscript{73} 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\textsuperscript{73} ‘at-a-superseding-pedestal and incisively/bluntly’.\textsuperscript{54} incrementalism-in-relative-ontological-incompleteness\textsuperscript{59}—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.\textsuperscript{54} incrementalism-in-relative-ontological-incompleteness\textsuperscript{59}—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-\(^5\) reference-of-thought-<of-apriorising/axiomatising/referencing>\(^2\).

Fundamentally, \(^5\)incrementalism-in-relative-ontological-incompleteness\(^0\)—enframed-conceptualisation and notional–disjointedness-as-of-\(^4\) reference-of-thought in human thinking as indicated above with the various institutional-cumulation/institutional-recomposure-\(\langle\text{as-to-}\)historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’\(\rangle\) 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\(^1\)~<as-to-
‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing \(\langle\text{as-to-}\)apriorising-psychologism\(\rangle\) as oblongated/decandored 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’\(\rangle\), given the fact that this reflects apriorising–registry defect and not logical defect. More precisely, how can \(^5\)meaningfulness-and-teleology\(^0\) be represented in ‘a prospective apriorising–registry state’ which is ontologically more real
contrasted to ‘a present retrospective apriorising–registry’, as meaningfulness-and-teleology temporally seems to vary depending on the uninstitutionalised-threshold point-of-reference to imply at one moment it is intemporal and at another it is temporal? This fundamentally has to do with our dimensionality-of-sublimating projection irrespective of the uninstitutionalised-threshold, and calls for PEDESTALLED CONSTRUAL or PEDESTALLED DISAMBIGUATION to skew/deferential-formalisation-transference meaning towards the intemporal/longness disposition for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, as institutionalisation/intemporalisation. Pedestalled disambiguation thus involves at a given uninstitutionalised-threshold translating the ‘apparently prelogism -as-of-conviction,-in-profound-supererogation -<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> prelogic teleological finality of a temporal-disposition into its veridical preconverging-or-dementing–apriorising-psychologism as postlogic perversion-of-reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-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\textsuperscript{00}, for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation while superseding the prior registry-worldview/dimension as backdrop of temporal perversion of the prior \textsuperscript{54}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{00}. Technically, pedestalled disambiguation should involve reflecting/perspectivating/highlighting from the intemporal-disposition pedestal teleology\textsuperscript{100} finality/questioning mental-profoundness (deep candor) the relative longness/shortness-of-teleology\textsuperscript{00} of temporal-dispositions teleologies finalities/questioning mental-triteness (light candor), starting with slantedness pedestal finality/questioning (which is the psychopath’s insane/slantedness-fitment-roaming/drifting-cycle), and as it conjugates/inflects across other temporal pedestals teleology\textsuperscript{100} finalities/questioning (\textsuperscript{50}ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). Pedestalled disambiguation points to the fact that the social representation of meaning is transversal/logically incongruent at uninstitutionalised-threshold\textsuperscript{103} as reflected by human temporal-to-intemporal dispositions (hence the need to articulate various pedestals of ‘questioning depth-of-thought’ and ‘strands of depth-of-meaningfulness’ to reflect effective meaningful representation from the intemporal-disposition point-of-reference). Where meaning is not articulated within an institutionalised/intemporalised framework, the idea of logical-congruence (a common reference of meaning in terms–as-of-axiomatic-construct of \textsuperscript{34}reference-of-thought and logic) should be avoided due to \textsuperscript{75}perversion-of-\textsuperscript{84}reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > whether psychopathic or not, and pedestalled disambiguation is then required using distractive-alignment-to-\textsuperscript{83}reference-of-thought-<of-apriorising/axiomatising/referencing>\textsuperscript{29} to establish
the ontological pre-eminence of the intemporal-disposition. Instances of perversion-and-derived-
reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > rather point to uninstitutionised-threshold 02, whether retrospectively or
prospectively, as there is wrong equivalence of notional–firstnaturedness—temporal-to-
temporal-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-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > induces a ‘free for all’ false equivalence wrongly construed as of
intemporality'/longness (rather than the reality of human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor). Accounting
for distinctive-alignment-to- reference-of-thought<of-apriorising/axiomatising/referencing> 03
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 04–{transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness },
untenability/internal-contradiction/internal-incoherence/institutional-constraining, positive-
opportunism 06 and transcendence-unenabling-uninstitutionalised-threshold 07 in alienation—as-
inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-
ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology—and
temporal-dispositions

threshold-of—nonconviction/madeupness/bottomlining-in-shallow
supererogation

<as-to—‘attendant-intradimensional’—prospectively-
disontologising—preconverging/dementing—apriorising-psychologism>

involving slanting by psychopath, miscuing, disjointed-logic, logical-drag, unconscionability-drag, and sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising —with temporal-dispositions in varied shades of temporal conjugation/inflection to psychopathic postlogism in hollow-constituting—

<intemporal-preservation> as ontological-prime movers-totalitative-framework dispositions;

thus enabling the stifling (undermining the ontological-veridicality) of temporal-dispositions and skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—dementativity), by way of institutionalisation/intemporalisation percolation-channelling—<indeferential-formalisation-transference>, towards the supersedingness of the intemporal-disposition for institutionalisation’s/intemporalisation’s intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). For instance, a state of nature (recurrent-utter-uninstitutionalisation) application of the law variably making reference to circumstantial social power relations and spontaneously articulated notions of vices and virtues but no or poor universal rules (mob situations as well as social psychopathic situations will fall under such an interpretation as well). (2) Pedestalling (‘intemporal-prioritisation-of—reference-of-thought’—as-conflatedness—or-ontological-reprojecting pedestalling) articulates the relative grandor and virtuous consequence of the pedestalled supersedingness of the intemporal-disposition by its intemporal-preservation-entropy-or-contiguity—or—ontological-preservation that then leads to society’s temporal-to-intemporal cross-sectional ‘dimensionality-of-sublimating’—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or—
projection induced deference’; whether deference with regards to a superstition/belief system/religion, essences/universal-notions, positivist idealism/principles-rationalism (and prospectively rational-realism as of deprocripticism), involving a posture (institutionalised disposition) of the sort ‘the-say-that or it-is-said-that’ as ‘dimensionality-of-sublimating -(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) projection induced deference’ to the intemporal/longness disposition, for instance, ‘scientists say that’, ‘the Bible says that’, ‘it is said that one should not set foot in that forest as it will bring bad luck’, etc. This ‘the-say-that/it-is-said-that’ ‘dimensionality-of-sublimating -(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) projection induced deference’ explains why institutionalisation/intemporalisation has been happening across human history; whether deference from personalised/animists beliefs to philosophical, religious and other social belief systems, deference from haphazard application of social rules to universal notions, laws and principles, deference from spirit-and-mystical-driven notions of nature and various alchemies to a modern scientific construct system. Hence the very place of the averageness/banality-of-human-thought-and-meaning in history has been for it to defer to superseding intemporal-disposition construal by ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting pedestalling. There is no such thing as allowing thought-and-meaning to the whims of masses thinking but rather deference to ‘reality/veridicality predicking constructs’; as enabled abstractly and existentially by the human individuation intemporal-emanant-registry in superseding human individuatuions 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-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> of subpar reference-of-thought–categorical-imperatives/axioms/registry-teleology<sup>16</sup>–of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as uninstitutionalised-threshold<sup>3</sup> is ‘perverted reference-of-thought and meaningfulness’ (<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag</sup>), and is ontologically-preconverging-or-dementing<sup>19</sup>–apriorising-psychologism (dialectically-preconverging-or-dementing<sup>19</sup>–apriorising-psychologism) whether from a superseding/transcending registry/registry-worldview<sup>8</sup>reference-of-thought/veridical-thinking-reference-over-preconverging-or-dementing<sup>19</sup>-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<sup>19</sup>–apriorising-psychologism-of-the-positivistic-registry-worldview–or–dimension-categorical-imperatives-or-axioms–or-registry-teleology<sup>16</sup>–for-intemporal-preservation-entropy–or-contiguity–or–ontological-preservation). ‘Intemporal-prioritisation-of reference-of-thought’–as-conflatedness<sup>12</sup>–or-ontological-reprojecting pedestalling underlines the fundamental nature of institutionalisation/intemporalisation not as a temporal-dispositions-to
intemporal-disposition transformation (not emanance transformance) but rather ‘a positive-opportunism’ constraining construct’ involving ‘intemporal-disposition deferential-formalisation-transference’ (such that just as jurisprudentialism is dismissive of whatever we’ll like to think of it in our social-and-temporal-trading context about the law which is rather articulated as a formal conceptualisation and constraint to be internalised as a universal construct to avoid its ‘downgrading’ by mobbish or other temporal social inclinations, likewise with many a subject-matter domain). In the same vain, the outcrop of an organic-comprehension-thinking ‘intemporal-prioritisation-of-reference-of-thought’—as-conflatedness—or-ontological-reprojecting conceptualisation of notional–deprocrypticism over procrypticism can only be construed within a formal institutionalised articulation not opened to ‘temporal/ordinary disposition contention’ as is the case with subject-matter constructs, but rather an institutionalised percolation-channelling—in-deferential-formalisation-transference—exercise, so as to avoid temporal-dispositions denaturing as is the case with all formal constructs, which rather strive to uphold the intemporal/longness-of-register-or-depth-of-meaningfulness teleology while relying on principled methods. Prospectively, the intellectual exercise involved in articulating procrypticism-notional–deprocrypticism and psychopathy and its corollary social psychopathy, will have to imply a ‘dimensionality-of-sublimating’ projection induced deference’ of the averageness/banality-of-thought (notional–firstnatures—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence) for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure—of—meaningfulness-and-teleology as of prospective notional–deprocrypticism institutionalisation/intemporalisation ‘dimensionality-of-sublimating’
projection induced deference’ of the cross-section 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 to the intemporal-disposition in order for institutionalisation/intemporalisation to take place is critical in inducing the requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposing (in relation to the-unchanging-nature/same-intrinsicness of reality) for human retrospective-and-prospective progress/transcendence; and is necessary by the inherent fact of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnatures—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, going by the mediocrity principle (if men were only of intemporal-disposition, no institutionalisation/intemporalisation nor ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness -or-ontological-reprojecting pedestalling will be necessary as the mere exposure-to/contemplation-of ‘rightness of thought and meaning’ will suffice for transcendence; such a complete human being doesn’t and has never existed, and not even philosopher-kings from the Socrates, Aristotles and others who explore such possibilities, even though intemporal-disposition possibilities will tend to accrue more to such ‘philosopher-kings’ individuals). For the big picture, this point to the fact that institutional-cumulation/institutional-recomposing–<as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity–relativism’>/anthropological-continuity/anthropopsychology is only possible for one reason, a
continuity in the intemporal-disposition institutionalisation/intemporalisation (with ‘dimensionality-of-sublimating \{<amplituding/formative>supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvalutative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} projection
induced deference’) of the cross-section of human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>‘–existentialism-form-factor. Where, and
if, intemporal-disposition was to possibly end or be upended (either because of lack of further
human intemporal-disposition mentation-capacity for higher levels-of-transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity, in the dynamism of individual potential,
i.e. the solipsistic disposition of individuals’ individuations to assume ‘universal projection of
longness-of-thought-and-meaning, or social-construct potential, i.e. where grander
institutionalisation/intemporalisation is not confused and implied on the naivety that the
institutionalised social-construct is of intemporal-disposition rather than a
notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective–ontological-normalcy/postconvergence> construct requiring ‘transcending any
perversion-of- \{reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > of the \{<amplituding/formative> wooden-language-{imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -
as-of-‘nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-implications>\}\}
),
then ‘human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity and
civilisation will stall’ (of course, such an insight is purely from an ontological point-of-
reference, and not a temporal \{<amplituding/formative–epistemicity>totalising–self-

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referencing-syncretising/illusion-of-the-present/present-consciousness point-of-reference)! (3)

The establishment of institutionalisation/intemporalisation involves necessarily ‘delegated
gatekeeping and institutionalisation/intemporalisation percolation-channelling-<in-deferential-
formalisation-transference> processes’ to uphold it thereafter with formalisms and officialdom
surrounding it with respect to temporal-dispositions p perversion-of reference-of-thought-<as-
preconvergingly-apriorising/axiomatising/referencing-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 meaninglessness-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/epistemie-growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation} projection construal of meaning, and not to speak of its discomposure
to the convolutedness often required in articulating and grasping intemporal meaning as
intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming. Besides, this raises other issues related to a more or less temporal take of an ontological/intemporal enterprise with regards to articulations that are meant to have universal import (import of metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation across space and time) rather than for the sake of any particular circumstantial/temporal take/extricatory-situation in whichever locale, that is, an extricatory preconverging–de-mentating/structuring/paradigming. A failure to grasp the intellectual-analyst posture rather as a proxying-of-intrinsic-reality-as-ontology as per ontological-primummovers-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-primummovers-totalitative-framework of reality ‘which in no way depends on any notion of the intellectual-analyst’s choice/luxury’ (as the intellectual-analyst might actually have by another individuation chose not an intemporal/ontological projection but a temporal posture ‘in moral/intellectual equivalence with temporal mental projections’ with nefarious temporal consequences). Basically, there is nothing like an intemporal temporality/shortness whereby there is any intemporality /longness in accommodating human temporality. Likewise, supposedly the intellectual-analyst was to come short in its intemporal projection or other universal values by temporal manipulation, it is very naïve to ‘reason and projecting temporally’ that eliciting such ‘an inductive-limitation (the-paradox-of-a-universal-rule-that-doesn’t-apply-universally-but-to-a-specific-circumstance-to-satisfy-a-temporal-urging)/gotcha-logic/suggestibility’ should undermine the essence of ontological/intemporal meaning which is ‘above a human intellectual proxying exercise to it’ and doesn’t depend on it.
to exist inherently, is nothing but temporal naivety. The reality of a round world doesn’t depend on its recognition of a medieval mindset/reference-of-thought for it to exist likewise with any veridicality/intrinsic-reality regarding psychopathy and a social manifestation whether it is palatable or not. Finally, temporal-dispositions as eliciting temporal vices-and-impediments are in no way qualified to contend about intemporal articulation/projection. In effect, such temporal pretence are nothing but mental-dispositions meant to satisfy the ‘mortals temporal preservation’ on the basis of ‘locale context logic’ and not ‘intemporal preservation as ontological veridicality with the potential for a grander human good’ on the basis of ‘universal implications’; as inevitably, ontologically, the resolution of ontological/being perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation defects (and as per their manifestation and conjugation as postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought-devolving ontological-performance-<including-virtue-as-ontology>) are as prospective registry-worldviews/dimensions constructs that supersede the prior/superseded registry-worldview’s/dimension’s perversion of reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (uninstitutionalisation de-mentatively/structurally/paradigmatically superseded/resolved/rendered-inoperant by base-institutionalisation, ununiversalisation by universalisation, non-positivism/medievalism by positivism, and prospectively procrypticism–or–disjointedness-as-of-reference-of-thought by deprocrypticism). Supposed the intellectual-analyst was to act temporally to the point of overlooking such ontological implications to the level of lowly temporal minds, lowly because
not universal-projecting, it won’t mean that the ontological reality will evaporate. It will simply mean that the intellectual-analyst has failed in its intemporal/ontological projection, more like Darwin doesn’t have the choice/luxury of deciding from his insight that evolution doesn’t exist in placating any temporal mortals or Galileo doesn’t have the choice/luxury of deciding from his insight that the world is not round in placating any temporal mortals, and if they were to make that choice they affirm nothing more than their ‘aggrandised mortality’. The blunt/incisive reality is that they being in that position to affirm intemporality /ontology/intrinsic-reality-as-providing-future- universal-possibilities-for-the-human-species are the ‘very tip of the possibility of human civilisation’ and their moral/intellectual posture is to ‘bluntly look down’ to the ‘little mortal creatures of temporality’ and ‘shepherd the sheepishness-of-the-species’ to grander civilisational grounds. It is an ontological ‘moral and intellectual responsibility and privilege’, actually, to be in any such position, going by the eudaemonic-contemplation which is what ‘effectively grants existential moral and intellectual superiority’ and not naïve temporality/shortness accommodating conventioning constructs about any such pretence which is nothing more than temporal/the-mortal’s perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-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 ⟨amplituding/formative⟩supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ projection induced deference’ to such an ontological construal by way of formalism-and-officialdom as the temporality averageness/banality-of-thought is not allowed to imply an dimensionality-of-sublimating ⟨amplituding/formative⟩supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ projection depth with respect to such ontological construal (due to the reality of the mediocrity principle that we are not as of intemporal-disposition but notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>, and hence the need for the artifice to skew/deferential-formalisation-transference for intemporality as enabling ontologisation and re-ontologisation) otherwise we would be working with moral philosophy and not law, subject-matter informalities and not formalisms, etc. There is no such thing as ‘intemporal temporality’ as mental-dispositions ‘geared to accommodate temporality’ (as to incrementalism-in-relative-ontological-incompleteness—inframed-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
apriorising/axiomatising/referencing-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-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation~or-temporal-preservation-as-pseudointemporality~preservation, in temporal-preservation-as-pseudointemporality*-preservation with respect to ontological-normalcy/postconvergence (the latter assumed to be fully conceptually completed as deprocrypticism) as successively recurrent-utter-uninstitutionalisation recurrence, base-institutionalisation/ununiversalisation, universalisation/non-positivism-or-medievalism and positivism/procrypticism, is an inherent registry-worldview’s/dimension’s-uninstitutionalised-threshold~defect~as-Being-or-ontological-or-existential–defect in want for prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity (notwithstanding that the defect-in-temporal-preservation is instigated from postlogism as disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness mental-disposition eliciting temporal inclinations of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in upholding its temporal-preservation-as-pseudointemporality*-preservation). That is why psychopathy is better dealt with as ‘social psychopathy’ given that what is often and mostly overlooked is not with regards to the psychopath and its postlogic impulse to ‘hollow-
positivistic registry-worldview’s/dimension’s institutionalisation 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 do not endemise/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 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 categorical-imperatives/axioms/registry-teleology endemises/enculturate this with the consequent social vices-and-impediments. 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exercise’ known as notional–deprocrypticism which highlights the positivism–procrypticism registry-worldview’s/dimension’s enculturated/endemised vices-and-impediments associated with its perversion-of- reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, and so, as the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework construal, and not as a vague impression-driven construal. By and large, virtue is best understood as the knowledge/lack-of-knowledge ontological possibility offered in a registry-worldview’s/dimension’s reference-of-thought (whether as base-institutionalised, universalised, positivising or notional–deprocrypticism existentialising/contextualising/textualising-contiguity ’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought devolving-as-of-instantiative-context as to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality) and not vagueness based on impression of discreet human or social qualities which just serve to confuse and distort the fundamental knowledge/lack-of-knowledge/understanding issue. This is very much in line with the virtues of all human subject-matter formalisms which are the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework and not vague impression-driven/good-naturedness/wishfulness. This elucidation shows that intrinsic-reality, accessible by ‘reasoning-through transversality—for-sublimating–existential-eventuating/denouement—of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ only at-a-superseding-pedestal that is ontologically utter and incisive/blunt over human incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation and notional–disjointedness-as-of-reference-of-thought and <amplituding/formative–epistemicity>totalising–self-referencing-
‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing
apriorising-psychologism> defect or a defect outside the preconverging–de-mentating/structuring/paradigming logical-basis/logic<as-to—transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’> of the said registry-worldview) and not logical defect (conviction-as-to-profound-supererogation) defect or a defect in the operation/processing of the preconverging–de-mentating/structuring/paradigming logical-basis/logic<as-to—transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’> of the said registry-worldview); it is critical to note that the mental state of the registry-worldview/dimension involved with the psychopath’s slantedness-integration is not a ‘poor or bad supplanting–conviction-as-to-profound-supererogation’ of ‘attendant-intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism’ (which is a supplanting–conviction-as-to-profound-
incompleteness-of-reference-of-thought-induced-threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-‘attendant-
intradimensional’-prospectively-disontologising-preconverging/dementing-apriorising-
psychologism>. Hence, the need for ‘dimensionality-of-sublimating’
⟨amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation⟩ projection induced deference’ to skew/deferential-formalisation-
transference towards intemporal-disposition as to prospective
institutionalisation/intemporalisation. This ‘institutionalisation template’ as articulated above
implying ‘a next best case approach’ in ‘construing the institutionalisation/intemporalisation of
human virtue’ where we are face with the reality that man is not as of intemporal-disposition
but rather temporal/shortness-to-intemporal/longness dispositions may be counterintuitive with
respect to our illusion-of-the-present/present-consciousness, as any present-consciousness is
shaped to perceive of itself as intemporal with the notion that its reference-of-thought–
categorical-imperatives/axioms/registry-teleology/registry-teleology are perfectly sound.
But we simply need to take an ontological-normalcy/postconvergence look of such
‘preconverging/dementing–apriorising-psychologism strands-of-perverting-temporal-
dispositions’ regarding recurrent-utter-uninstitutionalisation (from base-institutionalisation
institutionalisation/intemporalisation reference as to reference-of-thought–
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categorical-imperatives’ and likewise de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) a procrystical mindset/reference-of-thought with respect to ‘perversion-of-reference-of-thought’<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness(bottomlining-as-to-shallow-supererogation> of positivistic categorical-imperatives’) and an aetiology of the intemporal-disposition/ontologising characterisation in its depth-of-teleology as intemporal/universal-projection; (iv) in the bigger scheme of things, as explained further above ‘the abstract inherence of reality is given as it is ontological-normalcy/postconvergence’ and supersedes/precedes/overrides/utters any defective reflex of human mental devising of representation of meaning such that it is the latter, the psyche, that gives in when demonstrated to be impertinent abstractly, and hence in lieu of ‘prelogism /candoring/straightness reflex’, ‘distractive-alignment-to-reference-of-thought<of-apriorising/axiomatising/referencing>(as decandored/oblongated) is always the mental apriorising–registry alignment with regards to the perversion-of-reference-of-thought<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness(bottomlining-as-to-shallow-supererogation> registry-worldview, as positivism by de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-
mentation—stranding-or-attributive-dialectics) distractively/decandored/oblongated aligns non-
positivism/medievalism as threshold-of-nonconviction/madeupness(bottomlining-in-shallow-
supererogation<as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>, universalisation by de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—
stranding-or-attributive-dialectics) aligns ununiversalisation distractively/decandored/oblongated as threshold-of-nonconviction/madeupness(bottomlining-in-shallow-supererogation<as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing – apriorising–psychologism>, base-
institutionalisation by de-mentation (supererogatory–ontological–de-mentation-or-
dialectical–de-mentation—stranding-or-attributive-dialectics) aligns recurrent-utter-
uninstitutionalisation distractively/decandored/oblongated as threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing – apriorising-
psychologism>, and prospectively (though counterintuitive, as well) notional–deprocrypticism
by de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—
stranding-or-attributive-dialectics) aligns procrypticism distractively/decandored/oblongated as
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-
attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –
apriorising–psychologism>.

(v) in the bigger scheme of things, distinctive-alignment-to-
reference-of-thought<of-apriorising/axiomatising/referencing> at ‘uninstitutionalised-
threshold’ will perfectly explain how ‘apparently sound human mental-dispositions’ within
the scope of ‘institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation’ go on to produce such consequences as ‘crowd effects’
and worst still in teleologically-degraded social and political environments rationalise and/or
partake in ‘genocidal acts’, for instance. Technically, distinctive-alignment-to-
reference-of-thought<of-apriorising/axiomatising/referencing> by the temporal-dispositions involves
simply conjugating/inflecting the underlying ‘(as dialectically-or-contendingly-out-of-phase or
hollow-mimicking) insane/slantedness fitment’ of the postlogic mind of the psychopath to
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. In the bigger
scheme of things, the articulation of reality as referentially of ontological-
normalcy/postconvergence enables and allow creative projective-insights thought possibilities
that the all too common ‘fixated traditional categorisation conceptualisation of reality’ doesn’t allow, as ontological-normalcy/postconvergence referentialism has the strength of overcoming the fundamental difficult issue of ephemerality (as priorly explained with the concept of unconscionability-drag) as ‘it enables mental-devising-representation contiguity in recomposuring’ across all institutional-cumulation/institutional-recomposure-{(as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>}. The reason this is possible is that such a referential ontological-normalcy/postconvergence representation is not shaped to prioritise any registry-worldview/dimension as being inherently the absolute reference of thought, such as we unwittingly do with our representation of reality due to the illusion-of-the-present/present-consciousness (a massive drawback in grasping veridical ontological reality especially in the ephemeral social world). With ontological-normalcy/postconvergence referentialism we place reality as an abstract construct of oneness that is preceding-and-supersedes our-and-all temporal representations of meaning, and the exercise of articulating ontological/intemporal meaning then becomes ‘one of recomposuring how our temporal-and-all-temporal representations of meaning are recomposured to be internally coherent with the abstract ontological-normalcy/postconvergence referentialism ‘sense of oneness of preceding-and-superseding intemporal/ontological meaning’ as implied by the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’. The insight we can thus garner is that in absolute terms veridical meaning as represented in ontological-normalcy/postconvergence is ‘a hypothetical abstraction’ of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (more like attaining the abstract but veridical purity in a field of study like mathematics) in ‘unwinding’ applicative ‘colour/emotion/temporal-frame/aesthetics/memetics/psychical-representation’ of manifest teleologic-articulations as ‘subexistence-in-existence/existence-as-of-its-mimetic-echoness/existence-in-
reverberation/existence-potency sublimating–nascence, disclosed from prospective-epistemic-digression (deconstruction/ontological-reconstituting–as-to-conflatedness possibilities) –subexistence-in-existence being that which holds existential possibilities or existential potency for existential reality or ontological veridicality, as allowed by referential-depth or (‘allant’ or ‘fugue’ in French) or ‘natural emanant dynamic creative vitality/drive’, i.e. ontological-normalcy/postconvergence ‘unwinding’ as deconstruction/ontological-reconstituting–as-to-conflatedness (more like the subconscious is that which holds existential possibilities/existential potency for ontologically-veridical ontological-normalcy/postconvergence maximalising-recomposuring-for-relative-ontological-completeness –unenframed-conceptualisation consciousness reality/veridicality, or more like quantum-mechanics is actually an ontologically-veridical ontological-normalcy/postconvergence maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation about evasive atomic-level physical reality, more like musical and/or artistic creativity hermeneutics is the subexistence-in-existence possibilities or existence-as-of-its-mimetic-echoness/existence-in-reverberation or existence-potency sublimating–nascence, disclosed from prospective-epistemic-digression for ontologically-veridical ontological-normalcy/postconvergence ‘unwinding’ concrete music and/or art production). Thereafter, the ontological exercise is about having ontological-normalcy/postconvergence (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) as ‘an ontologically-veridical abstract and infallible referencing/correction-tool’ enabling dynamic recomposuring projecting-and-reflecting: on the one hand, candoring/prelogism /organic-comprehension-thinking ontologising, or on the other hand, decandoring/distractive-alignment-to reference-of-thought-of-apriorising/axiomatising/referencing <of-threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to–‘attendant-intradimensional’–prospectively-
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/intemoralisation-constraining for intemoral-preservation-entropy-or-contiguity–or–ontological-preservation as de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) hermeneutically/reprojectively/supererogatingly/zeroingly-educing-
human—meaningfulness-and-teleology-into-the-existentialism-becoming of personhoods-and-socialhood-formation (existential-storying-in-contiguity). An analogical case in point will be ontological theory-of-relativity or quantum-mechanics wherein the abstractions go beyond our habitual mental-devising-representation of meaning as in the positivist registry-worldview’s/dimension’s (recomposured)-consciousness-awareness-teleology. However, the bigger picture is that if prior/superseded institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’>—} have effectively occurred and so, counterintuitively to their natural (recomposured)-consciousness-awareness-teleologies, as anticipated by postdication right up to our present positivistic institutionalisation/intemporalisation owns (recomposured)-consciousness-awareness-teleology; there isn’t any particular ontological reason for intemporal/ontological meaning not to be construed in ontological-normalcy/postconvergence (postdication) as more veridically/ontologically real, beyond and counterintuitively to the positivistic mind’s temporal (recomposured)-consciousness-awareness-teleology (even if it is unintelligible/existentially-suprastructural to it). Such counter-intuitiveness arises because a prospective transcendental psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring implied by postdication places the prior psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (in this case positivistic institutionalisation/intemporalisation) existentialism/full-existential-depth-implications personhoods-and-socialhood-formation in question/jeopardy. But then it is not reality that caves in, it is ‘the mortal’ with a renewed psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring at its uninstitutionalised-threshold involving organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-reference-of-thought’—as-conflatedness—or—ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology) in contrast

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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 perversión-of-reference-of-thought—perspective but rather to make it irrelevant’ otherwise the deprocryptic mind compromises the essence of its purpose, just as a positivistic mind going by the ‘evil forest’ comparison ‘cannot afford to compromise its positivist stance’ by trying ‘to be wonderful’ in a non-positivism/medievalism perspective that is rather ‘in want of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity’; as it is exactly because the temporal non-positivism/medievalism reference is defective that it is being transcended. This speaks to the specificity of the would-be intellectualism involved in a transcendental construct, as different from just intellectualism as mere-institutionalised-being-and-craft; it carries the element of knowledge not only as an abstract intradimensional conceptual construct but in its fullness with existential implications and insights of the dialecticism and psychoanalytic-reorientations involved in all transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, requiring that such an intellectual analyst be of ‘presencing—absolutising—identitive-constitutedness’ consummated/forfeiting posture’ in transversality—of-affirmative-and-unaffirmative-disambiguated—motif-and-apriorising/axiomatising/referencing—with temporal meaningful frames which do not define and are not a point-of-reference to intemporal/ontological meaningfulness’ with the registry-worldview/dimension in need of transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity (procrypticism) to avoid dividing its meaningful-referencing instead of taking it prospectively (deprocrypticism), for instance, medieval intellectuals like Galileo and Rousseau have to be of ‘presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’ in transversality<sub>~</sub>sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’<sup>14</sup> 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<sup>10</sup>-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<sup>13</sup>) of the reference-of-thought–categorical-imperatives/axioms/registry-teleology<sup>10</sup>-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<sup>10</sup> 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<sup>13</sup>) of the reference-of-thought–categorical-imperatives/axioms/registry-teleology<sup>10</sup>-for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation of that registry-worldview/dimension (which itself had been the outcome of a preceding existential
psychoanalytic ontological form). Memetism as to suprastructural meaninglessness-and-teleology will refer to the projective conceptualisation of meaninglessness-and-teleology beyond and superseding an intradimensional registry-worldview abstraction scope to the scope of transdimensional/transcendental existential psychoanalytic ontological form (in full blossoming of the transcending dimension with its existentialism/full-existential-depth-implications personhoods-and-socialhood-formation); highlighting as ontologically wrong any relation to intradimensional meaningfulness as (intemporally/ontologically)-sanctuous-by-reflex (as this wrongly undermines the de-mentation-(supererogatory-ontological-de- mentation-or-dialectical-de-mentionation-stranding-or-attributive-dialectics) of temporal-dispositions-postlogic-backtracking-<iterative-looping-set-of-dereifying-hollow-narratives-and-acts>-subknowledging/mimicking-set-of-narratives, and wrongly leads to their <amplituding/formative-epistemicity-totalising-self-referencing-syncretising-as-straight/candored)’ at that registry-worldview’s/dimension’s uninstitutionalised-threshold requiring prospective memetic-reordering. (As a side note, this will explain while ‘referentialism’ in contrast to ‘categorisation’ is the appropriate knowledge-cadre for such a more or less deconstructive articulation in ontological-normalcy/postconvergence and suprastructural, as is the case with this paper, by the fact of the need for a requisite ‘habituation-into and repeatability-from-different-textual-meaningfulness-perspectives’ that is necessary to get-to-and-grasp not only an explanation but critically as well the requisite psychoanalytic-state of a construed existential psychoanalytic ontological form, in full blossoming of the transcending dimension, as ontological meaningfulness.) Finally, it is just a matter of fact going by the institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism> process that human cross-sectional mentation-capacity in relation to the intemporal-preservation-entropy-or-contiguity–
transcendental-enabling/sublimating/supererogatory—de-mentativity) point-of-referencing. It further holds a promise that goes beyond our notions of reference-of-thought and meaningfulness (as rather intradimensional or a registry-worldview constructs), and arrives at the grander notion of apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument which grasp should enable greater human transcendental possibilities. Of course, ontologically (i.e. ‘the-Good/understanding’ contrasted with ‘good-natured/impression-driven’) the bigger issue is how do our development and institutionalisation/intemporalisation of true knowledge ‘save us from potent-temporality’ and its vices-and-impediments with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’, rather than how do we over-idealise ourselves and thus fail to be preemptive (as the ‘human cross-sectional mental equilibrium disposition’, at any successive transcendence-and-sublimity/sublimation/supererogatory—de-mentativity/institutionalisation in the ‘human essential notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence> equilibrium nature which is ontologically true’, under-accounts for ‘temporal-nature which is not ontologically true’, and over-accounts for ‘intemporality /longness nature which is equally not ontologically true’ –the insight for this is that institutionalisation/intemporalisation is a psychoanalytic-unshackling/memetic-reordering/institutional-recomposing tool, it doesn’t transform temporal-dispositions which is the exclusive purview of individual sense of dimensionality-of-sublimating/<amplituding/formative>supererogatory—de-mentativness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation and by its very nature is ‘beyond a philosophical transformation exercise’ as the latter exercise is mainly to ‘construct articulations for secondnaturing’ at best (articulate new institutionalisation/intemporalisation deterministic-and-operant possibilities for
skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity)/deferential-formalisation-transference towards intemporal-preservation-entropy-or-contiguity—or—ontological-preservation), hence the need to refer analytically to human notional—firstnatured—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_or_existentialising/contextualising/textualising-contiguity—reification—or—intrinsic-reality—ontological-coherence_or_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 problem as ‘social problem/questioning’ on the ‘intemporal-preservation-entropy’ itself-and-beyond-any-set–categorical-imperatives/axioms/registry-teleology–implying-it (and by extension accounting for incompleteness of human mental/brain mentation-capacity which is the reason of the institutional-cumulation/institutional-recomposure–(as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing–</perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism'>) process) to define ‘social problem/questioning’ as implying a reference-of-thought–categorical-imperatives/axioms/registry-teleology–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation recomposuring/memetic-reordering/psychoanalytic-unshackling to enable intemporal-preservation-entropy-or-contiguity–or–ontological-preservation when at the uninstitutionalised-threshold of the registry-worldview/dimension (the contiguous referential exercise of recomposuring/memetic-reordering/psychoanalytic-unshackling to perpetually enable intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is known as ‘postdication’, a term that is in contrast with ‘predication’ which is based on ‘constitutive categorisation elaboration on an intradimensionally affixed reference-of-thought–categorical-imperatives/axioms/registry-teleology whereas postdication refers to a transcendentally/transdimensionally/interdimensionally/ across-all-institutional-cumulation/institutional-recomposure–(as-to–historiality/ontological-eventfulness /ontological-aesthetic-tracing–</perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism'>) entropy as ontological-normalcy/postconvergence recomposuring/memetic-reordering/psychoanalytic-unshackling ontological-reconstituting–as-to-conflatedness/deconstruction); involving avoiding making an intemporal-disposition representation (with the implication of a purely logical
institutionalisation’s/intemporalisation’s intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Thus the ontological veridicality of the registry-worldview’s/dimension’s perversion-of- reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-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-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism (retrospectively to prospectively); avoiding the defect of intradimensional-referencing of reference-of-thought–categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and consequently a superseded/transcended registry/registry-worldview-or-dimension as preconverging-or-dementing–apriorising-psychologism–stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> undermining ontological veridicality. This transcendental insight is in line with the idea of low teleologies or temporal concerns in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism>, and ontologically short in a temporal 80-to-90-years-of-life-mental-project, and higher teleologies or intemporal/transcendental concerns in organic-comprehension-thinking (organicalism/intemporal-prioritisation-of–reference-of-thought–as-conflatedness–or–ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology), and ontologically long in an intemporal/species-possibilities/abstract-eternity-of-being-mental-projection/eudaemonic-contemplation), and their corresponding abstract individuation aetiologies (even though in effect individuals as ‘receptacles of specific individuation aetiologies’ cannot realistically be construed as absolutely tied to low or higher teleologies but rather as tending to accrue towards a specific-individuation-aetiology/characteral-disposition whether of low or higher 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/emamantely/becomingly’ (and so, by a profound-supererogation\(^{97}\) disposition that is beyond just one institutionalised/intemporalised registry-worldview/dimension \(^{10}\) reference-of-thought– categorical-imperatives/axioms/registry-teleology\(^{100}\) but abstractly and supererogatorily across all transcendental retrospective-and-prospective institutionalisation/intemporalisation registry-worldviews/dimensions as so- reflected by 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\); 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\(^{100}\) –equivocates as of profound-supererogation\(^{97}\) to the highest teleologies of universalisation (as percolation-channelling-<in-deferential-formalisation-transference> undermining of ununiversalisation and its vices-and-impediments\(^{100}\) –equivocates as of profound-supererogation\(^{97}\) to the highest teleologies of Positivism (as percolation-channelling-<in-deferential-formalisation-transference> undermining of non-positivism/medievalism and its vices-and-impediments\(^{100}\) –and prospectively, equivocates as of profound-supererogation\(^{97}\) 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\(^{100}\)). It should thus be noted as such that ‘higher teleologies’ are ‘equivalences of existential’ (in terms–as-of-axiomatic-construct of notional~firstnatures—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>), and not equivalences of institutionalisation/intemporalisation
levels. That is, being in a transcended institutionalised/intemporalised registry-worldview/dimension (internalisation and formalisation induced as a second nature) doesn’t equivocate as highest teleologies to the existential projection that ‘had the vision’ in the prior/superseded subknowledge/mimicking/untranscended registry-worldview/dimension (‘with-no-elicited-positive-opportunism /much-more-likely-temporal-negative-disincentive’ and ‘out-of-the-blue’) to articulate-and-uphold-for-percolation-channelling-in-deferential-formalisation-transference> the prospect of the transcended-registry-worldview/dimension-with-its-prospective-universal-virtue-over-the-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-in-deferential-formalisation-transference> of a positivistic registry-worldview/dimension (even though together with them we all may recognise and operate within a positivistic world). That is, the ‘existential profound-supererogating that enables the articulation-and-upholding-for-percolation-channelling-in-deferential-formalisation-transference> of a transcending registry-worldview/dimension as to dimensionality-of-sublimating-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 \textsuperscript{*}) 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-\langle\text{in-deferential-formalisation-transference}\rangle 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-\langle\text{in-deferential-formalisation-transference}\rangle 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’ 106', 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 106 (philo-cultural and not cultural, because philosophy notionally supersedes and defines cultural possibilities); and so, by virtue of the exceptional possibility, in time and space, of human transformation/transcendence by philo-cultural skewing (‘intemporality \textsuperscript{*}-asymmetric-subsumption-of-temporality\textsuperscript{*}’), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity)/memetic-reordering with respect to the base physical animal selectivity process (genetics) of the human species generational succession. On other issues of pertinence in the bigger scheme of things: (i) Meaningfulness of
notional-firstnaturedness—temporal-to-intemporal-dispositions as to ‘existential idealism/success’ as these define mental orientations or registry-worldview teleological-dispositions. Going by the human ‘institutional-cumulation/institutional-recomposurer⟨as to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence−reflected−‘epistemicity-relativism’⟩⟩process involving variously candored/straightness/prelogism and decandored/oblungated/distractive-alignment-to-reference-of-thought-⟨of-apriorising/axiomatising/referencing⟩mental-devising-representation of registry-worldviews/dimensions dependent on which registry-worldview is considered persion-of- reference-of-thought-⟨as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⟩ or transcendental/superseding; in any given registry-worldview’s social context, the notion of ‘existential idealism/success’ is averagely viewed invariably as ‘living to the ‘opportunistic ideals or conventioning/social-temporal-thresholding’ of the inherent registry-worldview’ irrespective of whether it is persion-of- reference-of-thought-⟨as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⟩ or transcending/superseding, and not necessarily by its veracity/ontological-pertinence. But then given that what allows for the institutional-cumulation/institutional-recomposurer⟨as to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence−reflected−‘epistemicity-relativism’⟩⟩process transcendence-and-sublimity/sublimation/supererogatory—de-mentativity to take us from an uninstitutionalised animal to now a positivistic one and prospectively a deprocryptic one; it is difficult to contemplate ‘existential success/idealism’ from a knowledge/ontological perspective (in contrast to a temporal ⟨amplituding/formative⟩ wooden-language⟨imbued—averaging-of-

perspective) without identifying that intemporal-disposition in contrast to temporal mental-dispositions is what is ‘truly existential success’ as the intemporal-disposition is very much what allows for human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity and subsequent institutionalisation/intemporalisation, much as the distilling process allows for the lightness of hydrocarbons, ‘where lightness is virtue’. Basically, it can be said that without the human quality of the ‘aetiologisation/ontological-escalation individuation of the intemporal’ we’ll still be probably in caves. Of course, such a depth-and-projecting-scale-of-thought requires an appreciation of the ‘percolative impact’ of the ‘firstnature/intemporal’ (which is not readily available to the immediacy/shortness-of-register-of–meaningfulness-and-teleology of minds of temporal-dispositions). For instance, men did not ‘by magic’ develop the possibilities of civilisations whether the stone, bronze, copper, iron ages, the antiquities, the medieval and today modern positivism; without a corresponding ‘psychoanalytic liberation’ that allowed for such a development induced by philosophical revolution, however, prosaic the philosophy. For instance, it is not by magic that science and vaccines were not developed in antiquities but were developed in early industrial Europe, as the ‘psychoanalytic liberation’ of the ideas expressed by the Descartes and Galileos ‘shaped subsequent common minds’ to be inclined to rationalise profoundly their grasp of physical phenomena like Pasteur and others. Likewise, the philosophical development in antiquities not being ‘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-in-deferential-formalisation-transference> effect could hardly be obtained from say Aristotle’s writings (granted, it percolated into the medieval Arabic and European worlds), and in addition the ‘intellectualism’ was more like
'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. This highlights that our own location at the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process doesn’t dispense us from our own de-mentation
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) for prospective transcendental possibilities. Basically, the entropy behind such a philosophical-driven conceptualisation of human meaning and corresponding psychoanalytic-unshackling, 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 mемetic-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/teleology100) ‘renewing the human psychoanalytic-unshackling
or registry-worldview memetic-reordering’ which has the merit of redefining comprehensive
social institutionalisation/intemporalisation as rules/principles-driven though still based on
mythological systems (underlying the suprastructural introduction of rules/principles in
superstitious practices, religions and belief systems, and practically ‘universal rules of
institutionalised living’ whether with respect to nature or among humans); - a human-
philosophical-conceptualisation of principles-rationalism (of principles/rules of causation-in-
reflecting-ontology as not superstitious with respect to human and existential
destiny/teleology100) ‘redefining the human psychoanalytic-unshackling or registry-worldview
memetic-reordering’ and has as merit the superseding of superstitions based on rationalising
systems of universalisation, positivism and science (underlying the suprastructural
introduction of intemporal principles in the operation of social endeavours including social
rules and science, and practically ‘the categorical-positivising/rational-empiricism of
institutionalised living’ whether with respect to nature or among humans); and prospectively - a
human-philosophical-conceptualisation of rational-realism of ‘principles/rules of human
representation of effective-causation-as-it-reflects-ontology’ as ‘not wholly
solipsistically/emanantly/becomingly intemporal’ but rather ‘temporal-to-intemporal’ or
shortness-of-register-of—meaningfulness-and-teleology100 to longness-of-register-of—
meaningfulness-and-teleology100 (rather a notionalisation/notional-conception/amplitudding of
knowledge and meaningfulness, where ‘a skewing (‘intemporality’)-asymmetric-subsumption-
of-temporality”, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) agency towards intemporality/loneness in secondnaturing is what is critical and not a false idealism wrongly implying a direct/immediate cross-sectional intemporal-disposition of humankind’), with respect to human and existential destiny/teleology reorienting the human psychoanalytic-unshackling or registry-worldview memetic-reordering’ and has as merit a realistic and hence more ontological-primemovers-totalitative-framework conceptualisation over ontologically-flawed-intemporal-construction-with-the-drawback-of-temporal-dispositions’ preconverging-or-dementing–apriorising-psychologism underlying the suprastructural and practical introduction of notional–deprocrypticism postconverging-or-dialectical-thinking–apriorising-psychologism rules/principles (postconvergence referentialism entropy of institutionalisation/intemporalisation). The reason for a registry-worldview’s/dimension’s institutionalisation/intemporalisation transcendence-and-sublimity/sublimation/supererogatory–de-mentativity from the superstitious/religion, universal-notions/essences, principles-rationalism/positivist-idealism and then 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 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

notional–deprocrypticism is particular, as imbued/recomposing with the other
institutionalisations and across all the successive institutional-cumulation/institutional-recomposures#{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’}#, in that it addresses the fundamental issue of #perversion-of-#reference-of-thought-#{as-
preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation #} defect by recognising the reality of human notional–firstnaturedness—temporal-to-intemporal-dispositions-#{so-
construed-as-from-perspective–ontological-normalcy/postconvergence}> in principle and preempts this in principle in its operant conceptualisation, i.e. in principle the deprocryptic reflex is not to simply operate/process logic, it anticipates the verification of soundness of apriorising–registry to establish that this isn’t subknowledgingʻ#-impulse/compulsive-
dementing# /slanted/psychopathy as well as the conjugated/inflected/derived/mimicked/in-
protraction-to-psychopathic-preconverging-or-dementingʻ#–apriorising-psychologism
\[\text{perversion-of-#reference-of-thought-#{as-preconvergingly-}
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation #} \text{by the temporal-dispositions of}\]
\[
\text{ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfitter-or-}
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. Such}
\[
\text{‘notional–deprocrypticism institutionalisation/intemporalisation transience-and-}
sublimity/sublimation/supererogatory–de-mentativity’ (as with any other institutionalisation/intemporalisation transience-and-
sublimity/sublimation/supererogatory–de-mentativity) involves the development of preemptive and prospective categorical-imperatives/axiomatic-construct/registry-teleologyʻ#–for-
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation over the prior now dialectically-or-contendingly-out-of-phase/dialectically-primitive) #perversion-of-#reference-

reference-of-thought- categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation stranded-rightfully-as-decandored/oblongated, and so with the ‘aetiologisation/ontological-escalation’ highlighting temporal-dispositions \textsuperscript{14} de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics). It should be noted that while the prior/superseded transcendence-and-sublimity/sublimation/supererogatory–de-mentativity to positivistic institutionalisations have been rather incremental-to-utter, it is likely that procryptic to deprocryptic transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is most probably an outrightly blunt/incisive utter construct, and why, because higher institutional-cumulation/institutional-recomposure-(as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’>) imply higher perversion of reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that are ‘not readily perceived as undermining intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in their ontological-primemovers-totalitative-framework\textsuperscript{3} and are often wrongly analysed as being intemporally preservational’ but for a very insightful ontological reflecting/perspectivating/highlighting exercise of organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of–reference-of-thought’–as-conflatedness –or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology\textsuperscript{10}) ontological-escalation/aetiologising over threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{9} <-as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-
psychologism>; requiring a corresponding intellectually decisive and utter articulation for procryptic-to-deprocryptic crossgenerational deprocryptic transcendence-and-

sublimity/sublimation/supererogatory~de-mentativity supplanting--conviction-as-to-profound-

supererogation—of-‘attendant-intradimensional’-postconverging/dialectical-thinking—
apriorising-psychologism, as the procryptic perversion-of- reference-of-thought-as-

preconvergingly-apriorising/axiomatising/referencing-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 ³incrementalism-
in-relative-ontological-incompleteness³—enframed-conceptualisation as to notional–disjointedness-as-of-³reference-of-thought even though such ³incrementalism-in-

relative-ontological-incompleteness³—enframed-conceptualisation and notional–disjointedness-as-of-³reference-of-thought might later arise in social integration from institutionalisation/intemporalisation percolation-channelling<-in-deferential-formalisation-

transference> following an intellectually utter and decisive articulation, or possibly with successive other such intellectual articulations, of the perpetuation-of-notional–deprocrypticism transcendence-and-sublimity/sublimation/supererogatory~de-mentativity. Methodologically, it should draw on phenomenological-and-hermeneutic-insights, as with this research paper, and extending into a ‘creative existentialism (full-existential-depth-implications) storying construal’ as the ‘ontologically effective, applicative and operant articulation insight’ to this background phenomenological-and-hermeneutic-insights. Its highlighting of such a transcendence-and-

sublimity/sublimation/supererogatory~de-mentativity should be similar to say a literary work like Things Fall Apart by Chinua Achebe even though the latter is rather more about cultural-
diffusion-from-Western-philosophical-transcendence which positivistic transcendence-and-

sublimity/sublimation/supererogatory~de-mentativity integration into the society’s
institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> undermines-psychoanalytically/psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring the society’s existentialism (full-existential-depth-implications) personhoods-and-socialhood-formation allowing for positivistic transcendence-and-sublimity/sublimation/supererogatory~de-mentativity. But then unlike Things Fall Apart, such a perpetuation-of-notional~deprocrypticism transcendence-and-sublimity/sublimation/supererogatory~de-mentativity being not a cultural-diffusion-from-another-society’s-philosophical-transcendence but rather a universal-human-intradimensional-philosophical-transcendence can be creatively devised as being in substitution to an ‘abstract cultural-diffusion-from-another-society’s-philosophical-transcendence transcendence-and-sublimity/sublimation/supererogatory~de-mentativity’, for an in-depth insight. However, the latter storying will have to be more deterministic, operant and of aesthetic applicability, unlike just a simple literary work, with strong existentialism/full-existential-depth-implications insights with respect to percolation-channelling-<in-deferential-formalisation-transference> effects as predication/deferred-predication and application/deferred-application to human and social issues based on notional~firstnaturedness—temporal-to-intemporal-dispositions--<so-construed-as-from-perspective–ontological-normalcy/postconvergence> conceptual articulation as ontological-primemovers-totalitative-framework about the ‘abstract nature of man’. This will involve ‘creative existentialism (full-existential-depth-implications) storying construal’ in transversality-<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffective-disambiguated~‘motif-and-apriorising/axiomatising/referencing’ articulated in a dynamic relationship along the three pedestals of: psychopathic characters slantedness as insane/slantedness-fitment in absolving-or-fleeting-logic-reflex-or-escaping-logic in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-

perpetuation-of-deprocrypticism. This serves to provide the perspective/reflection to the present positivistic mindset/reference-of-thought explaining while the ‘seemingly unlikely preconverging-or-dementing’–apriorising-psychologism mental-devising-representation of its mind’ at its uninstituionalised/unintemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as procrypticism–or–disjointedness-as-of-reference-of-thought so reflected/perspectivated from notional–deprocrypticism is more veridical than its illusion-of-the-present/present-consciousness as <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag> mental ‘postconverging-or-dialectical-thinking’–apriorising-psychologism’ representation. In the bigger scheme of things, such a ‘creative existentialism (full-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 reference-of-thought–categorical-
imperatives/axioms/registry-teleology 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 for intemporal transcendence-and-supererogatory/de-mentativity in the long run due to ‘holding-on-to-the-initial-proven-survival-and-flourishing-assets/tradition’ and ‘a question of power relations’, and more likely than not, in such human society in ‘clanic turbulence’ base-psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring is a highly-diffusionary-juggling-and-reconstituting-transcending-across-clans rather than oriented towards just a singular intrasocial intemporal-philosophical transcending, but also involving on the rare occasion a lopsided diffusion from an altogether different and dominant cultural grouping); those of ‘projecting rules/principles’ or universalisation are less opportunistically critical for temporal direct/immediate survival but are relatively vital and extend the ambits of the former; while those of ‘empirical rules/principles’/positivism are even less positive-opportunistically critical for temporal direct/immediate for immediate/direct survival but relatively critical for flourishing (science, human rights, democracy, etc.). So these institutionalisations transcendence-and-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–firstnatures—temporal-to-intemporal-
dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence’
accountability as intemporal–skewing (‘intemporal—asymmetric-subsumption-of-
intemporal’, 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<br>&quot;in-deferential-formalisation-transference&quot; for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’ (on the basis of its untenability/internal-contradiction/internal-incoherence/institutional-constraining generation capacity); more like it would be fair to say that many an abstract and boring scientific efforts do not necessarily appeal temporarily but for the strongly preset institutionalisation/intemporalisation percolation-channelling-&lt;in-deferential-formalisation-transference&gt; for their social integration. Basically, with transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as temporal directness/immediacy weaken on the one hand, the element of untenability/internal-contradiction/internal-incoherence/institutional-constraining (with institutional percolation-channelling-&lt;in-deferential-formalisation-transference&gt; for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity) in assuring prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity strengthens. To sum up, this highlights the ‘temporal existentialism/full-existential-depth-implications practicality aspect’ involved in all human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. That is, transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is more of a human-mentation-capacity driven construct and its mundane recognition is not inherently by its supposed virtue (given that survival-and-flourishing, and not veracity/ontological-pertinence, are the more immediate/direct basis for the human temporal drive). To the extent that transcendence-and-sublimity/sublimation/supererogatory-de-mentativity highlights critically that it is what is the best enabler for survival-and-flourishing then it is a force of social transformation. Equally, an ontologically-veridical but not immediately/directly survival-and-flourishing will not, with regards to human temporal practicality, by mere ontological-veridicality be a basis for its social integration, if the insight that it provides a grander survival-and-flourishing scheme isn’t immediately palpable. As in this case human temporal practicality
disposition is perfectly inclined to threshold at its registry-worldview/dimension uninstitutionalised-threshold. But then with an increasing cerebral grasp of our nature and our surrounding world rather than just passive endurers of nature-in-action, we can fairly anticipate and supersede intellectually our human temporal practicality dispositions, in this case with regards to deprocrypticism, and attain prospective knowledge-and-virtue generally.

Meaning (defined previously as what defines/predicates value, thought and action) is actually a referential memetic construct in the referential exercise of the entropic preservation of preceding-intemporality/intrinsic-reality as validated by ontological-primemovers-totalitative-framework. This leads in the instance of 'perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation' to the notion of ‘memetic-corruption or psychoanalytic-misrepresentation of reference-of-thought–categorical-imperatives/axioms/registry-teleology; requiring a referential ‘memetic reordering/psychoanalytic-unshackling reference-of-thought–categorical-imperatives/axioms/registry-teleology for the entropic preservation of intemporality/intrinsic-reality as validated by ontological-primemovers-totalitative-framework’. The referential memetism as suprastructural-meaningfulness implying that meaning is in fact a ‘human mental devising construct’ (not inherently ontological or intrinsic-reality) and it is grounded on its validation/veridicality by its ontological-primemovers-totalitative-framework in showing it is proxying to ‘abstract and inherent ontology/intrinsic-reality/veridicality’ which is a preceding/superseding notion (postconvergence) to our mental devising of meaning; explaining why we adjust our meaning model/memetic-reordering/psychoanalytic-unshackling (soundness-or-ontological-good-faith/authenticity-of-reference-of-thought/candored, and then mentally-oblongated/decandored with respect to new/superseding soundness-or-ontological-good-faith/authenticity-of-reference-of-
thought/candored) when the proxying-registry-construct is internally-contradictory and
demonstrated to be flawed at successive uninstitutionalised-threshold\textsuperscript{103} whether from
recurrent-utter-institutionalised to base-institutionalised, ununiversalised to \textsuperscript{104}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$sublimation/supererogatory$\text{-}de$-$mentativity, it is critical that for future transcendence-
and-sublimity$sublimation/supererogatory$\text{-}de$-$mentativity we don’t confuse the development of
a ‘banal/temporal/averaging-of-temporal-thoughts’ notion in ‘our shortness of the lives of
mortals’ (80 or 100 years or so) as defining what is ‘existential idealism/success’ on the basis of
such ‘mental shortness’ (which isn’t even solipsistically/emanantly/becomingly the intemporal
responsibility for the transcendence-and-sublimity$sublimation/supererogatory$\text{-}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$sublimation/supererogatory$\text{-}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$-\textsuperscript{12}$reference-of-thought’–as-conflatedness\textsuperscript{12}$-or-ontological-
reprojecting/longness-of-register-of$-\textsuperscript{20}$meaningfulness-and-teleology\textsuperscript{100}$’s
universal projection/intemporality\textsuperscript{52} 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 \textsuperscript{104}universalisation (to thwart ununiversalisation), positivism (to
thwart non-positivism/medievalism), and prospectively its intemporal-disposition that will
enable notional-deprocripticism (to thwart **procripticism—or—disjointedness-as-of—
reference-of-thought) and thereafter; the intemporal mind as such projects in an ‘abstract
eternality’ that is what allows for the intemporal-preservation-entropy-or-contiguity—or—
ontological-preservation. In the bigger scheme of things, all the vices-and-impediments** of the
<cumulating/recomposuring>-successive registry-worldviews/dimensions can be directly
ascribed as corresponding **perversion-of—reference-of-thought—<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > of temporal-dispositions at the registry-worldviews/dimensions
uninstitutionalised-threshold **whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and prospectively procripticism (pointing to
the fact that virtue is about ‘the-Good/understanding/knowledge-reification’/ontological-
primemovers-totalitative-framework constructs’ of base-institutionalisation, ununiversalisation, positivism and prospectively deprocripticism, and not ‘good-
natured/impression constructs’ which are vague, as it is inevitable that there is no good-
naturedness/impression-drive that exist to prevent an recurrent-utter-institutionalised mind from
deterministically committing the vices-and-impediments** of recurrent-utter-
uninstitutionalisation, of an ununiversalised mind those of ununiversalisation, of a non-
positivism/medievalism mind those of non-positivism/medievalism, and prospectively of a
procryptic mind (as subknowledging /mimicking/perverting positivistic meaningfulness) those
of procripticism. Virtue is plainly and simply about the-Good/understanding/knowledge-
reification’/ontological-primemovers-totalitative-framework construct with corresponding
virtuous consequences of knowledge or lack-of-knowledge thereof). It is critical for the sake of
the temporal mortal that we are, not to be allowed to be our own God; that is exactly what
creates transcendental possibilities, otherwise we syncretise and preserve and articulate our
temporality’/shortness as being intemporal! (ii) ‘Intellectual solipsistic/emanant
irresponsibility’ referring to ‘intellectual idealism’ success in conceiving intemporal meaning but failure in preserving intemporal meaning from ‘temporal mimicking, denaturing’ and subknowledging’ with corresponding poor temporal-dispositions orientations/registry-worldview over that intemporal meaningfulness in relation to the bigger picture of human/social progress postconverging–de-mentating/structuring/paradigming. While intellectual ontological/intemporal meaningfulness may strive to articulate a universal idealism/intemporal projection, it is rather naïve to operate on the ‘romantic’ basis that universal idealism/intemporal projection is the sole disposition of humans as temporal dispositions like postlogism-slantedness (the psychopath), ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation are endemically part and parcel of the reality of human dispositions; and so, as a matter of fact on a simple ‘scientific basis of determining first principles’ and not necessarily to stigmatise, as reality works on the basis that ‘what is, is what is!’ That then being the case, what then is the relevant question is how do we ensure by institutionalisation/intemporalisation (based on the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework and not impression/good-naturedness/wishfulness vagueness) the supersedingness of the intemporal-disposition-worldview (as ontological and upholding virtue in the medium to long perspective) over the cross-section of human mental notional~firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence, 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-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation that goes on to undermine directly or by sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising conjugations the virtue in knowledge, and so in particular in the ‘extended-informality-susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology’ (informal settings) where the constraining social universal-transparency-transparency-of-totalising-entailing-as-to-entailing-<amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness (usually introduced in formal settings) is not available. Hence intellectual responsibility warrants that the intellectual exercise (as intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) involves both a construction of the intemporal ideal and equally a stifling of the possibilities of perversion-of-reference-of-thought-as-preconverging-or-dementing–apriorising-psychologism. This involves avoiding the naivety of articulating meaning only in the sense of the intemporal ideal but including a constraining and notional-firstnaturedness—temporal-to-intemporal-dispositions-so-construed-as-from-perspective–ontological-normalcy/postconvergence>–disambiguating realism that upholds/preserves intemporality/longness and stifles temporal-dispositions-perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-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/intelligibilitysetup/measuringinstrument and intradimensional-meaningfulness disjuncture’ given there is mutual unintelligibility between prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and intradimensional meaningfulness for instance respectively as notional-deprocrypticism and as procrypticism (perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-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/dimensions share the same 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—or-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-disambiguaited--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--deprocrypticism and prior/transcended/superseded intradimensional meaningfulness/memetism as our procrypticism, with the latter superseded/transcended as of ‘reasoning-through/utterion’ and represented as preconverging-ordementing –apriorising-psychologism in line with the preceding ontological-
ormalcy/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-
infrastucture-of--meaningfulness-and-teleology as of prospective notional--deprocrypticism
takes hold in the the-Good/understanding/knowledge-reification/ontological-primemovers-
totalitative-framework institutionalisation percolation-channelling<in-deferential-
formalisation-transference> mechanism. So deterministically and operantly, without any
discretion allowed, from the intemporal/ontological perspective, it is a crossgenerational
collapsing/overriding-and-superseding of temporal-dispositions and a registry-
worldview/dimension-intradimensional-meaningfulness that is perversion-of-reference-of-

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thought-as-preconvergingly-apriorising/axiomatising/referencing-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-
temination–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-
or-attributive-dialectics) as the backdrop of new reference-of-thought–categorical-
imperatives/axioms/registry-teleology–for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation for prospective psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring that enables prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity. Thus technically, preconverging-or-
dementing–apriorising-psychologism arises simply by a shift of reference-of-thought (in the
strive for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation wherein
the latter reference-of-thought as a registry-worldview/dimension is shown to be more
intemporally-preservational); with the preconverging-or-dementing–apriorising-psychologism
reflected/perspectivated in the mental-devising-representation fully implied by the new
transcending/superseding reference-of-thought (of postconverging/dialectical-thinking–apriorising-psychologism) about the prior transcended/superseded reference-of-thought (and
so, beyond the latter’s registry-worldview/dimension wrongful reflex to set-aside/ignore the
implications of its demonstrated ontological-impertinence as of notional-
discontiguity/epistemic-discontiguity–shallow-supererogation–of-mentally-
aestheticised–preconverging/dementing–qualia-schema> and go on to be of
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag this now shown-to-be-wrong reference-
of-thought). Preconverging-or-dementing–apriorising-psychologism as such is easily and
spontaneously reflected of a prior/superseded/transcended registry-worldview/dimension like for instance a positivistic registry-worldview/dimension mental-devising-representation reflecting the preconverging-or-dementing\(^{19}\)–apriorising-psychologism of a medieval registry-worldview/dimension. But then this is because the positivistic registry-worldview/dimension doesn’t have to deal with any existential illusion-of-the-present/present-consciousness/epistemic-totalising\(^{32}\)–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\(^{19}\)–apriorising-psychologism of the positivistic registry-worldview/dimension from its intradimensional perspective where its own \(^{3}\) reference-of-thought is superseded/transcended by a prospective \(^{84}\) 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\(^{32}\)–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 \(^{84}\) reference-of-thought and corresponding (postconvergence) ontological-veridicality/ontological-contiguity\(^{67}\), and go on to self-reference-syncretise its transcended/superseded \(^{84}\) reference-of-thought. In concrete terms for instance, whereas a positivistic mindset/\(^{84}\) reference-of-thought will likely shift the \(^{84}\) 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/\(^{84}\) reference-of-thought will be that A is preconverging-or-dementing\(^{19}\)–apriorising-psychologism and that a germ and biological functioning theory of the human body is the \(^{84}\) 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-
preconvergingly-apriorising/axiomatising/referencing-in-
<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’> preconverging-ordinement ‘–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 (existentialising/contextualising/textualising-contiguity /meaningful-projection-of-intrinsicness/authentic-vocalisation/prelogism) constructs. And likewise, it is a crossgenerational habituation of notional–deprocrypticism reference-of-thought and reference-of-thought–categorical-imperatives/axioms/registry-teleology, 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 thereof. Another validation for the preconverging-or-dementing – 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 /ontological-primemovers-totalitative-framework with respect to the ontological-normalcy/postconvergence and suprastructural nature of intrinsic-reality/ontology/ontological-veridicality. A prospective/transcending/superseding registry-worldview the-Good/understanding/knowledge-reification /ontological-primemovers-totalitative-framework mental-devising-representation of a retrospective/transcended/superseded impression-driven/good-naturedness/wishfulness construct is always a preconverging-or-dementing – apriorising-psychologism construct, and so across all institutionalisations indicating that the ontological-normalcy/postconvergence and suprastructural nature of intrinsic-reality/ontology/ontological-veridicality as ontological-normalcy/postconvergence or prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation effectively construes impression-driven/good-naturedness/wishfulness constructs as rather of notional-
discontiguity/epistemic-discontiguity<br>aestheticised-preconverging/dementing –qualia-schema> and hence its preconverging-or-dementing apriorising-psychologism. This equally implies that our very own ‘good-naturedness constructs’ in the positivism/procrystalsm registry-worldview/dimension are of preconverging-or-dementing apriorising-psychologism mental-devising-representation from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional-deprocrypticism registry-worldview/dimension the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework conceptualisation. The reason why ontological-normalcy/postconvergence indicates that ‘good-naturedness constructs’ are defective is quite simple as it is based on adhering to a registry-worldview’s/dimension’s institutionalisation temporal–mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the–reference-of-thought–categorical-imperatives/axioms/registry-teleology, which along the institutional-cumulation/institutional-recomposure {as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism’>} are successively shown to be defective-as-always-being-sub-par-to-intrinsic-reality and defining the uninstitutionalised-threshold. Virtue and ontology/intrinsic-reality rather lies in the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and not its reference-of-thought–categorical-imperatives/axioms/registry-teleology, with the latter only being pertinent in the sense where it relays intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Such a relaying is not within the ambits of good-naturedness constructs but rather the-Good as a continuous refinement of ontological-primemovers-totalitative-framework that ensures re-institutionalisation/re-intemporalisation for intemporal-preservation-entropy-or-
contiguity--or--ontological-preservation when ontological-primemovers-totalitative-framework so reveals it. Thus supposed an individual shows good-naturedness following the reference-of-thought--categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity--or--ontological-preservation of the recurrent-utter-uninstitutionalised registry-worldview/dimension that warrants that one simply gets one’s way no matter the situation even if it means committing murder to have some food for oneself and close ones; a good-natured quality that is highly rated for survival in an recurrent-utter-uninstitutionalised setup. That is perfectly within the good-naturedness ambits of a survival-driven registry-worldview/dimension but prospectively it is the creativeness of the Good/understanding/knowledge-reification /ontological-primemovers-totalitative-framework as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing--as-so-being-as-of-existential-reality that carries the virtuous and ontological insight to grasp that a registry-worldview’s/dimension’s institutionalisation as base-institutionalisation rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism will provide a grander virtuous and ontological outcome for humans, and not a good-naturedness inclination which is stuck at the reference-of-thought--categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity--or--ontological-preservation of a positivistic registry-worldview/dimension viewed as deterministic by projected wooden-language-\langle imbud--temporal\rangle mere-form/virtualities/dereification /akrasiatc-drag/denatured/preconverging-or-dementing narratives—of-the—reference-of-thought--categorical-imperatives/axioms/registry-
as-to-how-others-act-in-hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> requiring the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework appreciation that an ontological-primemovers-totalitative-framework as to existence-potency~sublimating–nascence–disclosed-from-prospective-epistemic-digression indicating such a perversion-of~reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> implies a prospective/transcending/superseding registry-worldview’s/dimension’s new~reference-of-thought–categorical-imperatives/axioms/registry-teleology~for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation to ensure intemporal-preservation as deprocrypticism. Thus it is the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework that carries the mantle of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and not good-naturedness/vague-impression drive which temporal-mimicking (unconscious or conscious) shouldn’t be confused with preserving ontology and virtue. Thus the basic reason for this counter-intuition about the veridical nature of good-naturedness construct is that it is intradimensionally<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/registring/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-preconvergingly-apriorising/axiomatising/referencing-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-deprocripticism, \[
\text{ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>}
\]
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 \[
\text{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-confledness 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-confledness 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
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’ \(^8\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\), -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\(^7\)–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity -of- reference-of-thought institutional-cumulation/institutional-recomposure-\(<\text{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-}<\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism}>\)> by reflecting/perspectivating/highlighting their rightful/veridical ‘preconverging-or-dementing\(^9\)–apriorising-psychologism registry-teleology\(^{100}\)-mentation that articulates transdimensionally successive existentialisms/full-depths-of-existential-implications disposition’ with the rightful implication of the transcendability of these respective institutional-cumulation/institutional-recomposure-\(<\text{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-}<\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism}>\)> (given the rightful prospective superseding/transcending of their ‘failing/not-upholding <as-of-apriorising/axiomatising/referencing> and ontologically-wrong’ \(^8\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\), -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; as going by the bigger scheme for absolute grasp of intrinsic-reality/ontology in cumulation/recomposuring from-utter-institutionalisation-to-deprocrypticism, \(^8\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\), -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of successive
institutional-cumulation/institutional-recomposure—{as-to- historiality/ontological-
 eventfulness }/ontological-aesthetic-tracing—{perspective—ontological-
 normalcy/postconvergence-reflected—epistemicity-relativism’} are, strictly speaking, rather of a more-and-more-precise-heuristic-nature in their strive to grasp intrinsic-reality/ontology as-we-predicate-better-and-more-about-the-world). This ‘existentialism/full-depth-of-existential-implications paradox’ involving wrongfully intradimensional
reflex (derived social psychopathy) of hollow narratives, and wrongfully that this is reference-of-thought; and correspondingly, a rightful transdimensional ontological-representation should imply it is a preconverging-or-dementing hypostatist<personXXXX>-apriorising-psychologism-registry teleology and by so doing, to start with, rightfully denying it reference-of-thought which then fundamentally collapses its soundness-or-ontological-good-faith/authenticity reference-of-thought, as the hollow-constituting postlogism -or-disontologising-perverted-outcome-sought-precedes-existentially-veridical-attendant-intradimensional-apriorising/axiomatising/referencing-logical-dueness preconverging-or-dementing hypostatist apriorising-psychologism counts on the natural inclination (as prelogism -as-of-conviction,- in-profound-supererogation -<existentially-veridical-attendant-intradimensional apriorising/axiomatising/referencing-logical-dueness-precedes-disontologising-logical-outcome-arrived-at re-engaging reflex’) of the ontologically-reconstituting-or-prelogic-or-logical-process-precedes-outcome-or-conviction-as-to-profound-supererogation mindset/ reference-of-thought to reflexively engage contendingly/logically with its hollow narratives, with the grander faulty-mentation-procedure-deception-or-urge not being the hollow narratives per se but in wrongfully implying its veracity/ontological-pertinence as reference-of-thought and implying the falsely apriorising-registry-elements of its implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology; as being an even grander faulty-mentation-procedure-deception-or-urge of a registry-worldview’s/dimension’s-uninstitutionalised-threshold defect-as-Being-or-ontological-or-existential-defect nature of registry-teleology mental-devising-representation/mentation, that speaks not only to an act defect but a registry-
worldview/dimension defect. Thus this insight in transcendental analysis is that by its very nature in that it puts into question ways, assumptions and traditions of thought and practices, the possibility of truly profound insights that go well beyond more or less platitudes and inevitably requires taking stock of the full-depth-of-existential-implications/existentialism of transcendental-meaningfulness—
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument, 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 –<{\text{amplituding/\textit{formative}}>{\text{supererogatory–de-mentativeness/\textit{epistemic–growth-or-conflicatedness} /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}}}> projection nature and hardly just secondnatured, in thriving for an abstract sense of the intemporal beyond just functioning within the ambi...
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\textsuperscript{100}) 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-preconvergingly-apriorising/axiomatising/referencing-in nonconviction/madeupness/bottomlining-as-to-shallow-supererogation when we are of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as-<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\textsuperscript{100}<in-existential-extrication-as-of-existential-unthought> when we are of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfitter-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in postlogism (disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness). Unlike the ‘notion of agreement-disagreement’ dealing with soundness/unsoundness of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation wherein a common apriorising—registry of interlocution is already established, there is no logical-basis/logic-as-to—transversality<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-as-to-postconverging-or-dialectical-thinking – apriorising-psychologism’, over ‘desublimation unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-as-to-preconverging-or-dementing – apriorising-psychologism’ so-underlining existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation –as-to-perspective–ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'>

Intradimensionally within a registry-worldview like positivism, this could be construed as there is no basis for a mindset/ reference-of-thought advocating for scientific medicine as practised in hospitals to ‘logically convince’ another mindset/ reference-of-thought advocating rather for traditional medicine (involving a mix of herbalism, incantations, spirits, etc.) that the former is more ontologically-veridical on purely logical terms (as the traditional medicine interlocutor operates logic according to the apriorising–registry or categorical-imperatives/axioms/registry-teleology behind its traditional medicine meaningful-frame while the scientific medicine interlocutor operates logic according to the apriorising–registry or reference-of-thought– categorical-imperatives/axioms/registry-teleology of a positivistic meaningful-frame), and it is purely the ontological-primemovers-totalitative-framework fact
in that by and large more patients survive/get-cured by going to hospitals which then collapses the traditional medicine interlocutor’s reference-of-thought in the middle to long-run to impose the scientific medicine interlocutor’s reference-of-thought as a common one, and it is only when this common reference arises that the ‘notion of agreement-disagreement’ with regards to logical processing is now relevant, and it is irrelevant and non-applicable before that. The implication is that a ‘Différance-disambiguation-of-ontologically-veridical-meaningfulness-and-teleology’ as meaning produced apparently with the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (seemingly of veridical-ontological reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in the various instances) but actually implying ‘different relations to an ontologically veridical reference-of-thought’, underlined by the disambiguated notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence> (aetiological ontological-primemovers-totalititative-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—of-conviction,—in-profound-supererogation as to existentialising/contextualising/textualising-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-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>>>, and in registry-worldview terms dialectically-out-of-phase/dialectically-primitive as preconverging-or-dementing—apriorising-psychologism. - As conjugating by interlocutors deriving directly-or-indirectly/unconsciously-or-consciously from the consciously-slanting-as-psychopathic/postlogic-temporal-disposition as ‘derived-slanted-ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation’ dispositions thus which are parenthetically/incidentally-(by-their-specific-conjugations-to-the-
or–ontological-preservation) for new/prospective 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 ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-attendant-intradimensional–prospectively-disontologising–preconverging/dementing–apriorising-psychologism’ implies that ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) being prospective given human limited-mentation-capacity-deepening, the prospective registry-worldview in achieving the ontological-prospection ‘is ontologically-veridical and thus dialectically-in-phase as postconverging-or-dialectical-thinking–apriorising-psychologism’ while the prior registry-worldview inherently failing/not-upholding<as-of-apriorising/axiomatising/referencing> the ontological-prospection ‘becomes non-veridical ontologically and dialectically-out-of-phase as preconverging-or-dementing–apriorising-psychologism’, and in the broader sense the projective cumulation/recomposuring of limited-mentation-capacity-deepening along such successive dialecticisms of ontological-prospections is what enables the institutionalisation/intemporalisation process by defining human mentation-capacity-limit in a prior reference-of-thought in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (as the new preconverging-or-dementing–apriorising-psychologism), and the prospective/transcending/superseding reference-of-thought that redefines human mentation-capacity-limit by ontologically-reconstituting/deconstruction (as the new ‘postconverging-or-dialectical-thinking–apriorising-psychologism’). By ‘reflecting a preconverging-or-dementing–apriorising-psychologism placeholder-setup/mental-devising-representation/mentation’ so as to point out the registry-defect of intradimensional setting-
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-
institutionalisation/supratransversality–<in-sublimating–existential-
eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing’} delineating
existential-transitioning-or-iterability-trace-of-narratives-as-
dots_or_existentialising/contextualising/textualising-contiguity’/-reification ‘or_intrinsic-
reality–ontological-coherence_or_superseding–oneness-of-ontology by 55 maximalising-
recomposuring-for-relative-ontological-completeness—or—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-
subknowledging25 as of in—‘compulsing–nonconviction/madeupness/bottomlining2
(<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 postlogicly from social occasions
and experiences it witnesses, and wrongly reproduces this from a suprastructuring construal
{as-of–‘perversion-and-derived- perversion-of- reference-of-thought–<as-preconvergingly-
apriorising/axiomatising/referencing-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_or_existentialising/contextualising/textualising-contiguity"\textsuperscript{19}-reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology\textsuperscript{40} by maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{41}—unenframed-conceptualisation insight, in postlogic-backtracking<-iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>\textsuperscript{7} 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\textsuperscript{42} 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\textsuperscript{43}/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-preconvergingly-apriorising/axiomatising/referencing-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-
preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation

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-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation
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_or_existentialising/contextualising/textualising-contiguity<reification "or_intrinsic-reality–ontological-coherence_or_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_or_existentialising/contextualising/textualising-contiguity\textsuperscript{33}-reification\textsuperscript{34}_or_intrin-
reality–ontological-coherence_or_superseding–oneness-of-ontology\textsuperscript{35}’ 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\textsuperscript{36} 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\textsuperscript{37}–\textless in-existential-extrication-as-of-existential-unthought\textgreater ) hollow-constituting\textless as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation\textgreater (to the \textless reference-of-thought–categorical-imperatives/axioms/registry-
television\textgreater \textless\textless as-apriorising/axiomatising/referencing\textgreater to uphold intemporal-preservation/entropy/contiguity) by vague-rhyming-or-copied-mimicry-or-
formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-
subknowledging\textsuperscript{38} and implying wrongly they are in a state of supplanting–conviction-as-to-
profund-suprerogation\textsuperscript{39}—of–‘attendant-intradimensional’–postconverging/dialectical-
thinking –apriorising-psychologism\textsuperscript{40} (be it implied bad or good supplanting–conviction-as-to-
profund-suprerogation\textsuperscript{41}—of–‘attendant-intradimensional’–postconverging/dialectical-
thinking –apriorising-psychologism\textsuperscript{42} to falsely initiate the ‘implicitation-of-notion-of-
agreement-or-disagreement’ as \textless logical-processing-or-logical-implicitation—supposedly-
apriorising-in-conviction-as-to-profund-suprerogation\textgreater issue rather than the more profound
issue of perversion-and-derived- perversion-of– reference-of-thought\textless as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation \textsuperscript{43} ) in lieu of their true veridical state of being in a state of threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-suprerogation \textsuperscript{44}–\textless as-to–’attendant–
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-mentionation-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-preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-suprerogation >=as-to-uninstitutionalised-threshold -self-referencing-syncretising–and–subtransversality<in-
dots_or_existentialising/contextualising/textualising-contiguity–reification_or_intrinsic-reality–ontological-coherence_or_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 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—^9 and once it is induced by ignorance it leads to an undermining of ‘deductive social universal-transparency—^10—transparency-of-totalising—entailing,—as-to-entailing—<amplituding/formative–epistemicity>totalising—in-relative—ontological-completeness which protects the internal-coherence of meaning for virtue’ and so by way of the ‘induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ at ‘uninstitutionalised-threshold’ of registry-worldviews, with subsequent conjugating ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, the conjugated-postlogism /preconverging-or-dementing -integration is derived from the psychopath’s initiated postlogism in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and goes on to lead to social psychopathy; more like a dumb-and-dumb/miscuing degeneration effect. The insight here is that without having at hand a ‘Différance-existential-transitory-articulation-of-the-protraction-of—perversion-of—reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow—supererogation >—of-meaningfulness’ technique which is able to disambiguate the underlying existential reality of the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ with regards to the various interlocutors, whether unsoundness-or-ontological-bad-faith/inauthenticity—of—reference-of-thought and preconverging-or—
dementing apriorising-psychologism as slanted/psychopathic/postlogic interlocutor as well as the various (conjugated-postlogism)—temporal-dispositions as derived-slanted ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation interlocutors or soundness-or-ontological-good-faith/authenticity—of—reference-of-thought—and ‘postconverging-or-dialectical-thinking’—apriorising-psychologism’intemporal-disposition interlocutor, the natural human reflex when a contestation arises is to be of supplanting—conviction-as-to-profound-supererogation ‘of–‘attendant-intradimensional’—postconverging/dialectical-thinking–apriorising-psychologism—as—prelogism—as-of—conviction,—in-profound-supererogation ‘<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’—logical-dueness-precedes-disontologising-logical—outcome-arrived-at> (without putting into question in the very first place the veridical state of the various interlocutors registry/registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology 00 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—preconvergingly-apriorising/axiomatising/referencing-in—
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation in the very first place, as a ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’. So without existential-contextualisation, the hollow forms of the essence-of-meaningfulness are available for arrogation/impostoring by slanted/postlogic as of preconverging-or-dementing—apriorising-psychologism and in protraction/conjugation by the temporal-dispositions (beyond-the-consciousness-awareness-teleology<-in-existential-extrication-as-of-existential-unthought>). - As previously explained, it is important to grasp that temporal-to-intemporal individuations dispositions are within the receptacles that are individuals, and hence there is no contradiction in saying that all individuals potentially have both the intemporal-disposition and temporal-dispositions, with the major existential/contextual difference among individuals with regards to the existential/contextual inclination to preserve-intemporality or fail-intemporality/temporality as social-stake-contention-or-confliction arise varying with regards to the implications of graver and graver temporal consequences (wherein as an archetype elucidation for instance, Socrates or Galileo will strive to keep on preserving intemporality/longness even when the conventional social-stake-contention-or-confliction threaten as they view the perpetuation of the ideas and principles they stood for were more critical for human posterity, but again ‘a sense of intemporality’ may vary from an intellectual nature where for instance an ordinary person may spontaneously save from drowning or defend another or others at risk to themselves, etc., implying that individuals ‘solipsistic or secondnatured philosophies’ with respect to the acuteness of social-stake-contention-or-confliction is more critical in determining their dispositions to preserve-intemporality or fail-intemporality/temporality); thus explaining a same notional and contiguous conceptualisation (rather as a variation of degree and not different notions) construed as notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence> as shortness-of-register-of—
meaningfulness-and-teleology to longness-of-register-of—meaningfulness-and-teleology, and equally explaining why institutionalisation/intemporalisation is possible, as the framework/social-construct wherein social-stake-contention-or-confliction arise can be construed/designed to skew (‘intemporality-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-slatedness (postlogism-as-perversion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >—instigation-at-a-
given-registry-worldview/dimension, that is instigative to the turning of the prospective ‘temporal defect-of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-
conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance into registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—as-Being-or-ontological-or-existential—defect), and its subsequent conjugation with ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. Critically, this accounts for how individuals arrive at their various teleologies/finalities of the intemporal-disposition as ‘logically sound acts’ or temporal-dispositions as ‘logically unsound acts’ or defect-of—logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance (in the latter case, which are more or less incidental and salvageable as just attendant). Further in a ‘dynamic-cumulative-aftereffect of subontologisation’ induced when such defect-of—logical-processing-or-logical-implicitation—
nonpresencing–<perspective–ontological-normalcy/postconvergence>/postdication but is not even predisposed/inclined to an ontologically veridical reference-of-thought to meaningfulness but rather relating to meaning as a hollow-form which determines how others act, so-long-as/to-the-limit-that the postlogic character can remain as of the socially-functional-and-accordant in so doing) inducing in turn temporal-dispositions conjugated-postlogic mental-dispositions (whether unconsciously or consciously, when aligning in-conviction-as-to-profound-supererogation) to the postlogic compulsing–nonconviction/madeupness/bottomlining–(‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>--induced-disontologising’–of-the–
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation in recurrent-utter-uninstitutionalisation), ununiversalisation (perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of base-institutionalisation), non-positivism/medievalism (perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of universalisation), and procrypticism (perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-

transcendental-enabling/sublimating/supererogatory–de-mentativity) by deferential-formalisation-transference towards the intemporal (intemporalisation) is actually an artifice (artificial conceptualisation) that is habituated for its relative positive-opportunism\(^7\) with regards to the cross-section of human interest in the middle to long run construed as of \(\text{de-}\)mentation-\(\text{supererogatory–ontological–de-}\
\text{mentation-or-dialectical–de-}\
\text{mentation—stranding-or-attributive-dialectics}\). 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 \(<\text{amplituding–formative–epistemicity>}\text{totalising–self–}
\text{referencing-syncretising/circularity/interiorising/akrasiatic-drag}\) nature as well. Resistance is even stronger where transcendental institutionalisation is implied within a same cultural entity. Thus it might just be the case that the more or less itinerating clanic or tribal groups of early humans were the perfect model for a sort of complementary diffusion of transcendentalism that quickly enabled a hominid to achieve the core assets for its perpetuation of civilisation as complex meaningfulness enabled by language and culture. Insightfully as well the possibility of positivism/rational-realism arising in Western Europe was greater by this same mechanism of complementary diffusion of transcendentalism given the mutually feeding 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 [03], we should be expecting nothing less than the ‘normal’ human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, and so at the threshold between recurrent-utter-uninstitutionalisation and base-institutionalisation, [10] 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-
ormalcy/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-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation" (by the prior relative-ontological-incompleteness'-induced,'threshold-of-nonconviction/madeupness/bottomlining-
in-shallow-supererogation<-as-to-'attendant-intradimensional'-prospectively-disontologising-preconverging/dementing-apriorising-psychologism', as-it-is-thus-'in-
wait'-for-'perversion-of-'reference-of-thought<-as-preconvergingly-
apriorising/axiomatising/referencing-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<-for-sublimating-existential-eventuating/denouement>-of-affirmative-
and-unaffirmative-disambiguated-'motif-and-apriorising/axiomatising/referencing" wherein
the ontological-primemovers-totalitative-framework of positivistic meaningfulness over non-
positivism/medievalism ontologically imposed the positivistic reference-of-thought, as the
former elicits untenability/internal-contradiction/internal-incoherence/institutional-constraining
in the latter as well as its relative positive-opportunism from its relative ontological
effectiveness such that it ends up being secondnatured further by percolation-channelling-<in-deferential-formalisation-transference>. Insightfully, in an intellectual conceptualisation exercise which, though conceptually contiguous, and while not necessarily implying similar dramatisation, in addition to its relatively diffuse implications in the sense of the contention being rather about human-mentation-capacity-furtherance and the fact that as a latter institutionalisation it is apparently less dramatic, at least as of its apparent negative social consequence given it is so focussed on human individuations as atomic-level point-of-departure of transformation but rather finding its radicalness more in the boldly implied décomplexing/uninhibitedness (suprastructuring/metaphysics-of-absence-{implicit-epistem-\textit{\textless;} nonpresencing-<perspective-ontological-normalcy/postconvergence>}\textit{\textgreater;} emancipation of the positive/procryptic human, and as with all other institutionalisations, it is thus not an issue that notional–deprocrypticism meets in the short-term and temporary with ‘resistance’ or rather criticism (possibly by and large more in terms–as-of-axiomatic-construct of intellectual agreement/disagreement, as obviously every notion seriously contemplated about is); such that focus should be relatively more about construing veracity/ontological-pertinence and percolation-channelling-<in-deferential-formalisation-transference> thereof, as an objectively engaged intellectual/emancipatory exercise. - As the above circularity/recurrence/repetition/repeatability\textsuperscript{9} (of temporal-dispositions acting-recurrently-in-temporal-preservation …) is the basis for the registry-worldview’s/dimension’s-uninstitutionalised-threshold \textsuperscript{103}-defect-<as-Being-or-ontological-or-existential–defect>\textsuperscript{86} reflected/perspectivated as the perversion-of- reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation > \textit{\textless;amplituding/formative\textgreater;} wooden-language\{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-implications\}\textit{\textgreater; of
a given dialectically-out-of-phase/dialectically-primitive registry-worldview in its ‘dynamic-cumulative-aftereffect of subontologisation’ as the subontologisation/subpotentiation (in-a-social-dynamism-of-meaningfulness-misappropriation) by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect; superseded/resolved not by logical-processing but as apriorising–registry (reference-of-thought) perversion, by the ontological-primemovers-totalitative-framework of the prospective apriorising–registry as it elicits by its positive-opportunism its untenability/internal-contradiction/internal-incoherence/institutional-constraining with respect to the prior one, going by ontological-normalcy/postconvergence. This articulation of the ‘given dialectically-out-of-phase/dialectically-primitive registry-worldview as a ‘dynamic-cumulative-aftereffect of subontologisation’’ can be construed going by an ontologically-veridical insight from a ‘Différance-existential-transitory-articulation-of-the-protraction-of- perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in nonconviction/madeupness/bottomlining-as-to-shallow-supererogation–of-meaningfulness’ technique which allows essence-of-meaningfulness to be seen for what it really is as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_existentialising/contextualising/textualising-contiguity-reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation-and-contextualisation, as can be understood insightfully by the notion of ‘existence defining/preceding essence’, as existential reality sets up the veridical contextualisation of analysis that is preemptive of a hollow-form/postlogic arrogation/impostoring with respect to the ‘essence-of-meaningfulness as of intemporal-preservation’), and this as of the circularity/recurrence/repetition/repeatability delineating
existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_existentialising/contextualising/textualising-contiguity\textsuperscript{-}or_intrinsic-reification\textsuperscript{-}or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology\textsuperscript{-}wherein_temporal-dispositions_acting-recurrently-in-temporal-preservation_speaks_of_a_relative-ontological-incompleteness\textsuperscript{-}-induced,-\textquoteleft\texttext{-}threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{-}<\texttext{-}as-to-\textquoteleft\text{attendant-intradimensional’-prospectively-disontologising~preconverging/dementing apriorising-psychologism\textsuperscript{>}, as-it-is-thus-\textquoteleft\texttext{in-wait’}-for- \textquoteleft\text{perversion-of-\texttext{reference-of-thought-\textsuperscript{-}as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation }\textsuperscript{>}, or-temporal-preservation-as-pseudointemporality -preservation, in need for ontological-normaley/postconvergence epistemic-or-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-\textquoteleft\text{perversion-of-\texttext{reference-of-thought-\textsuperscript{-}as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation }\textsuperscript{>}, of-our-positivism-construed-from-a-prospective- \textquoteleft\text{reference-of-thought-as-deprocrypticism}) are correspondingly represented with their own \textquoteleft\text{specific and peculiar unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{-}of-\texttext{reference-of-thought’} <amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling\{by-a-renewing-of-apriorising/axiomatising/referencing–psychology-as-the-new-referencing-basis-of-prospective– meaningfulness-and-teleology \}}, in reflection/perspectivation of their specific and peculiar registry-worldview’s/dimension’s-
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-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, –or-temporal-
preservation-as-pseudointemporality/-preservation, with respect to ontological-normalcy, and
transcendentally/transdimensionally/interdimensionally this further explains ontological-
normalcy/postconvergence as being about representing successive institutional-
cumulation/institutional-recomposure {as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing<_perspective–ontological-
normalcy/postconvergence-reflected–‘epistemicity-relativism’>} as of ‘diminishing–human-
epistic-abnormalcy-or-preconvergence’ so that the perspective is one of ‘abnormalcy’,
such that the mindset/ reference-of-thought in no institutionalisation including ours/positivistic
should be ‘so-complexed’ as to wrongly imply a perspective of ‘its ontological-normalcy’ to be
then defining itself as prospectively non-transcendable/unsupersedeable at its
uninstitutionalised-threshold, thus being falsely ‘dialectically-unde-mentable/dialectically-
unprimitiviable and dialectically-un-out-of-phaseable’ while intuitively it appreciates that prior
registry-worldviews/dimensions had been thus-construed in succession to deliver its own; thus
speaking of an ‘ontological-bad-faith/inauthenticity’ for the prospective possibilities of the
future. - As it is important to grasp that the postlogic/psychopathic characters instigation of
conjugated-postlogism /preconverging-or-dementing -integration in the other temporal-
dispositions doesn’t mean postlogism characters are the causation of the ‘dynamic-
cumulative-aftereffect of subontologisation’ that induces the placeholder-setup/mental-
devising-representation/mentation/consciousness-awareness-teleology of a dialectically-out-
of-phase/dialectically-primitive registry-worldview as preconverging-or-dementing –
apriorising-psychologism. Rather, from ontological-normalcy/postconvergence insight, this points to human limited-mentation-capacity-deepening\(^5\) at that registry-worldview/dimension-level or registry-worldview/dimension as the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^2\) \(<\text{as-to-}^2\text{attendant-intradimensional}^2\)-prospectively-disontologising–preconverging/dementing \(<\text{apriorising-psychologism}^2\) (or uninstitutionalised-threshold\(^3\) 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\(^7\) \(\text{perversion-of}^7\text{reference-of-thought}^7\) \(<\text{as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}^7\) instigation at that registry-worldview/dimension-level or registry-worldview/dimension. For instance, the corresponding postlogism\(^7\) as \(\text{perversion-of}^7\text{reference-of-thought}^7\) \(<\text{as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}^7\) instigation in non-positivism/medievalism instigating say of notions of sorcery and accusations of the type while effective in inducing \(\text{perversion-of}^7\text{reference-of-thought}^7\) \(<\text{as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}^7\) in a non-positivism/medievalism setup will not be effective in a positivistic social-setup, as the non-positivism/medievalism condition of being superstitious and non-empirical is by itself a condition ‘in wait’ for accusations and notions of sorcery to arise and be endemised/enculturated. Likewise, from ontological-normalcy/postconvergence insight, with regards to our positivistic registry-worldview reflected/perspectivated as being dialectically-out-of-phase/dialectically-primitive as procrypticism at its human limited-mentation-capacity-deepening\(^5\) registry-worldview/dimension-level as the threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation


disposition to rather seek other humans ‘temporal-validation’ as rather ‘angling for the summative human mental-disposition’ with respect to social-stake-contention-or-confliction as ‘extrinsic-attribution’ over a ‘validation by inherent-veridicality/intrinsic-reality’ of meaningfulness as ‘extrinsic-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 meaningfulness-and-teleology at a same pedestal as a temporal-dispositions extricatory
preconverging–de-mentating/structuring/paradigming, and this invariably means that its on-
ocasion/incidental insight about temporal-dispositions defects (temporality”) is ‘necessarily
escalated ontologically at a humanity-at-large scale of amplituding/formative–
epistemicity causality as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity”. This construal is what enables
ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) or ontological-
normalcy/postconvergence, and its amplituding/formative–epistemicity causality as-to-
projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-
ontological-contiguity on human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-
to-intemporal-dispositions<so-construed-as-from-perspective–ontological-
ormalcy/postconvergence’–existentialism-form-factor across all the registry-
worldviews/dimensions whether retrospective, present or prospective. In other words, inherent
human ontologising-deficiency as implied by ontological-normalcy/postconvergence due to
human limited-mentation-capacity-deepening is the inherent reason why humankind has to
‘make-up-for’ (by projection as ‘ontological-reconstituting–as-to-
conflatedness’/deconstruction) its ontologising-deficiency by renewing its reference-of-
thought/implied-registry-worldview in successions as transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity involving a ‘placeholder-setup/mental-
devising-representation/mentation/consciousness-awareness-teleology dialecticism’ (‘de-
mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-
or-attributive-dialectics) of reference-of-thought’) that involves
prospective/transcending/superseding registry-worldview as ‘postconverging-or-dialectical-
thinking–apriorising-psychologism’ which is dialectically-in-phase over
prior/transcended/superseded registry-worldview as preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism which is dialectically-out-of-phase/dialectically-primitive. With the various registry-worldview/dimensions postlogism\textsuperscript{7}/disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-or-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness perversion-of- reference-of-thought\textsuperscript{8} (whether instigating from physiological or enculturated basis) being incidental phenomena (associated with human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>–existentialism-form-factor) emphasising the more fundamental issue of the dialecticism implicated in human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, and with this dialecticism being the ‘suprastructural insight’ that informs the veracity/ontological-pertinence and handling of all issues of ontological-or-existential-defect/registry-defect/perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > transcendentaldialecticism going by a ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology\textsuperscript{10}’. This differs from issues in relation with existentially veridical logical-dueness and from thence enabling the construing of relevant soundness or unsoundness of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation that ‘comes only after the notion of a sound
with notional-deprocrypticism ‘conceptually’ marking ontological-completeness as it subsumes-as-supplant-as-of-the-more-profound-construal-of— existentialising/contextualising/textualising-contiguity ‘s-reifying-or-elucidating-of- prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of- instantiative-context) all the rest). The critical thing however is that at these uninstitutionalised thresholds, without the postlogic effects including psychopathic, the corresponding requisite human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity will be more straightforward, direct and definite from the prior preconverging-or-dementing—apriorising-psychologism to the prospective ‘postconverging-or-dialectical-thinking—apriorising-psychologism’ as temporal-dispositions are less predisposed to temporal-preservation-as-pseudointemporality—preservation once social universal-transparency—(transparency-of-totalising-entailing—as-to-entailing—<amplituding/formative—epistemicity>totalising—in- relative-ontological-completeness ) of —perversion-of—reference-of-thought—<as- preconvergingly-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > or registry-worldview-perversion is established together with the untenability/internal-contradiction/internal-incoherence/institutional-constraining of that perversion, thus facilitating the referencing/registering/decisioning or stranding of the implied dialecticism in the social-psyche/collective-consciousness of what is effectively ‘postconverging-or-dialectical-thinking—apriorising-psychologism’ and what is preconverging-or-dementing—apriorising-psychologism, with the latter being alienated in the operation of meaningfulness as the new institutionalisation is established. This straightforwardness, directness and definitiveness is fundamentally undermined by the iterability/iteration nature (of ontologically-veridical-meaningfulness-and-ontological-reference) induced by the postlogic hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> distorting
effect including psychopathic which renders establishing social universal-transparency

(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-
epistemicity>totalising~in-relative-ontological-completeness of
perversion-of-reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > or registry-
worldview-perversion together with the untenability/internal-contradiction/internal-
incoherence/institutional-constraining of such perversion-of-reference-of-thought-<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > with respect to other
temporal-dispositions rather obscure, and further so as conjugated-postlogism mental-
positions equally assume a distortional purposefulness with respect to ontologically-
veridical-meaningfulness of their own. Postlogically perverted/distorted induced iterability with
regards to ontologically-veridical-meaningfulness-and-ontological-reference (as denaturing
the apriorising-registry-elements as implied—logical-dueness-or-scene, profile-or-stature,
presumptuousness-or-arrogation, assumptions, value-reference and teleology) takes the form
of ‘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/supercogitogetic—de-mentativity’ as non-veridical and
dialectically/contendingly out-of-phase, absolving/fleeting/escaping-reflex–logic and extrinsic-
attribution with respect to successive sets of interlocutors, and as conjugated-postlogism mental-dispositions equally assume a purposefulness of their own (that must be factored-in
when analysing psychopathic/postlogic and social-psychopathic situations). This in turn
induces ‘conjoining looping narratives of flawed-existent-elevation-of-reference-of-
thought\textsuperscript{13}, as conjugated-postlogism\textsuperscript{9}/preconverging-or-dementing\textsuperscript{19}-integration-of-temporal-dispositions in a ‘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). Thus strengthening the temporality\textsuperscript{17}/shortness preservation dispositions of temporal-dispositions as the mere dynamism of the conjugating state of postlogism\textsuperscript{79}-slantedness/-ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \textsuperscript{81}reference-of-thought\textsuperscript{3}-devolving ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> takes a turn into registry-worldview’s/dimension’s-uninstitutionalised-threshold \textsuperscript{01}–defect–<as-Being-or-ontological-or-existential–defect\textsuperscript{36} when these become temporally-preservational-as-pseudointemporality\textsuperscript{12}-preservation as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_existentialising/contextualising/textualising-contiguity\textsuperscript{17}-reification\textsuperscript{87}_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology\textsuperscript{40} in a ‘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), thus defining the ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to–’attendant-intradianimensional’-prospectively-'disontologising~preconverging/dementing –apriorising-psychologism>’ (as the uninstitutionalised-threshold \textsuperscript{01} as ‘a-perpetuated-state-in-iterability/iteration’ until the point where social \textsuperscript{104}universal-transparency \textsuperscript{10}–{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } and untenability/internal-contradiction/internal-incoherence/institutional-constraining are decisive
enough to instigate prospective institutionalisation as transcendence-and-
sublimity/sublimation/supererogatory/de-mentativity, breaking the temporal-dispositions acts-
execution/logical-processing defects that had become registry-worldview’s/dimension’s-
institutionalised-threshold\textsuperscript{02}–defect–\textless \textit{as-Being-or-ontological-or-existential–defect}\textgreater \textsuperscript{36} by
temporal-preservation-as-pseudointemporal\textsuperscript{17}-preservation as of the
circularity/recurrence/repetition/repeatability\textsuperscript{7} delineating existential-transitioning-or-iterability-
trace-of-narratives-as-dots_or_existentialising/contextualising/textualising-contiguity\textsuperscript{19}–
reification\textsuperscript{37} or intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology\textsuperscript{40}
due to relative-ontological-incompleteness\textsuperscript{90}–induced,–‘threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{9}–as-to–‘attendant-
intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-
psychologism\textsuperscript{19}, as–it–is–thus–‘in-wait’–for– perversion-of– reference-of-thought–\textless \textit{as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >–or-temporal-
preservation-as-pseudointemporal\textsuperscript{17}-preservation,. Of course, in registry-worldview terms it’s
more than just the individuations of individuals, but rather a dynamic-cumulative-aftereffect
construed at the comprehensive institutionalisation/uninstitutionalised-threshold\textsuperscript{103} level.
Basically, by blurring (by way of hollow-constituting–\textless \textit{as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation}\textgreater \textsuperscript{8} in-iterating alterations or slanting) the
notion that a \textsuperscript{8} reference-of-thought is preconverging-or-dementing–apriorising-psychologism
given it relative-ontological-incompleteness\textsuperscript{90}–induced,–‘threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{9}–as-to–‘attendant-
intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-
psychologism\textsuperscript{19}, as–it–is–thus–‘in-wait’–for– perversion-of– reference-of-thought–\textless \textit{as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >–or-temporal-preservation-as-pseudointemporality\textsuperscript{52}–preservation, postlogism\textsuperscript{78} induces temporal-preservation by circularity/recurrence/repetition/repeatability of unprincipled-or-derived-unprincipled mental-dispositions in temporal-dispositions (which equally assume a purposefulness of their own (that must be factored-in when analysing psychopathic/postlogic and social-psychopathic situations) inducing registry-worldview’s/dimension’s-uninstitutionalised-threshold \textsuperscript{03}–defect-\textsuperscript{<as-Being-or-ontological-or-existential–defect>\textsuperscript{52}} by temporal-preservation as of the circularity/recurrence/repetition/repeatability\textsuperscript{9} delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_existentialising/contextualising/textualising-contiguity\textsuperscript{90}–reification ‘or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology\textsuperscript{90}–of-recurrence/repeatability in principle. postlogism –as-of- 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{10} as to ‘\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{10}’ and conjugated-postlogism\textsuperscript{78} can possibly be explained by the notion of pseudointemporality\textsuperscript{52} wherein under social-and-
{\langle<\text{decontextualising/de-existentialising~of-attendant-intradimensional–}
}\text{apriorising/axiomatising/referencing}>-\text{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–}
\text{apriorising/axiomatising/referencing’-logical-dueness>\rangle} \text{ as to ‘\text{compulsing–}
\text{nonconviction/madeupness/bottomlining-}{<\text{decontextualising/de-existentialising–of-attendant-
intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-}
’attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-
ontological-contiguity>,-in-shallow-supererogation -<disontologising-perverted-outcome-
sought-precedes-existentially-veridical–’attendant-intradimensional–}
\text{apriorising/axiomatising/referencing’-logical-dueness>\rangle’ instigation of 75perversion-of-
\text{reference-of-thought-}{<\text{as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > is associated with
intradimensional temporal-preservation-as-pseudointemporality52-preservation at a registry-
worldview’s/dimension’s uninstitutionalised-threshold103 or relative-ontological-
incompleteness89-induced,-’threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation’-<as-to-‘attendant-intradimensional’-prospectively-
\text{disontologising–preconverging/dementing –apriorising-psychologism>’-threshold (as-it-is-
thus-’in-wait’-for-27persion-of-84reference-of-thought-<\text{as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >,–or-temporal-preservation-as-pseudointemporality52-preservation), such that
equally temporal-dispositions are effectively in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’-<as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-}
psychologism> (whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology\textsuperscript{10} -<in-existentialextrication-as-of-existentia-enthought>-manifestation intradimensionally). This can be highlighted by the fact that from a positivistic perspective, a truly medieval mindset/reference-of-thought at its core is fundamentally and dementatively/structurally/paradigmatically of a relative structural-being/ontological-or-existential-defect no matter how ‘good-natured’ we may conceive of it by the mere fact of the ‘spectacularly defective knowledge and virtue implications’ of it not having a positivistic outlook given its medieval relative-ontological-incompleteness\textsuperscript{10} -induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’\textsuperscript{<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>}, as-it-is-thus-‘in-wait’–for-\textsuperscript{74} persion-of-\textsuperscript{1} reference-of-thought\textsuperscript{<as-preconvergently-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >,–or-temporal-preservation-as-pseudointemporality\textsuperscript{52}-preservation, before even speaking of an issue arising from medieval postlogism\textsuperscript{78} like someone coming up with notions and accusations associated with superstition. For instance, the consciousness state of say the non-positivism/medievalism mindset/reference-of-thought at its relative-ontological-incompleteness\textsuperscript{10} -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{74} persion-of-\textsuperscript{1} reference-of-thought\textsuperscript{<as-preconvergently-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >,–or-temporal-preservation-as-pseudointemporality\textsuperscript{52}-preservation) with respect to the mental-dispositions of the positivistic mindset/reference-of-thought wherein obviously the latter’s more ontological-compleitude 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\(^1\)-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^2\)’-<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\(^3\)>’-threshold (as-it-is-thus–‘in-wait’–for\(^4\) perversion-of\(^5\) reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(\geq\), or-temporal-preservation-as-pseudointemporality\(^6\)-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\(^7\)-<in-existential-extrication-as-of-existential-unthought\(>^8\)-manifestation intradimensionally, inclined to engaged in what is in reality preconverging-or-dementing\(^9\)–apriorising-psychologism (as notions-and-accusations-of-sorcery in a medieval setup). Thus at a registry-worldview’s/dimension’s uninstitutionalised-threshold\(^10\) or relative-ontological-incompleteness\(^11\)-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^1\)’-<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\(^3\)>’-threshold (as-it-is-thus–‘in-wait’–for\(^4\) perversion-of\(^5\) reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(\geq\), or-temporal-preservation-as-pseudointemporality\(^6\)-preservation), its disposition for temporal-preservation-as-pseudointemporality\(^6\)-preservation (whether instigated postlogicly or arising from enculturated-postlogism \(\geq\)) is bound to reflect the corresponding registry-worldview’s/dimension’s preconverging-or-dementing\(^9\)–apriorising-psychologism that speaks fundamentally of relative-ontological-incompleteness\(^11\)-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^1\)’-<as-to–
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing apriorising-psychologism’ > (as-it-is-thus-‘in-wait’-for-‘perversion-of-‘reference-of-thought’<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > –or-temporal-
preservation-as-pseudointemporality<preservation, whether-consciously-or-unconsciously-
-and-so-beyond-the-consciousness-awareness-teleology<in-existential-extrication-as-of-
existential-unthought>-manifestation intradimensionally); and equally so, as the successive
relative-ontological-incompleteness<induced,-‘threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation > <as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism’≥’-threshold will reflect as of preconverging-or-dementing<apriorising-
psychologism the ‘recurrent-utter-institutionalised mindset/’reference-of-thought with respect
to base-institutionalised mental-dispositions’ as from the base-institutionalised perspective,
likewise the ‘ununiversalised mindset/’reference-of-thought with respect to universalised
mental-dispositions’ as from the universalised perspective, the ‘non-positivism/medievalism
mindset/’reference-of-thought with respect to positivistic mental-dispositions’ as from the
positivistic perspective, and prospectively so, the ‘procrypticism mindset/’reference-of-thought
with respect to notional–deprocrypticism mental-dispositions’ as from the
notional–deprocrypticism perspective. (This preconverging-or-dementing<apriorising-
psychologism reflection of the other lower registry-worldviews/dimensions mental-devising-
representation naturally occurs to us but not when our positivism–procrypticism registry-
worldview/dimension is so-construed as of preconverging-or-dementing<apriorising-
psychologism with respect to prospective deprocrypticism; and so as from the overall insight of
a ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics
or natural–psychological-dynamics’ grounded at the successive institutional-

warranting the positivistic registry-worldview/dimension, we can appreciate that there is a whole gamut of seemingly genuine ontological/being/existential dispositions as social practices within the non-positivism/medievalism registry-worldview/dimension like alchemy, superstitions, beliefs and other similar social constructions of meaningfulness that from a ‘positivistic angle’ are perfectly caricaturable as nothing but threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^\prime\)<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism> arising from the hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of\(^4\)universalisation’s\(^3\)reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^0\) as intradimensional existential-decontextualised-transposition (of\(^3\)reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^0\) of\(^4\)universalisation meaningfulness). This is a recurrent dynamism associated with human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional~firstnaturedness—temporal–
institutionalisations, to fully appreciate the very nature of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as the most important thing/purposefulness of humanity-at-large. But then, our human intemporal-disposition responsible for the institutionalisation/intemporalisation process is equally inclined to focus-the-mind-more-thoroughly when dealing with phenomena that undermine ontological-veridicality and so specifically with the undermining of soundness of reference-of-thought, and so across the various institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>). It is more likely that in this regard, more likely than not perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-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-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> issue at the humanity-at-large scale for the need of human registry-worldview’s/dimension’s institutionalisation as secondnaturing given that with human limited-mentation-capacity-deepening it is naïve to operate on the basis of a ‘human transformation on the wrong dependence of our intemporal-disposition as firstnatureness’, thus the reason why we institutionalise as secondnaturing taking cognisance of the reality of our temporal-to-intemporal individuations dispositions. Just as implied elsewhere in this paper, the skewing (‘intemporality-asymmetric-subsumption-of-temporality’), for relative intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) (from shortness-of-register-of—meaningfulness-and-teleology to longness-of-register-of—meaningfulness-and-teleology) of capacity as shallow-limited-mentation-capacity to deeper-limited-mentation-capacity, is the 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 preempting the ‘incidental resolution of temporal-preservation-as-pseudointemporality-preservation’ (with respect to themselves in their specific locale) associated with the ‘dynamic-cumulative-aftereffect of subontologisation’ (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect) rather as an extricatory/temporal 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-preservation’ (at humanity-at-large scale) as it advances an argument that still enculturates/endemises the upkeep of notions of superstition and sorcery. This approach of temporal-dispositions of dealing with temporality/shortness with respect to perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation in all the registry-worldviews/dimensions (institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing<-perspective-ontological-
intemporal-disposition individuation disposition has always been an indispensable re-originary–
as-unenframed/unbeholdening/outlier-conceptualisation–imbued-postconverging/dialectical-
thinking–projective-insights/epistemic-projection-in-conflatedness–of-
notional–deprocrypticism-prospective-sublimation) (as longness-of-register-of–
meaningfulness-and-teleology) with respect to human social-stake-contention-or-
confliction-and-confliction and the reason for its conceptualisations to be construed as
institutionalisation-as-virtue even though going by temporal-dispositions inclinations, ‘such
abstract projection basically would hardly make sense’. The fact is that this intemporal
inclination, while often not downright articulated for what it is but rather implied, is actually
behind all formal constructs with an adoption of a ‘maximalist approach’ in the construal of
social phenomenal possibilities. Likewise, the hermeneutic/reprojecting/supererogating/zeroing
orientation of this paper takes up such a maximalist approach in understanding phenomena of
perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation—and more precisely psychopathy and social psychopathy in the social-
construct even though from a simplistic temporal perception it may seem at times overblown
(very much like in a core medieval setup a positivistic maximalising-recomposuring-for-
relative-ontological-completeness—unenframed-conceptualisation disposition such as
Galileo’s or Darwin’s or Rousseau’s or Descartes’s assertions will seem overblown to the ‘core
non-positivism/medievalism mindset’ going by its customary perception), since it doesn’t
accommodate temporal/incremental/disjointedness-as-of-reference-of-thought’ ways of
thinking and instead strives for a universal implications depth-of-thought. Basically, on the
same token the maximalising-recomposuring-for-relative-ontological-completeness—
unenframed-conceptualisation of formal constructs is all about construing human
transcendental potential as a ‘virtue tipping exercise’ wherein for instance the seemingly
overblown representation of humans as susceptible to malfeasance/offence by the construct of the Law doesn’t necessarily imply that everything about humans is how they are likely to commit malfeasance/offence but rather that the transcendental potential of the construct of Law caters for and is a virtue tipping exercise for maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation the possibility of limited committing of malfeasance/offence, just as likewise the maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation construct of medicine of humans as likely to be diseased doesn’t necessarily mean that everything about humans is how they will get an ailment but is a human transcendental potential as a virtue tipping exercise for maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation the possibility of human health. The reason for this deferential-formalisation-transference disposition is simple, as formal constructs ‘reason’ on the basis of intemporal/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-preconvergingly
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > like postlogism /psychopathy; such that such
temporal/incremental/‘disjointedness-as-of’ reference-of-thought’ reasoning is best left for
inconsequential and trite matters of day to day living, as validated by the processes and
procedures of our formal institutions however approximate in their success given the
pervasiveness of the extended-informality-{susceptible-to-effecting-parsimony-as-of-
shoddiness-and-incompleteness-to—meaningfulness-and-teleology} even in formal setups,
with its susceptibility to undermine or overlook ‘formal effectiveness’ (which can sometimes be
naively construed as weakness of formalism rather than insufficiently effective formalism or
extended-informality-{susceptible-to-effecting-parsimony-as-of-shoddiness-and-
incompleteness-to—meaningfulness-and-teleology } disruption of formal effectiveness).
Abstractly — maximalising-recomposuring-for-relative-ontological-completeness —
enenframed-conceptualisation meaningfulness carries an intemporal/longness-of-register-of—
meaningfulness-and-teleology and universal coherence that incremental meaningfulness
doesn’t, and thus — maximalising-recomposuring-for-relative-ontological-completeness —
enenframed-conceptualisation is actually the drive for transcendence-and-
sublimity/sublimation/supererogatory~de-mentativity in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-
institutionalisation-process successive institutional-cumulation/institutional-recompose—(as-
to- historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>), with human
ontological development from ‘shallow limited-mentation-capacity—(as of relative
apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-
contiguity )—constitutedness ) to deeper limited-mentation-capacity—(as of relative
apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-
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–existentialising/contextualising/textualising-contiguity)—constitutedness ⟩ to deeper limited-mentation-capacity—⟨as of relative apriorising/axiomatising/referencing—(of–existentialising/contextualising/textualising-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/dimensions involves teleological-decadence—in-dimensionality-of-desublimating-lack-of ⟨amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ at the uninstitutionalised-threshold, speaking fundamentally of the reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from—
recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation exercise’ of the same intrinsic-reality-as-ontological-veridicality but with deeper limited-mentation-capacity

⟨as of relative apriorising/axiomatising/referencing—of—existentialising/contextualising/textualising-contiguity — conflatedness ⟩ arising from the overall and specific accumulated human experiential possibilities of being on earth. Thus human progress as maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation is a change of human <amplituding/formative—epistemicity> totalising—renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling ⟨by a renewing—of — apriorising/axiomatising/referencing—psychologism—as—the—new—referring—basis—of—prospective—meaningfulness—and—teleology ⟩ enabled by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, and it not about being incremental/additional but is rather a maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation emerging-through (by maximal—as—intemporal—operating—modality—of—reference—of—thought—as—of— maximalising—recomposuring—for-relative-ontological-completeness — unenframed-conceptualisation—as—inducing—the—prospective—institutionalisation) of prospective—institutionalisation over the old/uninstitutionalised-threshold due to human limited-mentation-capacity—deepening’, as base-institutionalisation is not an addition/increment over recurrent-utter-uninstitutionalisation but a maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation emerging-through’, just as is universalisation over ununiversalisation, positivism over non-positivism/medievalism, and prospectively notional—deprocrypticism over procrypticism; as a maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation process in the recomposuring accrual of human ‘shallow limited-mentation-capacity ⟨as of relative apriorising/axiomatising/referencing—of—existentialising/contextualising/textualising-contiguity — constitutedness ⟩ towards deeper
an existentialism construct; existentialism in the sense that our limited-mentation-capacity-deepening needs to grasp imbricatedness/threadedness/recomposuring as of existentialising/contextualising/textualising-contiguity’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness’s-reference-of-thought’s-devolving-as-of-instantiative-context as to existence-potency’s-sublimating-nascence-,disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologicallysame-existential-reality, as a priori over any subsequent elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existentialising/contextualising/textualising-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 recomposure 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’ to deeper limited-mentation-capacity to 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-
channelling-<in-deferential-formalisation-transference> in deferential-formalisation-transference. The notion of intersolipsism is actually the notional validation of the solipsistic argument as it frames the question in the right manner, that is, inversely (contrary to the traditional philosophical framing of the solipsism question, which by so doing naively and wrongly implies that ‘individuals precede and/or are in supposedly in existence in existence’ upon an affirmative solipsistic response, rather than the idea of becoming solipsistically in existence which subsumes their individuality and projecting of the same about others in an intersolipsistic recognition arising from individuals’ own solipsistic insights of predication-and-projection as so- reflected as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility –(imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-
apriorising/re-axiomatising/re-referencing—conceptualisation)), since it priorly implies existential emanance-or-becoming validated by ontological-primemovers-totalitative-framework about a superseding–oneness-of-ontology as the intercessory basis for mutual-solipsism/intersolipsism. This author equally conceptualise of a difference between solipsism and subjectivity in that solipsism is rather purely ontological as it implies notionally the individual’s perspective in existential becoming as of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression (however effective-as-solipsistically-intemporal or ineffective-as-solipsistically-temporal such perspectival performance), whereas subjectivity refers to our animate-existential-referencing-as-subjectification which is not necessarily oriented to the ontological appropriateness/veridicality of that reference but rather is a notional construal of the reality of ‘human condition of perceived ontological appropriateness/veridicality’ irrespective of whether it can be said of such
perception as being objectively right or wrong going by inherent ontological-veridicality. So solipsism speaks of the human projection in notionally construing ontological veridicality/appropriateness notwithstanding the perspectival effectiveness or ineffectiveness of such a construal as of solipsistic-temporality\(^1\) to solipsistic-intemporality\(^2\) and as such solipsism as of solipsistic-intemporality\(^2\) 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-deprocripticism mindset in enabling the most elaborate transcendentally-enabling-level-of-ontological-good-faith-or-authenticity\(^5\)/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>\(^0\) construal since necessarily intrinsic-reality/ontological-veridicality is inherently tautologuous, and ‘human capacity to grasp the possibilities of referential relations to inherent existential tautology as of human animate-existential-referencing/subjectification’ in conjunction with ‘human construal of the inherent existential tautology’ is exactly the definition of notional-knowledge. Supposed for instance a child comes to learn the rules of addition for all types of number additions such that the child understands the addition principle, but then there is a deliberate ploy by the teacher and other ‘supposed learners’ all along to constantly calculate 2+2 as equals to 5. Sooner or later the child’s solipsistic sense of meaning (as becoming into existence alone in an intersolipsistic relationship with others interceded with ontological-primemovers-totalitative-framework\(^3\) inducing
projective-insights and predicative-insights) will become a self-made revolutionary and question the teacher indicating the correct answer to 2+2 as being 4; depending equally on its notional sense of intemporal-projection/longness-of-register-of—meaningfulness-and-teleology relative to temporality/shortness-of-register-of—meaningfulness-and-teleology as to the child’s underlying ‘conception of the ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming’, further explaining in the bigger picture why maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation pursuits, apparently unnecessary from a temporal interest point of view, are intemporal-solipsistically undertaken. Insightfully despite the constant ‘social affirming’ that the correct answer is 5, unlike it might be erroneously be thought, the child’s insistence now that the answer is 4 is ‘not truly’ out of the ordinary as with respect to its construal of all other meaning including other additions, the child’s knowledge and learning has always been about confirming any such meaning by its notional sense-of-solipsism as of superseding–oneness-of-ontology; but this particular solution for the addition rather becomes outlying for the child because despite the ‘social affirming’ of 2+2 as being 5, such a confirmation by a notional intemporal sense-of-solipsism as of superseding–oneness-of-ontology is not forthcoming, and in lieu rather gets the solipsistic confirmation as 2+2=4! Thus this points out that our interrelationship to meaningfulness is most authentically and fundamentally by pointing out a notional intemporal ‘sense of solipsism’ in each of us to access intrinsic meaning. Such ‘intersolipsistic-pointing exercise’ is only possible because of: our common underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,—and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment <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/epistemicity> causality as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) which as of derivation ‘intuitively-assigns projected-and-then-ensuing-predicated coherence/contiguity as meaningfulness’ as of the ‘coherence/contiguity of the actual insight-giving relevant-and-implied knowledge-construct/intersolipsistic-intercessory- notion/notional–referential-notion/articulation (enabled obviously by language as well as any human meaning relaying medium like signs, whether active or passive or implied or direct)’. By extension, our consciousness-awareness-teleology as of a solipsistic epistemic/notional–construct is equally the result of our animate-existential-referencing/subjectification as of our existential underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–dementating/structuring/paradigming –as-being-as-of-existential-reality> as of ontological-primemovers-totalitative-framework

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 \( 50 \) meaningfulness-and-teleology\( ^{100} \) within institutionalisation-threshold or as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation \(<\text{as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing } \) \ itself priorising-\( 19 \) psychology\( ^{10} \) at uninstitutionalised-threshold\( ^{103} \). 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 \(<\text{implied—self-assuredness-of-ontological-good-faith/authenticity } \) \ postconverging–de-mentating/structuring/paradigming – as-being-as-of-existential-reality\( ^{7} \) as of ontological-prime movers-totalitative-framework \(<\text{amplituding/formative-epistemicity> causality–as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity} \) 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 -<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) with other humans from whence the existential specificity/instantiation basis as of the family, neighbourhood, local institutions, sociocultural context and increasingly in a globalised world social trends of all sorts whether fashion, cultural, educational, intellectual, political, environmental, social media, etc. are now critical determinants of its subjective and intersubjective meaningfulness-and-teleology. Supposed again in a non-positivism social-setup a case of accusation-of-sorcery was to be brought up, wherein as of the relative-ontological-incompleteness-of-reference-of-thought implied beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought> of the registry-worldview/dimension, it is a generalised certainty that sorcery and sorcerers/sorceresses do exist (as of the non-positivism social-setup own threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation ~<as-to–‘attendant–intradimensional’–prospectively-disontologising–preconverging–dementing –apriorising–psychologism> at their non-positivism uninstitutionalised-threshold ). This conception speaks of that registry-worldview/dimension subjectivity and intersubjectivity as of ‘a <amplituding/formative> wooden-language-{imbued—averaging-of-thought}<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology –as-of–‘nondescript/ignorable–void ’–with-regards-to-prospective-apriorising-implications> human condition of construal of intrinsic-reality/ontological-veridicality as knowledge’ which is the ‘indubitable reality’ as far as they are concerned. Such a subjectivity and intersubjectivity
conceptualisation/construal can be implied as well as of ‘<amplituding/formative> wooden-language-{imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications}>’ human condition of construal of intrinsic-reality/ontological-veridicality supposedly as knowledge’ across all the <cumulating/recomposuring>-successive registry-worldviews/dimensions (including the subjectivity and intersubjectivity in our positivism–procrypticism) with respect to their respectively relative-ontological-incompleteness/of-/reference-of-thought implied uninstitutionalised-threshold. However, without a solipsistic notion of construal of intrinsic-reality/ontological-veridicality as of inherent intrinsic-reality/ontological-veridicality, and so beyond subjectivity and intersubjectivity, arising as of purely ‘solipsistic-and-intersolipsistic insights in referencing underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implicated-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-
insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment -<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 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
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), 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/ignorable–void ’-with-regards-to-prospective-apriorising-implications}> mental-disposition. This distinction between subjectivity and intersubjectivity as referencing human condition of construal of intrinsic-reality/ontological-veridicality from solipsism and intersolipsism as referencing human effective/ineffective construal of intrinsic-reality/ontological-veridicality as to ontological-performance ~<including-virtue-as-ontology>, is actually important because (while less critical to elucidate this in the natural sciences given the immediacy of constraint from intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supersorogatory–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-
animate-existential-referencing/subjectification as of the amplituding/formative(epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag human condition to derive knowledge-and-virtue, and so as human-subpotency/subpotent-mimetic-echoness-derivation-within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency ~sublimating~nascence,-disclosed-from-prospective-epistemic-digression). Solipsism as such is truly the foundational notion of all phenomenological conceptualisations and derivation of value and meaningfulness as intersolipsistic teleological constructs from a transversal-and/or-common perceived existential-reference/existential-tautologisation and derived-representations of existential-reference/existential-tautologisation. It is what allows for the possibility of human construal of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity to supersede social-aggregation-enabling as a knowledge and virtue construct. The implication being that there is a contiguity in solipsistic insight as simplistically elucidative in the relatively more simpler experimental framework of natural phenomenon studied by the natural sciences (which practice is categorisation-driven, more like elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existentialising/contextualising/textualising-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 ³³³-presencing—absolutising-identitive-constitutedness ³ or apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)—conflatedness ) but such solipsistic insight extends to the more convoluted social phenomenon studied by the social sciences, as well as the phenomenal convoluted
equally inherent in scientific domains like quantum-mechanics, as herein contemplated should ideally be understood as of referentialism implied ontological-normalcy/postconvergence epistemic-projection perspective, more like maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation from the most profound of conceptualisation which is intemporality/longness or intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, as of inherent superseding—oneness-of-ontology, and so on the basis of the absolute a priori, ‘existentialising/contextualising/textualising-contiguity—reifying-or-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—of—perspective—ontological-normalcy/postconvergence-reflect—epistemicity-relativism’), rather than it erroneously
being construed as an incremental exercise; as it is only incremental in the literal sense but in the ‘operant sense’ it is an exercise of ‘maximalising-recomposing-for-relative-ontological-completeness’—unenframed-conceptualisation as of transversality<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 theprecedingness 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-〈implicit-ed-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>〉 of existence’ with existence conceptually construed in metaphysics-of-presence-〈implicit-ed-nondescript/ ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness 〉; but then with existence being its very own metaphysics-of-presence-〈implicit-ed-nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness 〉, the mutual equivalence of both metaphysics-of-presence-〈implicit-ed-nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness 〉 and metaphysics-of-absence-〈implicit-ed-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 ‘existentialising/contextualising/textualising-contiguity’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness’s-reifying-or-elucidating-of-reference-of-thought-devolving-as-of-instantiative-context as to existence-potency’sublimating–nascence, disclosed from prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ which is necessarily ‘the absolute a priori’ (as ‘existentialising/contextualising/textualising-contiguity’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness’s-reifying-or-elucidating-of-reference-of-thought-devolving-as-of-instantiative-context as to existence-potency’sublimating–nascence, disclosed from prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality construed as of increasing human limited-mentation-capacity-deepening in the apriorising/axiomatising/referencing of meaningfulness-and-teleology construal’) of superseding–oneness-of-ontology/oneness-of-meaningfulness and just as well the notion of nothingness can’t ‘conceptually’ exist out of the notion of meaningfulness which references existence and all that is in existence as ontological. Actually nothingness is rather a ‘constructive tautological device’ as is actually the case with all human knowledge (mental-devising-representation of teleological reorientation), as it doesn’t speak of any inherent change in intrinsic-reality but rather of change of human <amplituding/formative–epistemicity> totalising–renewing–realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling—by-a-renewing-of-apriorising/axiomatising/referencing—psychologism-as-the-new-referencing-basis-of-prospective—meaningfulness-and-teleology }, just as the many conceptualisation herein like the registry-worldviews/dimensions and ontological-contiguity—of-the-human-institutionalisation-process are actually speaking of human rescheduling of placeholder-
setup/mental-devising-representation/mentation/consciousness-awareness-teleology in grasping a superseding–oneness-of-ontology/intrinsic-reality that has been so all the time; and so critically talk of transcending from shallow to deeper superseding–oneness-of-ontology is no more than about human

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as ‘subpotent-mimetic-echoness-derivation-within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency\text{~sublimating–nascence,–disclosed-from-prospective-epistemic-digression already given as ontological-normalcy/postconvergence oneness) along the same lines with the notion of de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) in compensation of human limited-mentation-capacity-deepening as ‘shallow limited-mentation-capacity-(as of relative apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)—constitutedness ) to deeper limited-mentation-capacity-(as of relative apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-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. The idea is that ‘intrinsic-reality/ontology is not changed’ but rather it is ‘human

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that is changed’. Technically, the implication is that existence/being cannot be thought outside of human thought/limited-
mentation-capacity); as a conclusion driven by the insight that human thought/limited-mentation-capacity in construing existence/being implies human meaningfulness-and-teleology is necessarily of ontological-primemovers-totalitative-framework or attendant. However the disavowal rather than renewal/deconstruction/ontological-reconstituting—as-to-conflatedness of human thought/limited-mentation-capacity will imply its dissolving into a ‘nihilism of meaningfulness-and-teleology’ as the alternate logical outcome, but then with this latter construal/conceptualisation being rather ‘an unequal measure alternative’ since it has the drawback of ‘putting an end to contemplation itself’, of ‘misunderstanding that contemplation is a human growth activity and not an absolutely achieved activity’, besides abandoning the notion of human existentialism/thrownness/facticity behind human strife itself thus contradictorily undermining again the assumption of such an alternate logical outcome as itself a ‘contemplated strife’ construed as arising only by the implication of such existentialism/thrownness/facticity, and further failing to factor in that deepening human thought/limited-mentation-capacity increasingly narrows the framework of human existential contingency/ontological-primemovers-totalitative-framework ‘enabling human existential development as less and less a question of fate’ on the basis of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ as of difference-conflatedness—as-to-totalitative-reification—in-singularisation—as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing—as-veridical-epistemic-determinism—a\textasciitilde{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\textsuperscript{2} /attendant reconstruals/reconceptualisations of existence/being as of human deepening thought/limited-mentation-capacity so enabled by our capacity for de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) behind the successive institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>) narrowing the framework of human existential contingency, with the further possibility of prospective <amplituding/formative-epistemicity>totalising–renewing-realisation/re-perception/re-thought as notional–deprocrypticism as of ontological-normalcy/postconvergence. Such maximalist intemporal projection reasoning doesn’t entertain banal ordinary logic (that is all too readily incremental, ‘disjointedness-as-of-reference-of-thought’ and temporally-preservational-as-pseudointemporality\textsuperscript{2}-preservation) of the sort: she deserves to be raped because she was scantily clad as well dressed women will not be raped; his goods deserve to be stolen as he didn’t look after them properly; those people/group/ethnicity deserved what happened to them because they are so and so; etc. The intemporal reasoning maximalist approach (non-incremental, non-‘disjointedness-as-of-reference-of-thought’ and striving for the ontologically-utter) that permeates many a formalised construct does not entertain meaningfulness within the sphere of temporal-and-social-trading and is rather transcendental inherently, as it simply supersedes and skews (‘intemporality\textsuperscript{2}-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) meaningfulness-and-teleology towards the universal/intemporal as of implication. In other words, maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation is construed as of the apparently least possibly perceived constraining context in order to truly
affirm the universalism of rules or any ontological-constructs; as the test of incrimination with respect to the above apparently least possibly perceived constraining specific crimes contexts is effectively what validates the universalism for all other contexts of such specific crimes. Maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation, across all institutional-cumulation/institutional-re-compose—(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing--<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>), is effectively the projective mechanism as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality that reinvents new reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation as a metaphysics-of-absence—{implicated-epistemic-veracity-of- nonpresencing--<perspective–ontological-normalcy/postconvergence>} conceptualisation in further human limited-mentation-capacity-deepening and opening up new institutionalisation possibilities behind the successive transcendence-and-sublimity/sublimation/supererogatory—de-mentativity of an animal of notional–firstnaturedness—temporal-to-intemporal-dispositions--<so-construed-as-from-perspective–ontological-normalcy/postconvergence> in need for skewing (‘intemporality—asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity)/deferential-formalisation-transference towards the intemporal to induce a registry-worldview’s/dimension’s institutionalisation-as-virtue that very much elevate it beyond its temporality/shortness which left to its own device will strive for incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation temporal-accommodation/extrication. Maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation is an intemporal framework of dimensionality-
maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{38}—unenframed-conceptualisation mental-disposition and an ordinariness \textsuperscript{68} wooden-language\{imbued—averaging-of-thought\textsuperscript{<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology \textsuperscript{100} 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 \textsuperscript{68} wooden-language\{imbued—averaging-of-thought\textsuperscript{<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology \textsuperscript{100} as-of–‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}\} mental-disposition will emphasise a registry-worldview/dimension \textsuperscript{68} wooden-language\{imbued—averaging-of-thought\textsuperscript{<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology \textsuperscript{100} 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 \textsuperscript{68} wooden-language\{imbued—averaging-of-thought\textsuperscript{<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology \textsuperscript{100} as-of–‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}\} arose all by itself whereas a \textsuperscript{5} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{5}—unenframed-conceptualisation mental-disposition emphasises the human existential tale as of the succession of opened-structures of \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100} that account for the possibility of our present and prospectively opened-construct-of–\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100} for enabling future possibilities. Even when it comes to the social integration of \textsuperscript{5} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{5}—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming, it is often the case that such \textsuperscript{5} meaningfulness-and-
teleology is bound to the denaturing in many ways as of human ordinariness
in the wooden-language context: meaningfulness-and-teleology as-of-
'nondescript/ignoreable–void'-with-regards-to-prospective-apriorising-implications}
} 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 Nietzschean imagination are more often than not construed
beyond-the-consciousness-awareness-teleology—in-existential-extrication-as-of-existential-
unthought> as ‘derogation to the fact that such maximalising-recomposuring-for-relative-
ontological-completeness—unenframed-conceptualisation postconverging–de-
mentating/structuring/paradigming can hypothetically be incumbent of all humans as to their
choice of intellectual-and-moral orientation and their specific focus’, and thus paradoxically
implying as of the blurriness of the social domain that such so-called exceptional, genius,
prophesying, etc. are ‘abnormal’ with the paradox that their implied ontological-veridicality is
‘abnormal’, thus by that same token falsely upholding the ontological-pertinence of
ordinariness in the wooden-language context: meaningfulness-and-teleology as-of-
'nondescript/ignoreable–void'-with-regards-to-prospective-apriorising-implications}
} as a non-decenterable
context: meaningfulness-and-teleology as-of-
'nondescript/ignoreable–void'-with-regards-to-prospective-apriorising-implications}
}!
Actually the paradox is that, no transcendentally implied construct is effectively a ‘grounded
reconstituting–as-to-conflatedness\textsuperscript{12}/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\textsuperscript{<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>}(which temporal-preservation-as-psuedointemporality\textsuperscript{52}-preservation actually speaks of relative-ontological-incompleteness–induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97}–as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism>’, thus ‘in-wait’–for-perversion-of–reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>–or-temporal-preservation-as-psuedointemporality–preservation, and defines successive institutional-cumulation/institutional-recomposure⟨as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’⟩⟩ uninstitutionalised-threshold\textsuperscript{103} 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\textsuperscript{<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> cicularity, 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\textsuperscript{64}, but then a maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation approach is one that doesn’t reason in temporal-accommodation but provides the opportunity for prospective
institutional possibilities. 5 maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation was what was in the minds of the Copernicuses, Galileos, Rousseaus, Darwins and the enlightenment Encyclopédistes led by Denis Diderot in cynically vouching for the possibilities of the future of positivism over a non-positivism/medievalism worldview. Such that vague arguments of the type we’ve been living well without such ideas are nothing but avowals of temporal-dispositions poor grasp of how their present institutionalisation came about and future institutionalisation possibilities; since we can project that all humans in recurrent-utter-uninstitutionalisation were recurrent-utter-institutionalised, all humans in ununiversalisation were ununiversalised, all humans in medieval non-positivism were non-positivistic, and by extention (but for the complexes arising from our metaphysics-of-presence-implicated-nondescript/ignorable-void-as-to-presencing-absolutising-identitive-constitutedness) all humans in 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
disontologising–preconverging/dementing –apriorising-psychologism>’
endemises/enculturates the denaturing ² and generally explains the vices-and-impediments ¹⁰⁶ of any registry-worldview/dimension as of its given limited-mentation-capacity-deepening ³. As by reflex ‘the ³ ³ wooden-language-{imbued—averaging-of-thought-
<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology —as-of-
’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>’
wrongly ignores the ontological-normalcy/postconvergence (prospective-transcendence-in-
perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or–ontological-
preservation) nature of intrinsic-reality/ontological-veridicality, such that when there is a need
to achieve ontologically-veridical meaningfulness by prospective ³³ reference-of-thought with
new ³³ reference-of-thought–³³ categorical-imperatives/axioms/registry-teleology ¹⁰⁰, for-
intemporal-preservation-entropy-or-contiguity—or–ontological-preservation, the
³³ incrementalism-in-relative-ontological-incompleteness ³⁰ —enframed-conceptualisation
³³ wooden-language-{imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology —as-of-
’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>’ simply
engages in ‘³³ elementalism–epistemicity>totalising–self-referencing-syncretising’ to
its prior/transcended/superseded ³³ reference-of-thought with its prior/old ³³ reference-of-
thought–³³ categorical-imperatives/axioms/registry-teleology ¹⁰⁰ that are failing/not-upholding-
<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation due to their temporal-preservation nature with respect to their
³³ perversion-of-³³ reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > threshold. It is only the ontological-primemovers-totalitative-framework ³
and positive-opportunism ³³ of the prospective/transcending/superseding ³³ reference-of-thought
in the middle to long run construed as of \textit{de-mentation-} (supererogatory-ontological-de-
mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) that will induce its
untenability/internal-contradiction/internal-incoherence/institutional-constraining and the
collapsing/overriding of the prior/transcended/superseded (as ‘postconverging-or-dialectical-
thinking’—psychology or psychology-of-mentation-dynamics or natural—psychological-
dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring), and
so going by their ‘relative ontological-effectivity’. This explains why a recurrent-utter-
uninstitutionalised, an ununiversalised, a non-positivism/medievalism, or prospectively a
procrypticism mindset, by \textit{<amplituding/formative–epistemicity>totalising–self-referencing-
sycretising/circularity/interiorising/akrasiatic-drag}, cannot correspondingly ‘dialectically-
think’ in terms—as-of-axiomatic-construct of the \textit{reference-of-thought mindset}/\textit{reference-of-
ought of base-institutionalisation}, \textit{universalisation}, \textit{positivism} and prospectively
deprocrypticism, going by human limited-mentation-capacity-deepening as of human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-
to-intemporal-dispositions<so-construed-as-from-perspective–ontological-
normalcy/postconvergence’—existentialism-form-factor with respect to social-stake-
contention-or-confliction in all registry-worldviews, thus rather requiring the corresponding
institutionalisation at the corresponding threshold-of–nonconviction/madeupness/bottomlining-
in-shallow-supererogation \textit{<as-to–'attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>} (or uninstitutionalised-
threshold or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-
betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-
preservation). However, contrary to the ‘incrementalism-in-relative-ontological-
incompleteness—enframed-conceptualisation \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’) disposition, it is only solipsism-of-thought by its emphasis on intrinsicness (I come to reality alone solipsism) that has the requisite and socially-uncompromised backdrop for construing ontologically-veridical-meaningfulness, that is, ‘at such uninstitutionalised-threshold requiring prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’, by the possibility for its adherence to ontological-normalcy/postconvergence, and hence the requisite transcendental limited-mentation-capacity-deepening to put the prior/transcended/superseded into question (including and priorly, the transcendental emancipator own’s mentation) for the prospective/transcending/superseding reference-of-thought; and so, with the notion that the prior/transcended/superseded is preconverging-or-dementing –apriorising-psychologism as dialectically-out-of-phase/dialectically-primitive, with no place for its ‘<amplituding/formative–epistemicity>totalising–self-referencing-syncretising’ which is no more than its ‘internal myth/metaphysics’ that has nothing to do with ontological-veridicality/ontological-contiguity. As such, solipsism enables the requisite ‘moulting’ of human limited-mentation-capacity-deepening of notional–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-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-prime-movers-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 ⟨implicit--epistemic-veracity--of--nonpresencing--</perspective--ontological-normalcy/postconvergence⟩ insights as the successive transcendental-enabling/sublimating/suprerogatory-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 ⟨implicited--‘nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness⟩ construed as the successive institutionalisations as implied by ontological-normalcy/postconvergence’ towards the notional–deprocriptivism registry-worldview/dimension which is what then achieves ontology as ‘attained ontological-normalcy/postconvergence’. Likewise, since in effect there is hardly any ‘present pure-ontology’ as one that is beyond existential implications contentions about the purity/absoluteness/unassailability of its veracity, this rather validates a novel and positive construal of metaphysics as that which is subject to present existential implications contentions such that all supposed present ontologies are metaphysical constructs as of their non-elucidations. Hence even science itself despite its positive perspective is a metaphysical construct.) Hence, from a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation insight, the <amplituding/formative--
epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
 Tells of incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation
<amplituding/formative> wooden-language-{imbued—averaging-of-thought—as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications>}
 disposition is rather the prior/transcended/superseded reference-of-thought to be construed as
preconverging-or-dementing—apriorising-psychologism and dialectically-out-of-phase/dialectically-primitive with respect to a prospective/transcending/superseding
reference-of-thought that is postconverging-or-dialectical-thinking—apriorising-psychologism’ as dialectically-in-phase. - As informing human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-
perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor is the idea
that the notion in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process (accounting for the institutional-cumulation/institutional-recomposure—{as-to historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’>}) as ‘the-transcendental/transdimensional/interdimensional/ maximalising-recomposuring-for-relative-
ontological-completeness—unenframed-conceptualisation’, the notion of dynamic-cumulative-aftereffect of subontologisation’ 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 (accounting for any given reference-of-thought) as ‘registry-worldview/dimension or intradimensional
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
‘attendant-intradimensional’-postconverging/dialectical-thinking/apriorising-psychologism
re-engaging reflex’/temporal-disposition-reflex-reflex/out-of-phase-reflex). Both postlogism
failing-intemporal-preservation> alteration’ by temporal-dispositions as slanted-and-formulaic postlogic-backtracking← iterative-looping← set-of-dereifying-hollow-narratives-and-acts’>\textsuperscript{77} of meaningfulness of the postlogic disposition or ‘conjoining looping narratives of flawed-existential-elevation-of reference-of-thought\textsuperscript{2}’ of the slanted-and-formulaic perverted meaningfulness as the conjugated-postlogic disposition, meted with the ‘ontological-reconstituting—as-to-conflatedness\textsuperscript{12}/deconstruction compensating-alteration or realteration of meaningfulness’ of the intemporal-disposition), as the basis of the institutionalisation/intemporalisation processes at registry-worldview/dimension or intradimensional level, and ultimately explaining the-transcendental/transdimensional/interdimensional/ maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{89}—unenframed-conceptualisation level successiveness of institutionalisations (as recurrent-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation, universalisation/non-positivism-or-medievalism, positivism/procrypticism, and perpetuation-of-deprocrypticism); and so, by ‘a human limited-mation-capacity-deepening’ recurrence of intemporal projection over the alterity/alteration, in circularity/recurrence/repetition/repeatability by temporality\textsuperscript{99}, 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{106}) with the latter ‘distracted/circumvented’ by temporal-preservation-as-pseudointemporality\textsuperscript{2}/preservation alterity/alteration-in circularity/recurrence/repetition/repeatability\textsuperscript{7} as shortness-of-register-of meaningfulness-and-teleology\textsuperscript{90}, requiring the further realterity/realteration-of-such temporal-preservation- alterity/alteration-in circularity/recurrence/repetition/repeatability\textsuperscript{9} as ‘ontological-reconstituting—as-to-conflatedness\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-conflatedness). In the bigger picture and as with all natural iterations, this ‘alterations-iterability dynamism’ at the individuation-level takes the form of an existential-flux (‘dynamic-cumulative-aftereffect of subontologisation’) of recursive/recurrent alterity/alterations which tend to be perpetuating (like the pathological psychopath’s disposition out of a faulty-mentation-procedure-deception/’urge’/entitlement-folie of postlogism-slantedness effect) or progressive alterity/alterations which could be regular (like an exacerbation or opportunism interlocutors in conjugated-postlogism) or regressive alterity/alterations which could be momentary (like an ignorance or affordability interlocutors in conjugated-postlogism). The notion of iterability as ‘the induced effect of alterity/alterations (by the temporal-dispositions hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing- and the intemporal-disposition compensation-alterity/alteration by ‘ontological-reconstituting-as-to-conflatedness’/deconstruction) in the repeatability/recurrence of same-terms-of-expressions or same-implied-meaningfulness’, implies that temporal-dispositions being just as preservational as the intemporal-disposition thus inducing the circular recurrence of iterability (as prospective successive institutionalisations and uninstitutionalised-threshold), the exercise of institutionalisation/intemporalisation is not about transforming temporal-dispositions as of an dimensionality-of-sublimating-<(amplituding/formative)supererogatory-dementativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> exercise but rather institutionalisation/intemporalisation or secondnaturing, which is about ‘skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-vericality transcendental-enabling/sublimating/supererogatory-dementativity)/constraining towards’ the intemporal-disposition for intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation to enable the given prospective institutionalisation. Thus the fact is that this iterability (of meaningfulness and ontological-reference) is not a property of ‘intrinsic-reality as existence-emanance’ but actually the result/effect of human limited-mentation-capacity-deepening coming-into-grips with intrinsic-reality as existence-emanance, and so in the succession of institutionalisations. The implication of this iterability (due to temporality-preservational-alterity/alterations in distraction/circumvention of intemporality-preservation-iteration for construct of intemporal/ontologically-veridical meaningfulness) is that all issues of perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation (as opposed to issues of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation), can only be construed as implying ‘a perpetual construct for upholding intemporality-in-preservational-compensation-alterity/alteration over temporality-in-preservational-distorting-alterity/alterations’ hence validating the notion of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as ontological-normalcy/postconvergence; and that the ‘illusion-of-definitiveness-of-ontological-construal-on-the-basis-of-an-intemporal/ontological-definitive-construct-as-a-common-ontological-reference-of-the-meaningfulness-of-the-various-notional~firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence’ is wrong, as this simply allows for temporality-in-preservational-alterity/alterations to ‘hollow-constitute’ at that supposed ‘intemporal/ontological-definitive-construct-as-a-common-ontological-reference-of-the-meaningfulness-of-the-various-notional~firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence’. And just as we grasp this notion of ‘the-upholding-of-intemporal/ontologically-veridical-
supererogation defect. The implication being that the intemporal-disposition ontological-reference of meaningfulness is suprastructural (beyond-the-consciousness-awareness-teleology) of the postlogism-and-conjugated-postlogism which is in preconverging-or-dementing-integration-of-temporal-dispositions (which explains the latter subontologisation/subpotentiation (in-a-social-dynamism-of-meaningfulness-misappropriation) by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect). Ultimately the philosophical pessimism of many a philosopher stems from this confusion about the achievement of human emancipation and virtue, in naively construing that such an achievement is a definitiveness-construct-of-meaningfulness rather than an ‘iterability-construct-of-meaningfulness for the upholding of the intemporal construct of ontologically-veridical-meaningfulness’ as implied by the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence. Strangely enough, this idea can be derived from the contrastive implications of metaphysics-of-presence (implicated-'nondescript/ignorable–void 'as-to- presencing—absolutising-identitive-constitutedness) (with its illusion-of-the-present/present-consciousness/mirage/epistemic-totalising~self-referencing-syncretising) and metaphysics-of-absence-(implicated-epistemic-veracity-of- nonpresencing--<perspective–ontological-normalcy/postconvergence>) as postdication (suprastructuring transcendental-insight-projection-capacities). Ontologically speaking, the institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing--<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>) in their evolving de-mentionation-(supererogatory–ontological–de-mention-or-dialectical–de-mention—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 culpabilities
and ‘metaphysics-of-absence retracing of ontologically-veridical placeholder-
retrospectively, presently and prospectively, going by a human shallow limited-mentation-
capacity—(as of relative apriorising/axiomatising/referencing—(of—
existentialising/contextualising/textualising-contiguity )—constitutedness ) to deeper limited-
mentation-capacity—(as of relative apriorising/axiomatising/referencing—(of—
existentialising/contextualising/textualising-contiguity )—conflatedness )
institutionalisation/intemporalisation process. Such an insight points out that a non-
positivism/medievalism ‘metaphysics-of-presence culpabilities’ will ‘wrongly be contending’ on
the basis of a non-positivism/medievalism reference-of-thought with regards to issues of
sorcery and so and so, instead of the requisite ‘metaphysics-of-absence retracing of ontologically-veridical meaningfulness, and so, ‘as the suprastructuring construal—(as of—
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation > 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-conflicatedness -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_or_existentialising/contextualising/textualising-contiguity\^\textsuperscript{\textsubscript{\textsuperscript{\textsuperscript{30}}}} -reification\^\textsuperscript{\textsubscript{\textsuperscript{\textsubscript{40}}}} or intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology\^\textsuperscript{\textsubscript{\textsuperscript{84}}} of ontologically-veridical-meaningfulness that is not actually spoken-of by non-positivism/medievalism mindset/ reference-of-thought wrongly contending’; with the Derridean (existential)-trace being the suprastructuring positivistic \^\textsuperscript{\textsubscript{\textsuperscript{84}}}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{\textsubscript{\textsuperscript{75}}}perversion-of- \^\textsuperscript{\textsubscript{\textsuperscript{84}}}reference-of-thought<as-preconvergingly- apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation > phenomena. The ontological-normalcy/postconvergence referentialism perspective inherently carries the requisite suprastructuring transcendental-insight-projection for fulfilling the promise of ‘metaphysics-of-absence-{implicated-epistemic-veracity-of- nonpresencing<-perspective–ontological-normalcy/postconvergence}>’ as postdication. Paradoxically, postdication (as metaphysics-of-absence-{implicated-epistemic-veracity-of- nonpresencing<-perspective–ontological-normalcy/postconvergence}>)) highlights that ontological-normalcy/postconvergence is rather conceptualised more effectively with the present-considered-as-being-in-epistemic- abnormalcy/preconvergence\^\textsuperscript{\textsubscript{\textsuperscript{40}}}-perspective-
(preconverging-or-dementing\(^1\)–apriorising-psychologism\(^8\)–reference-of-thought) and hence-suprastructurable by ‘metaphysics-of-absence\{(implicit-ed-epistemic-veracity-of-
nonpresencing–\langle\text{perspective–ontological-normalcy/postconvergence}\rangle\}\–perspective-
(postconverging-or-dialectical-thinking\(^2\)–apriorising-psychologism\(^8\)–reference-of-thought) which is then actually prospective (to-resolve-the epistemic-abnormalcy/preconvergence \(^1\)); and not ‘metaphysics-of-presence\{(implicit-ed-‘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 \langle\text{amplituding/\textit{formative–epistemicity}}\rangle-totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \(^3\).

This posture is validated by the decreasing epistemic-abnormalcy/preconvergence\(^30\) nature of the successive institutional-cumulation/institutional-recomposure\{(as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing\langle\text{perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’}\rangle\} from retrospective to present to prospective, whereby there is decreasing epistemic-abnormalcy/preconvergence\(^30\) 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).

With respect to the postlogism\(^{76}\)-as-of- ‘compulsing–nonconviction/madeupness/bottomlining\langle\langle\text{decontextualising/de-existentialising–of-attendant-intradimensional–}
apriorising/axiomatising/referencing\rangle\rangle\}-induced-disontologising’-of-the-‘attendant-
intradimensional–ontologising’–imbued\langle\text{contextualising/existentialising–attendant-
ontological-contiguity}\rangle\rangle\rangle\}\{-in-shallow-supererogation \langle\text{disontologising-perverted-outcome-
sought-precedes-existentially-veridical–’attendant-intradimensional–}
apriorising/axiomatising/referencing’-logical-dueness\} persion-of- ‘reference-of-thought\(^8\)

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phenomenon of psychopathy and social psychopathy, the Derridean (existential)-trace as the suprastructuring transcendental-insight-projection (metaphysics-of-absence\{implicated-epistemic-veracity-of\ nonpresencing\<perspective–ontological-normalcy/postconvergence>\}) reference-of-thought, wherein there is perversion-of reference-of-thought\<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\> of positivistic reference-of-thought of ontologically-veridical meaningfulness as procrypticism preconverging-or-dementing\<apriorising-psychologism, in need of deconstruction/(engaged)-destruktion/ontological-reconstituting–as-to-conflatedness\> into prospective suprastructuring notional–deprocrypticism\<reference-of-thought of ontologically-veridical meaningfulness, and so, ‘as the suprastructuring as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_existentialising/contextualising/textualising-contiguity\<reification\_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology\> that is not actually spoken-of by our procrypticism and postlogic/psychopathic mindsets/\<reference-of-thought wrongly contending’; as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_existencialising/contextualising/textualising-contiguity\<reification _or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology\> being (metaphysics-of-absence\{implicated-epistemie-veracity-of\ nonpresencing\<perspective–ontological-normalcy/postconvergence>\}) suprastructuring notional–deprocrypticism \<reference-of-thought of ontologically-veridical meaningfulness with respect to intrinsic-reality. Such
logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect) as shortness-of-register-of—meaningfulness-and-teleology—. Thus avoiding wrongly implying their dimensionality-of-sublimating—-{amplituding-formative}—supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation
by a re-equilibrating metaphysics-of-absence—{(implicated-epistemic-veracity-of:
transitioning-or-iterability-trace-of-narratives-as-dots_or_existentialising/contextualising/textualising-contiguity\textsuperscript{\textsuperscript{\textsuperscript{reification}}\textsuperscript{\textsuperscript{or_intrinsic-reality--ontological-coherence_or_superseding--oneness-of-ontology}}\textsuperscript{\textsuperscript{as 'successive slanted-and-formulaic-postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>}} with their corresponding ‘conjoining-looping-set-of-narratives’ perverted-meaningfulness and extrinsic- attribution with 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), in grasping the true nature of the fundamental psychopathic-postlogism-and-other-temporal-conjugated-postlogism 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 aetiology/ontological-escalation in grasping the importance of social and formal institutionalisation percolation-channelling-<in-deferential-formalisation-transference> in the construing of institutionalised deconstruction/(engaged)-destruktion as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring in the medium to long-run as with other perversion-of reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ≥ in prior institutionalisations (for instance a scientific worldview over notions-and-accusations-of-sorcery in medieval times). The insight from an ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective with regards to perversion-of reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ≥ arises by the mere fact that the registry-worldview’s/dimension’s prior
relative-ontological-incompleteness\(^9\)-induced, ‘threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation\(\langle as-to-‘attendant-\)
intradimensional’-prospectively-disontologising-preconverging/dementing \(\langle\) apriorising-
psychologism\(\rangle\), as-it-is-thus-‘in-wait’-for-\(\) perversion-of-‘reference-of-thought-\(\langle as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(\rangle\)-or-temporal-
preservation-as-pseudointemporality\(\rangle\)-preservation, upon instigation of postlogism -as-of-
compulsing–nonconviction/madeupness/bottomlining-{\(\langle\) decontextualising/\(\langle\) de-
existentialising-of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-
disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-
\langle contextualising/existentialising–attendant-ontological-contiguity\(\rangle\),-in-shallow-
supererogation \(\langle\) disontologising-perverted-outcome-sought-precedes-existentially-veridical–
‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness\(\rangle\}) by
conjugating to temporal-dispositions inducing ‘registry-worldview’s/dimension’s-
uninstitutionalised-threshold \(\langle\langle\) defect-\(\langle\langle\) as-Being-or-ontological-or-existential–defect\(\rangle\rangle\rangle\) or
intradimensional’ as of the circularity/recurrence/repetition/repeatability\(\rangle\) delineating
existential-transitioning-or-iterability-trace-of-narratives-as-
dots_or_existentialising/contextualising/textualising-contiguity\(\langle\) reification\(\rangle\) or intrinsic-
reality–ontological-coherence_or_superseding–oneness-of-ontology\(\rangle\). This is the abstract
foundation that defines registry-worldviews/dimensions uninstitutionalised-threshold \(\langle\langle\) and so,
as fundamentally imbued in 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\(\rangle\}-existentialism-form-factor which is de-
mentatively/structurally/paradigmatically susceptible to relative-ontological-incompleteness\(\rangle\)-
induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’
<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing apriorising-psychologism’>, up to notion-al–deprocrypticism which when effectively achieves escapes uninstitutionalised-threshold by the mere fact that notion-al–deprocrypticism psychologism is one that factors in in its (recomposured)-consciousness-awareness-teleology 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-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> including postlogism are more-than-just-and-beyond an issue of a temporal frame of contemplation as this requires an overall registry-worldview/dimension transcendental de-mentative/structural/paradigmatic resolution, as of the comprehensive ontologising of notion-al–deprocrypticism with respect to notion-al–procrypticism, notwithstanding the further palliative conceptualisation of the necessity of the resolution as of temporal <preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness<as-to historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> of issues of psychopathy in the present positivistic registry-worldview. Thus psychopathy and social psychopathy should rather be related to suprastructurally (as preconverging-or-dementing–apriorising-psychologism consciousness-awareness-teleology which reference-of-thought is invalid in the very first instance, going by ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). The nature of perversion-of-reference-of-thought<as-preconvergingly-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation, as in the bigger scheme of things the latter is delusional (for an animal whose potency under social-stake-contention-or-confliction is rather as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor thus needing its secondnatured skewing (‘intemporality–asymmetric-subsumption-of-temporality’), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity as deferential-formalisation-transference to the intemporal for its transcendence-and-sublimity/sublimation/supererogatory–de-mentativity) and that’s why society and more specifically formal organisations ‘operate on the clairvoyance of institutionalising principles and rules’, and ‘not the purported impression-driven/good-naturedness dispositions of the one or the other’, as this is an unsustainable construct and is simply a call for institutional failure in the middle to long run. A human secondnaturing institutionalising construct is a requisite because, at best even the intemporal-disposition individuation in individuals purporting prospective emancipation comes from and are from the stock of the prior reference-of-thought uninstitutionalised-threshold registry-worldview/dimension, and such prospective emancipation involves such individuals own ‘moulting’, as actually intemporality/longness is a ‘potential construct of orientation’ as implied by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) and it is only a devised institutionalisation construct as secondnaturing that achieves that potential-construct-of-orientation and not any naïve inherently intemporal-disposition in individuals. By that token there is no base-institutionalised individual in recurrent-utter-uninstitutionalisation, no universalised individual in ununiversalisation, no positivistic individual in non-
positivism/medievalism, and prospectively no notional-deprocrypticism individual in procrypticism, as at best such emancipating intemporal individuals are ‘moultting’ 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

<amplitudding/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–existentialising/contextualising/textualising-contiguity’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness’-of-reference-of-thought-’ devolving-as-of-instantiative-context conceptualisation); but rather a ‘psychology of qualifications’ as is equally the case with social psychology. The author as previously implied with the notion of a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ perceives the need
doesn’t have any inherent ontological validity, but is rather as valid as its representation/schedule of ontology/ontologically-veridical-meaningfulness/intemporality, such that with the insight of more profound ontology/ontologically-veridical-meaningfulness/intemporality, the ‘placeholder-setup’ as placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology is accordingly rescheduled psychoanalytically (‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring), validating and explaining why our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology has been developing all along from the mindset/reference-of-thought of an recurrent-utter-institutionalised, base-institutionalised, universalised and positivised, with the implication that the latter’s mindset/reference-of-thought is not beyond prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity where such prospectively more profound ontology is demonstrated to imply a renewal of human reference-of-thought of meaningfulness (as deprocrypticism), and with the further implication that all along it is essentially about a same species of a same underlying human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor induced dynamism of shallow limited-mentation-capacity—as of relative apriorising/axiomatising/referencing—of—existentialising/contextualising/textualising—contiguity—constitutedness to deeper limited-mentation-capacity—as of relative apriorising/axiomatising/referencing—of—existentialising/contextualising/textualising—contiguity—conflicatedness. 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\textsuperscript{100} 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\textsuperscript{100} (from the present) but rather, on the basis of ‘prospective \textsuperscript{84}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\textsuperscript{19}–apriorising-psychologism \textsuperscript{84}reference-of-thought’, and so implied by the ‘prospective \textsuperscript{84}reference-of-thought transcendental insights’, such that the prospective (transcending/superseding) placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} defect as ‘postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism \textsuperscript{84}reference-of-thought’ is naturally implied as being the new and prospective suprastructuring, (beyond-the-consciousness-awareness-teleology\textsuperscript{100}–<in-existential-extrication-as-of-existential-unthought>) of the ‘old present’/retrospective as prior. That is it is critical to grasp that \textsuperscript{14}de-mentation\textsuperscript{14} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of ‘postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism’ and preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism is never about generating a
prospective ‘postconverging-or-dialectical-thinking—apriorising-psychologism’ (with respect to the present as ‘postconverging-or-dialectical-thinking—apriorising-psychologism’), but such de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) is rather about decentering and preconverging-or-dementing—apriorising-psychologism/oblongating the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of the present as preconverging-or-dementing—apriorising-psychologism which becomes ‘old-present’/retrospective as prior’ and dialectically ushering contrastively from that backdrop a new and prospective ‘postconverging-or-dialectical-thinking—apriorising-psychologism’. This is actually about maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation of the implied prospective meaningful-reference/anchoring-of-meaning/ontological-reference/contending-reference, rather than attempting its elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existentialising/contextualising/textualising-contiguity which will ‘wrongly make reference to and wrongly elevate’, and so by mix-up, the prior reference-of-thought as veridical. maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation being about optimally rescheduling the ‘placeholder-setup’ (as placeholder-setup/mental-devising-representation/mentation) with regards to ontologically-veridical-meaningfulness, on the ontological backdrop of a more profound superseding–oneness-of-ontology construal/conceptualisation of existentialising/contextualising/textualising-contiguity’s-reifying-or-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 maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation then ‘upholds in contiguity’ the ‘trace of disambiguated-mental-dispositions-and-meaningfulness implied by
existentialising/contextualising/textualising-contiguity\textsuperscript{9} what\textsuperscript{3} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{5}—unenframed-conceptualisation enables is to uphold in contiguity ontological-reality as of the circularity/recurrence/repetition/repeatability\textsuperscript{7} delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots\textsuperscript{9} or\textsuperscript{10} existentialising/contextualising/textualising-contiguity\textsuperscript{10}-reification\textsuperscript{11} or\textsuperscript{12} intrinsic-reality—ontological-coherence\textsuperscript{13} or\textsuperscript{14} superseding—oneness-of-ontology\textsuperscript{15} in other to reflect that the perversion-of-reference-of-thought\textsuperscript{15}<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation\textsuperscript{20} phenomena’ is as of the circularity/recurrence/repetition/repeatability\textsuperscript{7} delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots\textsuperscript{9} or\textsuperscript{10} existentialising/contextualising/textualising-contiguity\textsuperscript{10}-reification\textsuperscript{11} or\textsuperscript{12} intrinsic-reality—ontological-coherence\textsuperscript{13} or\textsuperscript{14} superseding—oneness-of-ontology\textsuperscript{15} reflecting/perspectivating registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{13}–defect<as-Being-or-ontological-or-existential–defect>\textsuperscript{36} even though it is iterating-by-alterations, whereas elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existentialising/contextualising/textualising-contiguity\textsuperscript{10} will erroneously lead to a reassessment of perversion-of-reference-of-thought\textsuperscript{15}<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation\textsuperscript{20} as defect–of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-suprerogation of the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance by wrongly implying that it is an issue of defect–of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-suprerogation of the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance whereas it is an issue of perversion-of-reference-of-thought\textsuperscript{15}<as-preconvergingly
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation, and thus not upholding intemporal/longness in the contiguity as of the
circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-
trace-of-narratives-as-dots_or_existentialising/contextualising/textualising-contiguity
-reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology
and reflected/perspectivated as preconverging–de-mentating/structuring/paradigming registry-
worldview’s/dimension’s-uninstitutionalised-threshold–defect–<as-Being-or-ontological-or-
existential–defect> or intradimensional defect’. Basically, maximalising-recomposuring-for-
relative-ontological-completeness—unenframed-conceptualisation creatively puts into
perspective temporality/shortness in non-veridical/vacuous hollow-constituting–<as-
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> terms as
‘shallow superseding–oneness-of-ontology 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–<as-Being-or-ontological-or-existential–defect> transcedentally/transdimensionally/interdimensionally, as needing a prospective registry-
worldview/dimension; for instance, capable of putting in question medieval intradimensional
superstition in the first place supersedingly/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
pro crypticism–or–disjointedness-as-of-ref erence-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—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—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-preconvergingly-apriorising/axiomatising/referencing-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-ontology construal/conceptualisation’ as
existentialist/‘ontologically-reconstituting’ of A as intemporally-preservational, (in a
pointedness of notional—deprocrypticism prospective reference-of-thought which
maximalising-recomposing-for-relative-ontological-completeness—unenframed-
conceptualisation then ‘upholds in contiguity’ the ‘trace of disambiguated-mental-dispositions-
and-meaningfulness implied by intemporal/conviction-as-to-profound-supererogation’
deprocryptic mental-dispositions, postlogism /psychopathic procryptic mental-dispositions and
conjugated-postlogism /preconverging-or-dementing -integration procryptic mental-
dispositions’ as universal and aetiological ontological-primemovers-totalitative-framework
construct), and reflecting in transversality<for-sublimating—existential-
eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-
apriorising/axiomatising/referencing’ as both B’s postlogism postlogism
‘perversion-of—reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as procrypticism—
or—disjointedness-as-of—reference-of-thought mental-perversion/unsoundness-or-ontological-
bad-faith/inauthenticity —of—reference-of-thought disposition’ ontological/being-construal-
defect together with B’s interlocutors’ conjugated-postlogism /preconverging-or-dementing —integration
‘perversion—reference-of-thought<as-preconvergingly—
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > as procrypticism—or—disjointedness—as-of—reference-of-thought mental-
perversion/unsoundness—or-ontological-bad-faith/inauthenticity —of—reference-of-thought
dispositions’ ontological/being-construal-defects (as temporally-preservational-as-
pseudointemporality—preservation); and so, going by the ontological-
normalcy/postconvergence nature of intrinsic-reality/ontology that precedes, is utter and doesn’t
increment with human placeholder-setup/mental-devising-representation/mentation, and further
so in ‘intellectual-and-moral in-equivalence’, not only as an incidental/on-occasion
ontological/being-construal-defect’ phenomenon but a potent intradimension construal/conceptualisation of the basis of vices-and-impediments\(^{106}\) in metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation. That is, just as from a positivistic perspective (as metaphysics-of-absence\(\langle\{\text{implicated-epistemic-veracity-of-}
meaningfulness by perceiving the reference-of-thought of postlogic/psychopathic and conjugated-postlogism/preconverging-or-dementing-integration mental-dispositions as purely non-veridical/vacuous hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation. Effectively, reality/existence/being as becoming is actually an ‘unwinding elucidation’ model construct. However, since meaningfulness involves an interceding placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology as reference-of-thought in relation to intrinsic-reality/ontology and given our limited-mentation-capacity-deepening, there thus tend to develop a mix-up of our representation (with unsound/vacuous/denaturing hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation of reference-of-thought–categorical-imperatives/axioms/registry-teleology) when reflecting/perspectivating ontologically-veridical existential reality, such that there is a rule of recurrence in existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_existentialising/contextualising/textualising-contiguity-reification-or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology defined by the uninstitutionalised-threshold which arises de-mentatively/structurally/paradigmatically and accounts for vices-and-impediments. This is more than just a question of acts-execution/logical-processing defects but registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect–as-Being-or-ontological-or-existential–defect, that speaks of the registry-worldview’s/dimension’s inherent relative-ontological-incompleteness-induced, ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation–as-to-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation–or-temporal-
preservation-as-pseudointemporality\(^1\) preservation. That is at the basis of the syncretising/circularity/interiorising/akrasiatic-drag\(^2\) 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\(^3\) allusions to superstition in its \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag}\) as utterly preconverging-or-dementing\(^4\)–apriorising-psychologism and unintelligible/existentially-suprastructural and being as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existentialising/contextualising/textualising-contiguity\(^5\) with it will wrongly imply the ontological-veridicality of its meaningfulness, a notional–deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^6\) of a procrypticism mindset/\(^7\) reference-of-thought will rather be utterly preconverging-or-dementing\(^8\)–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—
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation \supset –of-universalisation-as-non-positivism/medievalism or ‘anchoring-of-
meaning as deprocrypticism’ over ‘perversion-of-reference-of-thought’ \subset \text{as-preconvergingly-}
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation \supset –of-positivism-as-procrypticism. A ‘postconverging-or-dialectical-
thinking’–psychology or psychology-of-mentation-dynamics or natural~psychological-
dynamics’ will actually be about a novel construal of the social as ‘metaphysics-of-absence-
\langle \text{implicated-epistemic-veracity-of- nonpresencing-} < \text{perspective–ontological-
normalcy/postconvergence}> \rangle / \text{postdication of the individual as ‘metaphysics-of-presence-
\langle \text{implicated-‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-
constitutedness} \rangle’; with the implication that the concepts and conceptualisations of
the individual of the current ‘psychology of qualification and qualification schemes’ are actually
and effectively construed by the ‘postconverging-or-dialectical-thinking’–psychology or
psychology-of-mentation-dynamics or natural~psychological-dynamics’ as of an ontological-
normalcy/postconvergence cadre and as becoming into the social, for its analytic purposes and
framework. ‘Possibly’ this won’t imply ‘doing away’ with concepts and conceptualisations of
the current ‘psychology of qualifications and qualification schemes’, but will however be
uncompromising with respect to being ontology-driven, and thus ‘possibly’ enable the
reconstrual of such psychology concepts as the self, ego, id, etc. in their metaphysics-of-
absence–\langle \text{implicated-epistemic-veracity-of- nonpresencing-} < \text{perspective–ontological-
normalcy/postconvergence}> \rangle / \text{postdication (as the existential social) articulation. Insightfully, a
‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or
natural~psychological-dynamics’ rather mobilises ‘maximalising-recomposuring-for-relative-
ontological-completeness’—unenframed-conceptualisation as is necessarily the case with all
metaphysics-of-absence–\langle \text{implicated-epistemic-veracity-of- nonpresencing-} < \text{perspective–
nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97} \langle \textless \textit{as-to-} \textquotesingle \textit{attendant-intradimensional} \textbf{\texttildelow } \textit{prospectively-disontologising} \textbf{\texttildelow } \textit{preconverging} \textbf{\texttildelow } \textit{dementing} \textbf{\texttildelow } \textit{apriorising} \textbf{\texttildelow } \textit{psychologism} \rangle \not \text{ to arise. However, as highlighted again previously, the subsequent temporal-preservation-as-pseudointemporality\textsuperscript{92} preserving of a registry-worldview’s/dimension’s subontologisation/subpotentiation is largely due to the perpetuating recurrence, as an intradimensional dynamic-cumulative-aftereffect, of such pathological/psychopathic-and-enculturated compulsing–nonconviction/madeupness/bottomlining\textsuperscript{97} \langle \textless \textit{decontextualising} \textbf{\texttildelow } \textit{de-existentialising} \textbf{\texttildelow } \textit{of-} \textit{attendant-intradimensional–apriorising} \textbf{\texttildelow } \textit{axiomatising} \textbf{\texttildelow } \textit{referencing} \textbf{\texttildelow } \textit{induced-disontologising} \textbf{\texttildelow } \textit{of-the-} \textit{‘attendant-intradimensional–ontologising’–imbued} \textbf{\texttildelow } \textit{contextualising} \textbf{\texttildelow } \textit{existentialising} \textbf{\texttildelow } \textit{attendant-ontological-contiguity} \textbf{\texttildelow } \textit{in-shallow-supererogation} \textbf{\texttildelow } \textit{disontologising-perverted-outcome-sought-precedes-existentially-veridical–} \textit{attendant-intradimensional–apriorising} \textbf{\texttildelow } \textit{axiomatising} \textbf{\texttildelow } \textit{referencing} \textbf{\texttildelow } \textit{‘logical-dueness’} \textrangle \text{ or postlogism\textsuperscript{78} and conjugated-postlogism /preconverging-or-dementing -integration that undermine and blur recurrently intemporal-disposition supplanting–conviction-as-to-profound-supererogation –of–} \textit{attendant-intradimensional–postconverging} \textbf{\texttildelow } \textit{dialectical-thinking} \textbf{\texttildelow } \textit{apriorising} \textbf{\texttildelow } \textit{psychologism} \textbf{\texttildelow } \textit{to induce social universal-transparency} \textbf{\texttildelow } \langle \text{transparency-of-totalising-entailing,–as-to-entailing–} \textbf{\texttildelow } \textit{amplituding} \textbf{\texttildelow } \textit{formative–epistemicity} \textbf{\texttildelow } \textit{totalising} \textbf{\texttildelow } \textit{in-relative-ontological-completeness} \textrangle \text{ of the registry-worldview’s/dimension’s ontological/being-construal-defect as unsound reference-of-thought of meaningfulness and the positive-opportunism thereof for prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory–dementativity and leading to the registry-worldview’s/dimension’s uninstitutionalised-threshold\textsuperscript{103} endemised/enculturated temporal-preservation-as-pseudointemporality\textsuperscript{92} preservation. This aspect of postlogism\textsuperscript{78} and conjugated-postlogism /preconverging-or-dementing -integration temporal-preservation-as-pseudointemporality\textsuperscript{92} preservation endemisation/enculturation is thus
the more salient construal for the de-endemisation/de-enculturation of ontological/being-construal-defect as unsound\(^8\) reference-of-thought of meaningfulness, as defined by recurrence and ‘non-transient transcendability’ at the uninstitutionalised-threshold\(^0\); (in contrast with either a state of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation that doesn’t speak of ‘recurrence of perversion/unsoundness of reference-of-thought’ or an ‘abstract’ state of inherent uninstitutionalised-threshold\(^0\) but which is ‘transiently transendable’ as it is not in temporal-preservation-as-pseudointemporality\(^1\)-preservation instigated by 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 it is the condition of ‘recurrence’ and ‘non-transience’ transcendability arising from postlogism\(^7\) and conjugated-postlogism\(^7\)/preconverging-or-dementing\(^1\)-integration that is ontologically relevant for ontological-reconstituting–as-to-conflatedness/deconstruction for prospective transcendability (as it conceptually defines the successive uninstitutionalised-threshold\(^0\) of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism), and it basically encapsulates the phenomenality of preconverging/dementing\(^1\)–apriorising-psychologism mental-devising-representation of postlogism\(^7\) and temporal-dispositions-conjugated-postlogism\(^8\) so-construed as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation⟨as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism⟩ (and so-reflected of the registry-worldview’s/dimension’s social-construct of
identitive-constitutedness and metaphysics-of-absence\{implicated-epistemic-veracity-of
nonpresencing-\langle perspective–ontological-normalcy/postconvergence\rangle\}, with the capacity of easily reflecting both preconverging-or-dementing\(^\text{19}\)–apriorising-psychologism and postconverging-or-dialectical-thinking\(^\text{20}\)–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\(^\text{84}\)\langle as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing–apriorising-psychologism\rangle implies that at registry-worldview’s/dimension’s uninstitutionalised-threshold\(^\text{13}\) at which they are prospectively reflected/perspectivated as being in epistemic-abnormalcy/preconvergence\(^\text{10}\) (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-
temporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation of \(^\text{84}\)reference-of-thought (rather than naively, an assumption of \(^\text{10}\)universal human intemporal-disposition as reflected/perspectivated within a functional institutionalised registry-worldview \(<preconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing–existentia-lising—enframing/imprintedness-
(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)\rangle\), with the implication that the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ are actually of disambiguated notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-
construed-as-from-perspective–ontological-normalcy/postconvergence> \(^\text{8}\)reference-of-thought and meaningfulness. This broadly sums up the importance of elucidating the threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{97}<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing \textsuperscript{19}–apriorising-psychologism> when it comes to registry-worldviews/dimensions construed as to their uninstitutionalised-threshold \textsuperscript{03} as being in epistemic-abnormalcy/preconvergence \textsuperscript{10}, as it enables the conceptual articulation of meaningfulness that the ‘perspective of a functionally institutionalised registry-worldview/dimension \textsuperscript{9}<preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness> (as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)’ doesn’t permit beyond its \textsuperscript{4}<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage limits at its uninstitutionalised-threshold \textsuperscript{03}. The suprastructuring effect of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{97}<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing \textsuperscript{19}–apriorising-psychologism> is what actually allows to prospectively reflect/perspectivate \textsuperscript{75}perversion-of-reference-of-thought\textsuperscript{9}<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and as dialectically-out-of-phase/dialectically-primitive at the uninstitutionalised-threshold\textsuperscript{103} marking out recurrent-utter-uninstitutionalisation from base-institutionalisation, ununiversalisation from \textsuperscript{104}universalisation, non-positivism/medievalism from positivism and procrypticism from deprocrypticism; thus enabling the requisite ‘postconverging-or-dialectical-thinking\textsuperscript{20}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring by which prospective institutionalisation/intemporalisation for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as ‘ontological-reconstituting–as-to-conflatedness\textsuperscript{13}’/deconstruction is undertaken to supersede (as deeper superseding–oneness-of-
ontology construal/conceptualisation) the drawback or vices-and-impediments of the prior registry-worldview/dimension as now preconverging-or-dementing–apriorising-psychologism and dialectically-out-of-phase. Thus the reality of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-suprerogation <as-to-'attendant-intradimensional’-prospectively-disontologising–preconverging/dementing >–apriorising-psychologism> implies that virtue shouldn’t naively be perceived in terms–as-of-axiomatic-construct of ‘a universal human intemporal-disposition nature or intemporal-disposition nature’ since human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor speaks otherwise (even though such an axiom of ‘a universal human intemporal-disposition’ is only surreptitiously implied, as a necessary ‘functional pseudo-conceptualisation’ which functionally assumes intemporality/longness to avoid the cumbrous need for disambiguating ‘reference-of-thought of meaningfulness into notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’ (at any singular instances) ‘within established institutionalised registry-worldview/dimension’ but virtue cannot be assumed beyond the uninstitutionalised-threshold; that is, virtue is dementatively/structurally/paradigmatically the result of intemporalisation-as-institutionalisation 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 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, [10]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-historicality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-
normalcy/postconvergence-reflected-'epistemicity-relativism'> process) this is not spontaneously given, when we consider that many of such emancipators were equally relatively enmeshed with the old psychology like Newton’s involvement with alchemy, for instance. This point to the critical importance of the psychological state of the mind for the very possibility of prospective ontologically-veridical transcendence-and-sublimity/sublimation/supererogatory-de-mentativity to occur; as ontology is already given as a oneness and it is up to the human psyche to ‘moult itself’ (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) towards a more profound construal/conceptualisation as of that superseding–oneness-of-ontology, however strongly we might naively believe in our ideas in any given epoch as of its metaphysics-of-presence\{implicated-'nondescript/ignoreable–void ’-as-to-presencing—absolutising-identitive-constitutedness\}. Thus metaphysics-of-absence\{implicated-epistemic-veracity-of-nonpresencing-<perspective–ontological-normalcy/postconvergence>\} notion of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> (substituting, to induce ‘a preconverging-or-dementing\[\]–apriorising-psychologism mentation reflex’ in sync with the ontological perspective, over the same notion as subontologisation/subpotentiation as metaphysics-of-presence\{implicated-‘nondescript/ignoreable–void ’-as-to-presencing—absolutising-identitive-constitutedness\}, which rather wrongly induces ‘a postconverging-or-dialectical-thinking\[\]–apriorising-psychologism mentation reflex’ out of sync with the ontological perspective, thus is subject to \[\]<amplituding/formative–epistemicity>totalising-self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage) effectively arises from a maximalist construct in grasping the salience of a transcending/utter conceptualisation that mirrors the uncompromising nature of intrinsic-reality/ontology over \[\]incrementalism-in-relative-ontological-
incompleteness—is enframed-conceptualisation conceptualisation notional-procripticism or notional-disjointedness-as-of- reference-of-thought as the natural intradimensional summative temporal mental-disposition (which speaks of a registry-worldview/dimension relative-ontological-incompleteness—induced—threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to—attendant-intradimensional—prospectively—disontologising—preconverging/dementing—apriorising-psychologism>, as it is thus—'in-wait—for—perversion-of—reference-of-thought—<as—preconvergingly—apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—≥—or-temporal-preservation-as-pseudointemporality—preservation, and the need for ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation), which incrementalism-in-relative-ontological-incompleteness—is enframed-conceptualisation notional-procripticism or notional-disjointedness-as-of—reference-of-thought however represents the enculturation/endemisation that is defining of given registry-worldview’s/dimension’s uninstitutionalised-threshold. In other words, without a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation disposition no prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory—de-mentativity will be possible, as base-institutionalisation is the ultimate maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation construct over a summative mental-disposition of <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag in recurrent-utter-uninstitutionalisation enabling the latter’s transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, likewise universalisation is the ultimate maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation construct over a summative mental-disposition of <amplituding/formative—
the purpose of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation as an intemporal conceptualisation of transcendental implication should be of presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’ and is not for the sake of ‘immediate intelligibility’ within a given uninstitutionalised registry-worldview/dimension in want for a prospective corresponding institutionalisation registry-worldview/dimension, as such a purpose will wrongly and paradoxically imply that the logical-dueness/logical-pertinence of the uninstitutionalised-threshold is sound as its reference-of-thought is prospectively defective (for instance a positivistic implied transcendence-and-sublimity/sublimation/supererogatory—de-mentativity cannot be logically intelligible to a medieval setup that harkens back to medieval reference-of-thought—categorical-imperatives/axioms/registry-teleology for its logic, i.e. ‘Issue of articulating chemistry rules and principles for the evaluation of an alchemist not logically cognisant of chemistry rules and principles, in the very first place’), but rather it is a middle to long run construed as of de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) instigation of prospective registry-worldview/dimension institutionalisation reference-of-thought as of a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (though we can mostly grasp such an insight not from instances of ‘natural intra-society transcendence-and-sublimity/sublimation/supererogatory—de-mentativity’ since this takes a longer time to occur and is relatively obscure, but transcendence-and-sublimity/sublimation/supererogatory—de-mentativity by cultural diffusion associated with conquests where the dominant is at a more advanced stage of institutionalisation or in the rare cases where it is the reverse like Ancient Egypt or Ancient Greece, with the dominated actually relatively dominating or in parity with the dominant culturally as of divergent aspects).
implication here is that transcendental maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation is rather grounded on a relatively intemporal-and-deeper existential-reference-of-meaningfulness with the positive-opportunism of the prospective institutionalisation ontological-primemovers-totalitative-framework over its corresponding uninstitutionalised-threshold to put in question the latter’s reference-of-thought—categorical-imperatives/axioms/registry-teleology for the ones of the prospective institutionalisation, and it is only after that that the notion of mutual logical intelligibility arises (it is only after the alchemist ‘psychoanalytically-unshackle’ into a positivistic-inclined mindset/reference-of-thought with respect to appreciating notion of natural cause-and-effect and experimentation as well that the notion of mutual intelligibility of chemistry rules and principles makes sense, until then there cannot be much of intelligibility without such a ‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise from the perspective of the prospective chemist). That explain why maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation construct are meant to be detached and totalisingly-entailing so as to act as a backdrop for prospective institutionalisation, and not to necessarily make sense in terms–as-of-axiomatic-construct of ‘the now temporal mental-disposition reference-of-thought’ which, it is contended, is in want of prospective institutionalisation with its corresponding psychologism. In the bigger scheme of things, it is inevitable that suprastructuring (the conceptualisation that renders de-mentation—(supererogatory—ontological–de-mentation-or-dialectical–de-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\(^{[10]}\)-<in-existential-extrication-as-of-existential-unthought>\(^{[5]}\) of the prior/superseded/transcended, respectively the ‘postconverging-or-dialectical-thinking\(^{[20]}\)–apriorising-psychologism as dialectically-in-phase’ and the ‘preconverging-or-dementing\(^{[19]}\)–apriorising-psychologism as dialectically-out-of-phase’), is rendered operant by the notion of ‘existential-decontextualising-transposition

(threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \(<\text{as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>\ defect}\) of ontology/ontologically-veridical-meaningfulness/intemporality\(^{[3]}\) in operantly grasping such suprastructuring transcendence-and-sublimity/sublimation/supererogatory–de-mentativity/transdimensional/interdimensional construct; as it perpetually upholds ontological-veridicality by its ‘existential-reality’ (not non-veridical/vacuous hollow-constituting\(<\text{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation}>\) on the basis of, first and critically, the validity of the ‘reference-of-thought so-reflected as soundness-or-ontological-good-faith/authenticity\(^{[9]}\)-of-

‘reference-of-thought if valid and unsoundness-or-ontological-bad-faith/inauthenticity\(^{[4]}\)-of-

‘reference-of-thought if invalid (before even recognising whether the ‘implicitation-of-notion-of-agreement-or-disagreement’ or ‘of logical-processing’ arises) to determine the ‘postconverging-or-dialectical-thinking –apriorising-psychologism and dialectically-in-phase’ over the ‘preconverging-or-dementing –apriorising-psychologism and dialectically-out-of-phase/dialectically-primitive’. It is critical to grasp that the notion of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \(<\text{as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>\ is rather of conceptual metaphysics-of-absence\(<\text{implicated-epistemic-veracity-of–nonpresencing-\langle\text{perspective–ontological-normalcy/postconvergence}\rangle}\) (meant to ensure a
55maximalising-recomposuring-for-relative-ontological-completeness88—unenframed-

natural

conceptualisation to avoid mix-up of

84reference-of-thought)

with such a mix-up arising from

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

the

syncretising/circularity/interiorising/akrasiatic-drag33
induced

subontologisation/subpotentiation

(whether

wittingly

or

unwittingly)

(in-a-social-dynamism-of-meaningfulness-

misappropriation) so-construed as metaphysics-of-presence-⟨implicited-‘nondescript/ignorable–
void60’-as-to-80presencing—absolutising-identitive-constitutedness13⟩. So both notions are
conceptually the same but implying different approaches with respect to the temporal
undermining

of

referencing/biased

ontological-veridicality;
within

the

contextual

with

subontologisation/subpotentiation

perspective

of

institutionalised

registry-

worldview/dimension, with existential-decontextualised-transposition referencing/biased within
the contextual perspective of uninstitutionalised registry-worldview/dimension, thus the latter
enabling an appropriate disambiguation of notional~firstnaturedness—temporal-to-intemporaldispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> with
respect to ontologically-veridical

84reference-of-thought,

and by extension it is the concept of

apriorising-psychologism> that is appropriate in all instances of implied uninstitutionalised
registry-worldviews/dimensions as metaphysics-of-absence-⟨implicited-epistemic-veracity-of61nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩

avoids

the

perspective since it

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

syncretising/illusion-of-the-present/present-consciousness/mirage that is inevitable when
reasoning

by

a

metaphysics-of-presence-⟨implicited-‘nondescript/ignorable–void60’-as-to-

80presencing—absolutising-identitive-constitutedness13⟩

induced subontologisation. Besides

even within the intradimension contextual perspective of institutionalised registry3342


worldview/dimension, it is equally the best approach with respect to the
cstrual/conceptualisation of the instigating of postlogism\textsuperscript{78}-as-of\textsuperscript{79}-compulsing–
nonconviction/madeupness/bottomlining–\{\textless \textit{decontextualising/de-existentialising–of-attendant-
intradimensional–apriorising/axiomatising/referencing}–\textit{-induced-disontologising}\}'-of-the-
‘attendant-intradimensional–ontologising’–imbued–\textit{-contextualising/existentialising–attendant-
ontological-contiguity}–in-shallow-supererogation–\textit{-disontologising-perverted-outcome-
sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness\}\} hollow-constituting\textless \textit{as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation}\textgreater{} mental-disposition
that will induce temporal-preservation-as-pseudointemporality’-preservation in temporal-
dispositions as conjugated-postlogism\textsuperscript{78}/preconverging-or-dementing\textsuperscript{10}-integration (by hollow-
constituting\textless \textit{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation}\textgreater{} on the 
\textit{reference-of-thought–categorical-imperatives/axioms/registry-
teleology}\textsuperscript{60} of the priorly institutionalised registry-worldview/dimension) and by so doing
reflecting the uninstitutionalised registry-worldview/dimension. That is an
cstrual/conceptualisation approach that construes the ontological-contiguity\textsuperscript{77}—of-the-
human-institutionalisation-process\textsuperscript{75} as of diminishing–human-epistemic-abnormalcy-or-
preconvergence\textsuperscript{30}. Effectively, such a highlight of how human secondnaturing within
institutionalised construct implies a pseudo-conceptual\textsuperscript{104} universal human intemporal-
disposition as metaphysics-of-presence–\{\textit{implicated-‘nondescript/ignorable–void ‘-as-to-
presencing—absolutising-identitive-constitutedness }\} in contrast to a human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–
‘notional–firstnaturedness—temporal-to-intemporal-dispositions–\textit{so-construed-as-from-
perspective–ontological-normalcy/postconvergence}’–existentialism-form-factor mental-
dispositions highlight at uninstitutionalised construct as metaphysics-of-absence\text{\{implicated-}
is effectively the unspoken psychoanalytic conceptualisation which needs to ‘be referenced/registered/decisioned–as-consciously-recognised’ as the backdrop for superseding into deprocrypticism. Such a psychoanalytic insight about the ‘dynamic-cumulative-aftereffect of subontologisation’ grasps how postlogism instigates the temporal-preservation-as-pseudointemporality-preservation inclination of temporal-dispositions that enculturates/endemises the various uninstitutionalised-threshold even though the state as dynamic-cumulative-aftereffect of temporal-dispositions is in ‘ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought, as-it-is-thus-‘in-wait’-for-perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>--or-temporal-preservation-as-pseudointemporality-preservation, with respect to ontological-normalcy’ by ‘undermining social universal-transparency (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ) for ontological-veridicality’; wherein the postlogic mental-disposition is recursive in eliciting temporal-preservation, the conjugated exacerbatory/opportunistic mental-dispositions are progressive in upholding temporal-preservation-as-pseudointemporality-preservation and the conjugated ignorance/affordable mental-dispositions as largely summative of the dynamic-cumulative-aftereffect, are geared towards upholding or undermining temporal-preservation-as-pseudointemporality-preservation by supplanting–conviction-as-to-profound-supererogation—of–‘attendant-intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism inclination whether naively conjugating to postlogism as misconstrual or good supplanting–conviction-as-to-profound-supererogation—of–‘attendant-
intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism when the untenability/internal-contradiction/internal-incoherence/institutional-constraining and positive-opportunism of ontological-veridicality is established from an intemporal-disposition, in which latter case as being largely summative of the dynamic-cumulative-aftereffect it leads to the collapsing of postlogism mental-disposition recursiveness and exacerbatory/opportunistic mental-dispositions progressiveness with respect to temporal-preservation, and thus orienting towards intemporal-preservation/intemporalisation and the possibility for prospective institutionalisation, itself subjectable to temporal-preservation-as-pseudointemporality-preservation at its uninstitutionalised-threshold. Thus this is the underlying dimensionality-of-sublimating ⟨amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ in the psychoanalytic dynamism of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor across all the institutional-cumulation/institutional-recomposure ⟨as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’⟩ as of human shallow-to-deepening–limited-mentation-capacity,~as-limited-mentation-capacity-deepening explaining the alternation of prospective institutionalisation (as ontologically-reconstituting) and uninstitutionalised-threshold (in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> with regards to the reference-of-thought–categorical-imperatives/axioms/registry-teleology of the prior institutionalisation) which need to be brought to the collective consciousness appraisal for the necessary psychological uninhibitedness/décomplexing enabling prospective deprocrypticism. *
to deeper/intemporal superseding–oneness-of-ontology mental-conceptions teleologies”; from the perspective of a suprastructural superseding/transcending/deeper/intemporal superseding–oneness-of-ontology mental-conception teleology[00] - As beyond the epiphenomenon of psychopathy and social psychopathy, as it provides a peculiar perspective for insight on human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[00] with respect to reference-of-thought and meaningfulness; ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology[10]’ implies preempting—disjointedness-as-of–reference-of-thought,-as-to-‘amplituding/formative–epistemicity–growth-or-conflatedness’/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness”—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism as deprocrypticism. Inspectively, 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[^106]) 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—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—as a postconverging—de-mentating/structuring/paradigming for superseding the vices-and-impediments[^106] inherent to recurrent-utter-uninstitutionalisation is a necessity-for-its-own-and-by-extension-the-registry-worldview’s/dimension’s ‘moulting’ in the middle to long run construed as of de-mentation—supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) into a base-institutionalisation registry-worldview. Such solipsistic insight is the effective ‘transcendental virtue conceptualisation’ that drives ontological-normalcy/postconvergence across all the successive institutionalisations and by that token coincides with ontology as a necessary ontological development driver in an animal of shallow limited-mentation-capacity—as of relative apriorising/axiomatising/referencing—(of—existentialising/contextualising/textualising—contiguity)—constitutedness—to deeper limited-mentation-capacity—as of relative
This analysis is very much in line with the notion of virtue as a...
thing as base-institutionalisation and the ontological possibilities availing to it, likewise with
the temporally-inclined ununiversalised individuation with respect to 104 universalisation and its
ontological possibilities, the temporally-inclined non-positivism/medievalism individuation
with respect to the positivistic and its ontological possibilities, and prospectively the
temporally-inclined procrypticism individuation with respect to notional-deprocrypticism and
its ontological possibilities, and all such possibilities as allowed by ontological-
normalcy/postconvergence. A question that arises will be how can a society deliver an Einstein
or a Bohr respectively that will articulate the theory-of-relativity or quantum-mechanics without
it having the necessary institutional-recomposure (orientation and capacities) and memetic-
reordering (of the individual mindset/reference-of-thought and associated other contributing
mindsets) that allows for the possibility of such discoveries? In other words what was the
possibility for the theory-of-relativity or quantum-mechanics to be delivered in the Middle
Ages, for instance? Rather improbable. As a side note, such an insight equally attends to such a
debate we currently entertain with respect to coming into contact with an advanced alien
civilisation. A transcendental virtue conceptualisation will hold that in the very first place such
a civilisation won’t be able to exist without the necessary virtue construct (as successions of

metaphysics-of-absence-{implicit-epistemic-veracity-of- nonpresencing-‘perspective–
ontological-normalcy/postconvergence’} insights yielding in-lockstep the successively more
ontologically profound metaphysics-of-presence-{implicit-‘nondescript/ignoreable–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, 104 universalising, positivising and probably deprocrypticising, such that it will
be untenable and inconsistent to have cosmic travellers that are savage-inclined or of a
medieval age, for instance, going by the mere human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—
‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor. Insightfully thus, while ontological-normalcy/postconvergence expands human ontological possibilities (comprehensively), it also leads to a growth in human institutionalised virtue disposition in equivalence which sustains such ontological development. However wary we should be with the possibility of nuclear annihilation, we equally can recognise that the ‘better’ registry-worldview/dimension-level, in terms–as-of-axiomatic-construct of its relative transcendental virtue conceptualisation, to handle such weapons is the present one (positivistic) with regards to the possibility of averting a global annihilation compared to say feuding tribal or medieval setups (that is, if by some imaginary circumstances they could have access to and utilise such weapons). This points out that virtue is rather an inherent and necessary construct of ontology, existentially speaking; as the transcendental construct that enables the expanding of the ontological possibilities of an animal of shallow limited-mentation-capacity{(as of relative apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity )—constitutedness ) to deeper limited-mentation-capacity{(as of relative apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity )—conflatedness ) by enabling ‘solipsistic moulting’ (as ‘intemporal-disposition individuation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ at uninstitutionalised-threshold states, with a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor mental-disposition due to lack of social universal-transparency{transparency-of-totalising-entailing–as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-
ontological-completeness} about virtue inducing supplanting–conviction-as-to-profound-supererogation–of-‘attendant-intradimensional’–postconverging/dialectical-thinking—apriorising-psychologism’) and the secondnaturing of the social-construct (as institutionalisation-as-virtue) including the requisite human psychical pivoting/decentering. In another respect, ontological-consistency as highlighted previously is in coherence with the notion of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, and as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_existentialising/contextualising/textualising-contiguity29-reification21_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology40 with the implication that ‘the reflected/perspectivated notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’ disambiguation’ (at the uninstitutionalised-threshold03) as ontological-primemovers-totalitative-framework23, underlines the iterability/iteration nature of ontologically-veridical-meaningfulness, grasped from the perpetuating intemporal-disposition ‘ontological-reconstituting–as-to-conflectedness12’/deconstruction realteration over the perpetuating hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> alteration by temporal-dispositions. Fundamentally, a normally institutionalised functional disposition warrants that there is ‘a common/same ontological-reference of ontologically-veridical-meaningfulness’ but this is voided at the uninstitutionalised-threshold03 where temporal-dispositions become temporally-preservational-as-pseudointemporality–preservation whether by recurrence registry-worldview’s/dimension’s-uninstitutionalised-threshold03–defect<as-Being-or-ontological-or-
existential-defect> (whether beyond-the-consciousness-awareness-teleology, as may arise with postlogism-and-conjugated-postlogism, with the effective consequence of ‘temporal-to-intemporal-disambiguated-mental-dispositions’ wherein the hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation of temporal-dispositions are reflected/perspectivated as rather in temporal-preservation-as-pseudointemporality-preservation of temporal-dispositions are reflected/perspectivated as rather in temporal-preservation-as-pseudointemporality-preservation <amplituding/formative–epistemicity>totalising–self-referencing-syncretising’, with their meaningfulness ontologically being suprastructured (as perverted beyond their consciousness-awareness-teleology) by the intemporal-disposition in construing the ontological-primemovers-totalitative-framework as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_existentialising/contextualising/textualising-contiguity-reification or intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology. This disambiguated-mental-dispositions as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_existentialising/contextualising/textualising-contiguity-reification or intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology develops, with changing contextualisation, at the registry-worldview/dimension or intradimensional level as the ‘dynamic-cumulative-aftereffect of subontologisation’ (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect), and is equally characteristic across registry-worldviews; with the implication that this is an attribute of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-
normacy/postconvergence’–existentialism-form-factor. That is, the uninstitutionalised-threshold is characterised by the ‘trace of disambiguated-mental-dispositions as notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normacy/postconvergence’ ontological-primemovers-totalitative-framework. It is mainly a ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’ that can establish the ontological-veridicality-of-meaningfulness precisely by disambiguating the effective ontological-references of the various notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normacy/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-normacy/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-protraction-of-perversion-of-reference-of-thought—as-preconvingingly-apriorising/axiomatising/referencing-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_or_existentialising/contextualising/textualising-contiguity-reification or intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology by maximalising-recomposing-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_or_existentialising/contextualising/textualising-contiguity-reification or intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology by maximalising-recomposing-for-relative-ontological-completeness — unenframed-conceptualisation basis of meaningfulness that is grounded on grasping that reference-of-thought–categorical-imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are deterministic by virtue of reflecting/perspectivating/highlighting their recurrent context of reality and thus subjects them to ‘ontological-reconstituting–as-to-conflatedness’/deconstruction in upholding intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and (ii) an elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existentialising/contextualising/textualising-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_or_existentialising/contextualising/textualising-contiguity—reification—or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation basis of meaningfulness on the ground that successive-instances-of-’existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_existentialising/contextualising/textualising-contiguity—reification—or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation requires their subjection to ‘ontological-reconstituting–as-to-conflatedness’/deconstruction to establish the existential context of reality thus establishing ontologically-veridical-meaningfulness. On the other hand, the postlogic/psychopathic disposition (and by extension temporal-dispositions conjugated-postlogism/preconverging-or-dementing–integration dispositions) adhere to an elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existentialising/contextualising/textualising-contiguity—basis of meaningfulness on the ground that plausibly construing a false-premising to an existential-context-of-reference-narrative ‘provides licence’ to then (‘recursively’ in concurrence—in the case of the
postlogic/psychopathic character, progressively –in the case of a conjugated-exacerbatory and conjugated-opportunism characters, and regressively –in the case of a conjugated-ignorance and conjugated-affordability characters) comprehensively articulate any possible existentially-unreal-and-abstract-narratives (on the basis of a conceptualisation of mere hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> static-or-abstract non-veridical/vacuous-state of essence-of-meaningfulness’ with respect to reference-of-thought–categorical-imperatives/axioms/registry-teleology100 and hence failing/not-upholding-as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) by exploiting the plausibility derived from the concurrently-false-premising existential-context-of-reference-narrative. So the latter disposition, and so particularly with the postlogic/psychopathic mindset, is to induce or generate or exploit any plausible existential-context-of-reference-narrative to then unleash slanted-and-formulaic hollow existentially-unreal-and-abstract narratives by concurrently-false-premising on the plausible existential-context-of-reference-narrative. In other words, the postlogic/psychopathic individuation character gets that there is a human mental-reflex to grasp ontologically-veridical-meaningfulness on ‘static-or-abstract non-veridical/vacuous-state (abstract reference-of-thought–categorical-imperatives/axioms/registry-teleology100) 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 existentialising/contextualising/textualising-contiguity ’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness devolving-as-of-instantiative-context)’ as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology as highlighted priorly. This preconverging-or-dementing—apriorising-psychologism is in contrast with a postconverging-or-dialectical-thinking–apriorising-psychologism (when the latter is of inappropriate/bad or appropriate/good supplanting–conviction-as-to-profound-supererogation —of–attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism) which is always inclined to ensure that the succession-of-narratives it propounds are tied to successive-instances as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_existentialising/contextualising/textualising-contiguity—reification or intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology by maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation. Thus, the reason why the ontological construal (ontological-entrapment) of the postlogic/psychopathic individuation characters and conjugated-postlogism /preconverging-or-dementing-integration individuation characters is rather as an intemporal/ontological suprastructuring (implying de-mentation—supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of their hollow-constituting—as-disjoined-misappropriation-of-meaningfulness-and-failing-intemporal-preservation of ontologically-veridical-meaningfulness, as this fail intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Going by the example of a medieval setup again as effectively in <amplituding/formative–epistemicity>totalising–ratio-
contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-
‘protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of–existentialising/contextualising/textualising-contiguity’s-
reifying-or-elucidating-of-prospective-relative-ontological-completeness’of’reference-of-
thought’sdevolving-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–existentialising/contextualising/textualising-contiguity’s-
reifying-or-elucidating-of-prospective-relative-ontological-completeness’of’reference-of-
thought’sdevolving-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–existentialising/contextualising/textualising-
contiguity)—constitutedness towards apriorising/axiomatising/referencing-(of–
existentialising/contextualising/textualising-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/ignoreable-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-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > but the temporal-dispositions and overall social-enculturation of that inclination abstractly with respect to metaphorically-a-million-and-one-instances-and-locales/aetiologically/ontological-escalation as a fundamental ontological/being-construal-defect of such a medieval 8 reference-of-thought; noting as well that there is no need ontologically/intemporally for such a target to adjust to such accusation but rather a dismissive disposition with respect to such perversion-of- reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging-or-dementing apriorising-psychologism and its defective ontological-reference of meaningfulness, as acting otherwise like 'being logical’ with such implied meaningfulness by saying for instance it is not its totem or it doesn’t know about it or it is somebody else’, wrongly validates that the 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 perversion-of- reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
there is no logical-dueness and from thence enabling the construing of relevant soundness or unsoundness of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation to start with in the very first place but rather a superseding/transcendental representation of such perversion-of-reference-of-thought—in-apriorising-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as unsoundness-or-ontological-bad-faith/inauthenticity—of-reference-of-thought/preconverging-or-dementing—apriorising-psychologism and actually implying a suprastructuring (beyond its consciousness-awareness-teleology) at the said (non-positivism/medievalism) uninstitutionalised-threshold requiring positivism registry-worldview reference-of-thought institutionalisation. Thus unlike in a case of defect—of—logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance the idea of falling-back to the same exercise to correctly do the exercise (logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation) in a same or different circumstance, is invalidated when dealing with perversion-of-reference-of-thought—in-apriorising-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—as-Being-or-ontological-or-existential—defect (with regards to both postlogism and conjugated-postlogism); with the implication that there can’t be mutual contention but rather transversality—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ wherein the superseding (and ontologically-veridical) reference-of-thought can only construe of the superseded (and ontologically-veridical)
unsound) as preconverging-or-dementing\(^{19}\)–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity\(^{14}\)-of\(^{17}\)reference-of-thought/oblongated requiring psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to transcend into the superseding\(^{8}\)reference-of-thought in the very first instance, before any ontologically-veridical pretence to mutual contention. Certainly this same reaction is what is warranted in the example highlighted before (if an adult psychopath were to meet a stranger and spoke to him about another stranger whom it knows nothing about,...) In the bigger perspective with regards to the institutionalisation of notional–deprocrypticism for instance, it is such an existentialism construal from a transcendental intemporal\(^{13}\)reference-of-thought over temporal\(^{17}\)perversion-of\(^{14}\)reference-of-thought as preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation that allows for the superseding of vices-and-impediments\(^{96}\)as prospective registry-worldview/dimension structural-resolution of positivism–procrypticism preconverging-or-dementing\(^{19}\)–apriorising-psychologism. It should be noted that as earlier articulated, intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness\(^{98}\)—uenframed-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\(^{20}\)–apriorising-psychologism’), and not incremental/disjointedness-as-of-reference-of-thought’ (wrongly operating on the same temporal registry-worldview’s/dimension’s-uninstitutionalised-threshold\(^{3}\)–defect-as-Being-or-ontological-or-existential–defect\(^{86}\)–reference-of-thought which is actually preconverging-or-dementing\(^{19}\)–apriorising-psychologism/oblongated and dialectically/contendingly-out-of-phase). Taking the previously articulated case of sorcery in a non-positivism/medievalism setup, it has no
ontological structural-resolution by reciprocity of sorcery accusations on the same reference-of-thought terms but rather by the transcendental undermining of such non-positivism/medievalism mindset/ reference-of-thought with an altogether superseding positivistic reference-of-thought that is in transversality of-affirmative-and-unaffirmative--disambiguated-'motif-and-apriorising/axiomatising/referencing’ with a non-positivism/medievalism ontological-reference (registry-worldview). Even though, inevitably (and as in the ‘present as-present-consciousness’ of all registry-worldviews/dimensions with regards to their own corresponding perversion-of- reference-of-thought-as-preconvergingly- apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation phenomena), there is bound to be more or less a dumb-and-dumb effect of summative social acquiescence to a superstitious mindset/ reference-of-thought in a non-positivism/medievalism setup, that will in the short term temporal perspective be a drawback to such a transcendental projection of positivistic mental-disposition, and likewise there will inevitably be more or less be a dumb-and-dumb effect of summative social discontentment where a transcendental notional-deprocripticism mental-disposition is implied in a procrypticism setup. This shows that going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional--firstnaturedness—temporal-to-intemporal-dispositions--so-construed-as-from-perspective–ontological-normalcy/postconvergence’–existentialism-form-factor, in all registry-worldviews/dimensions the more or less summative mindset/ reference-of-thought is bound to be incremental/disjointedness-as-of-'reference-of-thought’ and not transcending such that would-be emancipating individuation’s projection (that is, if ontologically pertinent) is necessarily the middle to long run construed as of }{de-mentation} {supererogatory--ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) percolation-channelling-<in-deferential-formalisation-transference> for the necessary ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring accompanying such prospective transcendental institutionalisation. That is, by transcendence-and-sublimity/sublimation/supererogatory-dementativity is meant dispose to construe the ontological resolution of an intradimensional ontological/being-construal-defect transcendently/transdimensionally/interdimensionally; for instance, capable of putting in question non-positivism/medievalism intradimensional superstition as of the registry-worldview defect in the first place supersedingly/transcendentally rather than a usual attendant/incidental reciprocity of superstitious contentions or capable of putting into question procrypticism/perversion-of-positivistic-meaningfulness with its corresponding postlogism -and-conjugated-postlogism of psychopathy and social psychopathy as of the registry-worldview in the very first place supersedingly/transcendentally rather than a temporally reciprocal equivalence. Basically, such an intemporal-disposition/ontologically-veridical transcendental disposition storied-construct/ontologically-valid-narration will be of imbricatedness/threadedness/recomposuring as existential-tracing of ontologically-veridical-meaningfulness reflecting temporal-dispositions rather in ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’. The fact being that, in the short term, the temporally-minded recurrent-utter-institutionalised individuation has no place for the ‘transcendental rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, (as ‘first-level presencing—absolutising-identitive-constitutedness of ‘reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) notion’ (for base-institutionalisation) of the intemporal-minded individuation; the temporally-minded ununiversalised individuation (in base-institutionalisation) has no place for the ‘transcendental
rules of the intempest-mind heed indiviation; the tempo-mind heed indiviation has no place for the ‘transcendental positivising/rational-empiricism notion’ of the intempest-mind heed indiviation; and likewise, prospectively, the tempo-mind heed procriptivism indiviation has no place for the ‘transcendental deprocriptivism/rational-realism notion’ of the intempest-mind heed indiviation; rather as the subontologisation/subpotentiatiation moves from slantedness-effect, miscuing towards sub-par/formulaic-association/temporal/alibi conventioning-rationalising in all the different registry-worldviews/dimensions, ‘for intradimensional functionality sake a transcendental articulation is beyond the intradimensional summative mental-disposition of value-referencing’, as the summative mental projection of individuals is more of an earthily life-span conceptualisation rather than transcendental or poorly appreciative of the transcendentalism that is de-mentatively/structurally/paradigmatically responsible for present 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/dimensions from prior to prospective there are basically two ways by which the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology works with respect to the same intrinsic-reality/ontologically-veridical-meaningfulness; for the ‘intradimensional reflex’ sake of having a coherent functioning by sharing a common/same reference-of-thought as it is obvious that if one was to drop in a thoroughly non-positivism/medievalism setup and insisted absolutely to articulate meaningfulness in positivistic terms, there will be no mutual understanding, at least at the (positivistic) uninstitutionalised-threshold of that medieval
setup, whether at one moment or another it fails intrinsic-reality/ontologically-veridical-meaningfulness/intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, any registry-worldview/dimension as prior wrongly represents that such its registry-worldview’s/dimension’s-uninstitutionalised-threshold \( ^{03} \)-defect-<as-Being-or-ontological-or-existential–defect>\( ^{06} \) is non-transcendable/unsuperseded by its \( ^{1} \)<amplituding/formative–epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as ‘metaphysics-of-presence{(implicated-‘nondescript/ignorable–void ’–as-to– presencing—absolutising-identitive-constitutedness )’ thus upholding its soundness-or-ontological-good-faith/authenticity \( ^{02} \)-of–reference-of-thought by ignoring the registry-worldview’s/dimension’s-uninstitutionalised-threshold \( ^{03} \)-defect-<as-Being-or-ontological-or-existential–defect>\( ^{06} \) while the prospective registry-worldview/dimension implying a new \( ^{8} \) reference-of-thought that de-mentatively/structurally/paradigmatically resolves the prior’s registry-worldview’s/dimension’s-uninstitutionalised-threshold \( ^{03} \)-defect-<as-Being-or-ontological-or-existential–defect>\( ^{06} \) represents the prior as prior/transcended/superseded and hence unsoundness-or-ontological-bad-faith/inauthenticity \( ^{04} \)-of–reference-of-thought/preconverging-or-dementing \( ^{09} \)-apriorising-psychologism suprastructurable (at that uninstitutionalised-threshold \( ^{03} \)). The bigger point here is that just as we will represent the non-positivism/medievalism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\( ^{100} \) allusions to superstition in its \( ^{4} \)<amplituding/formative–epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as utterly preconverging-or-dementing \( ^{10} \)-apriorising-psychologism and unintelligible/existentially-suprastructured, a notional–deprocrypticism placeholder-setup/mental-devising-representation/mentation/(recomposured)-consciousness-awareness-teleology\( ^{100} \) of \( ^{8} \) procrypticism–or–disjointedness-as-of–reference-of-thought mindset\( ^{9} \) reference-of-thought will rather be construed as decentered and preconverging-or-
dementing\textsuperscript{19}–apriorising-psychologism, unintelligible/existentially-suprastructured with respect to ‘our positivism–procrypticism terms of meaningfulness’ that is, at the (deprocrypticism) uninstitutionalised-threshold\textsuperscript{03} in order to effectively and adequately reflect the requisite metaphysics-of-absence\textsuperscript{0}\text{(implicit–epistem–veracity–of–nonpresencing–perspective–ontological-normalcy/postconvergence–)} necessary to act as the referenced/registered/decisioned–psychical-backdrop for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textsuperscript{06} meaningfulness-and-teleology\textsuperscript{00} as of prospective deprocrypticism, as implied by \textsuperscript{14} de-mentation\textsuperscript{\textsuperscript{\textsuperscript{(supererogatory–ontological–de-mentation–or–dialectical–dementation—stranding–or–attributive–dialectics–)}}} as-uninstitutionalised-threshold\textsuperscript{03}–suprastructuring \textsuperscript{14} de-mentation\textsuperscript{\textsuperscript{\textsuperscript{(supererogatory–ontological–de-mentation–or–dialectical–dementation—stranding–or–attributive–dialectics–)}}} that is the mechanism of a ‘postconverging-or-dialectical-thinking\textsuperscript{20}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for prospective institutionalisation. This latter notion is important as with all psychoanalysis whether of an individual or social conceptualisation nature, the idea of recognising/referencing/registering/decisioning the registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{03}–defect–<as-Being-or-ontological-or-existential–defect>\textsuperscript{06} is central to superseding it, and so the idea of implying preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism/out-of-phase/dialectically-primitive is ‘beyond the notion of an idle denotative exercise’, be it validly so, and the meaningfulness of such conceptualisations certainly do not carry the poorer connotations of temporal/banal mental-dispositions, but rather it is technically a necessary and useful ontological conceptualisation in the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring from our shallow limited-mentation-capacity\textsuperscript{2} as of relative apriorising/axiomatising/referencing–of–
Thus psychoanalysis is actually in effect an existentialism process of human skewing towards intemporal-disposition as we construe meaningfulness and value-referencing, and so beyond the Foucauldian referenced critique of a relatively ‘economic/traded/exchange/battered’ conceptualisation of psychology we know of when we talk of psychoanalysis in the subject matter of psychology, but rather construed as a natural ontologically-driven ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ behind human secondnaturing across the successive institutional-cumulation/institutional-recomposure—(as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective–ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’> in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process. As a side note though, it is important to grasp that the registry-worldviews/dimensions as the institutional-cumulation/institutional-recomposure—(as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective–ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’> are actually broad categorisations and that actually human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of intrinsic-reality/ontologically-veridical-meaningfulness varies (though not varying in terms—as-of-axiomatic-construct of the central defining conceptualisation of each registry-worldview/dimension) within each registry-worldview/dimension from its early to later spectrum, given human more or less passive continuous psychoanalytic readjustment to ‘ontological experience’. For instance, there is certainly a marked difference in scope and depth.
individuation characters. Basically the ontological-vericality of meaningfulness is construed in ‘non-veridical/vacuous’ terms of reference-of-thought–categorical-imperatives/axioms/registry-teleology. ‘Supposedly’ in intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and this ‘supposedly-ness’ is only validated if ‘existentially real’ as ontologically-veridical. However there is an ‘existentialist-shortfall’ of the human supplanting–conviction-as-to-profound-supererogation of ‘attendant-intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism mind with respect to assuring the ‘existential-reality’ in the face of ‘non-veridical/vacuous terms of reference-of-thought–categorical-imperatives/axioms/registry-teleology. This ‘existentialist-shortfall’ has to do with the fact that it will be ‘a waste of too much mental energy’ to be verifying in detail the ‘apriorising–reference-of-thought-elements/apriorising–registry-elements (out of existentialising/contextualising/textualising-contiguity’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness–reference-of-thought–devolving-as-of-instantiative-context’) of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology–of every interlocutor, and so mentally the human mind has developed ‘a referencing scheme of trusting that involves closeness, familiarity, reputation and appearance’; but such a scheme is strictly speaking ontologically incomplete and can be undermined and usurped, but it is standard as it ‘saves mental energy and time’. This ‘existentialist-shortfall’ is relatively inconsequential where interlocutors are mutually of prelogism-as-of-conviction, in-profound-supererogation–<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising-logical-outcome-arrived-at> or existentialising/contextualising/textualising-contiguity’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness–reference-of-thought–</devolving-as-of-instantiative-context and even better when mutually of good supplanting–
conviction-as-to-profound-supererogation —of-‘attendant-intradimensional’-postconverging/dialectical-thinking —apriorising-psychologism (than when one or the other is of ‘poor or bad supplanting—conviction-as-to-profound-supererogation —of-‘attendant-intradimensional’-postconverging/dialectical-thinking —apriorising-psychologism’ even though the latter is relatively circumspect and ad-hoc in its misrepresentation of reality, and so its consequence with respect to the ‘existentialist-shortfall’ is rather limited as defect—of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance rather than registry-worldview’s/dimension’s—uninstitutionalised-threshold (—defect—<as-Being-or-ontological-or-existential–defect>— associated with postlogism, whether pathological/psychopathic or enculturated, and conjugated-postlogism ). However, with the psychopathic/postlogic and social psychopathic case where compulsing—nonconviction/madeupness/bottomlining—<decontextualising/de-existentialising—of-attendant-intradimensional—apriorising/axiomatising/referencing—induced-disontologising’—of-the—attendant-intradimensional—ontologising’—imbued—<contextualising/existentialising—attendant-ontological-contiguity> —in-shallow—supererogation —<disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness>— or postlogism as disontologising-perverted-outcome-sought-precedes-existentially-veridical—attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness is the underlying principle as vague-rhyming-or-copied-mimicry—or-formulaic-projection-or-projection-of-form—or-hollow-and-vague-vocalisation—or-subknowledging, this ‘existentialist-shortfall’ is highly consequential as it is the basis of the induced registry-worldview’s/dimension’s-uninstitutionalised-threshold (—defect—<as-Being-or-ontological-or-existential–defect>—; 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– categorical-imperatives/axioms/registry-
teleology } articulated in hollow-constituting<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> or otherwise by the rather non-
veridical/vacuous implied meaningfulness and 84 reference-of-thought or otherwise by the non-
veridical/vacuous implied meaningfulness and 84 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 3 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 100 is not intemporal/not-of-totalising-entailment but speak more of temporal motive.
In other words meaningfulness and 84 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_or_existentialising/contextualising/textualising-contiguity 39-
reification 47 or intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology 40
by 56 maximalising-recomposuring-for-relative-ontological-completeness 89—unenframed-
conceptualisation that establishes ontologically-veridical-meaningfulness. The human
‘existentialist-shortfall’ with respect to ontologically-veridical meaningfulness and 84 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 78/psychopathic and temporal-dispositions-conjugated-postlogism 78 which is
wrongly projected as of the recurrence in existential-transitioning-or-iterability-trace-of-
narratives-as-dots_or_existentialising/contextualising/textualising-contiguity

in a same or different circumstance, is invalidated when dealing with perversion-of reference-of-thought as-preconvergingly: apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supерерогации > 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 postlogically/disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness within the same spatialisation of relevant social interlocutors, which may raise the hollow nature of its narratives from cross-examination, being ‘indirect’ (by increasingly appearing neutral and unmotivated unlike at childhood), increasingly ‘credulous’ (by effective eliciting of social threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
<as-to–‘attendant-intradimensional’–prospectively–
 disontologising–preconverging/dementing-discorporising-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 existentialising/contextualising/textualising-contiguity’s-reifying-or-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<existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness> mental-disposition for its deceptive high-point of concurrently-false-premising for producing ontologically non-veridical narratives (in terms–as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\(^{39}\)). 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_or_existentialising/contextualising/textualising-contiguity\(^{9}\)-reification\(^{87}\)_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology\(^{40}\) by maximalising-recomposuring-for-relative-ontological-completeness\(^{39}\)—unenframed-conceptualisation wherein ontologically-veridical-meaningfulness is established by reflecting soundness-or-ontological-good-faith/authenticity\(^{9}\)-of-\(^{9}\) reference-of-thought/postconverging-or-dialectical-thinking\(^{5}\)–apriorising-psychologism (as-in-intemporally-preservational) narratives over unsoundness-or-ontological-bad-faith/inauthenticity\(^{4}\)-of-\(^{4}\) reference-of-thought/preconverging-or-dementing –apriorising-psychologism narratives. Critically, this ‘concurrently-false-premising-of-meaning thread/tracing’ explains how temporal-preservation-as-pseudointemporality\(^{5}\)-preservation occurs operantly and how by intradimensional cumulative-dynamic-aftereffect it instigates the endemising/enculturating of uninstitutionalised-threshold\(^{03}\) in the transcendental/transdimensional/interdimensional/\(^{9}\) maximalising-recomposuring-for-relative-ontological-completeness\(^{39}\)—unenframed-conceptualisation dynamism, as it further extends to explain how and why ‘ontological-reconstituting–as-to-conflatedness’\(^{12}\)/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\(^{03}\) respectively; as postlogic/psychopathic-individuations hollow postlogic-backtracking:<iterative-looping,-’set-of-dereifying-hollow-narratives-and-acts’>\(^{77}\) and
conjugated-postlogism\(^7\)/preconverging-or-dementing\(^1\)-integration individuations\(^1\) conjoining-looping-set-of-narratives to the hollow postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>\(^7\), in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>\(^9\) to reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^0\) (but then failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or-ontological-preservation and undermining transcendence-and-sublimity/sublimation/supererogatory-de-mentativity) of ‘ontologically-reconstituted’/deconstructed institutionalised registry-worldview/dimension’ inducing prospective ‘uninstitutionalised registry-worldview/dimension’ (as prospective diminishing–human-epistemic-abnormalcy-or-preconvergence\(^9\)), eliciting the intemporal-disposition to ‘ontologically-reconstitute’/deconstruct the new ‘uninstitutionalised registry-worldview/dimension’… and so on, circularly up to futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^0\) as of prospective notional–deprocrypticism institutionalised registry-worldview as utterly-ontological (ontological-normalcy) as ‘it can’t be hollow-constituted’ by its mere ontological-completeness or ontological-utterness or as-ontological-normalcy. This further highlights the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor as validating the requisite ‘postconverging-or-dialectical-thinking\(^2\)–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–meaningfulness-and-teleology as of prospective deprocrpticism, 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 procrpticism which should enable superseding for the prospective transcendent institutionalisation secondnaturings as deprocrpticism. This explains how a ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology gives ontological-anchoring for a Derridean metaphysics-of-presence; (implicit-explicit-nondescript/ignoreable–void–as-to-presencing—absolutising-identitive-constitutedness (due to human limited-mentation-capacity-deepening) propped up by a metaphysics-of-absence—(implicit-explicit-epistemic-veracity-of-nonpresencing —perspective–ontological-normalcy/postconvergence) (rather as human projection in ‘making-up for’ its limited-mentation-capacity-deepening, and so beyond a Derridean aporia, ‘making-up for’ with the abstract and infallible ontological-normalcy/postconvergence referencing/correction-tool as postdication, which upholds intemporal-preservation-entropy-or-contiguity—or—ontological-preservation), to paradoxically transcend and supersede towards deeper ontological-veridicality/intrinsic-reality, as so enabled by the dialecticism of ‘de-mentation (supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics) of reference-of-thought’ in construing the reference-of-thought and meaningfulness of ‘the prospective’ (of a more intemporal-potency as it further deepens the socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation or threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation —as-to–attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing—apriorising
psychologism> over ‘the prior’ in the strive for ontological-normalecy/postconvergence (potency of intrinsic-reality/ontological-veridicality) along with disambiguating human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-
perspective–ontological-normalecy/postconvergence>’—existentialism-form-factor as the pathway towards intrinsicness/essence, reality, truth and virtue. Such a ‘Différance-
disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’ is rather about
the ontological-veridicality of ‘reference-of-thought. It should not be confused with the more
familiar issue involving existentially veridical logical-dueness and from thence enabling the
construing of relevant soundness or unsoundness of logical-processing-or-logical-
implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation, and this
doesn’t put-into-question the soundness/appropriateness or unsoundness/inappropriateness of
reference-of-thought. Thus unlike in the instance of defect–of—logical-processing-or-logical-
implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the
registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-
accordance the idea of falling-back to the same exercise to correctly do the exercise (logical-
processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-
supererogation) in a same or different circumstance, is invalidated when dealing with
perversion-of—reference-of-thought<as-preconvergingly—
apriorising/axiomatising/referencing-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-
pseudointemporality -preservation or conjugated-postlogism as of circularity/recurrence/repetition/repeatability in existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_existentialising/contextualising/textualising-contiguity -reification or intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology in contrast to defect-of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance, and rather implying a ’preconverging–de-mentating/structuring/paradigming registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect<as-Being-or-ontological-or-existential–defect> that defines a registry-worldview/dimension as preconverging-or-dementing–apriorising-psychologism and dialectically-out-of-phase with respect to intrinsic-reality/ontological-veridicality going by its hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (take the case of the BODMAS characters highlighted previously where the other characters simply went along calculating without factoring A’s defect), such that where there is induced derived-perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > when such defect–of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance dispositions are conjugated to postlogism (which directly perverts reference-of-thought), temporal-dispositions are rather then construed as in registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect<as-Being-or-ontological-or-existential–defect> in line with a ‘dynamic-cumulative-aftereffect of subontologisation’ of the prior/transcended/superseded registry-worldview as being in a dialectically-out-of-phase state which is thus preconverging-or-dementing–apriorising-psychologism, while the
‘failing, due to limited-mentation-capacity-deepening ’, ‘metaphysics-of-presence’(implicated-
’nondescript/ignoreable–void ’-as-to- presencing—absolutising-identitive-constitutedness
conceptualisation), forming the very backbone of the human registry-worldview’s/dimension’s
institutionalisation/intemporalisation process that is behind the institutional-
cumulation/institutional-recomposure-{as-to_ historically/ontological-
eventfulness }/ontological-aesthetic-tracing-{as-to-ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’} as it dialectically leaves by the
wayside human temporality/短期ness 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-implication—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-preconvergingly-
apriorising/axiomatising/referencing-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-

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mindset/reference-of-thought to convince a non-positivism/medievalism mindset/reference-of-thought that it reference-of-thought is better but for the fact that its better ontological-primemovers-totalitative-framework will in the middle to long-run be ontologically untenable thus ‘collapsing’ the non-positivism/medievalism mindset/reference-of-thought; and so reflecting ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’ as to mere ‘sublimation affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-as-to-postconverging-or-dialectical-thinking–apriorising-psychologism’ over ‘desublimation unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-as-to-preconverging-or-dementing–apriorising-psychologism’ so-underlining existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation<br>as-to-perspective–ontological-normalcy/postconvergence-implied-prospective-aporeticism-overcoming/unovercoming’. This is the only basis for establishing the relative ascendancy 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
meaningfulness-and-teleology highlights that the prior preconverging-or-dementing apriorising-psychologism reference-of-thought faces a ‘Heideggerian (engaged)-destruktion’, as it is not about substituting our species but enabling the further development of our same species as institutionalisation/intemporalisation, articulated as a Derridean deconstruction involving ‘ontological-reconstituting–as-to-conflatedness’ of the prospective postconverging-or-dialectical-thinking apriorising-psychologism reference-of-thought over the hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of the prior preconverging-or-dementing apriorising-psychologism meaningful-reference/anchoring-of-meaning/ontological-reference. So our natural ‘argumentation reflex’/new logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation as ‘prelogic supplanting–conviction-as-to-profound-supererogation—of–attendant-intradimensional’-postconverging/dialectical-thinking apriorising-psychologism re-engaging reflex’ with respect to the more familiar existentially veridical logical-dueness and from thence enabling the construing of relevant soundness or unsoundness of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation do not apply with respect to ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology; as the latter is more about an engagement between a prior/transcended/superseded reference-of-thought say in registry-worldview terms like non-positivism/medievalism (which harkens back to its categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) as rather hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> to its reference-of-thought–categorical-imperatives/axioms/registry-teleology whether these are failing/not-upholding<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–
specific temporal-dispositions individuations thresholds
human—meaningfulness-and-teleology—into-the-existentialism-becoming of personhoods-and-socialhood-formation marking any registry-worldview reference-of-thought. The underlying idea here being that faced with incidental issues arising in various effective social contexts, the ‘ontological/intemporal postconverging-de-mentating/structuring/paradigming approach’ is to have at hand a ‘universal cadre’ that conceptualises and is geared towards attending-to/resolving all such and other incidental issues as it is suprastructural to all such incidentals. That universal cadre with regards to issues of perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation pointing to ‘Différence-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology’, and so across all registry-worldviews(dimensions, is human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor conjugating with respect to intemporal/ontological meaningfulness requiring re-institutionalisation/re-intemporalisation in successive institutional-cumulation/institutional-recomposure—{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective–ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’>}, cumulating/recomposuring along various ontologising-depth-of-analysis/intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (as institutionalising, universalising, positivising and fully/utterly-ontologising into deprocrypticism). Human-subpotency—aporia/undecidability/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 such is ontologically a preceding and defining construct that provides insight on ‘existentialism/full-
depth-of-existential-implications issues’ across all the institutional-cumulation/institutional-recomposures-{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–’epistemicity-relativism’>}
in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) that is behind the institutional-cumulation/institutional-recomposure-(as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-
normalcy/postconvergence-reflected–‘epistemicity-relativism’>) involving the skewing
(‘intemporality’/-asymmetric-subsumption-of-temporality”, for relative intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-
mentativity) of human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-
to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>’–existentialism-form-factor (as human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–
‘notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor
individuations dispositions) towards the ascendency of the intemporal-disposition’s
meaningfulness (longness-of-register-of–meaningfulness-and-teleology) as
institutionalisation/intemporalisation, this highlights that ‘Différance-disambiguation-of-
ontologically-veridical–meaningfulness-and-teleology’ which is rather about perversion-
and-derived–perversion-of–reference-of-thought–<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > (as human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-
to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>’–existentialism-form-factor as of postlogism–slantedness/
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
so-disambiguated as of ‘reference-of-thought’ devolving ontological-performance\textsuperscript{72} \textless including-virtue-as-ontology\textgreater ‘conjugate with and thus pervert intemporal/ontological meaningfulness’ requiring ‘ontological-reconstituting–as-to-conflatedness’\textsuperscript{15} over their hollow-constituting\textless as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\textgreater contrasted to ‘notion of agreement-disagreement’, is a permanent construct for the ontological/intemporal resolution/skewing of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions\textless so-construed-as-from-perspective–ontological-normalcy/postconvergence\textgreater ’—existentialism-form-factor, and in registry-worldview terms ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology\textsuperscript{106}’ is the mechanism of transcending the registry-worldview’s reference-of-thought as ‘ontological-reconstituting–as-to-conflatedness’/deconstruction’ articulates better and better \textsuperscript{8} reference-of-thought—‘categorical-imperatives/axioms/registry-teleology\textsuperscript{10}—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, \textsuperscript{10} 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\textsuperscript{1} /shortness as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-
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\(^\text{\textcopyright}\)/shortness since human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor can’t be emanantly/becomingly/solipsistic transformed as ‘of intemporal-disposition only’ (it’s a lost cause as that is not our firstnatureness since we are effectively of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> given our human-subpotency ever limited-mentation-capacity relative to the full-potency of existence as existence-potency\(^\text{\textcopyright}\)~sublimating–nascence, disclosed-from-prospective-epistemic-digression) and avoid articulating knowledge as if the human mentation is by reflex only intemporal of emanance "reference-of-thought when in reality it is of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>, and so by way of percolation-channelling-<in-deferential-formalisation-transference>. Effectively given that going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor, the determinant nature of intemporal/ontological constructs induced by institutionalisation with respect to social-stake-contention-or-confliction is always bound to elicit two classes of human mental-dispositions
with respect to it whether as a temporal extricatory preconverging–de-
mentating/structuring/paradigming or as an intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming, and knowledge-notionalisation is
grounded on addressing meaningfulness insightfully in these two respects. The veridical insight
to the reality of human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-
to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>–existentialism-form-factor lies in the fact that the cross-section of
humankind at any institutionalisation is institutionalised at its socially-betraying-threshold-of-
ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation or uninstitutionalised-threshold or
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation–<as-to-
‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing
apriorising-psychologism>; as basically intemporality/longness is a pathway from base-
institutionalisation to 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
holigraphically–<conjugatively-and-transfusively> the ontological-contiguity—of-the-
human-institutionalisation-process often lead to ontological-bad-faith/inauthenticity as
human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor! The grander insight being that ‘institutionalisation devising and devices’ already speaks a lot about human potential and capacity (and are basically our virtue with no need for ‘false idealisation’ that just induces ‘vain-temporality’ passing for intemporality ’), and just as previous institutionalisations prospered, due to increasing realism, because they did away with deities and spirits in recognising that human potential lies in what humans can do themselves, and strived even more by doing away with essences in recognising that understanding effectively what happens in the world is what gives power and effectiveness over nature, a further extension of rational-realism is to do away with the ‘false feel good’ naivety of construing man by reflex in intemporal terms (not recognising or rather taking full cognisance of the implications that we have notional~firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence> as shortness-to-longness-of-register-of-meaningfulness-and-teleology\[10\] or perversion-of-reference-of-thought<as-preconvergently-apriorising/axiomatising/referencing-in-\[9\] 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\[10\] 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/dimensions had to deal with their preconverging–de-mentating/structuring/paradigming that led up to our positivistic registry-worldview) and
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—as-positivism-as-procrypticism for its superseding. However, such an intemporal-disposition of transcendental depth-of-thought, it must be acknowledged is hardly the panacea of a wooden-language—{imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology—as-of-
‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications}> temporal mental-disposition that is more predisposed to project mainly in terms—as-of-axiomatic-construct of ‘temporal lifespan of living scale’ rather than ‘humanity-at-large spatial and timeless scale’ of intemporal projection-of-thought mental-disposition; with the inherent moral and intellectual superiority of the latter warranting an uncompromising stance over the former, in transversality—<for-sublimating–existential-eventuating/denouement>--of-affirmative-and-
about the real nature of human action’ thus undermining the disposition for human temporal-preservation-and-prevarication behind relative-ontological-incompleteness\textsuperscript{107}-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ \textsuperscript{97}<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing \textsuperscript{119}apriorising-psychologism\textsuperscript{82}>; as in fact the successive institutional-cumulation/institutional-recomposure\textsuperscript{6}<as-to-\textsuperscript{81}historiality/ontological-eventfulness /ontological-aesthetic-tracing\textsuperscript{6}<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’\textsuperscript{6}(as ‘postconverging-or-dialectical-thinking –apriorising-psychologism and in-phase/soundness-or-ontological-good-faith/authenticity –of- reference-of-thought’ in voiding/annulling the ‘supposed pretence of a contending posture or reference-of-thought’ of the successive corresponding uninstitutionalised-threshold\textsuperscript{105} as actually the ontological reflection of their mental-disposition is ‘of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ \textsuperscript{97}<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing \textsuperscript{119}apriorising-psychologism\textsuperscript{82}’ (beyond-the-consciousness-awareness-teleology\textsuperscript{100}<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6}manifestation intradimensionally) as temporal-dispositions are actually involved in pseudointemporality\textsuperscript{12} inducing temporal-preservation-as-pseudointemporality\textsuperscript{12}-preservation defining the corresponding uninstitutionalised-threshold\textsuperscript{105}, beyond-the-consciousness-awareness-teleology\textsuperscript{100}<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6}manifestation, thus represented as ‘preconverging-or-dementing\textsuperscript{119}–apriorising-psychologism and dialectically-out-of-phase/unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{6}-of- reference-of-thought’, and thus the ‘point of engagement’ with all established uninstitutionalised-threshold\textsuperscript{105} is rather a ‘reflection of postlogism\textsuperscript{78}-formulaic–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{79}-or–threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{79}<as-to–‘attendant-intradimensional’-prospectively-
universal-transparency

universal-transparency

universal-transparency
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-englobing-all-human-prospective-knowledge-generation-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-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } for the tenability of the supposed critiques of rationalism, which are actually in complement to it, by latter philosophers, and it is rather the failure to compare what the ‘thinking proposition’ implies with respect to the prior as the core-medieval mindset/reference-of-thought/consciousness-awareness-teleology of essences, alchemies and superstition as an altogether different <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought of human mindset/reference-of-thought/consciousness-awareness-teleology, together with the naïve predisposition for categorisation of knowledge in artificial human categories undermining the ‘natural referentialism ontological-normalcy/postconvergence nature of knowledge’ that is at the basis of misapprehending the complementing as criticisms, as in fact these will actually be better construed as Extended Rationalism –rationalism, empiricism, subjectivism, realism, idealism, phenomenology, as the fact is none of the latter claims to be ‘irrational’) or less-explicit with Copernicus, Galileo, Darwin, etc. scientific endeavours/postures that ‘invented-and-upheld’ the positivistic psyche/psychical-orientation for our present-day positivistic knowledge form, as the fact is Descartes ‘utterly-thinking-proposition psyche’ is not a given as of its epistemological and ontological implications as to projective dimensionality-of-sublimating-
(<amplituding/formative>supererogatory–de-mentativeness/epistemie-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation, and in the same token there is a case to be made that suprastructuralism as a
meaningful-frame ushered in by post-structuralism will be the requisite human teleology of mindset/reference-of-thought/recomposured-consciousness-awareness.

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\text{totalising\text{-}renewing\text{-}realisation/re\text{-}perception/re\text{-}thought for the prospective knowledge\text{-}form/meaningfulness-and-teleology associated with notional\text{-}deprocrypticism as ontological-normalcy/postconvergence dimensionality\text{-}of\text{-}sublimating\text{-}supererogatory\text{-}de\text{-}mentativeness/epistemic\text{-}growth-or\text{-}conflatedness/transvaluative\text{-}rationalising/transepistemicity/anamnestic\text{-}residuality/spirit\text{-}drivenness\text{-}equalisation\text{ as to existence\text{--}as\text{-}sublimating\text{-}withdrawal\text{-}eliciting\text{-}of\text{-}prospective\text{-}supererogation;\ as different institutional\text{-}cumulation/institutional\text{-}recomposure\text{--}as\text{--}\text{historiality/ontological\text{-}eventfulness/ontological\text{-}aesthetic\text{-}tracing\text{-}perspective\text{-}ontological\text{-}normalcy/postconvergence\text{-}reflected\text{-}epistemicity\text{-}relativism\text{ have their knowledge\text{-}form/meaningfulness-and-teleology psyches (psychologisms) which is a difficult notion to grasp when operating only within a same registry\text{-}worldview/dimension psyche of apriorising/axiomatising/referencing without projecting of varying\text{-}successive fundamental apriorising/axiomatising/referencing framing, but this can be elucidated by an ontology\text{-}driven \text{\textquote{\textquote{postconverging\text{-}or\text{-}dialectical\text{-}thinking\text{--}psychology or psychology\text{-}of\text{-}mentation\text{-}dynamics or natural\text{-}psychological\text{-}dynamics}}\text{ highlighting the defining stage by stage psychical development as from recurrent\text{-}utter\text{-}uninstitutionalisation to base\text{-}institutionalisation\text{--}ununiversalisation to universalisation\text{--}non\text{-}positivism\text{-}or\text{-}medievalism to positivism\text{-}procrypticism, and prospectively notional\text{-}deprocrypticism psyche. Suprastructuralism ultimately reflects the ontological\text{-}contiguity\text{--}of\text{-}the\text{-}human\text{-}institutionalisation\text{-}process by bringing to the \text{\textquote{\textquote{collective\text{-}human\text{-}psyche\text{\text{-}and\text{-}consciousness as a transparent\text{-}pillar or social universal\text{-}transparency\text{--}transparency\text{-}of\text{-}totalising\text{-}entailing,\text{--}as\text{--}to\text{-}entailing\text{-}\text{totalising\text{-}in\text{-}relative\text{-}ontological\text{-}completeness}}\text{ the insight of a lockstep relationship of the postconverging\text{-}or\text{-}dialectical\text{-}thinking\text{--}narrative--}}}}}
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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 \( \text{de-mentation}^{-\text{(supererogatory–ontological–de-mentation–or-dialectical–de-mentation—stranding-or-attributive-dialectics)}} \) 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-\( ^{\text{amplituding/formative–epistemicity–growth-or-conflatedness}} /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness}} \)—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism as deprocrypticism-and-its-potential-for-prevailing-over-or-superseding-human-vides-and-impediments\( ^{\text{as-arising-from-disjointedness-as-of-refrence-of-thought}} \) as well as knowledge-notionalisation undermining the prospective denaturing\( ^{\text{of institutionalisation possibilities as subknowledging}} \). 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
‘notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from—
disjointed-misappropriation-of-meaningfulness-and-failing—intemporal-preservation> of
echoness/existence-in-reverberation/existence-potency—sublimating–nascence–disclosed–from-prospective-epistemic-digression, as the given subject-matter in a full-blossoming unison of second-order ontology with first-order ontology. Insightfully, superseding–oneness-of-ontology points out that human ascription of knowledge into various categories as science, humanities, arts, etc. is actually an unnatural differentiation that has to do with arbitrary human categorisation out of practicalities of division of labour and organisation, while equally leading to confusions. Actually knowledge as a whole imply the two basic elements: its conceptualisation and the causal effectiveness thereof of the conceptualisation. Knowledge conceptualisation and causal effectiveness can successively be construed in three respects; specific, intermediary and general, with all aspects of conceptualisations being notionally philosophical as providing meaningful insights while all aspects of causal effectiveness provide confirmatory and predicative-insights to meaningful insights. (Interesting it is important to note that empiricism speaks of the possibility of knowledge revelation by the inherent nature of the subject-matter and not an abstract approach as often naively construed; with the implication that empiricism can be construed as deriving from a confirmatory analysis of a mere insight, observation or experiment depending on the inherent nature of the said subject-matter, so long as this then allows for ontological-primemovers-totalitative-framework. Thus notionally speaking all human knowledge is philosophical knowledge as being about meaningful insights. For practicalities, the general basis for establishing conceptual pertinence as of the more general abstract notions of knowledge is attributed to the philosophical disciplines (involving philosophy and the philosophies of subject-matters including sciences, and its extension in the humanities and social sciences) even though in further practical terms such construal will be punctually undertaken as well when relevant to specific disciplines of immediate cause-and-effect construals/conceptualisations. This equally practically partakes in the denotative and connotative disambiguation of subject-matters. The practical basis for intermediate conceptual
pertinence has to do with the inter-relation and delineating of subject-matters with a lesser
direct implication of the philosophy, and even less so when it comes to the practical basis for
specific conceptual pertinence as practised within subject-matters/specialisms themselves. Thus
in human practical terms, knowledge can be construed as a wheel made up of three parts with
the central part viewed as the hub of the wheel (philosophical) that provides control (as asking
the most basic notional questions of meaningfulness and logic), the outer part of subject-matter
(tyre) that connects with the ground (as causal effectiveness asking the more immediate
questions of specific domains of nature and reality) and the middle part as the rim and spoke of
the wheel holding the other two parts together (providing logical coherence, construed both
within subject-matters/specialisms and philosophical disciplines). For practical purposes
though, any of these conceptualisation –logical-coherence –causal-effectiveness dispositions
can be overemphasised or underemphasised, but it is critical to grasp that any such
underemphasising or overemphasising doesn’t speak of a change of ontological-
veridicality/intrinsic-reality but a human practicality purpose (conventioning) which pertinence
lies in not losing sight of and ultimately recovering the superseding ontological-
veridicality/intrinsic-reality. This basic conception of knowledge fundamentally explains what
to expect of the philosophical as first-order ontology or the sciences including all other applied
studies of second-order ontology. Often times, issues are raised which underlying
presumption/presupposition/premise should actually be wholly or partially of fundamental
philosophical conceptualisation of “meaningfulness-and-teleology” but naively purported to
be answered wholly as of a second-order ontology terms. Broadly speaking philosophy as the
first-order ontology (acting as a cog) has been more about providing the overall scope for
meaningful insights and the broader conceptual background for other subject-matters while
science and other second-order ontology disciplines (as the wheel that meets the ground) draws
on a sound and broad philosophical conceptual background to articulate causal effectiveness (as
of the inherent nature of their subject-matters). It is rather naïve to depart from a philosophical angle and try to imply causal effectiveness of a natural science nature (rather than effective validation techniques relevant to transversal nature of philosophical conceptualisation) just as the same holds true the other way round. The reality is that if science was the best method to answer philosophical questions as of its subject-matter, then it would have already taken over from philosophy as practised and the reverse holds true as well, as in reality it is all about human practical organisation in construing a superseding–oneness-of-ontology while dealing with our given limited-mentation-capacity-deepening. The fact is science is de-mentatively/structurally/paradigmatically bound to construe causal effectiveness as of the inherent nature of its domains of reality and philosophy is fundamentally conceptualising by its very nature and providing the broad conceptual background for all human knowledge with the implication that without such conceptualisation the historical insight for the need and upholding of the sciences and scientific method wouldn’t have come about while equally defining the limits of what science can achieve. Insightfully and beyond their practical differentiations, with all knowledge actually being conceptually philosophical, a lot of science is actually a sort of impromptu and punctual heuristic philosophy at sciences subject-matter level. So it is rather critical here to distinguish between a human denotative and segmenting exercise (as not determining inherent reality) which is conventioned knowledge and the inherent connotation of the reality of knowledge as the superseding knowledge ontology inherent structure. In that sense, one often misconstrued notion with respect to notional philosophy is that it is not as successful as the sciences, which is a naïve conceptualisation as the very idea of such notional philosophy is its conceptualising irrigation of second-order ontology with the more immediate and ontological-primemovers-totalitative-framework success being not only a success of the second-order ontology but a percolated success of notional philosophy as of its historical development of human conceptualisation in inducing the second-order-ontologies and irrigating
them with meaningful-insights, whether we talk about the sciences, jurisprudence and law, ethics, engineering, aesthetics, etc. (This insight means that the classical conception we have of philosophy as mainly about great philosophical thinkers is incomplete as we equally need to understand the ‘organic-knowledge’ as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality of other thinkers as they were developing second-order ontologies, and analyse such thoughts in philosophical terms and make these part and parcel of philosophy without necessarily going deeply in their concrete ‘operant mechanical-knowledge’ except where this clarifies their ‘organic-knowledge’. That’s why the work of such transcendental thinkers like Newton, Galileo, Einstein, Bohr, Pasteur, etc. are ‘more than just technicalities’ as these involve a certain commitment as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality which needs to be properly relayed not only in the further development of the ‘mechanical-knowledge’ they advanced but equally about elucidating the profundity of knowledge itself. This insight is equally valid with respect to great artists like Michelangelo, among others. While critically, highlighting how human emancipation has been associated with such ‘organic-knowledge’ brought by scientists, artists and philosophers as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality across various epochs, such that the history of philosophy is much more than just biographical and analytical accounts of past masters but further involves the active relation of these in construing the ‘becoming-and-emancipating human psyche as of individual and social implications then and now’.) ‘Notional philosophy’ as articulated above is the very profundity behind the human (‘social framework of intersolipsistic deambulation’) imagination, projection, development, articulation and conceptualisation-resourcing possibilities for all second-order ontologies; not
so as an instant present development (of philosophers and philosophy-impacting scientists and artists) but rather as of its historical development, accrual and drive into today’s second-order ontologies, as inventing the overall knowledge psyche and their perspectives in the very first place. A notion that is often hardly grasped because of the poor imagination of the notional philosophical work across epochs inducing human \(\text{<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 \(\text{<amplituding/formative–epistemicity>totalising–renewing–realisation/re-perception/re-thought as of a prospective mindset/reference-of-thought/psychologism for the construal/conceptualisation of all human knowledge. It should be noted that this articulation about the role of notional philosophy speaks of the ontologically philosophical beyond just conventioning/classical sense of conceptual philosophy. That is, a scientist that develops insights about issues of philosophical import is ontologically contributing to philosophy even though qualified as a scientist by conventioning (as the natural ontological construct of knowledge as intrinsic-reality/ontological-veridicality doesn’t recognise our artificial delimitations of knowledge organisation), just as the reverse equally holds true as well. Consider that Aristotle set out as a philosopher but in many ways has turned out to be the true father of science. Notional philosophy in the bigger framework construed of organic-knowledge itself as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as the superseding drive behind the ‘inventing/creating’ of all human
prospective meaningfulness-and-teleology; as no registry-worldview/dimension ‘as a product of secondnatured institutionalisation’ should be construed as defining itself ‘in its self-referencing/nombrilism as being the ultimate grounding of meaningfulness-and-teleology’, be it at the backend in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity—of-the-human-institutionalisation-process. That is the most important work of all human jobs whether it is done as of ‘institutionally secondnatured construed technical/professional philosophy’ or not, as secondnatured institutionalisation by itself doesn’t guarantee such a requisite dimensionality-of-sublimating projection even though the latter does ensue in any case as of notional philosophy.

Such ‘dimensionality-of-sublimating’ projection notional philosophical dispositions’ upholding an opened-construct-of—meaningfulness-and-teleology to enable prospective institutionalisation as assumed by the Socrates, Aristotles, Avicennas, Mansa-Munas, Zheng-Hes, Buddhas, Copernicuses, Galileos, Rousseaux, Diderots, Darwins, etc. as ‘inventing’—or—‘creating’—or—‘upholding’—new-intellection—de-mentating/structuring/paradigming—of-societies, are the ‘most social of human acts’ as keeping up by renewing—apriorising/axiomatising/referencing of prospective apriorising/axiomatising/referencing—of—existentialising/contextualising/textualising-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 meaningfulness-and-teleology'.
mentating/structuring/paradigming in distinctive-alignment-to-\_\_reference-of-thought-<of-
apriorising/axiomatising/referencing> \_\_ as of epistemic-abnormalcy/preconvergence \_\_. This is enabled by the tautological/referential/existential-reference nature of intrinsic-
reality/ontology/existence allowing for ‘predication or predictive-insight’ and ‘postdication or projective-insights’, the latter very much attached with the arts and aesthetic forms but hardly hitherto associated with the predicting of the former like in scientific constructions, though such postdication-as-predictive can possibly be enabled as ‘metaphysics-of-absence\_\_implicated-
epistemic-veracity-of-\_\_nonpresencing-<perspective–ontological-normalcy/postconvergence>\_\_ conceptualisations’ in domains concerned with predication as introduced (besides the ‘projective intemporal-preservation-contiguity/referential analysis’ of this author in this paper taking cognisance of metaphysics-of-absence\_\_implicated-epistemic-veracity-of-
nonpresencing-<perspective–ontological-normalcy/postconvergence>\_\_ as the need to supersede our illusion-of-the-present/present-consciousness/epistemic-totalising\_\_self-referencing-syncetising/mirage) in the form of conceptualisations based on ‘creative-spaces-of-
metaphors’ (or for that matter the jargon as can reasonably be expected of the thoroughness of all inherently analytical subject matter especially in this case by the highly exploratory nature of such analysis, as such writing are not ‘story writings’ nor should the artificial excuse in the case of core post-structural writings like quoting Einstein in saying that good science is associated with beautiful equation as obviously just as \(E=MC^2\) is beautiful but the underlying physics is a head-scratcher one can equally say ‘there is nothing outside the text’ is a beautiful statement but
don’t expect the underlying Derridean deconstruction and implications to be child’s play, nor should the fact that the meaningfulness of the social ‘being closer to us emotionally’ compared to the natural sciences that this should preclude its analysis if and when we are temporally uncomfortable with it, as that is part and parcel of our human development as our forerunners had taken their responsibilities about that to usher in our positivistic registry-worldview/dimension and we can’t exclude ourselves from prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity), which ultimate knowledge-credential is not in the ‘metaphors themselves’, as misunderstood by naïve critics, since these are just a ‘conceptualisation detour’ with respect to apprehending a fleeting-perception of reality but rather ‘as-of-the-implied-or-derived-elucidation’ which is the actual ‘product of ontological import’, by such thinkers as Deleuze, Guattari, Lacan, Rory, Derrida and others, and so, as pertinent and as so-validated by ontological-primemovers-totalitative-framework and insight. Central to such ‘ontological-tautologisation/existential-reference conceptual-scheme’ is the idea of superseding–oneness-of-ontology, as obviously there can’t be any predication-and-postdication without a ‘sole ontology’ with a ‘sole intrinsic ontologically-veridical-meaningfulness’ (otherwise meaningfulness will be chaotic-and-meaningless), not to be confused with human constantly evasive meaningful grasp of intrinsic-reality/ontology having to do with our relative-ontological-incompleteness-induced,–‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supsererogation’–as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism” due to our limited-mentation-capacity-deepening, with such a conceptual scheme thus enabling aetiologisation/ontological-escalation. However, with our human limited-mentation-capacity-deepening, we are actually involved in a ‘developmental notional–teleology of ontology’ construed as coherent shallow superseding–oneness-of-ontology to coherent deeper superseding–oneness-of-ontology in reflecting holographically-
wait’-for-’perversion-of-’reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation》,–or-temporal-preservation-as-pseudointemporality-‘preservation, is
transcended/superseded as preconverging-or-dementing)—apriorising-psychologism ushering in
a new present registry-worldview of less 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-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation》–or-temporal-
preservation-as-pseudointemporality-‘preservation, which is transcending/superseding as
‘postconverging-or-dialectical-thinking—apriorising-psychologism’, and at the ‘individuation-
level of conceptualisation of knowledge’ construed as predisposed to either hollow-
constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation>’ and ‘ontologically-reconstituting (upholding-intemporal-preservation)’ as of the
circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-
trace-of-narratives-as-dots_or_existentialising/contextualising/textualising-contiguity
-reification—or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology
by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-
conceptualisation of ontology/ontologically-veridical-meaningfulness/intrinsic-reality.
Secondly, with respect to the psychological/psychoanalytical basis of meaningfulness
representation (placeholder-setup/mentation/mental-devising-representation/consciousness-
awareness-teleology), with regards to the fact that the ‘reflex supplanting–conviction-as-to-
profound-supererogation—of–attendant-intradimensional’-postconverging/dialectical-
thinking—apriorising-psychologism mental-disposition’ is a ‘purely abstract construct’ of
representation of meaningfulness but then without ‘existential reality validation’ is wrong (particularly beyond the scope of a registry-worldview’s institutionalisation where intemporal \[\text{meaningfulness-and-teleology}\] has been more or less seconddnatured, at its uninstitutionalised-threshold as this fails to reflect the fact that the same-terms-of-expressions/seemingly-same-implied-meaningfulness have various temporal-to-intemporal conjugations of meaningfulness with regards to ontologically-veridical-meaningfulness when truly reflecting the reality of a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor unlike a naïve foundation wrongly based solely on an intemporal human nature conceptualisation specifically at a registry-worldview’s/dimension’s uninstitutionalised-threshold, and that in all instances, to ensure ontologically-veridical-meaningfulness, this is deduced of recurrence in existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_existentialising/contextualising/textualising-contiguity-reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation that is readily available in construing the hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation’ and ‘ontologically-reconstituting/upholding-intemporal-preservation’ trace-of-transitioning-in-existence that ensures perfect grasp of ontologically-veridical-meaningfulness from non-veridical/vacuous constructs of reference-of-thought–categorical-imperatives/axioms/registry-teleology representation of meaningfulness affirmations (and, specifically with a perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
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_or_existentialising/contextualising/textualising-contiguity - reification or intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology by maximalising-recomposing-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_or_existentialising/contextualising/textualising-contiguity reification or intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology quickly reveals that however coherent and sound each separate narrative of the postlogic/psychopathic/postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’> interlocutor or conjugated-postlogic/ conjoining-looping-set-of-narratives interlocutor (particularly as recursive and progressive), the ‘perception-together-in-succession or as-a-trace’ of their ‘expressed dots as separate narratives’ reveals ‘disjointedness-
as-of reference-of-thought’ misappropriated meaningfulness-and-teleology in arrogation that shines the light on the fundamental driver/ontological-primemovers-totalititative-framework of the postlogism /psychopathic and conjugated-postlogism interlocutors as well as the reality of the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism> whereas the same exercise with supplanting–conviction-as-to-profound-supererogation –of-‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism interlocutor will show a coherence of the trace-of-dots-as-narratives and actually in the case where a supplanting–conviction-as-to-profound-supererogation –of-‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism interlocutor is actually the target of such postlogism -slantedness inducing ‘faulty-mentation-procedure-deception-or-urge’ about the latter, that trace-of-dots-as-narratives from the supplanting–conviction-as-to-profound-supererogation –of-‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism and the postlogic/psychopathic and/or conjugated-postlogic interlocutors will reveal the ontological nature of the ‘faulty-mentation-procedure-deception-or-urge’. The reason why ‘separate dots as separate narratives’ lead to postlogic and conjugated-postlogic faulty-mentation-procedure-deception-or-urge is that their extrapolation is actually an extrapolation of perversion-of reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
outside—existentialising/contextualising/textualising-contiguity of separate dots as separate narratives, and thus is existentially involved in construing the reality to the point of revealing ‘disjointedness-as-of-reference-of-thought’ misappropriated meaningfulness-and-teleology in arrogation in the trace-of-successive-dots-as-(hollow)-narratives that shines the light on the fundamental driver/ontological-primemovers-totalitative-framework of the postlogic and/or conjugated-postlogic interlocutor as well as the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation as to ‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising- psychologism as vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging of its narratives. That’s why spatialisation, indirectness and craftiness are critical to postlogic and conjugated-postlogic mental-dispositions so as to evade 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—existentialising/contextualising/textualising-contiguity of the purely abstract meaning as seemingly sound separate dots as separate narratives but which are non-existentially real, rather than existentially trace the successive dots as separate narratives. This is what enables the establishment, as of the circularity/ recurrence/repetition/repeatability as of existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_existentialising/contextualising/textualising-contiguity-reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology, at the 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-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation or-temporal-preservation-as-pseudointemporality-preservation), defining the typical threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing apriorising-psychologism psyche of successive uninstitutionalised-threshold (beyond-the-consciousness-awareness-teleology-in-existential-extrication-as-of-existential-unthought manifestation intradimensionally, and so-construed from the perspective of their corresponding superseding/transcending/prospective institutionalisations) as recurrent-utter-uninstitutionalisation preconverging-or-dementing -psyche, ununiversalisation preconverging-or-dementing -psyche, non-positivism/medievalism preconverging-or-dementing -psyche and our uninstitutionalised-threshold as procrypticism–or–disjointedness-as-of-reference-of-thought preconverging-or-dementing -psyche. This equally reflect how the childhood psychopathy psyche is preconverging-or-dementing apriorising-psychologismly perceived though at childhood temporal-dispositions-conjugated-postlogism /preconverging-or-dementing-integration to psychopathy is not significant as its perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation is still universally transparent as delirious and thus it doesn’t elicit temporal-preservation by conjugated-postlogism /preconverging-or-dementing -integration, since it is not spatialising, maturating, and being sufficiently indirect, credulous and crafty to be non-transparent by its motives and acts. Ultimately, this highlights generally that at relative-ontological-incompleteness-induced, ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing apriorising-psychologism’-threshold (as the-relative-ontological-incompleteness-is-inherently-thus-‘in-wait’ for perversion-of-reference-of-thought-as-preconvergingly-

wherein ‘same-terms-of-expressions/seemingly-same-implied-meaningfulness’ is bound to be perverted by temporal-dispositions, though within institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation secondnaturing, for instance, with respect to the fact that a medieval postlogic phenomenon like witchcraft cannot be credibly implied both in terms–as-of-axiomatic-construct of eliciting abstract/extrapolating/inferring hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation nor existential-transitioning/iterability-tracing-of-dots-as-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} \{transparency-of-totalising-entailing-as-to-entailing-⟨amplituding/formative-epistemicity⟩totalising-in-relative-ontological-completeness\} resulting in other temporal characters, beyond-the-consciousness-awareness-teleology\textsuperscript{10}-⟨in-existential-extrication-as-of-existential-unthought⟩, operating arithmetic as if the condition never existed; and thus there is a need for a retracing to establish the existential reality of the breaching or non-breaching of axiomatic rules, before determining the ontological-veridicality of the results of the arithmetic operations. In a further elucidation of psychological/psychoanalytical basis of meaningfulness representation, this further confirms the fact that temporality\textsuperscript{9}/shortness (shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{10}) and intemporality\textsuperscript{5}/longness (longness-of-register-of–meaningfulness-and-teleology\textsuperscript{10}) are both basically the same notion of intemporality\textsuperscript{5}, but with temporal-dispositions ("ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfite-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) being rather in various grades of poor execution of intemporality /longness (longness-of-register-of–meaningfulness-and-teleology\textsuperscript{10}) 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’ (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–dementating/structuring/paradigming registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{10}–defect-⟨as-Being-or-ontological-or-existential–defect⟩\textsuperscript{50} where such false-retention construed as temporal-preservation-as-pseudointemporality\textsuperscript{52}-preservation is rather in conjugated-postlogism\textsuperscript{78}; with the idea that this ‘false-retention’ by temporal-dispositions individuations results in ‘disjointedness-as-of–reference-of-thought’ misappropriated\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{10} in arrogation with respect to ontologically-veridical-

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meaningfulness as meaningfulness become ‘an exercise in threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation’ as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism’ (whether-consciously-or-unconsciously), as can be so established as of the
circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-
trace-of-narratives-as-dots_or_existentialising/contextualising/textualising-contiguity-
reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology by
maximalising-recomposuring-for-relative-ontological-completeness—unenframed-
conceptualisation. This conceptualisation of temporality/shortness as being about failing/not-
upholding-as-of-apriorising/axiomatising/referencing> intemporality /longness (which
perfectly syncs intemporality/longness and temporality/shortness as longness-of-register-of–
meaningfulness-and-teleology and shortness-of-register-of–meaningfulness-and-
teleology, beyond just a qualification notion but rather a 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–existentialising/contextualising/textualising-contiguity’s-
reifying-or-elucidating-of-prospective-relative-ontological-completeness-of–reference-of-
thought–devolving-as-of-instantiative-context construct), equally perfectly renders the notion
of temporality/shortness and intemporality /longness operant for a ‘postconverging-or-
dialectical-thinking—psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’ ‘psycho-ontological-tautologisation/psycho-existential-
reference conceptual-scheme’. The notion of temporality/shortness as actually
‘pseudointemporality’ provides a deeper insight to such traditional notions as bad, evil,
wicked, etc. that we attach to temporal-dispositions (specifically, in the moral sense as
temporality /shortness is much more than morality as derived from intemporality /longness which is about ‘full potency of ontological-and-virtue effectiveness’) by de-emphasising the naïve but wrong intuition that these notions have their own ‘mental-dispositional drives-as-teleology’ (to be bad, to be evil, to be wicked, etc.) by rather highlighting that ‘mental-dispositional incapacity for intemporality’ of such individuations induces ‘notional-disjointedness-as-of-reference-of-thought’ misappropriated ‘meaningfulness-and-teleology’ in arrogation (at individuation-level as relative-ontological-incompleteness-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-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-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, or-temporal-preservation-as-pseudointemporality-preservation, which when taken into preservation, as temporal-preservation, is rather in pseudointemporality, while with respect to a traditional conceptualisation it is wrongly ‘vaguely imbued with a dispositional-drive-as-teleology’ as bad, as evil, as wicked… etc. Now, the consequences of pseudointemporality individuations (postlogism-slantedness, postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of <reference-of-thought-devolving ontological-performance-<including-virtue-as-ontology>) are reflected developmentally in the social fabric which is a ‘framework of social-stake-contention-or-confliction’ as the transference, in dynamic-cumulative-aftereffect, of such pseudointemporality individuations into ‘individual personalities dispositions and social dispositions’ induces correspondingly subontologisation/subpotentiation in ‘disjointedness-as-of-reference-of-thought’
misappropriated meaningfulness-and-teleology in arrogation (at individuation-level relative-ontological-incompleteness-induced-‘threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-‘attendant-
intradimensional’-prospectively-disontologising-preconverging/dementing apriorising-
psychologism>, as-it-is-thus-‘in-wait’-for- perversion-of- reference-of-thought<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >,or-temporal-
preservation-as-pseudointemporality-preservation, on ‘social ontologically-veridical-
meaningfulness’ and is the basis, in dynamic-cumulative-aftereffect, of given registry-
worldviews/dimensions vices-and-impediments, and how these can be
superseded/transcended, because the reality is that humans have transcended retrospectively to
the present and there is no particular reason to think that there can’t be prospective
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity going by human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnatures—temporal-
to-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–deprocrypticism mindset, while not ignoring as well the intradimensional spectrum of
variation within each mindset; and wherein (supererogatory-ontological-de-
demtation-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-philosophical-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-capacityerras of relative apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)—constitutedness to deeper limited-mentation-capacityerras of relative apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-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/placeholder-setup-of-existential-reference for prospective ontological-normalcy/postconvergence superseding the human body, as entailing human existence’. This points out that the potency for ontological-normalcy/postconvergence is tautologically inherent in our being construct, and
that abstract tautologisation/existential-reference as human teleology is the mind as ‘human
<amplituding/formative–epistemicity>totalising– renewing–realisation/re- perception/re- thought-as-utter-placeholder- setup-ontological-rescheduling-(by-a-renewing-of-
apriorising/ axiomatising/ referencing–psychologism-as-the-new-referencing-basis-of-
prospective– meaningfulness-and-teleology ) as subpotent-mimetic-echoiness- derivation-
within-the-full-potency of existence-as-of-its-mimetic-echoiness/existence-in-
reverberation/existence-potency/sublimating–nascence, disclosed-from-prospective-
epistemic-digression as our being construct is more than just ‘constituted-matter’ but rather
‘being within the contextualisation potency that is existence’ and thus imbued with existential
tautological/existential-reference supotent-mimetic-teleology as the human-mimetic-mind.
Existence is actually a contextualising-contiguity of existence-potency/sublimating–
nascence, disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/ axiomatising/ referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality (so construed from our given limited-mentation-capacity
as of our relative-ontological-incompleteness-induced, ‘threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as to ‘attendant-
intradimensional’- prospectively-disontologising–preconverging/dementing –apriorising-
psychologism’), wherein tautologically/ by-existentia reference ‘being-in-existence’/existing
implies there can’t be any elaboration-as-to- mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
existentialising/contextualising/textualising-contiguity (induced by our ‘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’”) ‘outside of existentialising/contextualising/textualising-contiguity’s-
reifying-or-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
that syncs with existential reality’, in wrongly implying existence-in-existence which is nothing but ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ (wherein the disposition to ‘constitute/abstract/extrapolate/deduce/infer essence-of-meaning is wrongly preceding/defining or even superseding existential reality’ rather than the Sartrean reality of ‘existence or existential reality preceding/defining essence’), so actually ‘existence is rather a 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 supersedes the elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidationoutside—existentialising/contextualising/textualising-contiguity’, when so-construed from our ‘limited-mentation-capacity as of our relative-ontological-incompleteness’-induced,-
threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation
attendant-intradimensional’-prospectively-disontologising—preconverging/dementing
apriorising-psychologism”.

Existentialising/contextualising/textualising-contiguity’s-
reifying-or-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
in sync with existence ‘speaks of threaded-or-intertwined subsumed referencing of all in existence’ beyond just elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
esternalising/contextualising/textualising-contiguity\footnote{9}, 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-
esternalising/contextualising/textualising-contiguity’ conceptualisations, and while these are ‘mental tools of analysis’ we have in grasping knowledge, as elaboration-as-to-mere-
esternalising/contextualising/textualising-contiguity\footnote{9} these are rather ‘sub-par to the full grasp of existential reality’ (given that our limited-mentation-capacity-deepening\footnote{53} as of our relative-ontological-incompleteness_-induced_-’threshold-of—
nonconviction/madeupness/bottomlining-in-shallow-supererogation\footnote{9}<-as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism\footnote{3}’, will often fail to reference the underlying being-construal/existential-reference/existential-tautologisation ‘for a contextualising-contiguity of existence-potency\footnote{9}–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-
esternalising/contextualising/textualising-contiguity\footnote{9} 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/inferencing will have to be adjusted-in-a-threadedness/imbricatedness/recomposing’ like subtracting 1 to A’s results to sync with the existential reality implications of A’s pathological condition of wrongly adding 1 to the correct result of arithmetic operations), and as metaphysics-of-presence-{implicit-implied-nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness } (i.e. ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’) metaphysics-of-absence-{implicit-epistemic-veracity-of-nonpresencing—<perspective–ontological-normalcy/postconvergence>} is rather the ontological-normalcy/postconvergence correction-tool of postdication, as-of projective-insights for predication, which is equally construed as ontological-reconstituting–as-to-conflatedness /deconstruction (i.e. implying ‘projective-insights of imbricatedness/threadedness/recomposing as of existentialising/contextualising/textualising-contiguity’s-reifying-or-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/inferencing-of-elucidation—outside—existentialising/contextualising/textualising-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-existent-reference’ (wherein the elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existentialising/contextualising/textualising-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 existentialising/contextualising/textualising-contiguity ’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness’s-reifying-or-elucidating-of-reference-of-thought’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-instantiative-context as to existence-potency’s-reifying-or-elucidating-of-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/dynamic-cumulative-aftereffect/aftereffect’ as the ontological-veridicality of being-construal/existential-reference/existential-tautologisation (which in the face of the ‘existential pathological condition’ as being-construal/existential-reference/existential-tautologisation upholds existential-reality by way of imbricatedness/threadedness/recomposuring by subtracting 1 from A’s result to existentially account for its pathological condition). It is thus not a coincidence that a Deleuzian approach and string phenomenology approaches intuitively develop the same insight about the need for ‘creative-spaces-of-expression/metaphors’ to be able to conceptualise by projective-insights on topics that critically highlight this more fundamental nature of existential reality as a contextualising-contiguity of existence-potency~sublimating–nascence,~disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality so-construed from the perspective of our limited-mentation-capacity-deepening as of our relative-ontological-incompleteness-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<-as-to-
capacity-deepening\textsuperscript{53} as of our relative-ontological-incompleteness\textsuperscript{10}-induced, ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’\textsuperscript{as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-\textsuperscript{psychologism\textsuperscript{55}}’} is implied as being-construal, this will lead to ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existent-reference’ which is ‘conceptually’ ontologically non-veridical. Being-construal as of existential-reference/existential-tautologisation needs to be conceptualised as in existentialising/contextualising/textualising-contiguity’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness\textsuperscript{88}-of-reference-of-thought\textsuperscript{85}-devolving-as-of-instantiative-context as to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect in order to be ontologically-veridical, and besides that imbricatedness/threadedness/recomposuring gets deeper the deeper the being-construal/existential-reference/existential-tautologisation. The elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existentialising/contextualising/textualising-contiguity\textsuperscript{9} as of abstract-construal as ontologically-veridical harkens to a disposition for abstract predication (predictive-insights) while ‘projective-insights of imbricatedness/threadedness/recomposuring as of existentialising/contextualising/textualising-contiguity’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness\textsuperscript{88}-of-reference-of-thought\textsuperscript{85}-devolving-as-of-instantiative-context as to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’ as of being-construal/existential-reference/existential-tautologisation
construal/existential-reference/existential-tautologisations to attain ontological-veridicality by
ontological-reconstituting–as-to-conflatedness/deconstruction (as ‘projective-insights of
imbricatedness/threadedness/recomposing as of existentialising/contextualising/textualising-
contiguity’s-reifying-or-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’), however
mild or elaborate the ontological-reconstituting–as-to-conflatedness/deconstruction. Equally,
‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-
veridical-existential-reference’ is metaphysics-of-presence{implicated–nondescript/ignorable–
void –as-to- presencing—absolutising-identitive-constitutedness } that is the ‘honing
exercise’/recomposition backdrop for metaphysics-of-absence{implicated-epistemic-veracity-of-
nonpresencing–<perspective–ontological-normalcy/postconvergence>} as ‘projective-insights of
imbricatedness/threadedness/recomposing as of existentialising/contextualising/textualising-
contiguity’s-reifying-or-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’ to generate the art-forms/aesthetics as being-construal/existential-
reference/existential-tautologisation, by way of ‘strategic-insight of perspectives’ for artistic
expression. (Idyllically, superseding–oneness-of-ontology attainable by
notional–deprocrypticism existentialising/contextualising/textualising-contiguity’s-reifying-
or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-
devolving-as-of-instantiative-context as to existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existent-realit}

apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-afereffect/aftereffect’ nature and it is about implying a prospective ‘reference-of-thought, rather than just a différance (differentiation) as within the same prior/given ‘reference-of-thought as of a basic abstract-construal. This is one of the reasons for its misapprehension as it implies an overall change in the ‘reference-of-thought of appreciation which ends up putting everything ‘of old/of prior’ into question, contrary to the traditional analytical expectation of selective-or-limited critique/contestation usually of a non-transcendental nature. Insightfully, the overall relation of deconstruction as ontological-reconstituting–as-to-conflatedness\(^{12}\) 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\(^{53}\) as shallow-limited-mentation-capacity to deeper-limited-mentation-capacity ontological-reconstituting–as-to-conflatedness\(^{12}\); generating differing consciousness-awareness-teleology\(^{100}\) 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\(^{20}\) as implied by an ontology-driven ‘postconverging-or-dialectical-thinking\(^{20}\)–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’, wherein placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{100}\) 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
de-mentation\(\langle\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation–}
\text{stranding-or-attributive-dialectics}\rangle\) of ‘reference-of-thought’) by construed ontological-
veridicality. Since it is always about the same existential reality but improving-rather-as-
cumulating/recomposuring human limited-mentation-capacity-deepening\(\langle\text{amplituding/formative–}
\text{epistemicity}\rangle\) in ‘engaging the
same existential reality and drawing implications thereof’ as human
\(\langle\text{psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-teleology}\rangle\)
as ‘subpotent-mimetic-echoness-derivation-within-the-full-potency of existence/intrinsic-
reality/ontology-as-of-its-mimetic-echoness or existence-in-reverberation or existence-
potency\(\langle\text{psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-teleology}\rangle\)
sublimating–nascence,-disclosed-from-prospective-epistemic-digression, it is thus
analysed as \(\langle\text{amplituding/formative–epistemicity}\rangle\) as ‘subpotent-mimetic-echoness-derivation-within-the-full-potency of existence/intrinsic-
reality/ontology-as-of-its-mimetic-echoness or existence-in-reverberation or existence-
potency\(\langle\text{psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-teleology}\rangle\)
unenframed-conceptualisation as a mental-rescheduling and goes by the ‘projective-insights of
imbricatedness/threadedness/recomposuring as of existentialising/contextualising/textualising-
contiguity\(\langle\text{amplituding/formative–epistemicity}\rangle\)’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness\(\langle\text{amplituding/formative–epistemicity}\rangle\)–of-
reference-of-thought-\(\langle\text{amplituding/formative–epistemicity}\rangle\) devolving-as-of-instantiative-context as to existence-
potency\(\langle\text{amplituding/formative–epistemicity}\rangle\)–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’ unlike an
elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside—existentialising/contextualising/textualising-contiguity\(\langle\text{amplituding/formative–epistemicity}\rangle\) which will wrongly hollow-
constitute and induce ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-
shallow-and-non-veridical-existential-reference’. So the tautological implication of
deconstruction as ontological-reconstituting–as-to-conflatedness\(\langle\text{amplituding/formative–epistemicity}\rangle\) is all about human
rescheduling of placeholder-setup/mental-devising-representation/mentation/consciousness-
imbricatedness/threadedness/recomposuring’ while reflecting non-positivism-or-
medievalism/perversion-of-universalisation-meaningfulness as ‘virtuality-or-Being-construal-
as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’; in an
ununiversalisation setup is necessarily a ‘universalisation
imbricatedness/threadedness/recomposuring’ while reflecting ununiversalisation/perversion-of-
base-institutionalisation-meaningfulness as ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’; and in a recurrent-utter-
uninstitutionalisation setup is necessarily a ‘base-institutionalisation
imbricatedness/threadedness/recomposuring’ while reflecting recurrent-utter-
uninstitutionalisation/recurrent-perversion-in-upholding-utter-uninstitutionalisation as ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-
veridical-existential-reference’. Transcendentally/transdimensionally/interdimensionally, it is the ontological-contiguity implied by ‘projective-insights of
imbricatedness/threadedness/recomposuring as of existentialising/contextualising/textualising-
contiguity’s-reifying-or-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-deprocripticism, and likewise it is the notional-discontiguity/epistemic-discontiguity
<shallow-supererogation -of-mentally-
aestheticised-preconverging/dementing –qualia-schema> implied by ‘virtuality-or-Being-
construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-
reference’ thus in ‘disjointedness-as-of-reference-of-thought’ misappropriated 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-medievalism/procypticism. The implications at the individuation-level is that our limited-mentation-capacity, as of our temporal-to-intemporal mental-dispositions, in the construal of intrinsic-reality/ontological-veridicality tends towards temporality /shortness as apriorising/axiomatising/referencing-(of-existentialising/contextualising/textualising-contiguity)-constitutedness that ultimately fails hence inducing virtualities. And so, when initially striving to explicate the coherence of a given ontological/being phenomenon or explicating its coherence with other ontological/being phenomena or more profoundly explicating its coherence with the overall existential ontological/being phenomenon. This is inherently-and-intuitively underscored by our underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment -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) which as of derivation ‘intuitively-assigns projected-and-then-ensuing-predicated coherence/contiguity as meaningfulness’ as of the ‘coherence/contiguity of the actual insight-giving relevant-and-implied knowledge-constructs/theories/intersolipsistic-intercessory-
ontological-contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) which as of derivation ‘intuitively-assigns projected-and-then-ensuing-predicated coherence/contiguity as meaningfulness’ as of the ‘coherence/contiguity of the actual insight-giving relevant-and-implied knowledge-construct/intersolipsistic-intercessory-notion/notional–referential-notion/articulation for the’


<amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-
reality/ontological-veridicality articulation’ should be construed to compensate for our
temporality/shortness disposition associated with apriorising/axiomatising/referencing-(of–
existentialising/contextualising/textualising-contiguity)—constitutedness, with this
compensating exercise construed as of ‘presencing—absolutising-identitive-constitutedness’
or more consummately as apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)—conflatedness/constitutedness. This
presencing—absolutising-identitive-constitutedness and apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity)—conflatedness compensation mechanism, given our limited-mentation-capacity
for the construal/conceptualisation of intrinsic-reality/ontological-veridicality/ontology, equally
clarifies why maximalising-recomposuring-for-relative-ontological-completeness—
enframed-conceptualisation (as intimately tying down our limited-mentation-capacity by
imbricatedness/threadedness/recomposuring to the ‘leash’ of existential-reality/ontology/intrinsic-reality/ontological-veridicality) takes precedence over elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
existentialising/contextualising/textualising-contiguity (as letting our limited-mentation-capacity by unimbricatedness/unthreadedness/unrecomposuring out of the ‘leash’ of existential-reality/ontology/intrinsic-reality/ontological-veridicality). With regards to logic and by
extension mathematics, this equally points out that logic as well as mathematics (and for that
matter all other knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue like time, space, virtue,
historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective–ontological-normalcy/postconvergence-reflected—epistemicity-relativism>, instantaneity, cogency,
methodology, etc.) are abstract constructs that underscore the underlying ‘coherence/contiguity-
ontological/existential-implications construed operantly as of a given deepening/shallow level of human limited-mentation-capacity as human-subpotency existential-extrication-as-of-existential-unthought, construed rather as of the implied given registry-worldview’s/dimension’s referenced reference-of-thought (given consciousness’s neuterising-induced- or deneuterising induced) reference-of-thought devolving teleological de-mentating/structuring/paradigming—of-meaningfulness as of its intradimensional existential-instantiations derived/devolved axiomatic-constructs of meaningfulness and teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue, thus reflecting the registry-worldview’s/dimension’s reference-of-thought ontological-performance—including-virtue-as-ontology as of its historicality/ontological-eventfulness/ontological-aesthetic-tracing perspective ontological-normalcy/postconvergence-reflected epistemicity relativism as so analysed as from notional~deprocrypsism! (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 intrinsickness beyond-and-over human construal/conceptualisation of meaningfullness-and-teleology about it as at best the latter can only achieve as of its upper limit ‘a correspondence of construal/conceptualisation of existence’; noting here as well for coherence sake that such a statement cannot be made about existence itself as the absolute a priori, simply because any arising existential-instantiations no matter the strangeness or abnormality to what is traditionally thought or expected however imbricated/threaded/recomposured or unimbricated/unordered/unrecomposured is of the inherently valid scope of existence itself as of its superseding–oneness-of-ontology and precedence, thus meaningful.) Logic and mathematics (and any such knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue) are only as meaningful as when reflecting a reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology of a given <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality whether as of a science, a social science or social study, or even abstract logic ontology or abstract mathematics ontology; otherwise the naïve use of logic or mathematics (and/or any such knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue) become a relatively sub-ontological–as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence’s–sublimating–nascence exercise qualified more pertinently as ‘conceptual patterning’ as of apriorising/axiomatising/referencing–(of–existentialising/contextualising/textualising-contiguity )–constitutedness in any such <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal–
as-intrinsic-reality/ontological-veridicality rather than actually conceptualising a \textsuperscript{3} reference-of-thought\textsuperscript{–}categorical-imperatives/axioms/registry-teleology\textsuperscript{100} \textsuperscript{–}for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100} of a given \textsuperscript{1} <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality as of apriorising/axiomatising/referencing–(of–existentialising/contextualising/textualising-contiguity )—confutadedness\textsuperscript{12}. Pointing out that there must necessarily be an exercise in developing the requisite ‘ontological \textsuperscript{12}reference-of-thought or axiomatic-construct of an epistemic-totalising\textsuperscript{12}–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality’ to which logic and mathematics (and any knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue) can then contribute in furthering its elaboration (as of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency\textsuperscript{10}–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} \textsuperscript{–}for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100} of a given \textsuperscript{1} <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality. For instance, the need to develop a \textsuperscript{8}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} \textsuperscript{–}for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100} of the specific biology \textsuperscript{4} <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality as DNA-based genetics that
explains genes and genetic principles is ontologically preceding and defining of how the
knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-
notions/articulations/virtue of mathematics, logic, information processing, etc. can further
contribute in elaborating DNA-based genetics but it is rather naïve to think mathematics, logic,
information processing or for that matter any other knowledge-
constructs/theories/intersolipsistic-intercessory-notions/notional–referential-
notions/articulations/virtue like ‘mere research methodologies lacking critically the requisite
ontological cogency’ can by themselves develop a reference-of-thought–categorical-
imperatives/axioms/registry-teleology{01}, for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology{100}
of a given reference-of-thought–categorical-imperatives/axioms/registry-teleology{100}
<amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-
construal-as-intrinsic-reality/ontological-veridicality by such vague methodological mimicry.
The latter at best induces a vague and blurred ‘conceptual patterning’ particularly in such
domains-of-study where the positive or negative sanctioning by ontological-primemovers-
totalitative-framework{71} of intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supererogatory–de-mentativity is not immediately perceptible but rather
remote like in the human sciences and to some extent as well with some studies in the natural
sciences (where for instance the overall cogency of the whole experimental framework relative
to the conclusions advanced of many a research study is dubious as not pertinently
unconfounded). Supposedly a mathematical and/or statistical methodological analysis was to be
introduced with regards to the underlying articulation herein and based say on an ‘arbitrary
historiality/ontological-eventfulness/ontological-aesthetic-tracing–<perspective–ontological-
normaley/postconvergence-reflected–epistemicity-relativism’ grounded methodology on the
basis of just vague impression’ it will rather be conceptual patterning. What is required is an
underlying reference-of-thought–categorical-imperatives/axioms/registry-teleology{100}, for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology
(as implied by this author herein, as of ‘human limited-mentation-capacity construed as of ontological-normalcy/postconvergence metaphysics-of-absence⟨implicit-epistemic-veracity-of-nonpresencing⟨perspective–ontological-normalcy/postconvergence⟩⟩/Doppler-thinking as it elicits human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnatures—temporal-to-intemporal-dispositions–⟨so-construed-as-from-perspective–ontological-normalcy/postconvergence⟩’–existentialism-form-factor amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-prospective-nonpresencing–for-explicating-ontological-contiguity`). The contention being that studies and research that do not develop their conceptual formulations validly and succinctly as the underlying framework of the amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality but simply expect to dangle/associate methodologies including statistical and mathematical analyses are rather involved in vague conceptual patterning as of reference-of-thought apriorising/axiomatising/referencing–⟨of–existentialising/contextualising/textualising-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
ontological-commitment<implies self-assuredness-of-ontological-good-faith/authenticity~postconverging-de-mentating/structuring/paradigming~as-being-as-of-existential-reality> as of ontological-primemovers-totalitative-framework

supererogation >—of-positivistic-categorical-imperatives-or-axioms-or-registry-teleology—
for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation), as threshold-
of—nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to—‘attendant-
intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising-
psychologism> (beyond-the-consciousness-awareness-teleology—<in-existential-extrication-
as-of-existential-unthought> manifestation); and so-construed suprastructurally (beyond the
positivistic/procrypticism registry-worldview consciousness-awareness-teleology, as it is
preconverging—or—dementing—apriorising-psychologism and dialectically-out-of-phase). This
‘aetiologisation/ontological-escalation storied-construct/ontologically-valid-narration conceptualisation’ can be extended ‘correspondingly as of positivism, universalisation and base-institutionalisation imbricatedness/threadedness/recomposing referential-depth-or—existential-reference—tautologisation’ as these reflect/perspectivate/highlight the corresponding postlogism—and-conjugated-postlogism uninstitutionalised-threshold perversion-of—reference—thought—as—preconvergently—
apriorising/axiomatising/referencing—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\textsuperscript{[2]}\textsuperscript{[14]}<in-existential-extrication-as-of-existential-unthought>\textsuperscript{[5]} of our present ‘procrypticism–virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow- and-non-veridical-existential-reference’. Thus it may be useful for ontologically inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining (as we are more likely to have complexes about our positivistic/procrypticism registry-worldview/dimension as untranscendenable) by articulating the same aetiolgisation/ontological-escalation storied-construct/ontologically-valid-narration at a ‘notional–deprocrypticism imbricatedness/threadedness/recomposuring as against procryptism-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\textsuperscript{[19]}–apriorising-psychologism and dialectically-out-of-phase state of non-positivism/medieval-virtuality-or-ontologically-flawed-construal putting us in a paradox with respect to recognising the same from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{[10]} as of prospective notional–deprocrypticism about the suprastructurally implied preconverging-or- dementing\textsuperscript{[19]}–apriorising-psychologism and dialectically-out-of-phase state of our pro cryptism–virtuality; and so, introducing the grounds for our prospective ‘postconverging-or-dialectical-thinking\textsuperscript{[20]}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring wherein notional–deprocrypticism is the structural-resolution for the perversion-of- reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> as the preconverging–de-mentating/structuring/paradigming vices-and-
impediments\textsuperscript{100} 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–ontological-
coherence_or_superseding–oneness-of-ontology. Where its ontological-capacity is limited is
known as its relative-ontological-incompleteness\textsuperscript{100}-induced,-‘threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{100}-<as-to–‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism\textsuperscript{19}>’, and includes the following registry-worldviews/dimensions recurrent-utter-
ininstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-
positivism/medievalism and positivism–procrypticism. At the point of relative-ontological-
incompleteness\textsuperscript{100}-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation\textsuperscript{100}-<as-to–‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{19}>’ or uninstitutionalised-
threshold \textsuperscript{103} meaningfulness in the registry-worldview/dimension is related to as if there isn’t
any relative-ontological-incompleteness\textsuperscript{100}-induced,-‘threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{100}-<as-to–‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism\textsuperscript{19}>’ as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation\textsuperscript{100}-<as-to–‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{19}> (beyond-the-
consciousness-awareness-teleology\textsuperscript{100}-<in-existential-extrication-as-of-existential-unthought> )
hence inducing uninstitutionalised-threshold \textsuperscript{101}, as it is impossible to critically extend
preservation-entropy-or-contiguity–or–ontological-preservation) ‘procrypticism
uninstitutionalisation virtuality-or-ontologically-flawed-construal (abstract-construal-of-
positivistic–categorical-imperatives/axioms/registry-teleology\(^{(10)}\)-as-of-flawed-and-shallow-
existential-reference-as-virtuality) by way of ‘postconverging-or-dialectical-thinking\(^{(20)}–
psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring wherein
procrypticism uninstitutionalisation is shown as ‘threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^{(7)}\)-<as-to–‘attendant-
intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-
psychologism>, and preconverging-or-dementing ‘–apriorising-psychologism and dialectically-
out-of-phase’ by the ontological-primemovers-totalitative-framework\(^{(3)}\) of the
notional–deprocrypticism implied reference-of-thought–categorical-
imperatives/axioms/registry-teleology\(^{(10)}\) as of ‘the notional–deprocrypticism
imbricatedness/threadedness/recomposuring as of existentialising/contextualising/textualising-
contiguity\(^{(19)}\)’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness\(^{(18)}\)-of-
reference-of-thought\(^{(8)}\) devolving-as-of-instantiative-context as to existence-
potency\(^{(18)}\)–sublimating–nascence,–disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality\(^{/}\) dynamic-cumulative-aftereffect/aftereffect (as the nature
of existential-reality) reflecting/perspectivating/highlighting procrypticism
uninstitutionalisation virtuality-or-ontologically-flawed-construal (abstract-construal-of-
positivistic–categorical-imperatives/axioms/registry-teleology\(^{(10)}\)-as-of-flawed-and-shallow-
existential-reference-as-virtuality)’. Correspondingly, such a ‘notional–deprocrypticism
imbricatedness/threadedness/recomposuring referential-depth-or-existential-reference-or-
tautologisation storied-construct/ontologically-valid-narration aetiologisation/ontological-
escalation’ as of the reflecting/perspectivating/highlighting of ‘procrypticism uninstitutionalisation threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ will be critically about: (i) the phased storied articulation of procrypticism uninstitutionalisation threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as being a social-construct ‘uninstitutionalised-threshold mirroring development of the fundamental insane-fitment of the childhood-psychopath/cinglé perversion-of- reference-of-thought as-preconvergingly-apriorising/axiomatising/referencing-as-to-shallow-supererogation as mental-disposition structure’ (which is very much socially universally transparent at childhood and thus does not start to elicit protracted social postlogism—as-of–compulsing–nonconviction/madeupness/bottomlining ⟨decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing⟩-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-contextualising/existentialising–attendant-ontological-contiguity⟩, in-shallow-supererogation ⟨disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness⟩⟩ as conjugated-postlogism/preconverging-or-dementing-integration by temporal-dispositions at that point, as it is frowned upon and the childhood-psychopath is socially dysfunctional with its postlogism, (ii) and creatively protracting this fundamental phased storied articulation in ‘successive phased phases of integration with the social construction’ (wherein the ‘increasing shrewdness and selectivity’ of the growing-and-developing childhood-psychopath postlogism lessens the social dysfunctioning of its postlogism as it learns from past experience and is now
select and targeted as per social circumstances and interlocutors), and obviously at this point the social integration as conjugated-postlogism\(^7\)/preconverging-or-dementing\(^1\)-integration threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \(<\text{as-to-}\)
(attendant-intradimensional\(^\circ\)-prospectively-disontologising–preconverging/dementing = apriorising-psychologism\(^\circ\)) 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 \(\sim\)sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that further-epistemically-unconceal-the-very-ontologically-same-existential-reality
individuations and social-circumstances phenotyping elucidation in the social-construct, wherein the-social-dynamics-of-individuation-phenotypes-of-individuals is a construable metaphysics-of-absence\(\langle\text{implicitted-epistemic-veracity-of-}\ nonpresencing–<\text{perspective–ontological-normalcy/postconvergence}\rangle\) of the social as metaphysics-of-presence\(\langle\text{implicitted-}\’\text{nondescript/ignorable–void ‘}-as-to-\text{ presencing—absolutising-identitive-constitutedness }\rangle\)’ (arising because of the decreasing social \(^{10}\)universal-transparency \(\langle\text{transparency-of-}\)
totalising-entailing,-as-to-entailing- \(\langle\text{amplituding/formative–epistemicity}>totalising~in-
relative-ontological-completeness }\rangle\) of the cingle’s postlogism\(^7\)-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\(^7\)-slantedness in a social atmosphere where it is not \(^{11}\)universally transparent to be the denaturing \(^{15}\) of reference-of-thought with respect to social-stake-contention-or-confliction), as postlogism\(^7\)-and-its-conjugated-postlogism\(^7\)/preconverging-or-dementing\(^1\)-integration is upheld by temporal-
preservation-as-pseudointemporality\textsuperscript{22} - preservation threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{\textasciitilde} \textless as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing – apriorising-psychologism\textsuperscript{23} of the procrypticism uninstitutionalisation, and thus is temporally integrated by conjugated-ignorance/conjugated-affordability/conjugated-opportunism/conjugated-exacerbation/conjugated-social-chainism/conjugated-temporal-enculturation, of course, with the broader point and purpose for aetiologisation/ontological-escalation here being that ‘our virtue is not inherent’ but rather our ‘understanding/knowledge/ontological-primemovers-totalitative-framework\textsuperscript{23} construction’ is what creates our virtue in superseding our vices-and-impediments\textsuperscript{19}, just as for instance, ‘medieval vices-and-impediments \textsuperscript{\textasciitilde}’ 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{23} and its corresponding ‘institutional-designing by percolation-channelling-\textless in-deferential-formalisation-transference\textgreater ’ as our virtue and knowledge potential), (iii) and so subsumed and articulated in a creative ‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme of insightful ‘tone-as-temperament and thematic construal of notional-firstnaturedness—temporal-to-intemporal-dispositions-\textless so-construed-as-from-perspective—ontological-normalcy/postconvergence\textgreater individuations teleologies/teleological-differentiations (by \textsuperscript{55} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{23}—unenframed-conceptualisation covering the concepts articulated in this paper on social-construct and social institutions teleology\textsuperscript{100} and value-reference as of notional-deprocrypticism imbricatedness/threadedness/recomposuring with regards to the ‘implications of postlogism\textsuperscript{78} -and-procrypticism mental orientations’, (iv) and further, the
nonconviction/madeupness/bottomlining-in-shallow-supererogation

<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism> (in postlogism and conjugated-postlogism) and as preconverging-or-dementing–apriorising-psychologism and dialectically-out-of-phase, as ‘the very notion of postlogic-backtracking–<iterative-looping–set-of-dereifying-hollow-narratives-and-acts>’ and conjugated-postlogism
elements/apriorising–registry-elements (out of existentialising/contextualising/textualising-contiguity’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought- devolving-as-of-instantiative-context)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology. Such a defect as registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—<as-Being-or-ontological-or-existential–defect> having to do with the defect of reference-of-thought and relative-ontological-incompleteness is utterly different from ‘a defect–of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance which doesn’t bar a new logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation as ‘prelogic supplanting–conviction-as-to-profound-supererogation—of–attendant-intradimensional’–postconverging/dialectical-thinking apriorising-psychologism re-engaging reflex’ as the latter is with regards to wrong logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation which might be well/soundly-be logically-processed or effectively-executed upon reengagement, so long as the reference-of-thought for the reengaging is not unsound/perverted and not undermined by relative-ontological-incompleteness. A registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—<as-Being-or-ontological-or-existential–defect> on the other hand having to do with defect of reference-of-thought needs a more fundamental transformation as a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the reference-of-thought, and so a decentering of meaningfulness; the <amplituding/formative–epistemicity> causality—as-to-projective-totalitative–implications-of-prospective–nonpresencing—for-explicating-ontological-contiguity being more like what it takes to get a medieval as non-positivistic
mindset/reference-of-thought into a positivistic mindset/reference-of-thought, that is, suppose for instance where in a medieval social-setup an accusation of witchcraft is demonstrated by an outsider from a positivistic social-setup to be incorrect and unsound to the approval of all in that social-setup, that outsider understanding fundamentally that the medieval setup by its relative-ontological-incompleteness\(^\text{[1]}\)-induced, ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’ as to ‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing apriorising-psychologism’ is in a state of <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^\text{[2]}\) of a medieval worldview will grasp that that unique demonstration of medieval-postlogism/perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation (as accusation of witchcraft) is not to be construed naively as an adequate basis for a new logical-processing-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation as ‘prelogic supplanting—conviction-as-to-profound-supererogation 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\(^\text{[3]}\) potentially arising from such a non-positivism/medievalism worldview as of the ‘local community dynamism of individual interests involved’ that endemises and enculturates notions-and-accusations-of-sorcery. It is rather the crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposing transforming of the non-positivism/medievalism mindset/reference-of-thought into a positivistic mindset/reference-of-thought that is ontologically-speaking to be construed as the postconverging—de-mentating/structuring/paradigming resolution of the vices-and-
in-reverberation/existence-potency\textsuperscript{1}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. Thus intrinsic-reality/ontological-verbatimility is derived ‘wholly by apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity\textsuperscript{2})–confoundedness\textsuperscript{3}’ or in other words ensuring the prospective relative-ontological-completeness ~of~ reference-of-thought with respect to problematic prior relative-ontological-incompleteness\textsuperscript{8}~of~reference-of-thought reflected by perversion-and-derived~perversion-of~reference-of-thought\textsuperscript{<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> \textsuperscript{4}}. with no \textsuperscript{5}\textsuperscript{amplituding/formative–epistemicity}\textsuperscript{totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} allowed by intrinsic-reality/ontological-veridicality. In other words as of metaphysics-of-absence\textsuperscript{implicated-epistemic-veracity-of:nonpresencing-\{perspective–ontological-normalcy/postconvergence\}}, the ordinariness\textsuperscript{amplituding/formative}\textsuperscript{wooden-language-\{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of—nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications\}} in non-positivism/medievalism with its \textsuperscript{amplituding/formative}\textsuperscript{wooden-language-\{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of—nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications\}} of ‘great living’ as of its prior relative-ontological-incompleteness\textsuperscript{89}~of~reference-of-thought but then a \textsuperscript{apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-}
contiguity — conflatedness of conceptualisation’ will convert such perversion-and-derived-
perversion-of- reference-of-thought <as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > in terms of the ‘Being defect as uninstitutionalised-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 00 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-
perversion-of- reference-of-thought <as-preconvergingly-
apriorising/axiomatising/referencing-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
‘apriorising/axiomatising/referencing—(of—existentialising/contextualising/textualising-
contiguity )—conflatedness of conceptualisation’ will convert such perversion-and-derived-
perversion-of- reference-of-thought <as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > in terms of the ‘Being defect as uninstitutionalised-threshold of the so-
sublimity/sublimation/supererogatory—de-mentativity’. In other words, if the former had a grasp of its state ‘as to its prior relative-ontological-incompleteness’ of reference-of-thought with the transcendental de-mentative/structural/paradigmatic amplituding/formative—epistemicity—causality—as-to-projective-totalitative—implications-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—firstnatures—temporal—to-intemporal-dispositions—<so-construed-as—from-perspective—ontological—normalcy/postconvergence>—existentialism-form-factor; but then humankind has always been called upon to show itself capable of surperseding/surpassément for prospective possibilities to avail. This is exactly what underlies the notion of de-mentation—supererogatory—ontological—de-mentation—de-mentation—dialektical—de-mentation—stranding—attributive—dialectics in that relative-ontological-incompleteness of reference-of-thought ‘is not a logical issue/problem’ but ‘a Being/existential/ontological/axiomatic-construct problem’ with its de-mentative/structural/paradigmatic implied vices-and-impediments, as it is rather an issue of uninstitutionalised-threshold as of recurrent-utter-uninstitutionalisation uninstitutionalisation
requiring base-institutionalisation institutionalisation, ununiversalisation uninstitutionalisation
requiring universalisation institutionalisation, non-positivism/medievalism
uninstitutionalisation requiring positivism institutionalisation, and our procrypticism—or—
disjointedness-as-of-reference-of-thought uninstitutionalisation requiring prospective
notional—deprocrypticism institutionalisation as preempting—disjointedness-as-of-reference-
of-thought institutionalisation, and so rather as of a transcendental habituation exercise
construed as ‘ontological-resetting’ of placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology of relative epistemic-
abnormalcy/preconvergence for relative ontological-normalcy/postconvergence as of
demntation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—strand-
or-attributive-dialectics) stranding dynamics. A ‘relative-ontological-completeness-reference-of-thought’ implies ‘a new all-pervasiveness of reference-of-thought—categorical-
peratives/axioms/registry-teleology as the axiomatic-construct of meaningfulness-and-
teology as a prospective institutionalisation reference-of-thought. Thus a reference-of-
thought is an all-pervasiveness of reference-of-thought—categorical-
peratives/axioms/registry-teleology as the axiomatic-construct of meaningfulness-and-
teology; explaining why it is de-mentatively/structurally/paradigmatically non-derogable as
of its state of prospective relative-ontological-completeness-reference-of-thought, with
such implied derogation of such ‘all-pervasiveness of reference-of-thought—categorical-
peratives/axioms/registry-teleology as the axiomatic-construct of meaningfulness-and-
teology signalling fundamentally a threshold of failure of reference-of-thought-as-to-
preconverging/postconverging—de-menting/structuring/paradigming—ontological-
performance—<including-virtue-as-ontology> and construed as relative-ontological-
incompleteness-reference-of-thought. As a further elucidation, across all registry-
worldviews/dimensions prospective relative-ontological-completeness-reference-of-
worldviews/dimensions, the specific association of postlogism to ‘denaturing of the form of meaningfulness-and-teleology’, arises as of its compelling–nonconviction/madeupness/bottomlining-(‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>--induced-disontologising’–of-the–
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
‘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 in endemising/enculturating it, thus in need of notional–deprocrypticism as preempting—disjointedness-as-of–reference-of-thought as an overall de-mentative/structural/paradigmatic resolution to the vices-and-impediments of our positivism–procrypticism registry-
worldview/dimension. That is, with acts of perversion-and-derived reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > ‘it is vague to consider just arriving at ontological-veridicality/intrinsic-reality construal of such acts as of the paradox of their 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 reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-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.
and will equally be inclined to palliation regarding notions-and-accusations-of-sorcery depending on circumstances; though obviously the ontologically de-mentative/structural/paradigmatic resolution in both instances is with respect to the necessary ontological-completeness-of-reference-of-thought in overcoming <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag by prior/transcended/superseded non-positivistic or procrypticism reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that are failing/not-upholding–intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with prospective/transcending/superseding positivistic or notional–deprocrypticism reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation.

So perversion-of-reference-of-thought–has always been recurrent in reflecting holographically–the ontological-contiguity—of-the-human-institutionalisation-process because institutionalisation is not emanance transformation of temporal-dispositions as shortness-of-register-of–meaningfulness-and-teleology into the intemporal-disposition as longness-of-register-of–meaningfulness-and-teleology but designed to skew (‘intemporality–asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) towards the intemporal-disposition, such that where institutionalisation reaches its design limits given human limited-mentation-capacity-deepening, the possibility for
meaningfulness’ always disambiguated creatively as ‘a supratransversality<in-sublimating-
existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing
transitioning construal’ of ‘ontologically-veridical meaningfulness with 84 reference-of-thought–
categorical-imperatives/axioms/registry-teleology100 as intemporally-preservational’ distracted
by ‘the breaking or a subtransversality<in-desublimating–existential-
eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing’ ‘disjointedness-
as-of~reference-of-thought’ misappropriated meaningfulness-and-teleology100 in arrogation
as ontologically non-veridical with 84 reference-of-thought– categorical-
imperatives/axioms/registry-teleology100 apriorising/axiomatising/referencing> failing/not-
upholding<as-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’,
‘in distractive-alignment-to~reference-of-thought<of-apriorising/axiomatising/referencing>30
as-the-arrogation-or-disjointedness-of-acting-in-pseudointemporality (by temporal-
dispositions in postlogism78 and conjugated-postlogism78) with respect to the
supratransversality<in-sublimating–existential-eventuating/denouement>~of-motif-and-
apriorising/axiomatising/referencing as ‘notional–deprocripticism
imbricatedness/threadedness/recomposuring of ontologically-veridical meaningfulness’, thus
‘reflecting/perspectivating/highlighting temporal-dispositions (postlogism78 and conjugated-
postlogism78) as 81 deprocripticism–or–disjointedness-as-of~reference-of-thought, preconverging-or-dementing10–apriorising-psychologism and dialectically-out-of-phase in
pseudointemporality78’, and so by a 5 maximalising-recomposuring-for-relative-ontological-
completeness79—unenframed-conceptualisation that is ontologically-reconstituting
(deconstruction) of the threadedness/thread, with no elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
existentialising/contextualising/textualising-contiguity’ (that will falsely validate the wrongly
implied soundness/non-perverted 84 reference-of-thought, i.e. unsound/perverted ‘apriorising–
reference-of-thought-elements/apriorising–registry-elements (out of existentialising/contextualising/textualising-contiguity’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness devolving-as-of-instantiative-context) of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology, as first-order faulty-mentation-procedure-deception-or-urge, and thereafter the infinite logical articulations as second-order level deceptive-virtualities that can be made from wrongly assuming the implied first-order faulty-mentation-procedure-deception-or-urge as correct). Insightfully, humans actually come into existence which avows an existentialising/contextualising/textualising-contiguity’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness devolving-as-of-instantiative-context of imbricated-becoming-transitioning within which they come to grasp rules and principles (elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—existentialising/contextualising/textualising-contiguity), but these rules and principles are divulged by ‘existentialising/contextualising/textualising-contiguity’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness’s-reifying-or-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’ and the limits of such rules and principles are in effect their validation as ontological-primemovers-totalitative-framework within ‘existentialising/contextualising/textualising-contiguity’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness’s-reifying-or-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-
onologically-same-existential-reality', with the implication that any naïve construal of such
rules and principles (elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—
existentialising/contextualising/textualising-contiguity') out of the scope of
‘existentialising/contextualising/textualising-contiguity’'s-reifying-or-elucidating-of-
prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-
instantiative-context as to existence-potency—sublimating—nascence—disclosed-from-
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality’ is a virtuality-or-
onologically-flawed-construal/non-existent/unreal; as
‘existentialising/contextualising/textualising-contiguity’'s-reifying-or-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’ is ‘conceptually the
very absolute irreducible a priori of all human meaningfulness-and-teleology’ as it is
divulged with human limited-mentation-capacity-deepening in the construal of superseding—
oneness-of-ontology. The reason for the disambiguation of transversality—of-affirmative-and-unaffirmative—disambiguated—motif-
and-apriorising/axiomatising/referencing—into a supratransversality—
existential-eventuating/denouement—of-motif-and-apriorising/axiomatising/referencing
reference-of-thought over a subtransversality—of-motif-and-apriorising/axiomatising/referencing
reference-of-thought for the ontological-reconstituting—as-to-conflatedness of
EXISTENTIAL-EVENTUATING/DENOUEMENT>~OF-MOTIF-AND-
APRIORISING/AXIOMATISING/REFERENCING (in perverted-or-derived-perverted-
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-or-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-or-notional–projective-perspective). It is the
idea of the ontological-prime-movers-totalitative-framework of the latter over the former that
will existentially/ontologically impose the latter, and not common/mutual logical-processing as
logic is then ‘a lower, inappropriate and inherently defective level of meaningfulness-and-
teleology processing’ in relation to ‘appropriateness-of reference-of-thought-as-of-
confatedness processing’ (just as there can’t be logical intelligibility between a non-
positivistic/medieval mindset/reference-of-thought of meaningfulness-and-teleology with a
positivistic one); by its ontologically inducing untenability/internal-contradiction/internal-
incoherence/institutional-constraining as the correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument functioning (the appropriateness-of reference-of-thought-as-of-confatedness) in the middle to long run construed as of de-mentation—(supererogatory–ontological–de-mentation-or-dialectical–de-
mentation—stranding-or-attributive-dialectics). This process can be qualified as the ‘blunt act
of existence over the human temporal egotistic/self-referential complex to prospective
transcendence-and-sublimity/sublimation/superseding
ontological-veridicality/intrinsic-reality reference-of-thought’, and is the actual basis for all
thought. This equally validates the notion of transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ as logical-incongruence of appropriateness-of-reference-of-thought-as-of-conflatedness and perversion-and-derived-perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>. This is de-mentatively/structurally/paradigmatically the most elevated construct for the production of human knowledge as transcendental knowledge and as implied in its dissemination along formal constructs based on a postconverging–de-mentating/structuring/paradigming for skewing (‘intemporality -asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) towards intemporality, and not wrongly averaging of human thought in equivalence as logical-congruence of temporality/shortness and intempolity/longness-of-meaningfulness, such that knowledge is not constructed as a ‘human mutual agreement exercise for its construal/conceptualisation/discovery/invention/development’ since solipsistically/emanantly/becomingly we are of temporal/shortness to intemporal/longness mental-dispositions and this cannot be averaged to get transcendental knowledge which is rather the outcome of an enabling process as to ‘intrinsic-reality/ontological-veridicality transcendental enabling’ that allows what is intemporal as of mental-disposition to be effective by ontological-primemovers-totalitative-framework as of ontological and virtue constructs, and be imposed as knowledge. Thus it is critical to understand that the exercise of reconstituting ontological veridicality is a wholly maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation in grasping ‘existentialising/contextualising/textualising-contiguity’s-reifying-or-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~rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’, even when it would seem weird due to metaphysics-of-presence\{implicated-‘nondescript/ignorable–void’-as-to-presencing–absolutising-identitive-constitutedness\}, and is creatively grounded on ‘on phased phases construed in mirroring the fundamental insane/postlogism\textsuperscript{2}~fitment of the childhood-psychopath\textsuperscript{7}~perversion-of~reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation\textsuperscript{7}~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\textsuperscript{14}~nature of postlogism\textsuperscript{78} and conjugated-postlogism~/preconverging-or-dementing~integration can be demonstrated with the blatantly obvious case of the childhood-psychopath even though the denaturing\textsuperscript{15}~of its mental-disposition is relatively socially\textsuperscript{104}~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\textsuperscript{22}~and sitting unknowingly on the soaked sofa, and was to frown and remonstrate against or possibly smack the innocent brother, such a stranger is in ignorance-conjugated-postlogism\textsuperscript{8} or conjugated-ignorance as its relative-ontological-incompleteness~induced,~‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation<as-to–“attendant-intradimensional’~prospectively-disontologising–preconverging/dementing~apriorising-psychologism>’ led it to align in-prelogic supplanting~conviction-as-to-profound-suprerogation~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 -<existrentially-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-prime-movers-totalitative-framework’ construct and not ‘impression-driven/good-naturedness/wishfulness construct’ as reality is above all ‘effectivity’ by its manifestation. But then given the relative social universal-transparency 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-dysfunctional and social universal-transparency of-totalising-entailing-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness of the postlogism is lost socially with its maturation/spatialisation/indirectness/credulity/craftiness, giving rise to the conjugated-postlogism cases of conjugated-affordability, conjugated-opportunism, conjugated-exacerbation, conjugated-social-chainism and conjugated-temporal-enculturation by temporal-dispositions where the effect is ‘more than just benign and incidental/on-occasional with dramatic social consequences and as there is further eliciting of enculturated postlogism as social psychopathy, however ad-hoc and opportunistic’. At the grander transcendental/transdimensional/interdimensional/maximalising-recomposuring-for-relative-
ontological-completeness\textsuperscript{1}—unenframed-conceptualisation level as dynamic-cumulative-
aftereffect\textsuperscript{5}\textsuperscript{5}—maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{2}\textsuperscript{2}—
unenframed-conceptualisation imbricatedness/threadedness/recomposuring as of
existentialising/contextualising/textualising-contiguity\textsuperscript{2}\textsuperscript{2}—reifying-or-elucidating-of-
prospective-relative-ontological-completeness\textsuperscript{2}\textsuperscript{2}—reference-of-thought\textsuperscript{2}\textsuperscript{2} devolving-as-of-
instantiative-context as to existence-potency\textsuperscript{1}\textsuperscript{1}—sublimating–nascence, disclosed-from-
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality’
reflects/perspectivates/highlights this comprehensively as the registry-worldview/dimension
uninstitutionalised-threshold\textsuperscript{0}\textsuperscript{3} threshold highlighting the \textsuperscript{75} perversion-of-
reference-of-thought—\textsuperscript{75} as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of the registry-
worldview’s/dimension’s institutionalised \textsuperscript{84} meaningfulness-and-teleology\textsuperscript{100} \textsuperscript{100}reference-of-
thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{100} as temporal-preservation-in-
pseudointemporality—preservation as of threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97} <as-to-‘attendant-
intradimensional’—prospectively-disontologising–preconverging/dementing—apriorising-
psychologism>, going by the dynamism of human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional—firstnatures—temporal-to-intemporal-dispositions—so-construed-as-from-
perspective—ontological-normalcy/postconvergence’—existentialism-form-factor). The
example with ignorance is however the ‘fundamental atomic mental-disposition characteristic
of psychopathy and social psychopathy’ as it develops more and more shrewdly into adulthood
with a further loss of social \textsuperscript{105} universal-transparency\textsuperscript{105} —(transparency-of-totalising-entailing,/
as-to-entailing—amplituding/formative—epistemicity) totalising—in-relative-ontological-
dialectical-thinking\(^{20}\) of ‘reference-of-thought in relative-ontological-completeness\(^{88}\) 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\(^{-}\)\(^{-}\)-of-‘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—existentialising/contextualising/textualising-contiguity\(^{9}\) as the visiting stranger (as-of-pseudointemporality\(^{7}\)) wrongly did (as the latter only arises where ‘apriorising—’ reference-of-thought-elements/apriorising–registry-elements (out of existentialising/contextualising/textualising-contiguity\(^{9}\)’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness\(^{8}\)-of- reference-of-thought–devolving-as-of-instantiative-context)’ are ontologically-veridical as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\(^{11}\), even though the natural reflex to be of supplanting–conviction-as-to-profound-supererogation\(^{-}\)-of-‘attendant-intradimensional’-postconverging/dialectical-thinking \(^{-}\)–apriorising-psychologism as prelogism\(^{7}\)-as-of-conviction,-in-profound-supererogation\(^{11}\)<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at\(^{7}\) 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 existentialising/contextualising/textualising-contiguity\(^{9}\)‘s-reifying-or-elucidating-of-prospective-relative-ontological-completeness –of-‘reference-of-thought–devolving-as-of-instantiative-context’), which is the psychopath
foundational faulty-mentation-procedure-deception-or-urge\textsuperscript{12} as first-order level of faulty-mentation-procedure-deception-or-urge\textsuperscript{12}, as it further enables an infinitely expansive second-order level deception arising from wrongful logical-processing-or-logical-implicitation\textsuperscript{12} once we wrongly go on to operate the fundamental first-order level of faulty-mentation-procedure-deception-or-urge\textsuperscript{2} logically/elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existentialising/contextualising/textualising-contiguity\textsuperscript{11} wherein we end up hollow-constituting\textsuperscript{<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-existentia-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\textsuperscript{—of-‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism} mind’s own reflex mental-disposition to be of supplanting-conviction-as-to-profound-supererogation\textsuperscript{—of-‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism} as prelogism\textsuperscript{—as-of-conviction,-in-profound-supererogation}\textsuperscript{<existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>}. Critically, the concepts articulations in the storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation involve the ‘point-of-departure-of-construal of reference-of-thought technique of distractive-alignment-to- reference-of-thought<of-apriorising/axiomatising/referencing>\textsuperscript{29} wherein: the narratives of the temporal-dispositions (postlogism\textsuperscript{78} and conjugated-postlogism\textsuperscript{78}) as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{<as-to- ‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing>
or-elucidating-of-prospective-relative-ontological-completeness\textsuperscript{8}—of-reference-of-thought-
\textsuperscript{8} 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-
onontologically-same-existential-reality\textsuperscript{1}—will rather think as irrational the projective disposition
of a Socrates that doesn’t rather advance a temporal interest in the city-state polity but is rather
bent on spreading new ideas as a natural philosopher while prioritising as of nonextricatory-
existential-preempting-of-existential-unthought in his asceticism the prospective intemporal
over the temporal status quo, and likewise with a Rousseau who isn’t advancing a temporal
interest that his aristocratic stature should warrant like actively pursuing for landed properties
and currying favours with kings but is rather bent principally on a prospective commitment on
grasping and spreading notions of a renewal of the human condition as \textsuperscript{1} 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\textsuperscript{12}-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\textsuperscript{15}/longness but for the
disposition for \textsuperscript{55} 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\textsuperscript{15}/longness as \textsuperscript{5} maximalising-recomposuring-for-relative-ontological-
completeness\textsuperscript{80}—unenframed-conceptualisation needs its \langle\textsuperscript{amplituding/formative–
epistemicity}\textsuperscript{>\textsuperscript{totalising–renewing-realisation/re-perception/re-thought in inducing
secondnated institutionalisation given that the-succession-of-registry-worldviews-or-

{<amplituding/formative—supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}) but rather is solely a positive-opportunism secondnaturing to supersede the uninstitutionalised-threshold divulged as to its relative-ontological-incompleteness—induced—threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to—‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising-psychologism’>’. The implication is that acting as-of-a—secondnatured reproductibility—mathesis/motif/thrownness-disposition,—as—reproductibility—of—aestheticisation nature is not enough for articulating prospective institutionalisation requiring ‘intemporal projection—amplituding/formative—epistemicity—totalising—renewing-realisation/re-perception/re-thought’ for the requisite prospective maximalising—recomposuring—for-relative-ontological-completeness—unenframed-conceptualisation, and such conceptualisations from only a secondnaturedness of thought as rather contextually temporal is not ‘intemporal as of—universal-and-abstractive originariness—parrhesia,—as—spontaneity—of—aestheticisation nature’ but is rather in ‘<amplituding/formative—epistemicity—totalising—self-referencing-syncretising’/illusion-of-the-present/present-consciousness/mirage—metaphysics—of—presence{implicated—nondescript/ignoreable—void—absolutising—identitive—constitutedness }. Thus institutionalisation secondnaturedness is challenged by its very own level of relative-
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–deprocrypticism 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-
‘notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-
perspective—ontological-normalcy/postconvergence’—existentialism-form-factor. But then
mental-dispositions that come to intemporal notions by expediency cannot truly have the
pretence of engaging such on the basis of shallow temporal extricatory preconverging—de-
mentating/structuring/paradigmimg as of institutionalised-being-and-craft setup whose
temporal-dispositions terms are alien to the intemporal disposition required for
transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation first-order-ontology/ontological-construal required for
‘creating/inventing’ the prospective institutionalised-being-and-craft setup! That failed test of
understanding the transcendental/maximalising-recomposuring-for-relative-ontological-
completeness—unenframed-conceptualisation not in a prospective appreciation, but rather
possibly as of retrospective appreciation and expediency, speaks of the social-construct as more
of a secondnatured institutionalised-construct rather than an intemporal-disposition construal,
and therefore assertive pretences that naively imply the latter should necessarily be suspect of
their threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{\textsuperscript{107}}\textsuperscript{\textsuperscript{<as-to-}}
\textsuperscript{\textsuperscript{attendant-intradimensional}}\textsuperscript{\textsuperscript{>}-prospectively-disontologising–preconverging/dementing \textsuperscript{\textsuperscript{apriorising-psychologism}}\textsuperscript{\textsuperscript{>}} without the corresponding demonstration of the requisite salient philosophical insight of intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{\textsuperscript{108}}—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming (that goes beyond subontologisation/subpotentiation as slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drug, unconscionability-drug, 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\textsuperscript{\textsuperscript{<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-}}
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism\textsuperscript{\textsuperscript{101}} of thought, postures and teleology\textsuperscript{\textsuperscript{100}} above anything else (not even the value of institutional
recognition as Socrates, Rousseau, Sartre and others intuitively understood, necessarily so, since it is what is of a priori definition and can’t be compromised in institutional-constructs-and-setups)! The blunt fact here is that, with respect to social-stake-contention-or-confliction within a given registry-worldview, the everyday wooden-language

〈imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology—<as-of—'nondescript/ignorable—void —with-regards-to—
prospective-apriorising-implications〉 or banality-of-thought doesn’t necessarily as of solipsistic intemporal projection appreciate ‘the need for prospective transcendental/maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation postconverging—de-mentating/structuring/paradigming over the extricatory/temporal/expediency preconverging—de-mentating/structuring/paradigming with respect to its registry-worldview/dimension’ (even though it does appreciate this retrospectively with respect to prior registry-worldviews/dimensions), but for effective secondnatured institutional devising. Inevitably an aetiologisation/ontological-escalation construct is rather about intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging—de-mentating/structuring/paradigming which is necessarily antipodal to the everyday temporal extricatory preconverging—de-mentating/structuring/paradigming mental-disposition, ontologically justifying ‘subtransversality<in-desublimating—existential-eventuating/denouement—of-motif-and-apriorising/axiomatising/referencing(as-of-pseudointemporalities)/suprastraversality ‘point-of-departure-of-construal of reference-of-thought technique of distinctive-alignment—of-reference-of-thought<of-apriorising/axiomatising/referencing>’ given its applicative pertinence and validation to the ontologically-veridical but counterintuitive notion of threshold-of—nonconviction/madeupness/bottomlining—in-shallow-supererogation<as-to—‘attendant—
intradimensional\-prospectively-disontologising\-preconverging\-dementing\-apriorising\-psychologism\> underlying all uninstitutionalised-threshold\textsuperscript{103}, and so beyond their consciousness-awareness-teleologies; with the implication that (from a maximalising\-recomposuring\-for-relative-ontological-completeness\textsuperscript{98}—unenframed-conceptualisation ontological-normalcy\-postconvergence epistemic-or-notional\-projective-perspective) the subtransversality\textless in\-desublimating\-existential\-eventuating\-denouement\textgreater \-of\-motif\-and\-apriorising\-axiomatising\-referencing (as-of-pseudointemporalities) is ‘unprofound’-or-of-a-non-transcendental\-extricatory\-impostoring disjointing\-disparateness\-disentailing\-of\-narratives-implied\-intellectual\-and\-moral\-disposition while the supratransversality\textless in\-sublimating\-existential\-eventuating\-denouement\textgreater \-of\-motif\-and\-apriorising\-axiomatising\-referencing (as-of-non-pseudointemporality\textsuperscript{52}) is ‘profound’-or-of-a-transcendental\-intemporal\-totalisingly-entailing\-ontologically\-hegemonising\-narrative\-implied\-intellectual\-and\-moral\-disposition.

We would possibly appreciate this argument from a retrospective insight of how the retrospective institutionalisations came about to the present, but it will certainly be alienating to think the same of our present in those transcended terms from a prospective transcending reference, even though the ontological insight points in that direction. This ‘subtransversality\textless in\-desublimating\-existential\-eventuating\-denouement\textgreater \-by\-supratransversality\textless in\-sublimating\-existential\-eventuating\-denouement\textgreater \ technique of transversality\textless for\-sublimating\-existential\-eventuating\-denouement\textgreater \-of\-affirmative\-and\-unaffirmative\-disambiguated\-‘motif\-and\-apriorising\-axiomatising\-referencing’\textsuperscript{110} is further rendered operant as the teleological structure of the storied-construct/ontologically-valid-narration aetiologisation\-ontological-escalation based on the underlying principle involved in the example of the visiting stranger (as-of-pseudointemporality\textsuperscript{52}) or generally the BODMAS characters. This underlying principle is one of ‘decentering’ wherein apparently the visiting stranger (as-of-pseudointemporality\textsuperscript{52}) was of ‘sound registry\textsuperscript{\textless reflected-as-soundness-or-}
supererogation of-‘attendant-intradimensional’-postconverging/dialectical-thinking

disontologising-preconverging/dementing –apriorising-psychologism> while ‘establishing the
formal constructions whether the law, subject-matters, formal institutions, etc. have always been conceived) to 'abstractly reference prospective institutionalising as a secondnaturing that is of universal implications/aetiologisation/ontological-escalation for all times and all humans' by factoring-in the requisite supplanting–conviction-as-to-profound-superreration

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/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\(^5\) across all the registry-worldviews/dimensions, giving rise to prospective institutionalisations and uninstitutionalised-threshold \(^\_\_\_\_\_\_)\), this establishes that there is a deterministic existential-tautologisation/existential-reference of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional–firstnatures—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence’—existentialism-form-factor mental-dispositions with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’ highlighting a teleology\(^{100}\)/teleological-differentiation at the individuation-level in a continuum from pseudointemporality\(^52\) (involving the ‘faulty-mentation-procedure-deception-or-urge\(^42\)’ of postlogism\(^78\)-slantedness and the derived-by-conjoining temporal-accommodation-of-this-perversion-of-reference-of-thought\(\textless\text{as-preconvergingly-}\)apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(\geq\) as conjugated-postlogism\(^78\)/preconverging-or-dementing-integration, grounded on ‘extrinsic-attribution involving inducing sociologically significant others basis of meaning and logic’) as it induces the uninstitutionalised-threshold\(^6\)—to—non-pseudointemporality\(^5\) (of intemporal mental-disposition inclined to account for pseudointemporality\(^52\) as intemporal-preservation/aetiologisation/ontological-escalation operating on a teleology\(^{100}\)/teleological-differentiation of ‘intrinsic-attribution based on solely eliciting intersolipsistic understanding of intemporally\(\textless\text{universally valid meaning and logic’}, inducing the institutionalisations; with the implication that futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^{109}\) as of prospective notional–deprocrypticism teleology\(^{109}\)/teleological-differentiation by its deprocrypticism—or–preempting—disjointedness-as-of—reference-of-thought existentialising/contextualising/textualising-
recomposuring-for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation
decentering drive in a dynamic-cumulative-aftereffect (wherein prior relative-ontological-
incompleteness\textsuperscript{1}—induced,‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97}—\textlangle as-to–‘attendant-intradimensional’\textrangle–prospectively-
disontologising–preconverging/dementing \textlangle apriorising-psychologism\textrangle’,
\textlangle amplituding/formative–epistemicity\textrangle-causality\textlangle as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity\textrangle on meaningfulness ‘as to social dynamism of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textlangle as-to–‘attendant-intradimensional’\textrangle–prospectively-
disontologising–preconverging/dementing \textlangle apriorising-psychologism\textrangle’, is decentered with the more ontologically-complete emerging at the centre as supplanting–conviction-as-to-
profound-supererogation \textlangle of–‘attendant-intradimensional’\textrangle–postconverging/dialectical-
thinking \textlangle apriorising-psychologism\textrangle as of transcendental-projection/intemporal-
preserving/ maximalising-recomposuring-for-relative-ontological-completeness \textlangle unenframed-conceptualisation ‘imbricatedness/threadedness/recomposuring as of existentialising/contextualising/textualising-contiguity\textrangle’s-reifying-or-elucidating-of-
prospective-relative-ontological-completeness\textlangle of– reference-of-thought\textrangle devolving-as-of-
instantiative-context as to existence-potency\textlangle sublimating–nascence,-disclosed-from-
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality’ as from the perspective of the ‘postconverging-or-dialectical-thinking\textlangle reference-of-thought\textrangle in relative-
ontological-completeness\textlangle as depth-of-thought\textrangle) is what ‘decenters/drives-out’ by ‘de-
mamentation–\textlangle supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-
or-attributive-dialectics\textrangle of ‘reference-of-thought’ of an uninstitutionalised-threshold\textlangle like non-positivism/medievalism\textrangle to ‘center’ the corresponding and prospective institutionalisation
(like positivism) and ultimately reflects/perspectivates/highlights/decenters the uninstitutionalised-threshold as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-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 as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation, while ‘centering’ divulges all the institutionalisations as base-institutionalisation, universalisation, positivism and prospectively deprocryptic; and so with their ontological possibilities and limits as well as corresponding ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ or registry-worldview/dimension orienting/pivoting/decentering psyches (by psychoanalytic-unshackling/memetic-reordering/institutional-recomposing), reference-of-thought and teleologies/teleological-differentiations. Insightfully from metaphysics-of-absence-{implicit-epistemic-veracity-of-nonpresencing-{perspective—ontological-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-induced,‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-'attendant-intradimensional'-prospectively-disontologising-preconverging/dementing-apriorising-psychologism’ as not being positivising/rationally-empirical given that its meaningfulness is based on its non-positivism/medievalism reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy—or-contiguity—or-ontological-preservation thus failing/not-upholding-as-of-
‘imbricatedness/threadedness/recomposuring as of existentialising/contextualising/textualising-contiguity\textsuperscript{39}’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness\textsuperscript{37}—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 a disposition for our metaphysics-of-presence\textsuperscript{39} (implicated—nondescript/ignorable—void—as-to—presencing—absolutising—identitive—constitutedness) as \textless amplituding/formative—epistemicity\textgreater totalising—self-referencing—syncretising/illusion-of-the-present/present-consciousness/mirage, and thus the ‘rational need’ for our own psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to supersede the vices-and-impediments\textsuperscript{40} associated with a positivism—procrypticism mental frame, even though we’ll possibly carry-complexes/complexé about the blunt fact, as all registry-worldviews/dimensions prior to ours had equally done. Decentering thus fundamentally speaks of human shallow-limited-mentation-capacity to deeper-limited-mentation capacity recomposuring from ontological-normalcy/postconvergence point of reference\textsuperscript{45}—maximising-recomposuring—for-relative-ontological-completeness\textsuperscript{47}—unenframed-conceptualisation across all institutional-cumulation/institutional-recomposure\textsuperscript{46}—as-to—historiality/ontological-eventfulness/ontological-aesthetic-tracing—\texttextless perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’\textgreater . 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\(^1\) 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-\{implicated-‘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\(^5\) but more critically an invitation into the new as of a positivising/rational-empirical mindset/ reference-of-thought meaningfulness-and-teleology\(^5\); 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\(^5\)—of-the-human-institutionalisation-process\(^5\), even though it will readily acquiesce from a standpoint of retrospectively implied construal of transcendence-and-sublimity/sublimation/supererogatory~de-mentativity. Such a pivoting/decentering of
understanding itself is what is implied by ‘projective-insights’/postdication/metaphysics-of-absence-{implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>}; further explaining the underlying notion of suprastructuralism as the ability to construe/conceptualise meaningfulness across different ontological-completeness-of-reference-of-thought perspective whether recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, our present positivism–procripticism or futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective deprocripticism, with the necessary de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) involved in such a pivoting/decentering as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. Suprastructuralism as such will also explain the underlying logic of Bruno Latour’s famous criticism of the notion that scientists reported discovery of TB as being the cause of Pharaoh Ramses II death together with the organisation of an official ceremony in full honours in celebration of Ramses II corpse and the discovery, as being an entanglement of references-of-thought between the modern frame-of-reference/collective-consciousness-awareness-teleology and the Ancient Egypt pharaonic era frame-of-reference/collective-consciousness-awareness-teleology (a mix-up that must not occur for history itself to conceptually exist ‘since history wouldn’t deny its object of study its very own frame-of-reference, as being oblivious here to the notion of TB’, for an exercise of understanding the past and projecting to the future); as if it were ‘possible and desired’ that the modern frame-of-reference equally carry modern weapons back in time in Ancient Egypt and fight pharaoh Ramses II wars (which is obviously ridiculous). Suprastructuralism as such highlights the ‘mental complex of all present mindsets as metaphysics-of-presence-{implicated- ‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness }’,
and going by ‘projective-insights’/postdication/metaphysics-of-absence-{implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normaley/postconvergence>\} is equally what can enable our own prospective transcendence-and-
sublimity/sublimation/suprerogatory–de-mentativity in grasping a more profound intrinsic-reality/ontological-veridicality as notional–deprocrypticism which is deeper than our present positivism–procrypticism registry-worldview \textsuperscript{84} 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 \textsuperscript{00} is put into question, and the notion of understanding itself is pivoted/decentered such as implied by the referentialism approach of this hermeneutic/reprojecting/suprerogating/zeroing design (as opposed to a categorisation constituting elaboration basis for understanding). As the referential harkens to the most profound concept (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation also construed as ontological-normalcy/postconvergence) and ontologically-
reconstitutes/deconstructs lesser and lesser profound concepts in relation to the most profound concept by a referencing understanding. The implication is that the entirety of the text is a unity in contiguity perceptible from the subtexts fusion with the unity. Hence the organisation of the text can only be cross-referencing (and not, wrongly, an organisation based on categorisation constituting elaboration) to retain its cross-referencing coherence of prospective meaningfulness. The recognition for the need to disambiguate human mental-dispositions as of temporal-to-intemporal is not an exception here as all our formalisations implicitly operate on this basis as deferential-formalisation-transference, tacitly confirming its veracity/ontological-pertinence. It should be noted that the representation of registry-worldview’s/dimension’s uninstitutionalised-threshold \textsuperscript{03} as of ‘threshold-of–nonconviction/madeupness/bottomlining-in-
shallow-supererogation -<as-to-’attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>’ based on their respective relative-ontological-incompleteness<sup>10</sup>-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<sup>9</sup>-<as-to-’attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism>’, while most ontologically-veridical from an ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective, such a suprastructural-meaningfulness/memetism is rather unordinary and suprastructural (beyond-the-consciousness-awareness-teleology<sup>10</sup>-<in-existential-extrication-as-of-existential-unthought> ) to the given uninstitutionalised-threshold<sup>3</sup> registry-worldview’s/dimension’s reference-of-thought; since in our positivism–procrypticism uninstitutionalisation (which is procrypticism), ‘utter-ontologising/ maximalising-recomposuring-for-relative-ontological-completeness<sup>8</sup>— unenframed-conceptualisation ‘imbricatedness/threadedness/recomposuring as of existentialising/contextualising/textualising-contiguity’’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>8</sup>-of-‘reference-of-thought’<sup>5</sup> devolving-as-of-
instantiative-context as to existence-potency<sup>7</sup>~sublimating–nascent,-disclosed-from-
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
thinking –apriorising-psychologism and pseudointemporal
ty\textsuperscript{52} as of threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation
\textsuperscript{19}–as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing
–apriorising-
psychologism\textsuperscript{\textemdash} (including as derived/conjugated pseudointemporal
ty\textsuperscript{52} as to threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation
\textsuperscript{19}–as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing
–apriorising-
psychologism\textsuperscript{\textemdash}), 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-pseudointemporal\textsuperscript{52} as of supplanting–conviction-as-to-
profound-supererogation
–of-‘attendant-intradimensional’-postconverging/dialectical-
thinking –apriorising-psychologism. For pseudointemporal\textsuperscript{52} as of threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation
\textsuperscript{19}–as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing
–apriorising-
psychologism\textsuperscript{\textemdash} 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{52}-induced,‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation
\textsuperscript{19}–as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing
–apriorising-psychologism\textsuperscript{\textemdash}’ 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{19}/‘perversion-of-

expediency/unconsciously. This is the intemporal-disposition individuation decentering mechanism with respect to ontology/ontologically-veridical-meaningfulness in a dynamic-cumulative-aftereffect at the registry-worldview/dimension or intradimensional level that brings about prospective institutionalisations by rescheduling the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology with respect to construed prospective ontology/ontological-veridicality (as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) explaining why we are able and do transcend; or else as in all prior registry-worldviews, the pseudointemporality logic will tend to become one of conscious or unconscious ontological-bad-faith/inauthenticity that construes of the present (by its reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation whether being usurped/disjointed/impostored/parasitized/co-opted) as of absolute reference-value regardless, failing/not-upholding-<as-of-apriorising/axiomatising/referencing> to register that the grandest value as ontologically-coherent (as a principle sustaining its perpetuation) is the transcendental/ maximalising-recomposuring-for-relative-ontological-completeness unenframed-conceptualisation as longness-of-register-of-meaningfulness/intemporality that accounts for the becoming from all the priors to the present to the prospective registry-worldviews/dimensions institutionalisations, thus not wrongly implying an equivalence between such a meaningful construct of universal import with temporal extricatory preconverging–de-mentating/structuring/paradigming contentions (more like metaphorically an apple falling on Newton’s head and his projection of this in grasping the universal implications of the laws of motion being wrongly equivocated in the terms of say an apple merchant and other interests in extricatory/temporal fear of the idea that understanding the laws of motions will be ‘temporally’ undermining in one way or the other). Critically, it isn’t idle idealism but rather a realistic insight, as just as articulations of notions of positivism like
evolution, universal human emancipation, rationalism, empiricism and science cannot be sustainably intelligible in a mindset/psyche that is non-positivism/medievalism and has not been pivoted (psychoanalytically-unshackled/mimeticly-reordered/institutionally-recomposured) to a positivistic mindset/psyche thus explaining why their proponents actively undermined the overall ordinary meaningful-frame of non-positivism/medievalism including such effort as the Encyclopédistes, likewise it is naïve to think that notional–depocrypticism (by its depocrypticism–or–preempting—disjointedness-as-of- reference-of-thought imbricatedness/threadedness/recomposing as of existentialising/contextualising/textualising-contiguity’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness of reference-of-thought- devolving-as-of-instantiative-context as to existence-potency’s-sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality) is an inherent meaningfulness that is perfectly construable within just a positivism–procrypticism mental-disposition and the latter’s many compromised assumptions as articulated in this paper, as notional–depocrypticism 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–depocrypticism 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–existentialising/contextualising/textualising-contiguity )—conflatedness )’ pivots/decenters to reconstrue/reconceptualise meaningfulness-and-teleology, most critically marked by
suprastructuralism/meaningfulness-as-beyond-temporal-consciousness-awareness-teleology

continuing ‘moult’ 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 \textsuperscript{14} \textit{de-mentation-(supererogatory-ontological-de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)} of \textit{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 \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100}. The fundamental point of a knowledge construct (which is necessarily tautological as intrinsic-reality/ontology is already given) is rather an exercise of ‘human \textsuperscript{45} \textit{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\textsuperscript{79}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression wherein we pivot/decenter (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) for redefined \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100}. Thus for a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation in ‘grasping the uninstitutionalised-threshold \textsuperscript{03} reflecting procrypticism involving postlogism\textsuperscript{78} and conjugated-postlogism\textsuperscript{78}’, the knowledge construct
will assume this same fundamental goal of ‘human epistemicity’—totalising—renewing—realisation/re-perception/re-thought-as-utter-placeholder—setup—ontological—rescheduling{by-a-renewing—of-apriorising/axiomatising/referencing—psychologism—as-the-new—referencing—basis—of—prospective—meaningfulness—&—teleology } as subpotent—mimetic—echoness—derivation—within—the—full—potency of existence—as—of—its—mimetic—echoness/existence—in—reverberation/existence—potency~sublimating—nascence,—disclosed—from—prospective—epistemic—digression. Pivoting/decentering as such for transcendence—&—sublimity/sublimation/supererogatory—de—mentativity at the individuation—level speaks of intemporal—disposition 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, universalisation, positivism or deprocripticism, as ontological-normalcy/postconvergence epistemic—or—notional—projective—perspective), of temporal—dispositions individuations in uninstitutionalised—threshold (recurrent—utter—uninstitutionalisation, ununiversalisation, non—positivism/medievalism or procripticism) as being of ‘mental anarchy’ (mentarchy) which ‘speaks of a defining state of ontologically-defective meaningfulness—&—teleology, 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—&—teleologically entitled—in—equivalence ‘notwithstanding veridical veracity/ontological—pertinence conveyable by imbricatedness/threadedness/recomposing of existentialising/contextualising/textualising—contiguity’es—reifying—or—elucidating—of—prospective—relative—ontological—completeness—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’ which ‘breaking’/existential-decontextualised-transposition by temporal-dispositions (on the wrong basis of a prelogic supplanting-conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’


‘attendant-intradimensional—ontologising’—imbued—<contextualising/existentialising—attendant-ontological-contiguity>, in-shallow-supererogation—<disontologising-perverted-outcome


‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising-psychologism—’ accounts for the uninstitutionalised-threshold\textsuperscript{103} of recurrent-utter-
uninstitutionalisation/ununiversalisation/non-positivism/medievalism/procrypticism. Thus insightfully, the same notion as uninstitutionalised-threshold\textsuperscript{103}, threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{9} -as-to-`attendant-intradimensional’-prospectively-disontologising-preconverging/dementing\textsuperscript{19} -apriorising-psychologism\textsuperscript{15} and dialectically-out-of-phase and Mental-anarchy/Mentarchy (the latter which emphasises the state of ontological-veridicality implying an equivalence between-entitlement of both the temporal-dispositions and the intemporal-disposition, unlike an ordered-construct-of-deferential-formalisation-transference or an-institutionalised-construct that rightfully assumes the longness-of-register-of-meaningfulness/intemporal-meaningfulness of the intemporal-disposition individuation as ‘the superseding secondnaturing construct’), respectively reflecting the transcendental/transdimensional/interdimensional, intradimensional and individuation-levels; providing the necessary dynamic-cumulative-antereffect grasp for storied-construct/ontologically-valid-narration aetiolisation/ontological-escalation for maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{10}—unenframed-conceptualisation 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\textsuperscript{84} reference-of-thought, with no elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existentialising/contextualising/textualising-contiguity\textsuperscript{9} allowed as this induces virtualities/being-construals-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference. Mentarchy/Mental-anarchy (as inducing ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’ -as-to-`attendant-intradimensional’-prospectively-disontologising-preconverging/dementing -apriorising-psychologism\textsuperscript{15} and dialectically-out-of-phase’ and uninstitutionalised-threshold\textsuperscript{10}) can also be construed as a disposition for temporal-finitude on the basis of referencing ‘social-aggregation-
enablers over intrinsic-reality/ontological-veridicality transcendent-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 transcendent-enabling/sublimating/supererogatory—de-mentativity as intemporal reference-of-thought (thus implying a mental-representation-devising/mentation/placeholer-setup of the ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendent-enabling/sublimating/supererogatory—de-mentativity’ as ontologically preconverging-or-dementing—apriorising-psychologism from the perspective of the transcendent-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/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-primemovers-totalitative-framework/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’, and finally from a transcendental/ maximalising-recomposing-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 universal construct but targeted, avowing its reality as fake, etc.). The ‘blurriness’ and distance of ontological-primemovers-totalitative-framework/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity makes this altogether a more difficult proposition in the social sciences particularly with issues that are highly emotionally-involved/‘interested’/politically-driven wherein even in intellectual circles arguments of differentness/subtle-infamy-implications/status/significant-others-basis-of-logic/repute are often easily advanced in undermining inherent veracity/ontological-pertinence. One such notorious argument with regards to poststructuralists involved the notion that French poststructuralism was developed by peripheral intellectuals of French society but then failing to equally say that a lot of the good science and social science in many Western countries have generally had the same personalities attributes. Of course, such a narrative will not be countenanceable in the promptness of effectiveness driven natural science of ontological-primemovers-totalitative-framework, for instance, holding that Einstein’s theory-of-relativity is flawed with the non-substantive argument he was a peripheral intellectual to German or Swiss or American society. The bigger point here with respect to a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation, is that veracity/ontological-pertinence by mere articulation of sound ontological conceptualisations as transcendental-enabling/sublimating/supererogatory-de-mentativity-of-intrinsic-social-reality in the social contextualisation especially where blurry is often not sufficient purely by itself but that it needs to be creatively construed in facing off ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ with the transcendental-enabling/sublimating/supererogatory-de-mentativity-of-intrinsic-social-reality ontological-primemovers-totalitative-framework. This weakness
actually takes a turn for the worst when it comes to the phenomenon of psychopathy and social psychopathy as this phenomenon is actually the quintessence of active extrinsic-attribution ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ as driven by postlogism—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-discofiture/negative-social-aggregation as well as the temporal-
endemisation/temporal-enculturation of psychopathy and social psychopathy by eliciting of
differentness, infamy, status, significant-others basis of logic, repute, social authorities and
influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity,
imposturing, ontological-bad-faith/inauthenticity, implying an equivalence between
universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes,
derunderhandedness, inductive-limitation, etc., to induce subontologisation/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-
teology (so-reflected as to the <cumulating/recomposing>-succession of registry-
worldviews/dimensions of the ontological-contiguity—of-the-human-institutionalisation-
process) inducing the maximalising-recomposing-for-relative-ontological-
completeness—unenframed-conceptualisation: so-enabling the development and
endemisation/enculturation, as from recurrent-utter-uninstitutionalisation (non-rules—
apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-
mental-disposition), successively of base-institutionalisation (rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism) social-setup, universalisation
(universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism) social-setup, positivism (positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism) social-setup and prospectively notional-deprocrypticism (preempting—disjointedness-as-of-reference-of-thought-as-to-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) 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-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>)’ that undermines the imbibed intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of the social-setup ‘is not ontologically social’ (as aggregativity construals and mental-dispositions about social relations of extricatory temporal-dispositions are perfectly construable as of varying covert to overt reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold). Likewise a mental-disposition of ‘overt non-aggregative social disposition’ conceiving the social-setup reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation ‘as of inherent essence and to be upheld and maximalisingly recomposured’ (as appropriateness-of-reference-of-thought-as-of-conflatedness) ‘is ontologically social’. The Social as such is an abstract construct not about the ‘equability in mutuality of the mortals that we are’ but rather
the opportunity for transcendental construal of our potential for intemporality. Paradoxically and across all registry-worldviews/dimensions 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/supernogatory–de-mentativity or conceptualisation in aggregativity/social-aggregation as of wooden-language–(imbued–averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology–as-of–nondescript/ignorable–void–with-regards-to-prospective-apriorising-implications⟩ driven by social-aggregation-enabling, explaining the underlying confliction implied by any prospective institutionalisation as transcendental. This insight can be grasped from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective, when we garner that the ‘equability in mutuality of temporally-disposed minds as shortness-of-register-of–meaningfulness-and-teleology’ in a non-positivism/medievalism social-setup doesn’t supersede the ontological-veridicality of a social ontology insight providing anchoring for prospective positivistic institutionalisation construed reference-of-thought. Plausibly most likely the ‘developing consciousness-awareness-teleology mindset’ of such a ‘social ontology insight about prospective positivism’ (as maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) may lead to its very own circumspection with the registry-worldview’s/dimension’s meaningfulness-and-teleology and possibly non-aggregativity. Consider the instance of such characters as Galileo and Newton, at the crossroad
of ‘what is to be considered as valued “meaningfulness-and-teleology” with respect to the prospective as the posivistic registry-worldview/dimension and the prior as the non-positivism/medievalism world, as consciously-or-unconsciously they register that the prior needs to be ‘decentered’ and the prospective ‘centered’, even though by reflex the prior will construe of itself as undecenterable center of ‘meaningfulness-and-teleology’. This may go a long way in explaining such biographic accounts about Isaac Newton as unsocial wherein a naïve conceptualisation of impression-driven/good-naturedness/wishfulness construal as virtue (in lieu of the-Good/understanding/knowledge-reification/ontological-prime-movers-totalitative-framework in its <amplituding/formative–epistemicity>totalising–ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibility-setup/measuring-instrument-for-operant-or-incidenting-predicative-insights-of–existentialising/contextualising/textualising-contiguity’s-reifying-or-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/superrgatory–dementativity of relative-ontological-incompleteness–induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-superrgation’<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>) about a figure involved in ‘intemporal-prioritisation-of–reference-of-thought’–as-conflatedness–or-ontological-reprojecting as partaking in the ‘inventing/creating’ of the de-mentative/structural/paradigmatic possibility (and the corresponding psychologism) for prospective positivism institutionalised-being-and-craft, more like biting a hand that
intemporal-solipsistically as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality provides the opportunity for prospective de-mentative/structural/paradigmatic human flourishing, with the underlying fact being that inherently such a personality type rather as of a solipsistic-intemporality individuation disposition, by its contemplative reappraisal, is exactly what can provide the opportunity for such transcendental possibilities (when we come to grasp that the true profoundness of knowledge is more than just ‘mechanical as something construed soullessly’ without a more complete appreciation of knowledge as ‘organic as something construed with a profound sense of intemporal projection philosophy as to profound-supererogation’ with the idea that the type of knowledge construed as of first order transcendental-enabling/sublimating/supererogatory—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-
ideas should be the basis for construing its social science! In fact, technically Newton might be the most inclined person for social engagement but then will he as of intemporal projection be inclined to ‘go along as social’ where he construed beyond-the-consciousness-awareness-teleology \(\langle\text{in-existential-extrication-as-of-existential-unthought}\rangle\) ‘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 \(\langle\text{universal-transparency}\rangle\) \(\langle\text{transparency-of-totalising-entailing-as-to-entailing}\rangle\) \(\langle\text{amplituding/formative–epistemicity}\rangle\) \(\langle\text{totalising~in-relative-ontological-completeness}\rangle\) as of existentialising/contextualising/textualising-contiguity’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness\(\langle\text{of-}\rangle\) reference-of-thought–devolving-as-of-instantiative-context as of ontological-completeness-of-reference-of-thought; as determining its value reference and defining its underlying placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology, and hardly addressing such a more fundamental question as implied by ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’). In this respect, this makes many such so-called ‘social science approaches’ ‘poorly grounded on a social relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’ more or less sciences of methodological mimicry, as we know that much of the ‘true sciences’ (including the natural sciences and many a true social science are not grounded on an \(\langle\text{amplituding/formative–epistemicity}\rangle\) \(\langle\text{totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\rangle\) construal but identify objective reality by
its naturally constraining ontological-primemovers-totalitative-framework\textsuperscript{2}, 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} 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} 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 existentialising/contextualising/textualising-contiguity’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness’-reference-of-thought’s-devolving-as-of-instantiative-context, induced by prospective relative-ontological-completeness’s-reference-of-thought is what counts as true knowledge beyond the blurriness -in-reflecting-and/or-coming-to-terms-with-implied-transcendence that often tends to arise with all institutionalisations institutionalised-being-and-craft erudition! More fundamentally, as previously highlighted with the mediocrity principle of science as it applies to humankind as well (as the notion of metaphysics-of-absence-implicated-epistemic-veracity-of-nonpresencing-perspective-ontological-normalcy/postconvergence is pushed to its full implications over metaphysics-of-presence-implicated-nondescript/ignorable–void-as-to-presencing-absolutising-identitive-constitutedness) as our present-consciousness/illusion-of-the-present/epistemic-totalising–self-referencing-syncretising/mirage), the reality of a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-notional–firstnatures—temporal-to-intemporal-dispositions-so-construed-as-from-perspective-ontological-normalcy/postconvergence—existentialism-form-factor may actually more objectively (and so beyond-our-consciousness-awareness-teleology point to the idea that institutionalisation (the ontological-contiguity—of-the-human-institutionalisation-process) as intemporalisation is actually ‘a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation recomposured abstract-construction/institutionalisation-designing’ which ‘in its operant effectuation (due to limited-mentation-capacity as of presencing—absolutising-identitive-constitutedness’) defines its very own prospective interspersing with uninstitutionalised-threshold articulated as ‘socially-functional-and-accordant temporalisation of meaningfulness-and-teleology as from idiosyncratic
individuations frame-of-reference at childhood to full-blown threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation \(\leq\) as-to-\(\langle\) ‘attendant-intradimensional’ prospectively-disontologising–preconverging/dementing –apriorising-psychologism\(\rangle\) individuations frame-of-reference at adulthood’; that is, the ontological-contiguity\(^{-6}\)–of-the-human-institutionalisation-process\(^{-4}\) or institutionalisation design construed rather as about reducing-human-temporalisation-(shortness-of-register-of-\(^{5}\) meaningfulness-and-teleology\(^{10}\) as uninstitutionalised-threshold \(^{13}\), with such a notion of uninstitutionalised-threshold \(^{03}\) being the central notion of conceptualisation/construal for a thorough the-Good/understanding/knowledge-reification\(^{07}\)/ontological-primemovers-totalitative-framework\(^{21}\) construct (however counterintuitive from our natural thinking reflex metaphysics-of-presence-\{implicated-\‘nondescript/ignorable–void ’-as-to-\ presencing—absolutising-identitive-constitutedness \} based on reasoning in terms–as-of-axiomatic-construct of cumulating institutionalisations’). Such a construal/conceptualisation of ‘institutionalisation as of uninstitutionalised-threshold \(^{03}\) will explain why with regards to ‘all the successive institutionalisations formal constructs’ as of their respective ‘comprehensive abstract setups of deferential-formalisation-transference institutionalised \(^{5}\) meaningfulness-and-teleology \(^{06}\), there is a tendency associated with their corresponding extended-informality\(^{14}\) \{susceptible-to-effecting-parson-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology \} wherein there is ‘parallel construed extended-informality\(^{15}\) \{susceptible-to-effecting-parson-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology \} \(5\) meaningfulness-and-teleology\(^{10}\)-as-of-a-relatively-poor-institutionalising-inclination’ of a subpar and occasionally of a superseding practical applicative bearing/effectiveness over the supposedly formal construct. By and large, this will often arise within the scope of blurry institutional setups not construed for operant effectiveness. Strangely enough we do actually tend to elicit such extended-informality\{susceptible-to-effecting-
parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology} 

construal as more determinant when the principles of formal constructs are rearticulated operantly in extended-informality-{susceptible-to-effecting parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology} “meaningfulness-and-teleology”-as-of-a-relatively-poor-institutionalising-inclination terms; and often contributing to institutional inefficiencies and failures of all sorts whether with respect to mismanagement, misappropriation, incompetence, etc. from a modern perspective of analysis. Further, the fact is such extended-informality-{susceptible-to-effecting parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology} effect can be more than just about the operant effect but equally protracted as ‘designed-formalisation-ineffectiveness’ in ensuring the ascendancy of extended-informality-{susceptible-to-effecting parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology} “meaningfulness-and-teleology”-as-of-a-relatively-poor-institutionalising-inclination over formal constructs. By and large, this can be construed as the residual temporalisation effect arising from the fundamental reality of a human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor with respect to all the successive institutionalisations; with the notion of notional—deprocrypticism requiring referencing/registering/decisioning the reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional~firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor without any complexes and psychically pivoting/decentering (as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) over its deprocrypticism—or—preempting—
the-human-institutionalisation-process\textsuperscript{58}\textsuperscript{1} defining why any given institutionalisation is stuck at its level of relative-ontological-incompleteness\textsuperscript{19}-induced,‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{7}’-as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing—apriorising-psychologism\textsuperscript{20} is its flawed notion of sanctified-conventioning-social-aggregation-enablers defining the conventioning threshold of the given institutionalisation wherein the inherent prospective intrinsic-reality/veracity/ontological-pertinence transcendental-enabling/sublimating/supercerogatory—de-mentativity is (unconsciously, expediently or consciously) superseded/overridden by the given institutionalisation’s sanctified-conventioning-social-aggregation-enablers, thus endemising/enculturating the said institutionalisation specific perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{7} (postlogism\textsuperscript{78}-and-conjugated-postlogism\textsuperscript{78}), whether as ‘procrypticism perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{7}’, ‘Non-positivism/medievalism perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{7}’, ‘Ununiversalisation perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{7}’ or ‘Recurrent-utter-uninstitutionalisation perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{7}’, whereby the specific uninstitutionalised-threshold\textsuperscript{63} has its specific point of sanctified-conventioning-social-aggregation-enablers where transcendental-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > (as enabling postlogism\^\(4\)-and-conjugated-postlogism\^\(5\)) wherein the instigated postlogism\^\(6\) (disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness) and protracted-conjugated-postlogism mental-dispositions contendingly perceive the sanctified-conventioning-social-aggregation-enablers as the enabling point of ‘denaturing\^\(15\) postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation’-or-prelogism ‘-basis’ when facing the ‘intrinsic-reality/veracity/ontological-pertinence transcendental enabler’. Concretely, the fact is that psychopathic postlogic-backtracking-<iterative-looping–‘set-of-dereifying-hollow-narratives-and-acts’>\^\(7\) and conjugated-postlogism\^\(8\) as ‘conjoining looping narratives of flawed-existential-elevation-of\^\(9\) reference-of-thought\^\(2\)’ of postlogic-backtracking-<iterative-looping–‘set-of-dereifying-hollow-narratives-and-acts’>\^\(7\) are ‘denaturing\^\(5\) devoided-of-conviction-as-to-profound-supererogation’-or-prelogism ‘-basis’ towards the given institutionalisation’s sanctified-conventioning-social-aggregation-enablers in order to override, undermine and escape from the intrinsic-reality/veracity/ontological-pertinence transcendental-enabling/sublimating/supererogatory–de-mentativity. As in the case previously highlighted where a psychopath spoke to an interlocutor that it is a bad thing for a said individual to be molesting children, with its logic being sound from an abstract/virtuality appreciation but with the existential-reality of its ‘apriorising–reference-of-thought-elements/apriorising–registry-elements (out of existentialising/contextualising/textualising-contiguity\^\(3\)’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness\^\(9\)-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\^\(10\) being utterly unfounded as a first-order faulty-mentation-procedure-deception-or-urge\^\(1\) potentially enabling an infinite possibility of second-order level deception if re-engaged
as of supposed-apriorising-in-conviction-as-to-profound-supererogation. Where the interlocutor finds out that the other stranger isn’t really a child molester. The psychopath simply articulates another postlogic/disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness/formulaic non-veridical hollow mimicking narrative (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) over the previous narrative, and so in ‘denaturing postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation’-or-prelogism-basis’. For instance, by saying (in a different social spatial location where the interlocutor cannot verify the underlying contextual reality) it is critical that the stranger should not be taking young children in his house as it suspiciously points to a molester (which is certainly a sound statement but rather being parasitised for a perverse purpose of ‘denaturing postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation-or-prelogism-basis’ towards sanctified-conventioning-social-aggregation-enablers, as the statement, not to take young children into his house, is sanctifying/as-not-requiring-any-further-contemplation to many a supplanting—conviction-as-to-profound-supererogation—of—‘attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism mind). Even if this latter narrative is proven to be false (as it is another perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation or mental-perversion demonstrable as above with it faulty-mentation-procedure-deception-or-urge not being the logic itself, but in wrongly implying as existentially real the ‘apriorising—reference-of-thought-elements/apriorising—registry-elements (out of existentialising/contextualising/textualising-contiguity ’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness—of—reference-of-thought—devolving-as-of-.
instantiative-context) of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology such that the mere fact of engaging logically with it validates these fundamental falsehood as a first-order faulty-mentation-procedure-deception-or-urge paving the way for an infinite possibility of second-order faulty-mentation-procedure-deception-or-urge operating logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation on such false axioms. Thus, with respect to postlogism generally what is critical for the psychopath/postlogic-mindset is to be seen as being of 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’ (and not to be seen as being of postlogic 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>—<decontextualising/deexistentialising—of—attendant-intradimensional—apriorising/axiomatising/referencing>-logical-dueness>) since that will validate the ‘apriorising—reference-of-thought-elements/apriorising—registry-elements (out of existentialising/contextualising/textualising-contiguity’s—reifying-or-elucidating—of-prospective-relative-ontological-completeness—of—reference-of-thought—devolving—as-of-instantiative-context)’ on the basis that it was the logical-processing—or—logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation that was wrong hence the possibility and credibility not to question and imply the denaturing of reference-of-thought as perverted reference-of-thought—categorical—
imperatives/axioms/registry-teleology and thus to wrongly re-engage logical-processing-or- logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation turning the issue into one of ‘notion of agreement or disagreement’ instead of construing a perversion-of-reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as conjugated-postlogism by temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. The psychopath simply needs to loop another non-veridical hollow mimicking narrative over the previous one in ‘denaturing’ postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation-or-prelogism-basis’ towards sanctified-conventioning-social-aggregation-enablers. Summarily, instances of such sanctified-conventioning-social-aggregation-enablers could be exemplified in dereifying context as: in the case of child psychopathy, - pour water on chair, - point stranger to sit on, - accuse brother, - when found out, postlogically retreat with delirious statement accident happened, etc.; in the case of adult psychopathy (including the conjugated-postlogism acts involved in protraction of postlogism), - commit offence, - act as morally ascendant, - when the postlogic and conjugated-postlogism mental-dispositions are ontologically undermined, ‘falsely contend’ by extrinsic-attribution of ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > for the recurrent intemporal-disposition <amplituding/formative-
epistemicity>totalising–renewing-realisation/re-perception/re-thought possibility of further
prospective civilisational living/institutionalised-being-and-craft setup, and so as an
aetiologisation/ontological-escalation/‘metaphorically-a-million-and-one-instances-and-locales’
conceptualisation. The grandest job and the grandest living from an intemporal-
projection/longness-of-register-of-meaningfulness/ontological-faith-notion-or-ontological-
fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-
being-as-of-existential-reality point-of-departure-of-construal is one that construes and purports
for human engaged-destruction/deconstruction/ontological-reconstituting–as-to-conflatedness
of such uninstitutionalised-threshold: by ‘engaged-destruction/deconstruction/ontological-
reconstituting–as-to-conflatedness of prospective recurrent-uninstitutionalisation vices-and-
impediments’ for prospective base-institutionalisation, ‘engaged-
destruction/deconstruction/ontological-reconstituting–as-to-conflatedness of prospective
ununiversalisation vices-and-impediments’ for prospective universalisation, ‘engaged-
destruction/deconstruction/ontological-reconstituting–as-to-conflatedness of prospective non-
positivism/medievalism vices-and-impediments’ for prospective positivism, and ultimately,
‘engaged-destruction/deconstruction/ontological-reconstituting–as-to-conflatedness of prospective
procrypticism vices-and-impediments’ for futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
instructure-of–meaningfulness-and-teleology as of prospective deprocrypticism. That
exercise has always been one of decentering of the defective center for the emergence of a new
and more ontologically-complete ‘reference-of-thought center, and no registry-
worldview/dimension can pretend to imply it is ‘un-decenterable (implying its preconverging-
or-dementing—apriorising-psychologism and out-of-phasing for the prospective thinking

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centering and in-phasing) by its \textit{amplituding/formative–epistemicity}\textit{totalising-self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage speaking of its metaphysics-of-presence-{implicit'-nondescript/ignorable–void '-as-to- presencing–absolutising-identitive-constitutedness }}, as that is the full implication of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity—of-the-human-institutionalisation-process\textit{as of difference-conflatedness’}-as-to-totalitative-reification\textit{in-singularisation’}-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing’}-as-veridical-epistemic-determinism\textit{causality–as-to-projective-totalitative-implications-of-prospective- nonpresencing.–for-explicating-ontological-contiguity’} for our present as well, its psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. As with all prospective institutionalisations, a human secondnaturing institutionalising construct is a requisite because, at best even the intemporal-disposition individuation individuals, purporting (by \textit{maximalising-recomposuring-for-relative-ontological-completeness}—unenframed-conceptualisation) prospective emancipation come from and are of the stock of the prior \textit{reference-of-thought uninstitutionalised-threshold} registry-worldview/dimension, and such prospective emancipation involves such individuals own ‘moulting’, as actually intemporality /longness is a ‘potential construct of orientation’ as implied by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) and it is only a devised institutionalisation construct that achieves that potential-construct-of-orientation and not any implied inherent emanance intrinsicness (though the meaningfulness as articulated as such, and as the meaningfulness in this entire paper, is rather of an intemporal register validation and not of any temporal register validation, since an authentic psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring is what underlies transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as a ‘deeper limited-mentation-capacity—{(as of relative apriorising/axiomatising/referencing—(of existentialising/contextualising/textualising-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—<as-to—‘attendant-intradimensional’—prospectively-disontologising–preconverging/dementing—apriorising-psychologism> as defining the registry-worldviews/dimensions uninstitutionalised-threshold is rather a most real idea from an ontological-normalcy/postconvergence epistemic-or-notional—projective-perspective wherein we can very much fathom out that the successive relative-ontological-incompleteness—induced,—‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to—‘attendant-intradimensional’—prospectively-disontologising–preconverging/dementing—apriorising-psychologism>’ as the successively reducing-ontological-abnormalities of recurrent-utter-uninstitutionalisation.
uninstitutionalisation, ununiversalisation uninstitutionalisation, non-positivism/medievalism uninstitutionalisation and procrypticism uninstitutionalisation effectively speaks of their threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as to ‘attendant-inradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism as the respective uninstitutionalised-threshold with respect to the superseding–oneness-of-ontology which as existential-reality isn’t changed but rather the respective cumulating/recomposuring uninstitutionalised-threshold are due to ‘changes in human meaningfulness and the teleological implications thereof’ confirming by extension that the reality of their threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation 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 construct and perception about our own registry-worldview uninstitutionalised-threshold as procrypticism just as it would be by reflex difficult in all the successive registry-worldviews, often requiring a generation or more for transcendental implications to sink in. This threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation conceptualisation of ‘the social as at its uninstitutionalised-threshold threshold’ wherein the representation as ‘being in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation”
intradimensional’-prospectively-disontologising–preconverging/dementing  –apriorising-
psychologism’ is more real (from an ontological-normalcy/postconvergence epistemic-or-
notional–projective-perspective) than the actual placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology defect of conscious mindsets
within the given uninstitutionalised-threshold registry-worldview/dimension (as the
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing

apriorising-psychologism’ insight is suprastructural to it or beyond-its-consciousness-
awareness-teleology); is an ontological validation of Derridean hauntology/hantologie
conceptualisation of the social in cinematographic terms of meaningfulness (and will seem very
much akin, from an ontological perspective, to the central notion of ‘intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation as the superseding referential
conceptualisation of ontology and inherently imbued with ontological-reconstituting–as-to-
conflatedness as a centering/decentering mechanism’ as implied in this paper, though
hauntology/hantologie is not quite articulated in such more precise ontological terms but
imbricatedness/threadedness/recomposuring notion of existential-reality in there can be
grapsed), and equally highlights the fundamental ‘paradox of post-structural deconstruction by
its transcendental implications’, in that the mental-disposition/psychical-orientation of the
present registry-worldview/dimension as positivism–procrypticism is not developed enough (in
terms–as-of-axiomatic-construct of its reference-of-thought–categorical-
implications/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation) to grasp its implications (in want of futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure–meaningfulness-and-teleology as of prospective deprocrypticism–or–
preempting—disjointedness-as-of reference-of-thought

reference-of-thought–categorical-imperatives/axioms/registry-teleology for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), just as the core non-positivism/medievalism mindset/reference-of-thought wasn’t developed enough to grasp the implications of created-and-accruing positivistic meaningfulness and redefined mindset/psyche inducted by the Descartes, Copernicuses, Galileos, Newtons, Kants, Rousseaux and it had to psychoanalytically-unshackle/memetically-reorder/institutionally-recomposure over generations ‘for what were re-originary-as-unenframed/unbeholdening/outlier-conceptualisation⟨imbued-postconverging/dialectical-thinking–‘projective-insights’–epistemic-projection-in-conflatedness ’-of-notional-deprocrypticism-prospective-sublimation⟩outlying ideas to become the defining ideas of modernity’. Thus the apparent issues today raised with post-structuralism have as much to do with the psychical orientation (as underdeveloped) of its critiques as well as the requisite effort required to further develop, elucidate and focus it; and in this regard why there have been many serious and constructive criticisms of post-structuralism as required for any subject-matter, most of the ‘popular criticisms’ levied against post-structuralism fail to past the test of intellectual criticism and have mostly been populist and media-driven attacks, gaining traction by social trending than genuine intellectual validity. The most popular being an initiative on an unrecognised social science journal which by that mere token disqualifies the so-called criticism but has turned out to be the most populist ploy by all accounts for condemning post-structuralism. Furthermore and critically, the intellectual exercise as with all institutional
processes operate fundamentally on a basis of mutual trust. However the methodologies, theories and concepts, what can be articulated as new knowledge is not necessarily assessed on the basis that any peer review mechanism is absolutely full-proof particularly as the new knowledge is often at the margin of what is understood, and thus much of peer reviewing is not really an approval of the knowledge but rather an admission into the body of institutionally or formally acknowledgeable perspectives for further elucidation. Even then many a study not approved with peer reviewed journals have later on down the years ended up becoming dominant theory. So there isn’t any inherent sanctity in peer reviewing but for its practicality in formal knowledge organisation (and not even so with approval). Technically the majority of all new knowledge down the years will be found wanting in many ways, and the objective of the overall peer review process is to channel potentially admissible and debatable knowledge towards further elucidation in the overall scheme of establishing overall human knowledge as of veracity/ontological-pertinence. Review of new knowledge doesn’t end with a journal’s peer review though that point tends to be a ‘highly political point nowadays’ as of the increasing bean-counting institutional reflex of funding implications and sometimes at the detriment of novel approaches to knowledge. The abstract notion of reviewing goes well beyond journals approval and extends with the continual critiquing of knowledge whether dominant or outlying. Ultimately, the more fundamental test in such a negotiated process is a strive for consistency and validatory clues with no guarantees of effectiveness but for the overall consistency, as of the very cutting edge of peer reviewed knowledge. Just for the sake of perspective here, it might equally be argued that peer-reviewing and by extension all epistemological and their corresponding methodological activities are not natural knowledge activities as of inherent pure-ontology in of itself but derived activities as of human norms, practices and policies for establishing thresholds that then enable articulated qualifications as of pure-ontology; in other words, any such epistemological and methodological activity is irrelevant if pure-ontology can
be arrived at without it. Consider for instance that mathematicians hardly make use of experimental designs or that many secret research by corporations and government aren’t peer reviewed, at least not publicly. Besides at a more fundamental level the question can be asked what are the metaphysics-of-absence-implicated-epistemic-veracity-of-nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩ implications of knowledge epistemology, methodologies and peering as to the weightier construal of the successive human ontological developments involving increasing prospective relative-ontological-completeness-of-reference-of-thought associated with the overall institutional-cumulation/institutional-recomposurer-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’⟩ in reflecting holographically-⟨conjugatively-and-transfusively⟩ the ontological-contiguity—of-the-human-institutionalisation-process, beyond just an intra-positivism registry-worldview/dimension illusion-of-the-present/present-consciousness/epistemic-totalising-~self-referencing-syncretising/mirage conceptualisation of knowledge epistemology, methodologies and peering naively articulated-and-implied-as ‘universally applicable’, à la Kantian positivism registry-worldview/dimension ⟨amplituding/formative-epistemicity⟩ totalising–intervalist-as-categorising-phenomenal-abstractiveness-of-presence however remarkable, to all registry-worldviews/dimensions particularly since such a conceptualisation doesn’t factor in ‘transcendental implications’ as de-mentatively/structurally/paradigmatically overthrowing/fazing-out/collapsing the uninstitutionalised-threshold of meaningfulness-and-teleology of the prior/old registry-worldview’s/dimension’s reference-of-thought as a decentering subsumption; along the same line as the medieval ‘dogmatic scholastics’ insisting that the now established positivism registry-worldview/dimension knowledge constructs, which were then transcendental, should conform to their ‘institutionalised dogmatic scholasticism methods and processes of reviewing’.
By extension the question can be asked whether beyond our institutionalised positivism conceptualisation of meaningfulness-and-teleology whether such is truly in a requisite contemplative-and-Being position as of the prospective transcendentally-enabling-level-of-ontological-good-faith-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 antinihilist of evaluating a construct of prospective transcendence-and-sublimity/sublimation/supercritical—d-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 d-mentatively/structurally/paradigmatically entails overthrowing/fazing-out/collapsing the positivism—procrypticism meaningfulness-and-teleology at its uninstitutionalised-threshold as a decentering subsumption; when we factor that such a contemplation-and-Being as from a positivism—procrypticism meaningfulness-and-teleology is being called upon to evaluate as to ‘a world beyond its ordinary contemplation’ with the mental tools for such a prospective projection mostly of abstract projective contemplation for grasping the prospective organic-knowledge implied, and so beyond an ordinary evaluation within an implied same reference-of-thought. It should be noted here that the more pertinent quality for such implied transcendentalism as of its implied organic-knowledge beyond just a mechanical construct is ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality explaining the disparate nature of the development of human
channelling-<in-deferential-formalisation-transference> as of transversality-<for-sublimating-existential-eventuating/denouement>-of-affirmative-and-unaffirmative-disambiguated-'motif-and-apriorising/axiomatising/referencing’ of opposing axiomatic-constructs/references-of-thought that allows for the more ontologically-veridical to supersede as inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining. This is the more profound suprastructural-construct of ‘human validation-conceptualisation/epistemological relationship to knowledge’ applicable across all registry-worldviews/dimensions as of ‘a notional futural différance’ construed as of a ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’, notwithstanding the more superficial constructions of ‘human validation-conceptualisation/epistemological relationship to knowledge’ within a same registry-worldview’s/dimension’s institutionalisation whether base-institutionalisation/animistic–universalisation shamanism, universalisation–non-positivism/medieval dogmatic scholasticism or our positivism–procrypticism ‘categorisation epistemes’; but also the apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-contiguity )—conflatedness of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism ‘referentialism as epistemological’ (as of notional–deprocrypticism which reflects ontological-construal along the full potency of existence-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency—sublimating–nascence,-disclosed-from-prospective-epistemic-digression). Such a notional futural différance as a suprastructural construct appreciation of epistemological implications about social integration of knowledge certainly informs a commitment to re-originary–as-unenframed/unbeholdening/outlier-conceptualisation (imbued-postconverging/dialectical-thinking –‘projective-insights’/epistemic-projection-in-
conflatedness -of-notional-deprocrypticism-prospective-sublimation ideas as being ultimately validatable in effect as of their intrinsic-reality/ontological-veridicality, if that is as of what they truly are, in the medium to long-run. Basically the transcendental as (re-originary–as-unenframed/unbeholding/outlier-conceptualisation–imbued-postconverging/dialectical-thinking -‘projective-insights’/‘epistemic-projection-in-conflatedness’ -of-notional–deprocrypticism-prospective-sublimation) originary/event -of-prospective-ontology-origination to a knowledge and its knowledge system however remote the origination, in the very first place, speaks of the notion of <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought associated with ‘postconverging-or-dialectical-thinking’ –psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ behind any retrospective or prospective registry-worldview’s/dimension’s reference-of-thought validation-conceptualisation/epistemological relationship to knowledge/ontological-construal. Ultimately, the very transversality <for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ between the prior registry-worldview/dimension as of its prior relative-ontological-incompleteness –of reference-of-thought and the prospective registry-worldview/dimension as of its prospective relative-ontological-completeness reference-of-thought is ‘the very paradox of meaningfulness-and-teleology explaining their discordance, construed as the paradox of transcendence-and-sublimity/sublimation/supercorogatory-de-mentativity’. In other words, if the former had a grasp of its state ‘as to its prior relative-ontological-incompleteness –of reference-of-thought’ with the transcendental de-mentative/structural/paradigmatic <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-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 of reference-of-thought. But this is simply valid on the fact that a more
profound axiomatic-construct on a given domain of reality as of prospective relative-
ontological-completeness of reference-of-thought is of intemporal-or-ontological
prioritisation as of its apriorising/axiomatising/referencing-(of-
existentialising/contextualising/textualising-contiguity)—conflatedness relative to a less
profound axiomatic-construct on that same given domain of reality as of prior relative-
ontological-incompleteness—of reference-of-thought as of its apriorising/axiomatising/referencing-(of–
existentialising/contextualising/textualising-contiguity)—constitutedness, as the latter is rather in shortness-of-register-of-
meaningfulness-and-teleology/distractiveness to the former as of reference-of-thought-as-
to-preconverging/postconverging-de-mentating/structuring/paradigming—ontological-
performance—including-virtue-as-ontology>. Consider for instance Einstein’s theory-of-
relativity and Newton’s laws of motion with respect to the same given physics domain-of-study
reality, wherein the former’s prospective relative-ontological-completeness of reference-of-
thought over the latter implies the former’s utter ‘ontological-resetting’ in the conceptualisation
of the very same physics domain-of-study reality as of transversality—of-affirmative-and-unaffirmative-disambiguated—motif-
and-apriorising/axiomatising/referencing’ with the latter; as henceforth the logical-dueness of
the latter doesn’t even arise but rather as it maybe subsumed/implied/is-non-contradictory as of
the former or for educational and practical insights purposes! Of course, this comparison differs
aporia/undecidability/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 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 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-verbatimicity, whereas the ‘blurriness’ and distance of ontological-
primemovers-totalitative-framework/intrinsic-reality/ontological-verbatimicity 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-verbatimicity transcendental-
enabling/sublimating/supererogatory-de-mentativity. In this regard, the central tenet of
poststructuralists with respect to their pursuit has been transcendentally-enabling-level-
of-ontological-good-faith-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 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-verbatimicity,
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-verbatimicity that reflects that
commonness; more like the Indian story of blind men who came across an elephant and each
one sincerely/authentically said what their capacity enabled them to say, no more no less, with
the idea that if what they say is of-the-reality of an elephant, that notion will take care of itself but their first posture is to say authentically what is in front of them. This speaks of the essential nature of all sciences wherein the researcher considers the most determinant element to be not itself or other humans (who are together mortals; mortal because they/humans don’t really invent any rules of existence-or-intrinsic-reality-or-ontological-veridicality but rather at best discover them or utilise them as ‘supposed inventions’ –and the scientist is all about a validation by intrinsic-reality/ontological-veridicality-as-the-transcendental-enabling/sublimating/supererogatory–de-mentativity in contrast to a mental-disposition of social-aggregation-enabler where the emphasis is naively about convincing the other mortal or mortals over a validation by intrinsic-reality/ontological-veridicality transcendental enabler thus leading to subontologisation/subpotentiation in-a-social-dynamism-of-meaningfulness-misappropriation, rather than the supersedingness/precedingness of intrinsic-reality/ontological-veridicality transcendental enabler) but the superseding transcendental-enabling/sublimating/supererogatory–de-mentativity which is intrinsic-reality/existential-reality/ontological-veridicality as reflected by effectiveness of ontological-primemovers-totalitative-framework and projection; with the latter wholly the focus of intellectual contention. The medical researcher involved in seeking a cure by reflex is concerned about what the transcendental-enabling/sublimating/supererogatory–de-mentativity that is intrinsic-reality/ontological-veridicality/existence ‘naturally and best construed/conceptualised’ in the crafted jargon of biomedical sciences will make available as cure as the ‘superior party’ over whatever they themselves or for that matter any other humans no matter their statuses may ‘sovereignly’ want to think or imagine. This same notion applies in the construct of knowledge in the social sciences, the pursuit of the social scientist as the study of social reality is ‘not about convincing people or making sense to people’ (that can be accessory) but rather about grasping/conceptualising the intrinsic-reality/ontological-veridicality of the social as the
transcendental-enabling/sublimating/supererogatory–de-mentativity whatever the jargon required for that purpose; the social education/enlightening exercise that arise thereafter just as a popular science exercise is an altogether different exercise of education and not first-level scientific engagement, and even then such education exercise will still call for a degree of intellectual elevation of the general public. It is critical that in the natural competition of intellectual ideas, intellectuals do not fall in the pattern of using debased or social feel good basis of non-intellectual logic in eliciting ‘mass thinking’ in order to advance their postures but rather fairly and squarely engage at the transcendental-enabling/sublimating/supererogatory–de-mentativity of intrinsic-reality/ontological-veridicality level in proving or disproving those they agree or disagree with as of ontological-primemovers-totalitative-framework ontological implications of existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation <as-to-perspective–ontological-normalcy/postconvergence-implied–prospective-aporeticism-overcoming/unovercoming>. Sixth, thus the idea of deferential-formalisation-transference behind formal predicates of institutions and subject-matter specialisms is all about construing meaningfulness in a depth-of-thought (intemporality) that is not available to ordinariness of thought, wherein there is a disambiguating of the supratransversality<in-sublimating–existential-eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing as a construct of formalised reference-of-thought that is of intemporal-projection/longness-of-register-of-meaningfulness/totalisingly-entailing/maximalising/transcendental over the subtransversality<in-desublimating–existential-eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing informal reference-of-thought as melee of common sense of temporality/non-totalisingly-entailing/non-maximalising/non-transcendental constructions. The idea is that such a disambiguating is a necessity going by human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—
‘notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor requiring
skewing (‘intemporality—asymmetric-subsumption-of-temporality’, for relative intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—
dementativity) towards the intemporal/longness-of-register-of—meaningfulness-and-teleology
as the ontological construct that institutionalises (intemporalisces). Hence such a skewing
(‘intemporality—asymmetric-subsumption-of-temporality’, for relative intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—
dementativity) in the ontological-contiguity—of-the-human-institutionalisation-process of
shrinking the melee of common sense involves developing institutional and subject-matter
specialisms as supratransversality—<in-sublimating–existential-eventuating/denouement>—of-

motif-and-apriorising/axiomatising/referencing narratives (for instance, the developing sciences
and institutional specialisms) that induce corresponding untenability/internal-
contradiction/internal-incoherence/institutional-constraining by effectiveness on the
subtransversality—<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*/longness in terms-as-of-axiomatic-construct of \[1^{10}\] universal projection of \[8^{4}\] reference-of-thought and the logical-dueness/profile/presumption/assumptions/value-reference/teleology\[10^{0}\] that arises from such a formal \[8^{4}\] reference-of-thought (for instance, as the \[10^{0}\] universal/intemporal proposition underlying this paper’s purported construct for aetiologisation/ontological-escalation in grasping the phenomenon of postlogism in general and the general background human science conceptualisation; together with its exposure for falsifiability\[1^{1}\]/validation from subsequent critical analyses). Such that there will tend to be ‘confusion of \[8^{4}\] 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→imbued—averaging-of-thought→as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology→as-of—‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications→ terms—as-of-axiomatic-construct, such that social deference is now institutionalised as ‘chemists say that/it is said in chemistry that’ rather than a social melee of common sense equivalence of ‘chemists think that but I also think that going by my common sense’. This argumentation is not idle as the social sciences as ‘being closest to human conscious sense of sovereignty’ tend to be most affected by such fallacies as highlighted that should be superseded by all knowledge whether natural or social-construct, and while such notion are often intuitively grasped with other formalisms whether institutional, legal or in the natural sciences subject-matter specialisms, for the social sciences there is a need to actively bring this notion to the consciousness-awareness-teleology↑↑↑ in order to circumvent such nature of knowledge fallacies
with regards to an emotionally charged domain that is the social. This equally explain why the studies of the social are easiest prone to ontological-bad-faith/inauthenticity, whether beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought>, as even where contending intellectual postures are of relative elevated formal knowledge, it is quite easy for a pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentialisation-{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness } 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>} mentality in order to advance one intellectual posture, and so as intellectual politics rather than genuine intellectualism. Seventh, as advanced by this author the ontological-normalcy/postconvergence of intrinsic-reality as reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process validates and restores the notion of essential meaningfulness (the notion of a center –be it conceptualised as an ‘imbricatedness/threadedness/recomposuring as of existentialising/contextualising/textualising-contiguity ’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness’-of-‘reference-of-thought-’devolving-as-of-instantiative-context as to existence-potency ’~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’) to post-structural thought as its scholars had rather previously mostly focussed on disambiguating/clarifying the certitude/lack-of-certitude of human meaningfulness and thought. Even then the practical application and conceptualisation of post-structural meaningfulness has always been one that has tended to restore a sense of re-equilibrium with respect to perceived vested interest and
skewed power relations whether with regards to its articulation in feminist studies, postcolonial studies, power relations in social settings with regards to appropriate deliverance and more responsive public services, etc. as post-structuralism has often been a framework giving weaker and subjected meaningful frames public voice. Thus the so-called ‘human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-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/superradatory-de-mentativity or an ‘existential-reference/existential-tautologisation pivoting/decentering’ such that ‘the center’ as the new basis of analysis/knowledge-construct has moved to the prospective/transcendental/superseding reference-of-thought putting into question the now-and-present way of thinking as prior/transcended/superseded reference-of-thought. What has been misconstrued is exactly the idea of ‘existential-conversion’ that is actually central to all subject-matters wherein the abstract articulation of principles is of existential-tautologisation/existential-reference neutrally. For instance, physics principles can be used for either aggressive and warring applications or peaceful and life-enhancing applications, and to say that physics principles are wrong because these can be construed as applicable for non-peaceful purposes is to misunderstand the fundamental nature of theoretic knowledge as fundamentally construing the possibility of existential-reality. Hence human application of knowledge as ‘human existential-conversion’ implies human self-preservation disposition in redefining ‘meaningfulness-and-teleology’ from existential-tautologisation/existential-reference as of human subpotent existential-
teleology within the full potency of existence-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression. In other words, abstract post-structural construct as any other theoretical constructs have no commitments to upholding any value-disposition and teleology but rather construe the ontological possibility conflated as of existential reality. The idea of discretely eliciting value-disposition and teleology choices/options is a secondary exercise of human social application (with teleology fundamentally construed as ‘phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological, so-reflecting <amplituding/formative> disposedness<as-to-orientation/value-construct/valuation–and–derived-parameterising> and <amplituding/formative> entailment<as-to-totalising-contiguos/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<implicated-epistemic-veracity-of- nonpresencing<perspective–ontological-normalcy/postconvergence>’ or postdication insight with respect to metaphysics-of-presence<implicated–nondescript/ignorable–void ’–as-to– presencing—absolutising-identitive-constitutedness ’) involving diminishing–human-epistemic-abnormalcy-or-preconvergence/increasing-relative-ontological-completeness of reference-of-thought in construing-ontological-veridicality as determined-by–
existentialising/contextualising/textualising-contiguity’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness’-of-’reference-of-thought’-devolving-as-of-instantiative-context due to human limited-mentation-capacity-deepening as ‘shallow limited-mentation-capacity to deeper limited-mentation-capacity(as of relative apriorising/axiomatising/referencing-(of–existentialising/contextualising/textualising-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-(implicit-epistemic-veracity-of- nonpresencing-)<perspective-ontological-normalcy/postconvergence> or postdication. Such a grounding of post-structuralism provides the underlying ontological outlet of analysis with regards to issues and conundrums of veracity/ontological-pertinence faced by earlier poststructuralists like Sartre (not often recognised as a poststructuralist but whose work interpretively does fit the mould,
just as the works of many ‘seriously engaged’ critiques of post-structuralism like Gadamer and Habermas have been highly beneficial to post-structuralism), Foucault and Derrida when it came to draw out veracity/ontological-pertinence from such hyperbolic traditional ideologies including Marxism as constructs highly laden with metaphysics/non-ontology, on the one hand, while addressing, on the other hand, the imbued liberal and neoliberal dogmas of their times wrongly upholding that its ‘dogmatic practices and conventions’ are beyond ontological-reconstituting–as-to-conflatedness\textsuperscript{1}/deconstruction, and pertinently so by highlighting their underlying ontological failures with recurrent just about decadal institutional crises and social malaises, speaking of the ontological-wobbliness of a liberal thought that has become highly contradictory as marked by its very own perpetual second-guessing. Eighthly, it is this author’s ‘suprastructural contention’ that human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence’–existentialism-form-factor and a social world is inherently hampered by a blurriness and distance of ontological-primemovers-totalitative-framework\textsuperscript{7}/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\textsuperscript{7}/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity as well as the fundamental pivoting/decentering of understanding involving the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that took place starting over 500 years ago in establishing the positivising/rational-empirical mindset/ reference-of-thought by the Galileos, Newtons, Leibnizes, Darwins, etc. of the world, such that an Einstein could perfectly articulate
the idea of the theory-of-relativity that would normally make no sense even to the majority of the scientific community at the time but for the ‘very strength’ of the established positivistic/rational-empiricism psyche (operating on the basis that what predicates on rational-empirical basis takes precedence) already established which ensured its transcendental enabling. The positivistic/rational-empirical psyche today, it is herein contended, is not strong enough (of sufficient ontological-completeness-of-reference-of-thought in construing-ontological-veridicality as determined-by–existentialising/contextualising/textualising-contiguity’s-reifying-or-elucidating-of-prospective-relative-ontological-completeness-devolving-as-of-instantiative-context for the further development today of the study of the Social as of its fleeting/blurried 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 is meant it will be naïve to think that all issues of intellectual disagreements with respect to the study of the social are necessarily in purely logical terms without factoring the possibility of ‘intellectual perfidy’. What the blatant constraining of the natural world can do to thinking by mere ontological-primemovers-totalitative-framework under the rational-empiricism 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\(^{(10)}\)-\textless\textasciitilde\text{in-existential-extrication-as-of-existential-unthought}\textgreater\(^{(6)}\) 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\(^{(10)}\)-\textless\textasciitilde\text{in-existential-extrication-as-of-existential-unthought}\textgreater\(^{(6)}\) 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\(^{(10)}\) and is fully transcendental-enabling/sublimating/supererogatory–de-mentativity by confirmatory existence/intrinsic-reality/ontological-veridicality with little or no social-aggregation-enabling but say for human organisational issues and wrong preconceptions induced by social-aggregation-enabling. This arises because it is inevitable to have conscious or unconscious ontological-bad-faith/inauthenticity\(^{(4)}\) just going by human temporal-to-intemporal nature without an inherently strong transcendental-enabling/sublimating/supererogatory–de-mentativity. While in the natural and mathematical sciences the subject-matter by itself is highly transcendental-enabling/sublimating/supererogatory–de-mentativity this is not the case with the subject-matter of the social due to its high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction requiring rather a further strengthening of ontologising rules as of knowledge-notionalisation and utter-ontologising-recomposuring (notional–deprocrypticism as preempting-procrypticism or preempting–disjointedness-as-of-
reference-of-thought) beyond the present just positivistic/rational-empiricism striving social
science bringing together profound insight with causal effectiveness. This doesn’t necessarily
imply a naïve mimicry of the experimental approach as is often the case it can be argued as
prevalent in the psychological sciences, and even in the natural sciences there is need for
thorough insight when experimenting like say much of quantum physics is often based on
elaborate abstractness of thought that is merely validated by critical confirmatory experiments.
In fact, this author will contend that the overall ‘insightful empirical’ conceptualisation of this
paper is actually more profound than catches the eye in a naïve empirical sense that cannot see
beyond our positivistic registry-worldview to recognise human successive transcendental states
like recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation,
universalisation–non-positivism/medievalism, positivism–procrypticism and
deprocrypticism; as even empirical conceptualisations requires insight and it is more than just a
matter of obtaining results because an experiment has been made which is certainly simplistic
as the very existential state of things when disambiguated is actually a more profound notion of
experiment. It is interesting to note that this argument on the specific basis of (conscious or
unconscious) ontological-bad-faith/inauthenticity for the requisite condition of a ‘fully
emancipated social science’ is more than just of circumstantial and idle implication but is rather
construed as a de-mentative/structural/paradigmatic notion much like saying it is impossible to
have a fully emancipated science in a transitory non-positivism/medievalism to positivistic
social-setup still emphasising essences and supranatural causations over a transcendental-
ensublimating/supererogatory–de-mentativity of rational-empiricism/positivising based
knowledge of intrinsic-reality, as transcendental-enabling/sublimating/supererogatory–de-
mentativity positivistic contentions will still be undermined with such a discrepancy of
notional-discontiguity/epistemic-discontiguity –shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing –qualia-schema> in the
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of reference-of-thought/axiomatic-construct. Likewise, the positivism–procrysticism meaningful-frame is not sufficiently beyond-the-consciousness-awareness-teleology<sup>10</sup>-<in-existent-extrication-as-of-existential-unthought> of social-aggregation-enabling with respect to its social reality subject-matter as of its spurious/remote nature, for a more profound transcendental-enabling/sublimating/supererogatory–de-mentativity (unlike the relative case with the physical reality subject-matter as immediate) as required for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology<sup>10</sup> as of prospective notional–deprocrysticism 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
a non-positivism/medievalism world sense of ‘temporal/shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{100} preservation’ that wouldn’t necessarily construe the social manifestations of notions-and-accusations-of-sorcery with their associated vices-and-impediments\textsuperscript{106} as abstractly and ontologically unwarranted\textsuperscript{101} universally (which we know was actually the case, with the ‘establishment’ idea being that the masses didn’t need to know about such ‘positivistic stuff’ even if such stuff was ontologically-veridical), to ensure its ‘temporal/shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{100} preservation’. Likewise an articulation as of aetiologisation/ontological-escalation (ontological-resolution) that is more than just palliative/incidental-in-its-implication with respect to the notion of psychopathy and social psychopathy with regards to a specific instance or specific instances of psychopathy and social psychopathy but by pointing to the bigger picture to the procrypticism registry-worldview’s/dimension’s disjointedness-as-of-reference-of-thought relative-ontological-incompleteness\textsuperscript{84}-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\textsuperscript{106} of procrypticism de-mentatively/structurally/paradigmatically and comprehensively requiring a notional–deprocrypticism ontological-completeness-of-reference-of-thought will de-mentatively/structurally/paradigmatically elicit a human procrypticism sense of ‘temporal/shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{100} preservation’ that wouldn’t necessarily construe the social manifestations of psychopathy and social psychopathy with their associated vices-and-impediments\textsuperscript{106} as abstractly and ontologically unwarranted\textsuperscript{101} universally and such an approach may just be off-putting with regards to the prospective implication for the need for notional–deprocrypticism ontological-completeness-of-reference-
of-thought (as intemporal/longness-of-register-of—meaningfulness-and-teleology)
undermining of procrypticism relative-ontological-incompleteness-induced,—‘threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation’-as-to—‘attendant–
intradimensional’-prospectively-disontologising—preconverging/dementing—apriorising–
psychologism’ (as the temporal/shortness-of-register-of—meaningfulness-and-teleology).
Such an articulation equally extends to the idea that notions overlooking vices-and-impediments associated with psychopathy and equally wrongly implying its associated virtue in the procrypticism registry-worldview are just as of ‘temporal threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’-as-to—‘attendant–
intradimensional’-prospectively-disontologising—preconverging/dementing—apriorising–
psychologism’ like the disposition to overlook vices-and-impediments associated with notions-and-accusations-of-sorcery and equally implying the associated virtue in a non-positivism/medievalism setup; and so, as of human-subpotency—aporia/undecidability/dilemma/ught-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor due to their respective relative-ontological-incompleteness-induced,—‘threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation’-as-to—‘attendant–
intradimensional’-prospectively-disontologising—preconverging/dementing—apriorising–
psychologism’ with respect to their respective perversion-and-derived-perversion-of–
reference-of-thought—as-preconvergently-apriorising/axiomatising/referencing-in–
intradimensional—apriorising/axiomatising/referencing—induced-disontologising’—of-the—
once it is ‘as of socially-functional-and-accordant’ (beyond the case at childhood where it is accompanied by overt delirium and social universal-transparency-{transparency-of-totalising-entailing,-as-to-entailing-,<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness } of the defect) as at adulthood, the postlogism\(^{78}\) ‘disjointedness-as-of- reference-of-thought’ misappropriated \(5\) meaningfulness-and-teleology\(^{100}\) in arrogation tends to extend as conjugated-postlogism ‘disjointedness-as-of reference-of-thought’ misappropriated \(5\) meaningfulness-and-teleology\(^{100}\) in arrogation involving the temporal elicitation of derived perversion-of reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in nonconviction/madeupness/bottomlining-as-to-shallow-supererogation }, and it is thus naïve to construe postlogism without such a corresponding differentiation of social analysis in the construing/conceptualisation of ontological-veridicality. Now the criticism of populism-driven critiques of post-structuralism is not raised idly, as an 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)!